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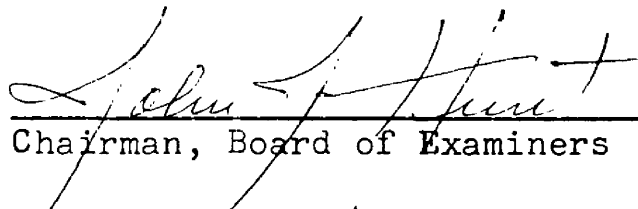
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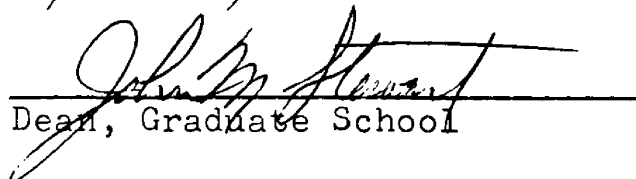
GENERAL ASPECTS OF TEAM TEACHING AN AFRICAN UNIT--
EXEMPLIFICATION OF IN-DEPTH TEACHING OF THE
AFRICAN NATION, EGYPT

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B.A., Walla Walla College, 1967
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Presented in partial fulfillment of the requirements
for the degree of
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1971

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Chapter 1

INTRODUCTION

Modern educators are realizing more and more the dynamic potentialities of team teaching. If the ultimate goal of educators is to educate the whole child and enable him to reach his maximal potential, then this innovatory program must be considered.

With the heralded knowledge explosion of the space age expected to continue at an accelerated pace in the future, a redeployment of instructional staff members into teaching teams is recommended. For the purpose of this paper, team teaching is defined as ". . . unified, yet diverse, direction of learning activities by a committed coalition of thoughtful, dedicated persons."¹ This definition assumes team membership of certificated and non-certificated personnel, planning and working together to provide optimum instructional opportunities for each student. Team membership may vary in terms of types and numbers of personnel (usually three to six members); however, it is essential that each member is working in his area of greatest knowledge, competence, and skill. Fluid teams imply a change in individual member roles and team membership depending on

¹Robert H. Johnson, Jr., and John J. Hunt, Rx for Team Teaching (Minneapolis: Burgess Publishing Company, 1968), p. 2.

the instructional task. Membership in a constant team implies that the roles of individual members are constant and so is team leadership.

Team positions for both constant and fluid teams may include: team leader, master teacher, teaching specialist, intern, instructor assistant, paraprofessional aide, clerk, secretary, resource personnel, community consultant, student consultant, guidance personnel, librarian, auxiliary personnel, and support personnel as defined by Johnson and Hunt.²

By reducing the class sizes (specifically in the self-contained classrooms), implementing flexible time allotment schedules, pooling of the teachers' time and talents, and allowing frequent opportunities for joint planning and idea exchanging, incentives are provided for the teachers' own growth and enthusiasm. Opportunities are made possible for experimentation of diverse ways and means of studying, evaluating, and reaching every child so that a realistic picture can be made of the child's growth and development and that necessary changes and modifications can be effected with a minimal loss of the child's time, thereby approaching the goal of providing individual instruction.

Working in small groups, large groups, or in the increasingly important and popular independent study areas allows the student many opportunities for preparing himself

²Ibid., pp. 1-10.

for assuming his role in his home, his school, his local and world neighborhoods--and to grant that same right and privilege to every other individual.

This compilation of accurate, up-to-date information on Africa and Egypt (the author's homeland) has been prepared with the thought that any culture or geographical area might be effectively presented through team teaching by following similar procedures.

The major objectives of this study are:

1. To demonstrate that the study of any country or culture can effectively be integrated into the total curriculum by employing the dynamics of team teaching.

2. To demonstrate that team teaching can lead to individualized instruction.

3. To promote interest and enthusiasm in the team teaching program and to encourage creativity by teachers, students, and all other team participants.

4. To lessen the "generation gap" by demonstrating in a positive way that teachers and students should share in curriculum planning and implementation.

5. To up-date the curriculum to keep pace with technological advancements in recognition of the fact that textbook teaching is inadequate.

6. To free teachers and students from the rigidity of the traditional classroom; allow for cross-age and cross-grade groupings, flexible scheduling, frequent planning and evaluating periods; provide opportunities for working

independently or with others for development of wholesome interpersonal attitudes and relationships.

The determinant factors to be considered in the organization of any unit, and considered specifically in planning the organization of these units on Africa and Egypt, are as follows:

I. WHY SHOULD AFRICA BE STUDIED?

- A. To learn about Africa.
- B. To reduce ethnocentrism and eliminate cultural biases and prejudices.
- C. To lead to better understanding of our own culture.
- D. To develop broad social science concepts.
- E. To facilitate the study of controversial issues.
- F. To develop skills of intellectual inquiry.
- G. To correct the following stereotypes and misinformation:
 1. Africa is a single nation.
 2. Africa is covered either by a dense mass of steamy, hot, tropical jungle, or by hot, sandy desert.
 3. Africa has an unbearably hot, humid climate.
 4. Africa is filled with wild animals.
 5. The nations of Africa are rich in mineral deposits.
 6. All Africans are alike--pagan, black, and ignorant.
 7. Europeans in Africa came either as selfless missionaries or selfish searchers for slaves, gold, or diamonds.
 8. There are serious racial problems everywhere in Africa.

9. Africa is savage, barbaric, and primitive--a land of superstition and violence.
 10. Recreation in Africa consists of tribal rites, dancing, feasts, and drumming.
 11. Africans create only grass skirts and drum music.
 12. The major African occupations are hunting, fishing, and trading.
 13. There is no industrialization in Africa.
 14. All Africans live in small tribes and in huts.
 15. There are no cities in Africa, only small villages.
 16. Africa had no history before the arrival of the Europeans.
 17. Africa was isolated from civilization prior to its opening by the West.
 18. African states are unified in their efforts and aspirations today.
- H. To overcome the stereotyped image of Africa today held by many educators having had no formal study or personal experience in Africa.
1. The educators must avoid allowing their own cultural biases to color the way in which they direct the learning of Africa.
 2. The teachers assigned the task of teaching Africa must take immediate steps to become better informed about it through:
 - a. Summer school study or participation in special in-service workshops of NDEA institutes on Africa.
 - b. Individual reading and study of the wealth of materials on Africa.³

³Barry K. Beyer, Africa South of the Sahara (New York: Thomas W. Crowell Company, Inc., 1969), pp. 13-14.

II. WHAT MAJOR KNOWLEDGE OBJECTIVES ARE FOUND IN ANY UP-TO-DATE STUDY OF AFRICA?

A. Summarization of major knowledge objectives.⁴

1. Africa is a land of great diversity--in peoples, cultures, geography, and other aspects of life.
2. Africa presently is in the throes of rapid, far-reaching change; one of the most pressing problems there today is the breakdown of the traditional way of doing things.
3. There is a very recent sense of history in Africa.
4. The history and geography of each African region are very closely interrelated.
5. There is constant competition for land between animal life and an increasing population.
6. Many of the problems that Africans face are also being faced by the United States., e.g., urbanization, education, social change.
7. Most inhabitants of tropical Africa live in perpetual poverty, hunger, disease, and ignorance; the implications of these for future progress are enormous.
8. Africans have developed a passion for education.
9. Africa is a good illustration of how different people perceive and react differently to their environments.
10. Africa is playing an increasingly significant role in the world today. Although it is one of the most illiterate, diseased, fragmented, and underdeveloped of all the continents, it also has the world's largest underpopulated habitable areas and a wide variety and significant quantity of important natural resources.⁵

⁴Ibid., p. 15.

⁵Ibid., p. 17.

III. SUGGESTED STRUCTURES FOR THE ORGANIZATION OF AN AFRICAN STUDY

A. William C. Trow suggests that a study be built around the following questions:

1. How do they live? (anthropology)
2. What have they done? (history)
3. Where do they live? (geography)
4. What is their nature? (psychology)
5. How do they make a living? (economics)
6. How do they live together? (sociology)
7. How are they governed? (political science)
8. How do they express themselves esthetically? (the arts)
9. How do they take care of themselves? (health, education, and welfare)⁶

B. Kenworthy and Stanley Miller suggest structures built around geography as the setting:

1. The people and how they live.
 - a. Including their value systems, family structure, and social organization.
2. The creative arts.
3. Patterns of political and economic development.
4. Selected current problems.

C. A third type of structure focuses on:

1. Family structure.
2. Land tenure systems.
3. Child-rearing habits.
4. Assumptions underlying religious belief.
5. Physical environment.

⁶Ibid., pp. 17-18.

- D. A fourth approach emphasizes change in a variety of areas including intrafamily relations, government, educational systems, the nature of economic activity, the broader social system, and the esthetic aspects of society. A variation of this is to devote an approximately equal amount of time to:
1. The traditional culture in all its economic, social, political, and technical aspects in order to show the validity of the culture for its environment.
 2. The impact of the West and the nature of change occasioned by industrialization and urbanization.
 3. Selected problems of social change and/or political growth and/or economic development occasioned by the changing environment in which the culture exists.⁷

IV. PITFALLS TO BE AVOIDED WHEN ORGANIZING THE AFRICAN UNIT STUDY⁸

A. Gilbert Wilson's list of mistakes:

1. Giving the impression that because Africans are of a different race than most Americans they are inferior.
2. Teaching complex ideas with too little knowledge.
3. Emphasizing facts for their own sake.
4. Teaching "too much about too many places in too short a time with inadequate materials."⁹

B. Additional mistakes and pitfalls to be avoided as listed by other authors:

1. Treating a region only as it relates to the United States.

⁷Ibid., pp. 18-19.

⁸Ibid., p. 20.

⁹Ibid., p. 19.

2. Dating the history of a people from their first contact with Europe or the United States.
3. Emphasizing political history to the exclusion of other aspects.
4. Generalizing too broadly.
5. Overemphasizing or exaggerating the unusual or exotic as typical.
6. Overemphasizing chronology and the distant past for itself alone.
7. Discarding the idea of teaching Africa because it would be too expensive. A selected list of inexpensive background materials costing totally \$52.44 will start any school on its way to a proper appreciation of this vast continent, Africa, in the history of the world.¹⁰ (See appendix, pp. 165-67.)

Which structure to follow is not to be the determining factor, but rather, how ultimate goals and objectives might best be achieved. Today's school must compete for the child's interest in an "adjective-oriented" atmosphere created by high-powered advertising experts. The child will do a great deal of this thinking with a transistor radio plugged into one ear, and the other ear tuned onto a television program (more than likely both of them too loud). The movie and television industry, which can recreate the past, bring the world into the home or the classroom with on-the-spot news and pictures, plus easy access to modern library facilities, have all helped to create a new image--one whose center is self; whose cry is, "Who am I? What is my purpose in Life? Where am I going"?

¹⁰Ibid., p. 20.

The school's role has become increasingly more complex since it must assume more and more of society's responsibilities of guiding and training children to see, think, and feel in constructive, responsible, humane ways, fulfilling their quest for happiness and success as adults, and at the same time, keep their America strong and free, and in proper condition to be handed over to generations to come.

Team teaching can help build this tolerance and understanding of other peoples and places while strengthening the belief in and love for America; and help build a deeper realization and respect for the contributions made by peoples of the world everywhere, so that each individual child or adult becomes conscious of his own personal responsibilities and privileges of contributing to the advancement, progressiveness and preservation of freedoms, and also toward the judicious utilization of the world's resources.

Versatility and flexibility are but two attributes of team teaching; another is the ease with which modifications and/or alterations can be effected. Each school's instructional design should be specifically structured to meet individual needs, adaptable to student enrollment, number and availability of team members involved, budget allocations, the school building itself along with available facilities and equipment.

It can be a highly gratifying experience to serve as a team member; to share in the planning, interest, enthusiasm, and the rapport with other participants; to take advantage

of the opportunities for creativity and development of one's own initiative and special attributes (while helping others develop theirs); and to achieve the feeling of deep personal satisfaction which comes with knowing that one is working in a cohesive unit in an effective, highly productive way.

A basic assumption in making this type of study is that if team teaching is to achieve maximal benefits, whole-hearted cooperation, support, and enthusiasm must be given by all participants--from the school board chairman to the assistant sweeper--; but if such needed cooperation, support, and enthusiasm are forthcoming, the measurable results will support the employment of such techniques.

Working toward total involvement of all team participants helps to establish mutually beneficial school-community relationships.

Each departmental team will have: a team leader, teacher specialist(s), and other team members. The group of team members would include the staff, student leader and student body, administrative and community-resource personnel. The number of team members is determined by each school's degree of commitment to such a program. The members may rotate within and outside the group so as to complement the other members, thereby taking advantage of the flexibility provided by team teaching, which allows members who are able to function most efficiently when working in large group situations to do so. In like manner, those who are more efficient when working with the intermediate or small group, or in directing or supervising

independent study may do so.

It was the author's intention to indicate by suggestion only how a team member might be designated in the preplanning sessions as being responsible, in whole or in part, for preparing, presenting, or directing the activities which are found in the next chapter to accompany the areas of background information also found there. Decisions should be made by majority consent.

Planning for any unit must be done carefully and constantly, with a free exchange of ideas, suggestions, and opinions. After the scope of the unit to be studied has been determined, the team leader or coordinator will define the specific areas to be taught and will coordinate the assignments with the department heads, who will in turn work closely with the teachers in their own departments; and then the entire group will meet to finalize basic plans. Each person then will know what his duties shall entail and what specific areas have been assigned to him. Each team member will take an active part in the total team endeavor.

The team members might find it most expedient to meet once a week to evaluate their progress, establish the next week's goals and types of organization, and take advantage of the many opportunities for holding informal meetings on the playground, in the lunchroom, and in groups of two or three during the school day. Weekly meetings might also be held to evaluate formally pupils' progress

and placement groups.¹¹

An appropriate setting for team teaching, providing active, flexible use of space is the modular building, with its arrangement of "pods," and which is free of restricting interior walls. The basic learning areas might be arranged in pinwheel fashion around a center space which in turn may be combined with any one of the adjacent areas of instruction. Soundproof, moveable walls may be used to define the basic instructional areas, but care must be taken that teachers do not pull these walls closed--thus retreating to a self-contained instructional space. "Big-room" space that could be visually altered to afford a variety of areas--large, medium, small, and individual--can be achieved by a series of panels on ceiling tracks. These panels might be surfaced with colorful chalk and tack boards. Moveable cabinets on casters further subdivide the space.¹² There are many other possible building modifications to be considered when planning for team teaching.¹³

Because of the convenience of the open pod arrangement, team members will be able to adjust the schedule easily when they see that the planned session is exceeding the time allotted for it.

¹¹Charles C. Carpenter and Arthur C. Thayer, "Design for Team Teaching," The Instructor, LXXVII (May, 1968), 65-76.

¹²Ibid.

¹³J. Lloyd Trumb, "School Buildings for Modern Programs," The High School Journal, L (November, 1966), 79-86.

Each team member's needs for the day--such as materials, books, films, filmstrips, tapes, records, etc.--are predetermined in the planning sessions, and each individual is responsible for obtaining his own.

A few library books and reference materials may be kept in the center area, along with other books and materials that are available to all, while the library is used daily on an individual or group basis.

Whenever practicable, teachers take turns developing basic concepts with large groups; then these large groups are divided into smaller ones to build and develop knowledges. Other team members assist small group or independent study students with researching or carrying out their project work, while the other teachers are freed to have conferences with their students, make observations, engage in remedial work, prepare for the next phase of the program, or participate in in-depth diagnosing and evaluating both the program and the students--in short, carrying out the work only the trained teachers are qualified to do.

There are diverse ways of handling the curriculum in a team teaching operation; and the techniques employed by an outstanding, enthusiastic, dedicated team of four teachers, a paraprofessional, and the school's administrators in the Banyan Elementary School of Newbury Park, California, are worthy of being cited, for their story was not only informative and practicable, but was also inspirational.¹⁴

¹⁴Carpenter and Thayer, pp. 65-76.

Their enrollment of 120 students would have been placed in four classes spread over grades two through four in the traditional classroom situations; but the pod arrangement allowed for cross-age and cross-grade grouping, and modifications could be made to adapt their system to fit the requirements of any school.

Diagnostic tests were administered to all students at the time school opened to determine reading ability, and the children were then placed in basic groups. They might be regrouped later or remain in the same group, depending upon what was appropriate. The teachers used multiple approaches in the teaching of reading, and the children were also grouped by their learning style into individualized reading. Group size would vary with the particular activity. One day a teacher might work with forty or fifty pupils while the other students were primarily involved in independent activities. Another day there might be one to three or four to ten in small-group instruction. A few atypical children may occasionally move to another pod for a specific period of time.

Modern math is taught primarily on a self-contained basis, grouping and regrouping as needed within the four basic units, with little movement from one teacher to another in this content subject. Materials used were the state-adopted text, SRA labs, drill tapes, games, puzzles, and teaching machines.

In the area of social studies, two teachers and the

paraprofessional work with the large group, taking turns in developing basic concepts with the children, who later move into smaller groups to build and develop knowledges. The other teachers assist in working with small groups on research and/or independent study activities, or are free to hold student-teacher conferences, or do remedial work. The suggestion has been made that there should be an alternation of teachers either by units or weeks (depending on length) so that all teachers gain experience in both large-group and small-group activities.¹⁵

Spelling and English are generally taught as a self-contained, single grade level, with some interchanging of pupils for skills development of a short-term nature. The Language Master is utilized to individualize the program and to free teacher time. Each team will develop common large-group activities around particular phases of the unit being taught, and this might involve observance of holidays relevant to that particular country, special events or recognition of that country's outstanding personalities.¹⁶

Science is taught on a team basis with one teacher giving basic data and instructions to the large group. Students are then subgrouped for small-group instruction and follow-up activities based upon their interest levels and abilities. At the close of the period they might be

¹⁵Ibid., p. 69.

¹⁶Ibid., p. 70.

reassembled again in the large group for reporting, sharing of information and research, or for any appropriate culminating activities.¹⁷

Art may be taught in basic self-contained units, sometimes with large-group demonstrations and then subgrouping. Some schools have special art teachers who might present a process to the large or small groups, and when this specialist is not available this is done by one of the team members. A presentation may be worked out cooperatively whereby one teacher makes the major demonstration and is in charge of the lesson, while the other team members assist.¹⁸

Music is usually taught in a large-group situation by the music teacher, who makes regularly scheduled visits to the pods. Here, too, the paraprofessional functions effectively in assisting with supervision and in the performance of other related duties, freeing the team members not actively participating for student-diagnosis-evaluation sessions. Group singing, rhythmic activities, records, instrumentation, and other means of supplementing and enriching the music program are utilized.¹⁹

Physical education is taught in a true team teaching approach. Regrouping is done periodically, based upon skills,

¹⁷Ibid.

¹⁸Ibid., p. 70.

¹⁹Ibid.

interests, and the nature of the unit. It is completely multi-graded. The sessions are organized so that one teacher is free each week. The paraprofessional can usually handle the opening exercises for the group.²⁰

There were four types of evaluation employed by the Banyan group. The evaluation of pupils took two basic forms--first diagnosis of the child's learning needs and style; and second, his relationships with peers inside and outside the pod and with his teachers. Learning activities were then provided the student so that he might better build up basic knowledges. With the flexibility afforded by multigrade and multi-age groupings, the student is placed where the learning activities will best serve his needs and interests. Since subgroups overlap from one basic group to another, the child can be placed in a group where he will be a top achiever, an average achiever, or a below-average achiever--depending upon his image and attitudinal needs. This type of flexible grouping allows for the assigning of a student to a teacher who is quite permissive and encouraging or one who is less permissive and more directive. The student can also be placed with a peer leader or he can be separated from a child who is exercising too much control over him.²¹

Evaluation of pupil progress in specific skill areas

²⁰Ibid.

²¹Ibid.

within a given subject is aided further by frequent teacher observations, teacher-made or textbook diagnosis tests, along with periodic, more formalized tests.

Group behavior, problem-solving skills, and advancement toward their goals or successful completion of their tasks must be evaluated by the teachers. Teachers are responsible for evaluating each week's work, lessons, achievement of objectives, contributions of individual members, and collective effectiveness so that plans can be made for the days and weeks to follow.

An evaluation must be made of new materials, organization of the room, recess, fire drill, staff meetings, etc.²²

Now that team teaching has been more fully explained and suggestions have been made for organizing a team teaching program from the standpoints of personnel, buildings, and equipment, and the adaptability as well as flexibility of movement made possible within and without the pods, it is hoped that the techniques and materials which are described in the next chapter will be utilized in coordinating the curriculum and in meeting the needs of the students and teachers involved.

The key words for the successful team teaching program are: flexibility, adaptability, total participation, interest, enthusiasm and support; and the suggestions for deploying team participants are just as implied--suggestions

²²Ibid.

only. Each school must strive for maximal utilization of students and teachers, as well as all other related personnel and resources, in providing learning experiences of the large-group, small-group, and independent study situations in preparation, presentation, culminating activities, and evaluation of the African unit.

It is essential that the students be given every opportunity to participate in the program so they can develop their leadership qualities and other special talents while becoming proficient in their use of the myriad tools of learning. Let them have the satisfaction of achievement --not to satisfy the teacher for what she has taught, but for their own growth and sense of accomplishment.

Chapter 2

ORGANIZATION OF A TEAM TEACHING UNIT ON AFRICA

Africa and its peoples have reached a new place of prominence internationally and will continue to grow in importance; therefore, it is essential that people elsewhere familiarize themselves with African history, topography, natural resources--especially its people, its goals, and its political situation--specifically, since all but one of the nations comprising Africa belonged to the United Nations in 1969, giving that continent more votes in the General Assembly than any other continent. The future of the entire world will be greatly influenced by what is taking place and will take place there. To understand Africa one must look first at it in its entirety, because it is so complex that no subdivision of the whole can typify it.

A true understanding both of the role that Africans have played in world history, and of the cultural heritage of our citizens of African descent can occur only when the subject of African history and culture is properly integrated into all aspects of the curriculum. This means that African history and culture will be introduced as a part of language arts, mathematics, science, physical activities, home economics, music and art.¹

¹Beryle Banfield, "Teaching About Africa: How to Do It," Grade Teacher (October, 1968), pp. 48-49.

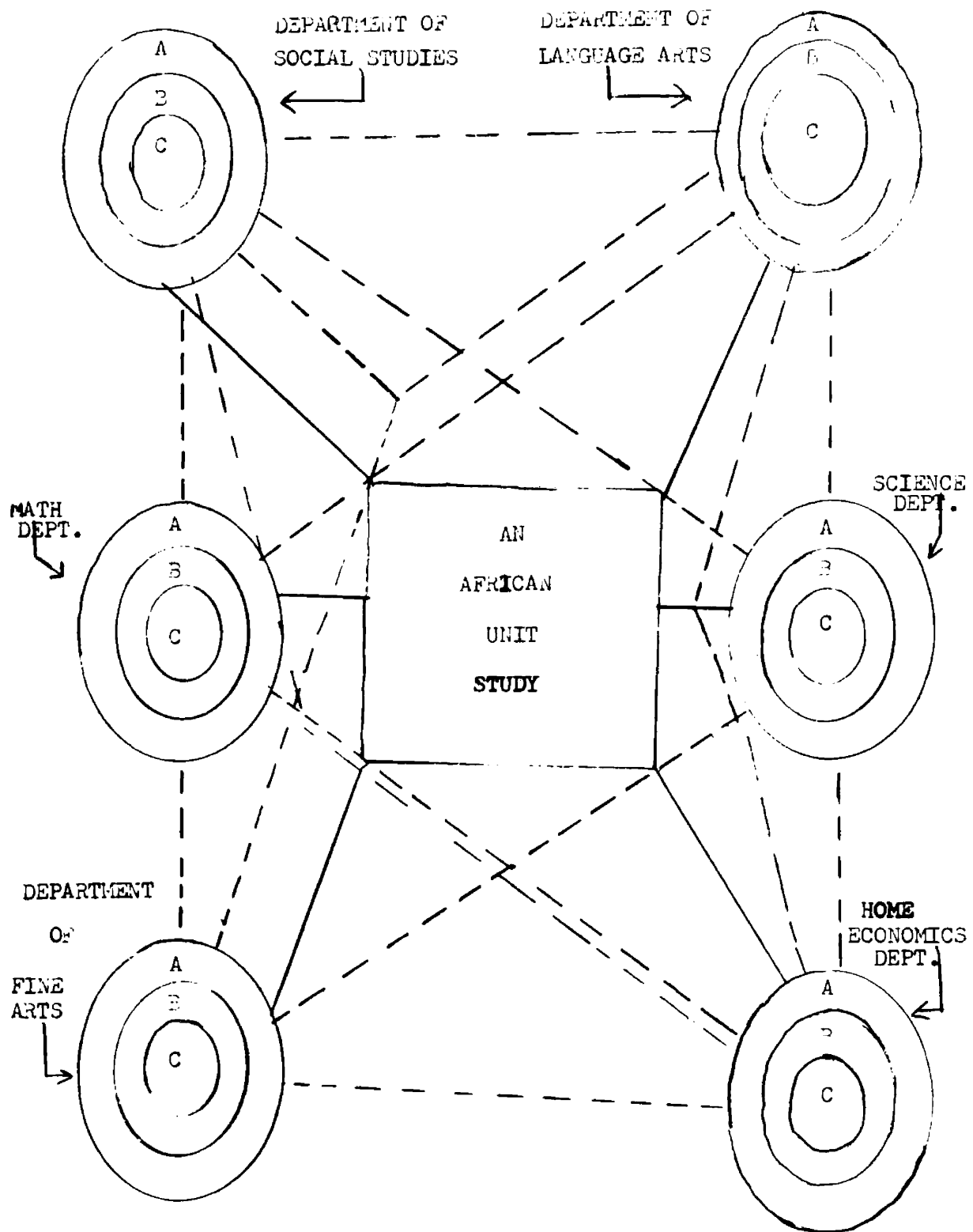
The primary aim is to present the "whole of Africa," realizing that in the limited time allotted to its study all problems cannot be dealt with adequately; therefore, special emphasis will be placed upon the following objectives:

1. To provide the students with a physical geographical background knowledge of Africa.
2. To explore Africa's population, leading to an understanding of the African--how he lives, what are the problems he has to deal with, and how he copes with them.
3. To look at Africa's future possibilities as it affects the rest of the world.
4. To place emphasis on the cultures, customs, traditions, and beliefs of these peoples in order that comparisons and also contrasts may be made with the cultures, customs, and social behavior of America.
5. To show how team teaching could be the most effective media for achieving these objectives.

The multifarious team design depicted on page 23 is illustrative of one way in which departmental subjects and grade areas for grades 7, 8, and 9 might be integrated and correlated, crossing grade and subject lines wherever expedient in utilizing the time and abilities of the team members involved.

SUGGESTED MULTIFARIOUS TEAM DESIGN FOR TEAM TEACHING AN AFRICAN UNIT

IN GRADES 7, 8, 9



-----Subject and grade areas integrated and correlated for maximal involvement of all team teaching personnel

SUGGESTED TEAM TEACHING TECHNIQUES AND MATERIALS
FOR INTEGRATING AND CORRELATING THE
TOTAL AFRICAN CURRICULUM

Language Arts

The teacher specialist, with student help, will prepare and present to the students a comprehensive list of available materials that can be used in providing an adequate background for the study of Africa from these standpoints: (1) historical and ethnic backgrounds, (2) social background, (3) political picture, (4) religious background, and (5) fine arts.

Materials for building an adequate background might include:

1. Books, magazines, periodicals (classroom and outside the classroom selections).
2. Current event items from radio and/or TV broadcasts.
3. Newspaper clippings.
4. Commercial kits on Africa or countries therein.
5. Pamphlets and brochures.
6. Movies, filmstrips, commercial tapes.
7. Maps and charts.
8. Picture studies.
9. Exhibits.

The teacher specialist(s) with student help chooses and presents selected folklore, developing and promoting in a stimulating way further interest in exploring African culture. At all times the team members will stress the rich heritage handed down through African literature, poetry,

and music. Biographies and autobiographies of famous Africans are made available and are discussed.

Teachers and students will compose a list of topics, the researching of which will provide factual knowledge; and the student will gain proficiency in writing compositions or poetry creatively and constructively; will gain skill in the preparing and using of notes effectively when making oral and written reports, in the principles of outlining, making project books which serve as reviews of units studied, participating in debates, panel discussions and symposiums. The student will also gain proficiency in writing letters, gaining first-hand information in the receiving of answers to questions asked, as well as the knowledge of the availability of free and inexpensive materials and the cooperativeness with which foreign nations deal with courteous requests. New friends are made through pen pals. The exchanging of snapshots, stamps, coins, picture postcards, or other miscellaneous items builds up many enriching experiences and promotes a greater understanding between the African and American cultures.

The drama director and/or speech instructor (the classroom teacher or a special instructor) will lead the students in preparing and presenting original or commercial scripts for other classrooms, radio and television, or dramatizations featuring particular phases or incidents of African life, thereby teaching pertinent facts of domestic life, customs, costuming, language, etc., amidst natural

surroundings. If possible, video taping should be done extensively, because this is one of the most effective ways of providing practical experience in public speaking and helping others through the sharing of constructive criticisms made by fellow students and instructors alike. Proceeds from plays performed for public entertainment might be used for cooperative classroom projects.

For spelling and vocabulary, one of the team's teachers and/or the students will prepare a list of pertinent words and expressions, conduct homeroom spelling bees or employ other varied spelling-vocabulary-building devices, encourage the students to add new words daily to their oral and written vocabularies, as well as put into practice the new words when making maps, charts, graphs, labeling of exhibits, titling pictures, etc. All of the skills in using the dictionary and other reference materials are being reinforced, as well as practice being provided for the use of the rules of syllabication, pronunciation, etc.

A teacher and/or the paraprofessional will teach the proper techniques of conducting interviews, whether they be with classmates, visiting persons, or class newspaper reporters. The students may then work in twos, interviewing each other, exchanging roles of the African and the American, and may tape such interviews to be replayed for the benefit of the entire class for discussion and constructive criticism as well as enjoyment. As these interviews

often involve telephoning, proper telephone techniques are learned, as well as the fundamentals of writing up interviews for local or classroom papers.

Fine and Domestic Arts

Music. Music of Africa will be introduced by the music teacher by listening to selected records or tapes, thus encouraging further research into its origins, instruments used, and its influence upon American music, etc. The students will prepare instrumental and vocal selections to accompany original or commercial dramas, skits, etc. The words of the songs might be translated into English or the basic language of the particular country being studied. Drawings are made of the instruments used and, wherever feasible, are reproduced by the students.

Art. African art and artifacts will be introduced by the art instructor through a collection of slides, movies, filmstrips, and picture studies depicting the African people in their native habitat, buildings, tribal dances, flags, flora, fauna, etc. Portraits of famous Africans would be studied and discussed so that credit could be given for their contributions to African society. The students will express their specific interests and expanding knowledge of Africa through the various art media, including: drawing; sketching with pencil, charcoal, pastels, water colors, oils; making and using cloth and clay puppets; modeling with clay, wax, soap; carvings of soap, wax, wood; mosaics; tiles; linoleum printing; designing cloth; weaving;

papier mache panoramas tracing the history of transportation, communications, dams, bridges, etc.; making model villages, banana plantations, village life, etc.; masks; roller-type box movies; basket weaving; making musical instruments; embroidering; making jewelry; mounting collections of stamps, coins, etc.; creating by designing and then producing backdrops and stage settings for dramas, skits, etc., as needed for own classroom productions or in cooperation with the other classrooms.

Domestic arts. The home economics instructor will assist students in researching and planning African menus, preparing and serving African dishes. (It is suggested that the original African ingredients be listed and the English equivalent listed along with the Arabic terminology.) Assistance will be given in planning budgets for each of the economic stratas found in Africa, and the economics and home management of tribal families will be discussed. Needlework featuring native designs would be used in making head scarves, luncheon cloths, etc.; and simple garments could be designed and made to be worn at home or in conjunction with class plays or dramas. Recipe files comprised of favorite African recipes could be made and given to the mothers as Mother's Day or Christmas gifts. These files could be supplemented whenever another country is studied. The completed files or project books might be sold as a fund-raising project for the class.

Math and Science

Math. The math teacher will study Africa and explain statistical information--especially comparative statistics of population, rainfall, temperature range, etc.--; introducing the metric system and comparing it with the avoirdupois system; trace the progress of time measurement by the making of typical African implements for measuring time; show how the early tribes counted their livestock or other wealth; use such games and devices as an "Airplane Game," whereby the children divide into teams and plan trips across Africa or from specific points to specific destinations, using their skills and abilities in figuring time, distance in miles, wind velocity, etc.; help the children make and solve problems involving ratio, percentages, fractions, etc., using African terminology wherever practical; make up and try out recipes transposing American and African words; by scale drawings, draw up specifications for pyramids, statues, temples, and ancient buildings; develop time lines; make models of tools involving mathematical as well as scientific equations.

Science. The science teacher will compare Africa and America as to size, distance from the Equator, growing season, humidity, weather, and climate, stressing the role environment plays in where a man lives; what he grows; how he earns his living, etc.; how a country expands through the employment of technological know-how and how the lack

of it impedes progress; how scientific farming methods and modern machinery can fulfill the needs of its population and provide materials for exporting; the importance of dams for power, reservoirs, etc.; building of electric plants; using modern mining machinery; the pros and cons of good transportation and communication facilities; the results of inadequate medical knowledge, trained personnel or their accessibility, along with the practices of voodooism, witchcraft, superstition, etc.; the hazards of poor water; lack of sanitation facilities, safety equipment; ignorance; and the prevalence of diseases, especially those caused by insect bites, malnutrition, etc. Room gardens from Egyptian seeds could be grown easily.

Health and Physical Education

Health. The importance of proper health and safety education will be stressed, including the fields of proper diets; importance of sleep, exercise, etc.; how educating persons can overcome the evils of superstition, witchcraft, etc.; the importance of knowing and practicing the principles of first aid and good health protection; good prenatal and baby clinics; immunizations; vaccinations; protection against insects; improving sanitary standards and facilities; preventing epidemics; overcoming the problems of malnutrition, etc. Many comparisons can be drawn between the health practices of modern American citizenry and the various African tribes, as well as the disadvantages of living in

an "unenlightened society," comparing the life spans of adults, as well as mortality at birth, provides excellent reasons for practicing proper health.

Physical Education. The physical education instructor will introduce the African counterpart for games played during physical education periods; demonstrate and teach the conditioning exercises and gymnastics which are part of the African student's daily school life; teach the importance of proper diet, food supplements and vitamins; the need for proper rest and exercise; the many diseases found in Africa traced to nutritional deficiencies; lack of sanitary facilities; unsafe water; no refrigeration or screens against insects; limited medical services; poor means of transportation and communication; ignorance; superstitions and fear.

Social Studies.

The total team will integrate all phases of the social studies program and develop the concepts that a nation's customs, traditions, values, and beliefs are handed down from generation to generation; that attitudes of nationalism, patriotism, and isolationism shape a country's history and may be used to trace its rate of progress; that a nation of united states is governed accordingly and, likewise, the continent of individual states; that every event, movement, and institution have roots in the past; and that an understanding of the past must be a criterion for

evaluating the present and a guide to the future. The student will use these guidelines in making comparisons and contrasts of the two societies. The history and geography will be learned through extensive use of maps, globes, charts for locating countries, major cities, water bodies, and chief topographical determiners of natural harbors (making natural barriers), centers of natural resources, building up of industrial centers, farming centers, etc. Railways, airlines, highways will be studied and compared; rainfall and temperature maps will be utilized. The accessibility of a country to world markets, its development as an industrial or agricultural nation, or the handicaps through poverty, ignorance, dictatorship, autocracy, inadequate methods of transportation, communication, or industrialization, lack of good roads, national apathy, etc. will be revealed through the media of radio and TV scripts prepared and presented by the students, revealing participation in debates; panel discussions; and symposiums; writing to information centers for maps, pamphlets, and other advertising materials; corresponding with pen pals; making and exchanging of scrapbooks and project books or "collector's" items; using the overhead and opaque projectors for portraying pertinent information to be shared by all members of a class simultaneously; utilizing many community resources in conducting exhibits; conducting interviews; preparing of oral and written reports; making book reports or reviews, etc. Inferences are drawn wherever practicable, with

advantages and disadvantages of living under a dictatorship or a democratic republic, how a country can best handle a trusteeship, with self-rule to be given when conditions warrant--remembering always that each individual has an enduring and fierce love for his own homeland and his own culture, that each individual has the same God-given rights and privileges regardless of race, color, or creed. Brotherly love and tolerance will promote understanding so that nuclear power can be developed for peace, not war.

BACKGROUND INFORMATION FOLLOWED BY SUGGESTED
ACTIVITIES FOR TEAM TEACHING AFRICA

African History

The oldest evidence of an Old Stone Age Culture that archaeologists have discovered (2,000,000 to 1,500,000 B.C.) is in the African country of Tanzania. It is believed this culture soon spread to most parts of Africa and other continents. Man began using fire in Africa about 50,000 to 60,000 years ago. Modern man appeared there about the same time. Only homo sapiens were left in Africa by the Middle Stone Age--the man-apes were becoming extinct.

Farming skills and the domesticating of animals were introduced into Africa from the Middle East about 5,000 B.C., soon known all over North Africa and the Sahara, which was not a desert then. The early Saharan farmers were similar to Negroes of present-day West Africa. Farming did not spread into the tropical rain forest until about the time of Christ. People south of the Sahara did not know their

farming neighbors of the North, and they lacked the tools needed to grow crops in the dense forests of Central Africa.

About 2500 B.C., Africa's climate became drier, and the Sahara began turning into a desert. The farmers there began moving south into the grasslands. About 2000 B.C., they began domesticating such new crops as rice and certain kinds of yams. Ethiopian farmers began domesticating new crops about the same time. People in present-day Kenya had herds of domesticated cattle.

Cities and sea trade began developing in North Africa during the last 2000 years before the birth of Christ. Writing and bronze spread to North Africa from the Middle East. These did not spread south of the Sahara, so that part of Africa did not have a Bronze Age; however, this area entered the Iron Age soon after its use was developed in the Middle East. The use of iron ore spread from Egypt south to the kingdom of Kush in present-day Sudan about 600 B.C.; and by the time of Christ, Ethiopia and Savannas of Western Africa had entered into the Iron Age.

About the time of Christ, Bantu-speaking Negroes made a huge migration from eastern Nigeria into sparsely settled forests of Central Africa, introducing farming and the use of iron tools there. After more than 1,000 years, they had spread south, occupying almost all of Africa's great southern bulge. Moving south, they encountered such hunting peoples as the Pygmies, Bushmen, and Hottentots.

They either intermarried with these hunters or forced them to move into the forests or the Kalahari Desert. Some people, such as the Hottentots, adopted the Bantu-speaking peoples' way of living and became farmers. But as they moved south they became separated from the advancements being made in North Africa and the Middle East, so their progress was limited to their own ingenuity. While the Bantu-speaking peoples moved south, others moved from the Savannas to the coastal forests of West Africa.

Aksum and Nubia were the two areas south of the Sahara most influenced by the Roman Empire, which ruled all of North Africa after 30 B.C., and the first few hundred years after the birth of Christ. The kingdom of Aksum (or Axum) developed in the highlands of present-day Northeastern Ethiopia. The people became Christians in the early A.D. 300's with most of their descendants remaining Christians.

The Nubian colonies of present-day Sudan traded with Roman-ruled Egypt, spreading their trade and influence beyond the Nile Valley west to Lake Chad. Egyptian missionaries converted the Nubians to Christianity in the 500's.

The Christian-Roman influence in North Africa ended with the invasions of the Vandals, a Germanic people. North Africa became a part of the Byzantine Empire in the 500's. The Moslem Empire blended the cultures of Persia, Greece, and Rome into a new civilization based on Mohammed's teachings, or Islam. Islam became a most important influence on Africa

south of the Sahara.

West African empires flourished about the year 1000. Ghana was apparently the strongest empire for several hundred years, but was replaced by Mali in the 1200's, and Mali in turn was replaced by the Songhai empire in the 1500's. Moslem merchants brought Islam to West Africa--an important spiritual influence. New knowledge of the outside world and the skills of reading and writing were introduced to West Africa. Arabic became the international language.

South of the Central forests, large kingdoms were formed between the years 1000 and 1500 and included the Kingdoms of the Konga, the Luba, and the Karangas. Gold was sold by the Karangas to east coast traders, and it was the only southern kingdom in touch with the outside world. Other isolated southern kingdoms developed without the aid of writing.

Vasco da Gama led a Portuguese expedition around the Cape of Good Hope and on to India in 1498. Malaria and yellow fever discouraged European newcomers, and slaves and gold became the only trade profitable enough to attract them to Africa. From 1450 to 1865, Europeans brought over 10 million slaves to America. Africa sold slaves in return for manufactured goods. From about 1780 to 1880, Africans and Arabs carried on a slave trade on Africa's east coast worse than the West African slave trade.

The Ottoman Turks controlled much of North Africa

from Egypt to present-day Algeria by the 1500's, but lost control to the Christian European trade and military strength. The Dutch established a trading post at Cape Town in Southern Africa in 1652. These white persons and their descendants are Afrikaners.

Except for slave trade, European influence was not important in Tropical Africa until after 1800, when the need was great for African products such as peanuts and palm oil. African rulers copied European military methods in conquering their neighbors. European rivalry for African countries increased, so that by 1914 the European powers had divided the entire African Continent amongst themselves, leaving only Ethiopia and Liberia as independent countries. Belgium, France, Germany, Great Britain, Italy, Spain, and Turkey claimed parts of Africa (see map in The World Book Encyclopedia A/1, Field Enterprises Educational Corporation, Chicago, 1970, p. 126).

Colonial rule over most of Africa lasted from about 1900 to 1960. Although this period was one of great humiliation to the Africans, it was a progressive period, for more and more Africans became educated; railroads and roads brought economic development; and new cities emerged, bringing Africans from different regions together for the first time. Loyalties to the new political units sprang up, replacing the national loyalties of the Pre-Colonial period.

Colonial rule differed in various parts of Africa.

In Southern Africa, white settlers took the best land and built an industrial society which excluded Africans from all but the lowest jobs. In Tropical Africa, Europeans came as merchants or officials who tended to rule with the help of African chiefs, occasionally ruling through elected African politicians.

Before the end of the 1800's, the move for independence began in many places, including Egypt, the Gold Coast (now Ghana), Nigeria, and South Africa. This became a mass movement after World War II. The European powers had to decide whether they would grant their colonies independence or fight expensive wars to retain control of their colonies. Belgium, France, and Great Britain had granted independence to most of their African colonies by 1961.

Of course, independence did not solve Africa's problems as many of the new nations lacked experienced leaders who could solve the social, economic, and political problems that arose. Revolts and civil wars broke out, and several temporary governments were set up with military personnel in command. In spite of these difficulties, most Africans have made great progress in education, economics, and self-government since independence.²

Activities--History. The suggested activities or projects may be completed by the students individually, in

²"Africa," The World Book Encyclopedia (1970), I, 122-27.

groups of twos, in larger groups, or by the whole class.

1. Prepare a time line of Africa's history; prepare also a time line of America. Make a note of important events happening at the same time, so that awareness is made of the world as a whole, not comprised of separate entities.
2. Report on Harriet Beecher Stowe's Uncle Tom's Cabin.
3. Make an exhibit of slave market pictures showing slave blocks in our own states.
4. Dramatize slave market day--depicting the agony and tragedy of families separated and sold to different masters.
5. Study and report on the Mali empire of the Mandingos; the Nok culture of Northern Nigeria.
6. Report why Africa's West Coast was called the "White Man's Grave." (For reference, see Wallbank, et al., Civilization: Past and Present, Vol. I, 5th ed. (Chicago: Scott Foresman & Co., 1965), Chapter 18, p. 538.)
7. Prepare a "travelogue" for David Livingstone, and in it dramatize meeting of Livingstone and Henry M. Stanley.
8. Report on African explorers: David Livingstone, Henry M. Stanley, Sir Harry Johnston, and Carl Peters.
9. Report on Cecil Rhodes as empire builder and other prominent African leaders and their contributions.
- 10-A. Report on the statistical table which appears on page 40. (Wallbank, et al., "The Great African Colony Hunt," Civilization: Past and Present, Vol. II, 5th ed. (Chicago: Scott Foresman & Co., 1965), pp. 304-310.)
- 10-B. The entire class may identify on individual maps by color coding those portions of Africa belonging to the empires referred to in Table I, p. 40.
11. Report on Leopold's rule in the Belgian Congo.

TABLE I
EUROPEAN TERRITORIAL EXPANSION IN AFRICA
(As of 1914)

| Nation | Square Miles | Population |
|---------------|--------------|------------|
| France | 4,200,000 | 25,000,000 |
| Great Britain | 3,300,000 | 35,000,000 |
| Germany | 1,100,000 | 12,000,000 |
| Belgium | 900,000 | 7,000,000 |
| Portugal | 800,000 | 8,000,000 |
| Italy | 600,000 | 1,000,000 |
| Spain | 75,000 | 200,000 |

12. Report on treaties made between the Europeans and illiterate Negro chieftains; compare purchasing of Manhattan Island from the Indians.
13. All class members locate the following cities on the map and tell why each is important: Accra, Addis Ababa, Alexandria, Algiers, Cairo, Cape Town, Casablanca, Dakar, Durban, Ibadan, Johannesburg, Kinshasa, Lagos, Salisbury, and Tunis.
14. Prepare a panel discussion or a symposium on Africa's problems today and what can be done toward solving these problems.
15. Report on ways the Africans have been exploited by the Europeans; also, how they have been benefited by them.
16. Report on the contributions made by Africans in different fields of achievement.
17. Discuss by a "buzz session" the pros and cons of missionary work amongst the native tribes.
18. Discuss by a "buzz session" the pros and cons of giving equal rights to the natives in the Union of South Africa, or whether they should continue to be apartheid.
19. On a large map or chart, illustrate African history.

20. Write to the United Nations. Report the information received to the class, showing materials furnished upon your request.
21. Report on why Africa is the most important "New Frontier."

Government and Politics of Africa

Since 1950, Africa has changed from a continent of European-ruled countries to a continent of independent self-ruling countries. Before 1950, Europeans ruled more than 80 per cent of Africa's peoples and 90 per cent of the continent's land surface. From four independent countries in 1950, there have been 39 newly made independent nations, so that by the late 1960's, Europeans ruled only the southern tip of Africa and a few small territories on the continent's eastern and western coasts.

Of these independent countries, Sudan (whose area is larger than Texas and Alaska combined) is the largest and Mauritius is the smallest (its area is about one-half the size of Rhode Island). Nigeria has the largest population, approximately 66,500,000 people. Most African countries have populations of less than 5,000,000.

The republican form of government is the most popular, and most of the countries have one political party--usually the party that succeeded in ousting the former colonial ruler. Military governments prevail in eleven countries.

All of the new African countries share the common characteristics of struggling for freedom and their peoples

belong to widely varying nationalities or tribes. These differences have sometimes led to civil war. Their economies are underdeveloped, and most of them have a low standard of living.

The problems faced by the new countries are similar to problems all new countries have to face. (This includes the United States when it gained its independence.) These problems include the necessity for creating effective governments recognized by their people as having legal authority. National unity and integration must be one of the chief goals. Economies must develop rapidly.

Most Africans support the idea of pan-Africanism, the unity of all African peoples. Regional organizations have been formed to solve common social and economic problems. The Organization of African Unity (OAU) was created in 1963 to settle disputes peacefully amongst its members. It supports resistance movements made up of people who are attempting to end white-minority rule in Southern Africa. South Africa does not belong to the OAU.

All independent African countries belong to the United Nations, and their large numbers give them a strong voice in UN affairs. They remain neutral in cold war disputes between Communist and non-Communist countries. All African countries work hard to maintain their independence, eliminate colonialism, and oppose large nations attempting to control small nations.

A shortage of educated administrators in each of the

new countries is a difficult obstacle to be overcome by any newly independent nation.³

Activities--government and politics. One or more of the suggested activities or projects may be worked on by the individual student, in groups of two or more persons, or may be participated in by the entire class.

1. Using "The New Africa" (published by the Scholastic Magazines, Inc., 1969) as a reference, the following reports should be made, using the wall maps wherever feasible, with class members preparing individual maps where practicable. Rank in size, population, its former status or European ruler, its capital city, etc.
2. Flash cards naming the country on one side and giving from one to five important facts about it on the other side should be made and used by the students.
3. Prepare a TV show, "I've Got a Secret," using African leaders as the "guests" to be identified.
4. Count and report on the number of African countries having: (1) a president, one house, national assembly; (2) military rule; (3) military council; (4) a president, prime minister, and national assembly; (5) a king, prime minister, and two-house parliament, etc.
5. Prepare product maps, locating and naming leading products and resources.
6. List the different basic money units used throughout Africa.
7. Compare the life spans of the various African nations with the United States.
8. Report on the pharaoh's government.

³World Book Encyclopedia, 92.

Africa's Topography

Africa is the second largest continent; only Asia is larger. It has an area of approximately 11,500,000 square miles. In fact, Africa is large enough to hold nearly four continents the size of Australia. It stretches above and below the Equator about thirty-five degrees. The bulk of its land lies between the Tropic of Cancer and the Tropic of Capricorn, making it the most tropical of all continents.

The four major types of land forms are found within its borders--mountains, hills, plains, and plateaus. The plateaus are the most important and are highest in the eastern and southern portions of the continent, averaging 5,000 feet above sea level.

There is very little coastal plain around this plateau continent; therefore, it has few natural harbors for its vast size, except for those on the Mediterranean Sea and in southern Africa.

The Sahara Desert is the largest desert in the world, stretching across the entire width of northern Africa. Two mountain ranges rise in the center of this desert land. Their tallest peaks are snow-covered several months of the year. Most of the desert is covered with plains of gravel and rough boulders; only small areas are covered by shifting sand dunes and bare, rocky land. Other deserts of importance are the Arabian, Kalahari, Libyan, Namib, and Nubian.

The Atlas Mountains separate the fertile plains along

the Mediterranean Sea from the deserts of the inland areas. These mountains stretch over 1,500 miles. Africa's highest peak, Kilimanjaro, is located in the country of Tanzania.

The Great Valley in eastern Africa is unique, and an important landform. It begins in Asia, cuts through the Red Sea into southern Ethiopia and continues down through Lakes Rudolph, Tanganyika, and Nyasa. In Kenya, there are places where it is 2,000 feet deep and 30 miles wide, with extinct volcanoes at its bottom. It crosses Mozambique and disappears into the Atlantic Ocean.

The Drakensburg Mountains are the largest in southern Africa, being between 4,000 and 6,000 feet in elevation, with some peaks over 10,000 feet.

Western Africa has a low coastal plain, mostly wet and swampy, and inland is found the plateau area comprising the volcanic Cameroon Mountains, which are over 10,000 feet high, and the Guinea Highlands, which are over 5,000 feet high.

As the rivers drop toward the coasts from the plateaus, they form great waterfalls and rapids; thus few of Africa's rivers are navigable near the coast. Because of these waterfalls and rapids, central Africa remained literally unexplored. The Nile River, which is the longest river in the world, has two main branches--the White Nile and the Blue Nile. The Congo, Africa's second longest river, drains an area of nearly 1,500,000 square miles. The Niger is the largest river of western Africa, and the

two major rivers of southern Africa are the Orange and Zambezi Rivers. Eastern Africa is the region of great lakes. Lake Victoria is the second largest fresh-water lake in the world; only Lake Superior in North America is larger. Lake Chad and Lake Tanganyika are also well-known lakes.

Africa has several important islands lying off its shores. Madagascar is the largest and is the home of the Malagasy Republic. It is the fourth largest island in the world. Other islands of note include Zanzibar, Mauritius, Seychelles Madeira, Cape Verde, and the Canary Islands.⁴

Activities--Topography. One or more of the suggested activities or projects are to be worked out by the students individually, in groups of twos, larger groups, or participated in by the entire class.

1. Locate chief rivers, lakes, mountain peaks, and deserts on a wall map.
2. Construct a topographical map of papier-mâché, using flags to label chief landforms.
3. Make a products map showing crops grown, minerals mined, etc.
4. On separate individual world distribution maps, the entire class shall identify by color coding and letter symbols the following: (1) climates of the world; (2) natural vegetation belts; (3) raw material production (i.e., tin and copper, coal, cotton, etc.); (4) population; (5) by scale drawing of maps, fit the United States into Africa.
5. Dramatize an African "get-together" with the students representing the different areas of Africa.

⁴"Africa," The New Book of Knowledge (1967), I, 46-50

6. Locate natural seaports, manufacturing centers, and give reasons why they have been located there. Compare American seaports, manufacturing centers, etc. Are these reasons common to both countries? To the world in general?
7. Report on ways the climate determines man's livelihood; how man's energy differs in tropical and temperate lands (trace this from the Equator to the North Pole regions).
8. Make a wall map locating the principal animals of Africa.
9. Have a "Meet the People" TV presentation with interviewees representing the Congo, Egypt, Cape Town, a Berber, Pygmy, etc.
10. Construct some African river boats.
11. Report how plants and animals adapt themselves to living in the Sahara Desert, the rain, forests, etc.

The Peoples of Africa

Africa contains one-fifth of the land mass of the world, but less than one-tenth of the people of the world live there. It has some highly congested areas of population, but on the whole it is a sparsely populated continent.

There are many difficulties in taking an accurate census of Africa. Among these handicaps are poor transportation, the large number of national sovereignties, and the fear with which many people view the census taker, because they know that after the census taker comes the tax collector frequently follows.

In countries like Nyasaland, thousands of men are usually away from home working in the mines of South Africa and the Rhodesias. Nyasaland is sometimes called the "country of the missing men."

Africa's total population in 1968 was estimated at 335,000,000, making it the third largest of the world's continents in population. Nigeria has the largest population, and Equatorial Guinea has the smallest population. Mauritius, with 984 persons per square mile (compared to 56 in the United States) is the most densely populated nation, while Libya, the least populated nation, has only three people per square mile.

The largest group of people of Africa are the Negroes, who make up about 70 per cent of the total population and live chiefly in the part of Africa lying south of the Sahara Desert. The Negroes have been divided into four major groups: (1) "true" Negroes; (2) Nilotes; (3) Pygmies; and (4) Bushmen and Hottentots. Of course, there are many variations in physical features and degrees of skin pigmentation among or within each of the four groups of African Negroes.

The so-called "true" Negroes make up the largest group of African Negroes, living mainly in the grasslands of West Africa, most of East Africa, and in southeastern Africa and Madagascar. Their skin ranges in color from light brown to brown-black. They have broad noses, thick lips and woolly hair. Those who live on the southern edge of the Sahara have thinner lips and narrower noses. Such "true" Negro groups include the Fanti of Ghana, the Kru of Liberia, the Wol of Senegal, and the Yoruba of Nigeria.

The Nilotes, who live in Kenya, Sudan, and Uganda,

are slender and unusually tall, ranging in height from 5 feet 10 inches to 7 feet. They number 10,000,000 and include the Dinka and Nuer peoples of Sudan.

Pygmies habitate the tropical forests of the upper Congo River Basin and number about 100,000. Few Pygmies grow taller than 4 feet 10 inches.

The Bushmen and Hottentots are short, but not so short as the Pygmies. The skin color of these two groups will range from yellowish-brown to yellowish. They have kinky hair, flat faces with high cheekbones. They number about 50,000 persons and live in and around the Kalahari Desert of southern Africa. The Hottentots are a little taller than the Bushmen and live mostly in South West Africa. Many Hottentots intermarried with early European settlers, but there remain more than 40,000 full-blooded Hottentots.

The Arabs and Berbers are Caucasians. They range in appearance from light skin and fair hair to dark skin and black, curly hair. Most of them have thin lips and thin noses. They live chiefly north of the Sahara, with some nomadic tribes, called Bedouins and Tauregs, living in the desert itself. The Arabs' ancestors came from the Middle East and established the Arabic language and Islamic religion in the area. The Berbers of the Atlas Mountain region have lived in Africa since before recorded history.

More than 5,000,000 Europeans live in various parts of the continent with more than 3,000,000 of them living in

South Africa, and the majority of the other 2,000,000 living near the Mediterranean Sea. Kenya and Rhodesia are the chief areas of European settlements in tropical Africa. Many South African Europeans are descended from the early Dutch settlers, with most of the other Europeans being of British or French descent.

About 1,000,000 persons of Asian ancestry live in eastern and southeastern Africa who are descendants of the people who moved to Africa from India and the southeastern part of Asia in the 1800's.⁵

Activities--Peoples of Africa. The following activities are suggested for this phase of the unit, with the students researching and presenting the information gained to the class through buzz sessions, reports, panel discussions, speeches, art media, etc., working independently, in twos, or in larger groups, or participation by the entire class simultaneously, as in the use of projected transparencies, films, filmstrips, etc.

1. On a map of Africa, locating and labeling the tribes or classifications of the peoples of Africa.
2. Sketching the different groups, working in costuming, customs, etc.
3. Have foreign pen pals.
4. Make a bulletin board display of the different African groups.

5. The World Book Encyclopedia, 100.

5. Have a book review on Alan Paton's book Cry, the Beloved Country.
6. Prepare a puppet show around the Pygmies or Hot-tentots, for example.
7. Have a spelling bee of the new vocabulary terms covering this section.
8. Report on the American Negro.
9. Report on the Mau Mau uprising.

Samplings of African Culture

So many of the African's customs are bound up with beliefs and superstitions that it is difficult to separate them, but this is not true of tribal markings and ornamentation. Most of the markings take the form of raised cicatrices. Small cuts are made in the skin, and various substances are rubbed in. Finely ground charcoal is usually the principal ingredient. The women like the cicatrices well raised; the men have them mostly flat. With men they may be just three black stripes, vertical or horizontal, immediately in front of each ear; but the women like to cover their cheeks and foreheads with blotches or crosses, and they ornament their bosoms, backs, and stomachs with the same patterns. They frequently make similar marks on their infant sons--on their stomachs, not elsewhere. Other tribal markings take the form of extraneous ornaments. For instance, in one tribe (the Shangaan), both men and women wear a single earring; in another (the Anyungwe), all the women wear a metal stud through one nostril. The style of hairdressing, too, used to be a

distinguishing characteristic of a tribe; but with the advancement of civilization, many of these customs are vanishing. The Asengz used to fit a round flat disk about the size of a checker piece through the upper lip of their women. In other tribes further north, this disk and another even larger disk were inserted through the lower lip, gradually increasing in size until by the time a woman was elderly she had two things the size of plates through her lips and had to lift the upper one with her hand in order to feed herself. The ignorant used to scream with laughter at this notion of "beautifying," not realizing why it was being done. The mutilations were for the express purpose of making the women ugly, so that the Arab raiders or slave traders would leave them alone.

Marriage customs throughout the African continent vary only in detail. In most tribes, the youths choose little girls who strike their fancy to sleep with but must not take their virginity. They can have two if they like. The Masai generally take two, but elsewhere it usually is only one. If all goes well, and the two satisfy each other, the boy will usually marry the girl in time--that is, when he has managed to save enough for the bride's price. This used to be in the form of cattle or goats, but presently, cash is acceptable. If the would-be bridegroom has difficulty collecting the required price, he is allowed to pay the fee in installments. If a young man takes a girl's virginity, he is usually compelled to marry her. After he

has given her the baby she wants, she will not object to his taking another wife. But even though the two have more or less agreed to marry, all must follow established custom. The prospective bridegroom would not think of approaching the girl's parents himself; instead, he will have a friend act as a go-between. This groomsman handles everything, even to handing over the small sum that always goes to the girl's mother as proof that the matter is serious and not merely talk.

The actual marriage ceremony merely consists of the happy pair's entering their hut together that night and remaining therein for the ensuing three, four, or even five days and nights. This is to ensure that the girl becomes thoroughly accustomed to her husband. From time to time, food and drink will be brought to them by an elderly female relative. When it is necessary for either of them to leave the hut, they will slip out by a back entrance that has been especially prepared for that purpose. Everyone in the vicinity will studiously keep his eyes averted so as not to see either of them during these little excursions. When at long last they emerge, it will be toward evening; and the old women of the kraal will have arranged things for them. They'll take the pair to a selected place, strip them naked, seat them side by side on a clean sleeping mat, and then wash them from head to foot in--beer! The marriage ceremonies are now completed.

Africans generally are firm believers in the transmigration of souls--not general transmigration, as they

have no idea as to what happens to the bulk of the population after death; but chiefs, kings, and other important individuals come to life again as lions, crocodiles, hyenas, etc.

Some tribes will not eat the flesh of animals with white markings on the face. The evening meal is usually their only meal of the day.

In spite of his happy nature and love of laughter, The African is hag-ridden by witchcraft. The night is full of evil spirits waiting to grab him. He makes no window openings in his hut and plasters the walls with mud right up to the roof so as to keep these spirits at bay. He hates sleeping alone; he and his fellows will, if possible, always roll up two or three together at night for mutual protection.

Other than in the case of sheer old age, there is no such thing as a natural death to an African; it is always witchcraft. Apart from the general practitioner--the resident rain maker and fortuneteller, who is fairly harmless--there is the "real" witch doctor with mighty powers, the traveling magician. Even chiefs stand down for him. He does not lower himself to consider petty matters; he is the expert, the specialist, who can smell out evildoers, the caster of spells; he can control the lightning and has the power of life and death--particularly death.

The African's simplicity and humility are shown to one's parents and to all the older members of the clan, then

to the head of the clans, then to the chief of the tribes, and finally to one's ancestors, who are called upon by name and are asked for blessings. At times of serious illness, births, marriages and deaths, an animal is slaughtered and a burnt offering made to the ancestors.⁶

God, the Creator, was considered by some tribes to be remote from human affairs and was not prayed to; by other tribes, God was merely the Oldest Ancestor, the Ancestor of the tribe itself, and he had emerged from the reeds of the river at some remote but definite point in history.⁷

The Masai of East Africa are cattlemen, owning large herds of cattle, sheep and goats, and having the reputation of being great and fierce fighters. Their food is mostly milk, meat, and blood. Milk mixed with a tiny amount of cow's urine is curdled into a soft cheese. The bullock is bled about once a month of a pint of blood, which they drink as an aid to digestion. The Masai will drink milk mixed with blood, but will not drink milk and eat meat together, for then they would be called gluttons, and the cows of a glutton will not give any more milk.

Honey is a much sought-after food, and the birds that act as honey guides are much respected. A head medicine man's diet is usually restricted to milk and honey with

⁶John Taylor, Pondoro: Last of the Ivory Hunters (New York: Simon & Shuster, 1955), pp. 324-326, 334-336.

⁷Alan Paton, The Land and People of South Africa (New York: William Morrow & Co., Inc., 1966), pp. 12-13, 25-30, 47-53.

an occasional goat liver as a treat.

The Masai, of all the Africans, have resisted modern customs the most and live much as they did a century ago. They are the only African tribe that refuses to wear clothes.

A Masai child is born in its mother's small hut. Neither the father nor any other man is allowed near the hut. The father is not allowed to see the child until it is several days old. The women of the kraal bring gourds of new milk to the new mother. To show their good will toward the child and its parents, the women will spit frequently, because they believe that either water or spit helps remove any evil a person may think or speak. They have great ceremonies when the child is given a name.⁸

All Masai pull out the two front teeth in the lower jaw and laugh at others who have not because "they chew like donkeys."

The Masai mother wants her child to be very beautiful and mixes sheep's fat with red clay and rubs the skin until it shines a golden brown. She also adds rounded weights to the child's ear lobes so they will stretch until the lobes reach the shoulders. This practice is thought to make both boys and girls handsome.

A Masai husband visits each wife's hut on certain days. The children in the home are rubbed with fresh coats of grease, and the mother has her head shaved, since it is

⁸Sonia Bleeker, The Masai: Herders of East Africa (New York: William Morrow & Co., Inc., 1966), pp. 12-13, 25-30, 47-53.

not becoming for a woman to have hair on her head.⁹

Between the ages of thirteen to seventeen, boys are ready for initiation and circumcision. They gather in groups near a medicine man's camp, bringing merely their fire-making sticks and their clubs tucked into their belts. Unless they must come from a great distance, they are not allowed to bring their spears.

The medicine man looks them over and separates them into age sets. The boys who look older will be initiated and circumcised first, so they are placed in the right-hand group. The others are called the left-hand group, and they must wait an additional three and one-half years before they are ready. The right-hand and the left-hand groups are called one age set, and the youngsters are expected to feel a loyalty to one another and to help one another, because they belong in the same group or age set.¹⁰

The boys in the left-hand group leave immediately for home, with the boys in the right-hand group remaining. They paint their bodies white with chalk and then settle down for two or three months to learn their duties as future warriors. They will not be circumcised for three months, or until they return home. The operation is performed by the Dorobo, the hunters who live on the Masai lands. The boy's father will kill a special bullock in his son's honor

⁹Ibid., pp. 54-55.

¹⁰Ibid., p. 56.

and name it Animal - to - be - taken - out. His sisters will plant a special tree in front of his hut. The boy's head will be shaved, and he washes himself with herbs so that he will be able to stand the pain. The medicine men have instructed him not to wince or make a sound during this painful ordeal, and his parents go away and hide during the operation for fear the boy will cry out, and then people would come looking for the mother to punish her for raising a coward. When the boy is able to walk about again, he dons a long blanket-like garment and carries special bows and arrows which the men have made for him. With these he shoots at all the young girls he meets. The arrows are blunt and do not hurt anyone; they simply indicate the beginning of his interest in girls, which is approved by everyone.

When the initiation ceremony for junior warriors takes place, the boys move to special bachelor huts, called "manyattas." A manyatta is a village of clustered huts built to house warriors. Unlike their kraal camps, it has no thorn fence surrounding it, and so the warriors must take turns guarding it day and night against the wild animals and raiders. Each cluster of a dozen or so kraal camps will have a manyatta to which the people look for protection. The kraal camps move to fresh ground every six to eight months, but the manyatta remains relatively permanent for two or three years.¹¹

¹¹Ibid., pp. 59-64.

The people of Liberia are very hospitable. When approaching their village, they will meet you with offerings of their farm products and often ask you to remain overnight with them. Their friendly, gracious attitude and their generosity is true also of many of the other Africans and peoples throughout the Middle East.

There are four groups of Liberians with each group having a different attitude and philosophy toward marriage and its obligations. Christians take one wife for a lifetime partnership. The Mohammedans are allowed to have from one to four wives, and it is extremely easy for the man to get a divorce. All the man has to do is to repeat three times, "I divorce you." Here the dowry system, or the bride's portion, is in effect. This may consist of cattle, goods, land, or coin. The amount is determined by the financial status of the family--and the beauty of the bride. It is more correct to use the term "bride wealth" than "bride price," since a girl is not bought by her husband. She marries a man because that is what she wishes; however, there are many instances where the marriage is arranged by the parents. The "bride wealth" may range in value from \$140 to \$500, in terms of American money.

The third class or group has no limit to the number of wives a man may take--even up to one hundred. He can marry as many as he can support. In no instance can he marry any blood relative. Elaborate marriage ceremonies and festivals mark the occasion.

The fourth group lives together without approval of church or state. When this is discovered, the man is fined \$48 if the woman involved is a single girl, and \$15 if she is a married woman.

It is the custom among the Liberian tribes to send the expectant mothers home to their parents when the child is due, and she must remain from two to three years in their home without any physical contact with her husband during this time, because they feel that she will more completely dedicate herself to the health of the child to be and her own health as well.

At meal time, it appears to be the custom throughout the African nations that the men and women dine separately, with the boys eating with the fathers and the girls with their mothers.

The Liberians love to bargain and lose respect for a customer who does not haggle or bargain with him.

The Devil dance of the Liberians is quite unique. It is performed on tightropes stretched twelve or fourteen feet above the ground. The dancers are much respected and feared as they are suspected of having magical powers. Magic and superstition are prevalent parts of their beliefs, and the customary magician's tricks are performed and accepted with great awe.

Principal Religions of Africa

Religious beliefs are a part of all African cultures. These beliefs have sometimes been described by such words as

superstition or witchcraft, but this is a shortsighted view.

The great majority of illiterate Africans who have not been exposed to Christianity or Islam share a general system of beliefs which has been handed down from one generation to the next by oral repetition. In some societies, this is done by priests, who are often called medicine men; in others, by wise elder members of families. Their beliefs are based on animism--the belief that trees, stones, and other inanimate objects have spirits and that these spirits influence events on earth. Some of these spirits are friendly and helpful; some are unfriendly. Or they may be powerful ancestors who plead with the supreme God for their descendants and may even punish them greatly for breaking the laws of the group. The Africans have a strong belief in fate. By various religious rites, they try to find out what their destiny is and sometimes how to control it. Magic is also an important part of the African's religion. Sometimes charms are used to harm others, or spells are cast upon their enemies. Sometimes they are used for healing. At this point, magic and medicine may be closely related. Taboos are also important.

Christian missionaries came to Africa over one hundred years ago. During this period, almost every major Christian denomination has been represented, and the many sects have naturally been confusing to the African people. Nonetheless, the missionaries have exerted a powerful influence for good, preaching the equality of all men before God,

and bringing to the people the beginnings of literacy, education, and hygiene. Today the Protestant churches of North America maintain almost 16,000 missionaries in Africa.

Similarly, the Catholic faith has been represented by such religious orders as the White Fathers, who work only in the African mission field. In the Portuguese provinces and the Congo, the Catholics have had a favored position. Today, African converts to Christianity, both Catholic and Protestant, total about 21,000,000.

Islam, the religion founded by Mohammed, is the prevailing faith of all the Arabic countries of North Africa. It has been notably successful, too, in making converts south of the Sahara. Islam is not associated with the colonial powers, whom the Africans have come to distrust. Moslems usually have less color prejudice than Christians. Islam also sanctions polygamy, which is very common in African cultures. For all of these reasons, Islam has spread to many parts of Africa. There are approximately 85,000,000 Moslems in the continent today, as this religion is second only to animism.

In eastern and southern Africa, there are hundreds of thousands of Asians. They have become a powerful commercial class in such countries as Kenya, Uganda, and Tanganyika. Most of the Asians are Hindus, but many are Moslems.¹²

¹²Emerging Africa (New York: Scholastic Magazines Inc., 1963), pp. 33-36.

More than 5,000,000 people in Egypt and Ethiopia are Christians belonging to the Coptic Church, a branch of Christianity that developed in Egypt many centuries ago. There are also substantial numbers of Christians in the Republic of South Africa and throughout tropical Africa.¹³

Activities--Religions. Selected activities from the suggested list are to be completed by the students individually, in groups of twos, larger groups, or by the entire class.

1. Plotting on a map the major religions.
2. Graphing percentage-wise the statistical data pertaining to major religions (1) in Africa, (2) in the world.
3. Dramatizing foreign missionary work in Africa, emphasizing their efforts, influence, and results.
4. Debating the question: "Did the foreign missionaries accomplish their goals in Christianizing Africa?"
5. Reporting on work of outstanding missionaries.
6. Reporting on superstitions, witchcraft, voodooism.
7. Team collecting words and phrases pertinent to religious structure, such as: apartheid, animism, Islam, Monotheistic, cannibalism, taboo, deities, polygamy, Mecca Hadj, Muezzin, Mosque.
8. Reporting on the life and teachings of Mohammed.
9. Comparing Mohammedanism and Christianity.
10. Reporting on areas as yet untouched by missionaries.

¹³Civic Education Service, The New Africa (New York: Scholastic Magazines, Inc., 1969).

Languages of Africa

One of Africa's major problems is caused by the multitude of languages and dialects spoken. These number more than 800 south of the Sahara desert alone.

Some comparative approximate figures of the major languages and the areas in which they are predominant are given below:

1. Arabic (or Berber, a related tongue)--North Africa, 50,000,000.
2. Hausa--West Africa, 8,000,000-10,000,000.
3. Fula--West Africa, 6,000,000.
4. Mandingo--West Africa, 3,000,000-4,000,000.
5. Malagasay--Madagascar, 5,000,000.
6. Bantu (includes Zulu and Swahili)--spoken in the Belgian Congo and southern Africa.
7. English--spoken in 18 countries.
8. French--spoken in 21 countries.¹⁴

For fuller clarification, groupings of over 800 local African languages have been made. Following are some general language families and the areas in which they are used:

1. Niger-Kordofasian--Western Africa south of the Sahara, central and southern Africa.
2. Nilo-Saharan--Central Africa.
3. Afro-Asiatic--Semitic languages: i.e., Amharic, Ethiopia; Arabic, North Africa (used by Africa's 100,000,000 Moslems).
4. Khoisan--Bushmen and Hottentots of South Africa.

¹⁴Emerging Africa, op. cit., pp. 28-30.

The Europeans living in Africa speak English, French, and Portuguese; South Africans speak Afrikaans. Tanzania is the only African country using one language (Swahili) in its schools. North Africa uses Arabic. Most countries south of the Sahara teach European languages in their schools-- primarily English and French. It is noted that some meanings of words in the different dialects are made different by the inflections of the speaker's voice.¹⁵

Activities--Languages. The suggested activities or projects are to be worked out by the students individually, in groups of twos, larger groups, or will be participated in by the entire class.

1. On a color-coded political map of Africa, the primary language groups showing the areas where they are spoken, and the numbers speaking these primary languages will be plotted.
2. Charting the Arabic alphabet with its English pronunciation key.
3. Labeling articles in the room with Arabic words.
4. Making a list of the words in common usage today which were derived from Africa.
5. Learning common expressions and their English or French equivalents; i.e., "Thank you very much," --sho-krun kath ear' un.
6. Writing menus in Arabic in preparing for a Mother's Day Tea or other special occasion.
7. Learning by rote singing African lullabies, chants, folk music.
8. Learning new games--those played in African schools.

¹⁵The World Book Encyclopedia, 102.

Problems Facing Africa Today

The following topics are discussed or presented through buzz sessions. Similarities and/or differences in problems facing the United States and/or Canada are emphasized.

1. Education facilities limited--the majority of the population is illiterate.
2. Industrial advancement needed through introduction of new techniques, modern machinery, and carrying out new industrial projects.
3. Need of cultural advancement promoted through unity, cooperation, and understanding among the African leaders.
4. Need for agricultural advancement to provide water, machinery, and technological know-how for improving farming methods.
5. Poverty due to lack of employment opportunities, illiteracy, lack of family planning, lack of medical facilities, prevalence of diseases.
6. Religious conflicts between the Mohammedans, who are the majority, and the Christians, who are in the minority (as in the country of Egypt.)
7. Arab refugees caused by the Jewish-established state of Israel (over 1,500,000 refugees scattered throughout Africa and the Middle East--homeless, unemployed, with no destination and no provision made whereby they might be self-supporting and independent.

8. Progress impeded by old traditions, customs, and beliefs; conflicts between the old and new. Exploitation by "white devils."

9. Lack of medical equipment, supplies and treatment. The high rate of infant mortality and the short life span.

10. The spirit of nationalism--is it only a dream? (Governmental control destroys initiative, ambition, pride in ownership, destroys feelings of security, and also cripples progress.)

11. Limited transportation and communication facilities. Landforms and climatic conditions are prohibitive in many instances to the building of roads, establishing natural harbors, etc.

12. Democracy feared by ruling bodies in some of the African nations; therefore, a dictatorship is enforced.

13. Lack of flexibility inhibits foreign trade and the establishment of markets--either domestic or foreign.

14. Racial problems near the explosion point because of the exploitation of the Negroes, because they are inadequately prepared for assuming the reins of government and because of the fear and mistrust of white foreigners.

Major Problems Facing the United States Today

The students are asked to discuss in detail the following major problems--stating their personal opinions on the best solutions for solving or making improvements

for each one. These problems are discussed in buzz sessions, panel discussions, debates, symposiums, etc. and are correlated with the major problems facing Africa today--those problems listed on the preceding page.

1. Major crime increase--specifically in large cities.

2. Involvement of the United States in the Vietnam War, the War in Cambodia; what are our responsibilities and trusts as outlined in the Monroe Doctrine, for example? When is a war a Cold War?

3. Water and air pollution; littering of landscape.

4. Incurable diseases: cancer, emphysema, heart diseases, muscular dystrophy, mental retardation and other birth defects.

5. The new morality--use of the birth control pills.

6. Population explosion.

7. Anti-poverty programs.

8. Foreign aid programs.

9. Inflation.

10. Unemployment and welfare.

11. Racial problems; life in the ghettos.

12. Instability in the home.

13. Drug abuse, alcoholics, smoking.

14. Depletion of natural resources.

15. Generation gap--lack of communication.

16. Need of up-to-date revision of laws and court systems.

17. Controlling traffic fatalities.
18. Student rioting and demonstrations on college campuses.
19. Power of teen-age buyers.
20. Labor union strikes.

Supplementary projects--African Study. For extra research projects, the following outline is placed on the bulletin board. Whenever the student has prepared his presentation, time is allotted to him for presentation.

1. Prepare profiles of two African nations of your choice.

2. Do a report on one of the following topics:

| | |
|-------------------------------|----------------------------|
| Ghana Empire | Sleeping Sickness |
| Mali Empire | The French in Africa |
| Mau Mau | The Dutch in Africa |
| Berbers | The Spanish in Africa |
| Bantus | The English in Africa |
| Pygmies | The Italians in Africa |
| Zulus | The Germans in Africa |
| Masai | The Belgians in Africa |
| Boer War | Stanley and Livingstone |
| The Great Trek | Dr. Albert Schweitzer |
| Coptic Christianity | The Rise of Abdel Nasser |
| Animist Religion | The Bushman |
| Contributions by the Africans | The Hottentots |
| African Arts and Crafts | Cannibalism |
| Apartheid | The Formidable Sahara |
| Nubians | Prevalent African Diseases |
| Dr. Leakey's Work on the | Areas of Africa Influenced |
| Origin of Man | by the Romans |

The story of different mineral discoveries and the development of mines in Africa.

The story of the development of the African slave trade.

The French Foreign Legion.

The Nigerian-Biafran Conflict.

Conservation of African Wildlife.

Osa Johnson's book, [Married Adventure.

Plant Life Peculiar to Africa.

Second World War in North Africa.

Chapter 3

TEAM TEACHING AN IN-DEPTH STUDY ON EGYPT

The preceding chapters suggested various techniques and materials to be utilized in an in-depth program of team teaching the entire continent of Africa as an integrated whole. The ensuing pages will present a follow-through program using similar procedures and materials in a concentrated unit study of Egypt, with the thought that only minor modifications in approach, activities, evaluating, and other guideline criteria would be necessary to adapt this unit of study to the unit of study of any continent or subdivision thereof, or to a study of any other culture; and with the thought that this study makes no pretension toward being used as a textbook, but is offered primarily as a practical application of team teaching.

The researcher chose the country of Egypt for a concentrated study because it was his homeland and because he felt that his personal experiences, observations, and first-hand knowledge would provide much natural motivation and enrichment in supplementing the factual knowledge found in reference books, textbooks, and other related material.

While participating as a team teaching member in the Libby, Montana, junior high school for the past four years, it became strongly evident to him that students

became so avidly interested in all phases of Egyptian culture that they provided their own motivation and continuing enthusiastic interest in the study of other continents and peoples whenever they found similarities and contrasts between cultures.

INTRODUCTION

Egypt is very important in history because it has one of the oldest recorded civilizations in the world. Its civilization dates back 6,000 years. More important is the fact that later civilizations, including those of the Western countries, have often been based on Egyptian ideas.

Egypt is divided into two sections, Upper Egypt and Lower Egypt. Upper Egypt includes the cities from Cairo southwest along the Red Sea coastline to Aswan; and Lower Egypt includes Alexandria, Port Said, and all other cities on the Mediterranean Sea.

Studying the history of the ancient Egyptians is fascinating because it is completely different from histories of other nations. It includes a wide variety of views and widely different philosophies, such as humility contrasted with the cruelty of certain kings and queens of ancient Egypt.

Egypt is located in the northeastern part of Africa. Across the Sinai Peninsula lies a narrow strip of land or Egyptian territory. This vast country of Egypt is bordered on the north by the Mediterranean Sea; Sudan borders it on

the south, Libya on the west, Israel, Saudi Arabia, and the Red Sea on the east. The two geographical features that distinguish Egypt are the Nile River and the desert. Because of the lack of water, 96 per cent of Egypt's land is completely uncultivated. The climate is warm and dry, with temperatures ranging from a low of 55 degrees in the winter to a high of 120 degrees in the summer. The average summer temperature varies from 80 to 120 degrees; the winter months average 55 to 70 degrees. Because the temperature is usually 55 degrees or above, it is possible to raise crops year round. Because of this factor, there is no great concern for warm clothing nor extremely well-built houses. Those who are living near the desert need protection from the heat and sandstorms; therefore, appropriate clothing must be worn.

Cotton is the main crop of Egypt. Dates run a close second, followed by other crops, such as wheat, barley, rice, beans, lentils, potatoes, onions, and sugar cane. Corn, peanuts, tomatoes, citrus fruits, and melons of different kinds are also considered major food crops of Egypt.

Egypt has some granite, iron ore, phosphate rock, petroleum, and other minerals. Other important products include cement, chemicals, cottonseed oil, and fertilizers. The textile industry leads the field of manufacturing and employs 40 per cent of the country's industrial workers. Most of the factories are located at Cairo or Alexandria. There are also paper mills, petroleum and sugar refineries,

and steel mills. Mining is not an important industry in Egypt. In ancient times, copper was used in making tools, weapons, and jewelry. Gold and precious stones were traded with other countries.

Egypt's economy has taken great strides through a series of government programs and economic reforms, and agriculture still provides a living for three-fifths of Egypt's 32,000,000 people. Dams, such as the one located at Aswan, are being built with foreign aid in order to raise the standards of industrialization.

Beliefs and customs include unusual levels of generosity, the codes regarding the choice of a marriage partner, the emphasis placed upon virginity, the excessive mourning at death, the deep-set conviction that revenge is one's honorable duty, the importance of one's word, the modesty of dress, and close family structure. There is also belief in superstition and magic and partiality toward the male sex at childbirth.

Such things as the values Egyptian children are taught, the place the Arabian woman shares in her society, the spirit of sharing and sacrificing in one's family, as well as the attitudes toward visitors will be stressed.

BACKGROUND INFORMATION--FACTS ABOUT EGYPT

Population

The population of Egypt is between 30,000,000 and 32,000,000 people.

Location

Egypt occupies the northeast corner of Africa. It is bordered on the north by the Mediterranean Sea, on the west by Libya, on the South by Sudan, on the east by the Red Sea and Saudi Arabia, and on the northeast by Israel.

Deserts

To the west lies the Libyan Desert, and on the east is the Nubian Desert. The only part of Egypt that can support human life is the fertile land along the Nile.

Climate

Egypt's climate is warm and dry. The people do not need many clothes or strongly built houses. They do not have to worry about rainstorms or cold weather. They do need protection from the hot sun and the sandstorms that blow in from the desert. Cairo, the capital of Egypt, averages only a little over an inch of rain a year. The average annual rainfall in Alexandria is seven and one-half inches. This is the heaviest average annual rainfall in all Egypt. The summer months are hot, with temperatures averaging between 80 and 120 degrees. The winter months in Egypt are cool and very pleasant, averaging 55 to 70 degrees. This means that there is no cold weather. Crops can be raised the year round.

Natural Resources

Copper for tools and weapons; gold and precious stones used in trading; granite, sandstone, and limestone

used in temples, palaces, and the pyramid tombs of the kings; and some oil and salt deposits which yield a small income--these are Egypt's natural resources.

Irrigation--Four Methods

1. The modern diesel engine pump for lifting water (government owned).
2. The Archimedean screw.
3. The bucket and pole.
4. The water wheel.

Crops

Cotton has long been Egypt's most valuable crop. A special variety with very long fibers is grown. Wheat, barley, rice, beans, and lentils are staple food crops. Potatoes, onions, and sugar cane grow well in the Nile Valley.

One of the major food crops of Egypt is corn. Peanuts, tomatoes, citrus fruits, and melons of different kinds are also grown. Dates are an important fruit crop in Egypt. Egypt has more than 5,000,000 50-foot tall date palms. The date cluster usually weighs from 10 to 40 pounds, and a healthy tree usually produces 8 to 12 clusters. A date palm often bears fruit until it is 100 years old.

Religion

Christianity. 4 B.C.

Mohammedanism, of Islam. 622 A.D. marks the beginning of the Moslem calendar. Mohammed proclaimed himself

the Prophet of the Arabs. The essential Mohammedan beliefs include:

1. Belief in the One God, Allah.
2. Belief in the Angel (good and evil).
3. Belief in the Koran.
4. Belief in the Prophets of Allah, including Abraham, Jesus, Adam, Noah, and Moses.
5. Belief in Judgment, Paradise, and Hell. Paradise refers to gardens and flowing rivers, luxurious food and ease, varied sensuous pleasures, and "we will wed them to large-eyed maids--and we will extend to them fruit and flesh as they like in gardens of pleasure--and gold-weft couches. Around them shall go eternal youths, with goblets and ewers and a cup of flowing wine." (52:17-22; 56:12-23)
6. Belief in predestination. Everything that happens--good, bad, or indifferent--is the will of Allah.
7. Essential Mohammedan duties include repetition of the Creed; prayer five times a day; almsgiving; fasting during the holy month of Ramadan; and making a pilgrimage to Mecca, if at all possible.

Although slavery was permitted, cruel treatment of slaves was discouraged. Moslems were permitted to have up to four wives. A religious policy was: "Kill the idolators and unbelievers wheresoever ye shall find them."

Friday is the Moslem day of worship and all shops and businesses are closed. The number of Moslems today has been estimated at between four and five hundred million,

chiefly in the Near and Middle East.

The Koran, the sacred scriptures of the Mohammedans, was written about twenty years after the Prophet's death and was supposedly of divine revelation--Allah speaking directly through the angel Gabriel to Mohammed. As Mohammed was illiterate, his revelations were first memorized, then later written by his secretary, Zayd ibn Thabit. The Koran was written in classic Arabic with much of it in rhyming prose; it consists of 114 suras, or chapters, and it is slightly shorter than the New Testament.

Elements of Weakness in Islam. Some of the elements of weakness in Islam include:

1. The arbitrariness of its deity.
2. Its reliance upon the method of force.
3. Its excessive appeals to motives of fear and reward.
4. Its belief in fatalism.
5. Its excessively sensuous future--Paradise and Hell.
6. Its low estimate of women.
7. Its lack of a great social program for the salvation of the world.
8. Its inconsistent animism: Jinn, devils, Kaaba, repetitious prayers.
9. Certain pathetic weaknesses in the founder's moral character.
10. Its theory of non-progress--Mohammed, the last of the prophets.

Health Problems

1. Trachoma--an eye infection which may cause blindness.

2. Malaria.

3. Snail Fever.

At the present time, the life expectancy of the average Egyptian is from 30 to 40 years.

General Social Problems

1. Insufficient usable water supply.

2. Insufficient employment opportunities.

3. Overpopulation and poverty.

4. Illiteracy.

5. Lack of personal and religious freedom.

6. Poor health due to overwork, ignorance, and lack of money.

7. Feeling of insecurity.

8. Killing of individual initiative because of governmental nationalization of resources.

Egyptian Customs

1. Most assuredly generous, perhaps to a fault.

2. Definitely courageous, extremely brave.

3. Family structure compact.

4. Verbal promise sincere and valid.

5. Mourning their dead intense, anguish shattering family's emotional stability.

6. Magic and superstitions an intricate part of their lives.

7. The man is the head of the household whether he is capable or not.

8. The woman is subject to her husband's will.

9. Newborn males are favored; females are unwanted.

10. Highly emotional.

11. Strict moral codes in dress and behavioral patterns.

12. Revenge.

The Role of the Arabian Woman in Egypt

1. Childhood

A. At birth she is hated and unwanted.

B. Her sexual life is a great burden on the reputation of the family.

(1) Before marriage she must not even talk to men.

(2) She could be divorced and her family might have to support her the rest of her life.

(3) Usually no one would remarry her.

2. Young Womanhood

A. The girl's family has great expense when the girl marries.

(1) They have to buy furniture for a three-bedroom house.

(2) They pay most of the wedding expenses.

B. It is a shame to allow a daughter to work.

(A much greater financial responsibility

to poor people.)

C. Her education is limited to housekeeping topics.

D. Throughout her life she is in the shadow of death.

(1) Suicide is common for young girls who have been immoral.

(2) Father or brother may stab her if they hear that she has been immoral (or mere rumor may cause this.)

(3) It is difficult to find a husband, especially if there are several daughters in the family.

3. Mohammedan's Influence on the Attitudes of Women.

A. Low estimates of women.

B. Men come first; women come second.

4. Manhood.

A. Important--the masculinity of man is treasured and sought.

(1) Strong will

(2) Head of the house

(3) The woman is a slave or servant of the house.

5. Characteristics of the Arabian Woman.

A. She is true, honest, and dedicated to her husband and family.

B. Excellent housekeeper and cook.

C. She has dignity, integrity, and pride.

D. She is quiet and contented with her position.

E. Most women are heavy and healthy.

F. She does everything possible to make the marriage last.

Transportation

People travel by train, automobile, bus, boat, or airplane. Many ride horses, camels, or donkeys. Those with meager means travel on foot.

Reasons Why King Farouk Lost the Throne

1. Immoral.
2. Irresponsible.
3. Divorce and ill treatment of wife.
4. The poor overworked and underpaid.
5. Insecurity among laboring class.
6. Deceitful planning against Jews.
7. Only rich survive, poor cast out.

Conditions Under Nasser

1. Dictatorship control.
2. One party candidate.
3. Predominately arranged balloting.
4. Socialistic system (Nationalistic).
5. Antagonistic to foreigners and ideals.
6. All activities censored.
7. Mohammedans favored by government; Christians ignored, left passive.
7. False arrest of Mohammed Naguib
9. Nasser in control.

Accomplishments of Nasser

1. Murder of prime minister of Jordan.
2. Caused revolutions in Beirut, Lebanon; Syria; and Iraq.
3. Wanted countries to join by force.
4. Placed self as emperor.
5. Middle East unwilling to accept terms of Nasser.

Persecution of Christians in Egypt

1. Mohammedans in the majority.
2. Christians educated, self-disciplined, and organized.
3. Beliefs opposite--nothing in common.
4. Christians wealthier.
5. Limited number of children in Christian faith.
6. Mohammedans feel Christians favor foreigners.
7. Jobs very limited for Christians.
8. Churches lack freedom.
9. Christians sent to battlefield.
10. Lack of respect towards Christians.

Political Situation in Egypt

The reign of King Farouk. After Egypt became independent from the British in 1922, King Fuad was in charge of the government. After Fuad died, his son Farouk, then sixteen years of age, inherited the throne. Being adolescent as well as brought up in luxury and privilege, he was a very confused young man and did not exercise good judgment.

Farouk's mother is considered to have been a deeply wicked woman who loved to arrange and participate in wild parties and orgies in the palace.

Farouk married Farida, who was loved and respected by rich and poor alike. She had high standards and morals, and was attractive and intelligent. She tried to do everything possible to raise the status of women in Egypt. But Farida became disgusted with the wild palace life and complained to Farouk about it. He then told her that if she did not like it, she could get out, and he divorced her. He was already known to have treated her cruelly, and now he compounded his crimes against her. He kept the children and would not allow her to visit them. He refused her the privilege of leaving the country or the right to remarry.

People in Egypt were very poor. They were aware that most of the money taken from them was being spent in wild living at the palace. Unless people had money for bribery, it was nearly impossible to obtain a job, so the poor people continued to suffer.

According to law under Farouk, all workers in a factory would begin at the same rate of pay. After two months, they must receive a wage. This wage would partly depend upon the number of children one had to support. A person with four children might get twice as much as a bachelor. However, after two months on probation, the worker, if kept on, was to be guaranteed a job and could not be discharged. Many factory owners took advantage of

this law. They simply discharged everybody after two months and started over with new ones.

Complaints were written to the government concerning the insecurity and confusion caused by this unstable situation. The government did not see fit to do anything about it. Farouk, when informed about the complaints, merely shrugged it away.

During Farouk's reign, nearly all university students were from the wealthy families. Impecunious students who wanted an education were not allowed one.

Another point which angered many Egyptians was the struggle against the Jews. Farouk and his officials took bribes and gave the contract for army weapons to a supplier who provided faulty weapons. These were so poor in quality that many lives were lost due to their dangerous and faulty conditions.

Farouk was hated by the women because of his treatment of Farida, by young people because of favoritism for the rich, and by the poor because of job insecurity and bad conditions, and by nearly everybody because of the bad weapons and the loss of life. In 1951 a revolution began.

Riots were frequent. Buildings were burned. Protesters appeared before the palace trying to force government attention on the plight of women, the poor, the young, and the unfortunate soldiers.

A group of Army officers plotted the overthrow of the king and organized the revolution. Mohammed Naguib was

their leader. In July, 1952, while Farouk was vacationing in Alexandria (his minor palace), the group of officers organized the army, disconnected the phones around the palace and surrounded it. This was all done in great secrecy. Within a few hours, the radio announced that Naguib, head of the revolution, had arranged for the king to leave the palace within two hours, and would deport him from the country.

When Farouk heard the news, he looked from the window and saw that he was surrounded. Realizing his situation, he surrendered. He knew that otherwise he would meet a gruesome death. He was permitted to take whatever he wished from the palace, as long as he left the country.

The revolution was outstanding in the history of Arab countries, as there was no bloodshed. Everything was conducted in a dignified way. This paved the way in Middle East countries for further revolt against rulers and set a pattern for them to follow.

The present political situation. The form of government in Egypt under President Gamel Abdul Nasser is a dictatorship. He took over the Presidency in 1956, after he ousted the first President, Mohammed Naguib, accusing him of dishonesty. Naguib was well liked and trusted as a fair man, but because he insisted that free elections should be held, to let the people choose their own president, Nasser and his army followers took over, put Naguib under house arrest, and sought to discredit his name. Nasser was

elected, but not in what we would call a free election. Only Nasser's picture and name appear on the ballot, with a box to mark "Agreed" or "Disagreed." How ballots are marked makes very little difference, since government officials control the election and will invariably report 80 to 90 per cent pro-Nasser from their district.

Because people resented the dictatorship-like, rigged election, Nasser was originally highly disliked by most people. He then had to do several things to try to win popularity. He started a system of free education for all, rich and poor alike, which necessitated building many new schools and hiring more teachers. He gave pay raises to all soldiers, policemen, and government and factory workers. Everyone in the army was granted special privileges, such as the right to claim any seat in a public conveyance, even if it was already occupied. This was a brilliant stroke, to get the army behind him, since he needed its support to stay in power. Officers and department heads were advanced in status and pay, given servants and new cars.

Nasser took over the land of all big landowners, leaving them only 100 acres at most. The rest of the land was supposed to be divided among the poor. Poor people were very happy to get a tiny piece of land of their own to farm and had no payments to make until they had worked it for several years. However, in reality the government portioned out very little of the land they took over, but

held on to most of it.

Nasser nationalized all the banks, all factories, and all commercial companies. Former owners still have jobs, but don't own anything. This created hatred from the businessmen and the aristocratic group. The poor and ignorant people considered it to be a great idea. The nationalist revolutionaries, Nasser's group, siphoned off much money from all this and placed it in European banks. One newspaper editor wrote and exposed the new methods and was in danger of being imprisoned and persecuted, but he escaped into Beirut, Lebanon.

Nasser married the sister of the chief general of the Egyptian army--his second wife. This gave him the general's support and helped guarantee his personal future safety.

The Suez Canal was nationalized in 1956, which provoked a world crisis. Israeli soldiers marched upon Egypt and occupied the Gaza strip, a strategically important stretch of land along the Mediterranean. Moving quickly to end hostilities, the United Nations sent a governor to administer the Gaza Strip. It is still a very troubled place, being a tempting corridor for attacking armies from either side. After the UN succeeded in closing hostilities, it was found that the Suez Canal was choked with sunken ships. Since clearing these away, Egypt collects passage fees and prevents Israeli ships from passing through the canal.

Seizing the Suez Canal greatly strengthened Nasser's

position in the Arab League. He is considered to be the only Arab leader powerful enough to offer any real hope of achieving Arab unity.

Needing very much to have the police and the army on his side, Nasser courted their favor by putting Army and police officers in charge of nationalized factories, courts of law, and schools. Newspapers and radio stations are censored by and are under the leadership of the army of police officials.

There is a vast detective department working for the Nasser government. There is no freedom of speech possible, for spies are everywhere, eager to report the misdoings of others.

Perhaps the reason Egypt shows up poorly in warfare with her Jewish neighbors lies partly in the fact that so many Army officers are busy with everything else besides trying to run an army!

Under this oppressive atmosphere, people lose interest in creativity and productivity. They seem to feel that if they over-produce, the government will only seize what they have produced.

Former factory owners, who may have worked hard for a lifetime to build a business have frequently ended up in jail or in a mental hospital, after seeing their life work made useless by government seizure.

Many young persons have little hope for their future, having no chance to express their own ideas, and very little reward for diligent effort. They often decide

to try to emigrate, but the government makes it very difficult for them to leave. There are several avenues of escape, however, including Church World Service and various political and religious groups, who try to help them to escape into a better life elsewhere.

Influence of Nasser's dictatorship on the Middle East. Nasser's aim was to unite all the Arabs and to become the leader. He appealed to the Arabian nations through books, television broadcasts, and public appearances and speeches to forget their differences and become united. He appeals greatly to the Islamic world, speaking their language being anti-Christian. He persuaded Syria and Iraq to become a part of the United Arab Republic, which they did in 1958.

Syrian people are very enthusiastic, honest, and patriotic. They later discovered that Arab unity was merely a dream and that they were under the domination of Egypt, with no freedom. Two years later, the Syrians overthrew the Egyptians and expelled them and quit the Arab Republic. Iran followed suit, smashing Nasser's dream to create Arab unity.

Nasser has created confusion among people of the Middle East. The prime minister of Jordan was murdered. There was a revolution in Beirut, Lebanon, which pitted Mohammedan against Christian. In Syria, many people have been killed during violent overthrow of the government. This happened also in Jordan and in Iraq and Aden.

In all Middle East countries, Nasser became regarded with suspicion and distrust. On several occasions enemies attempted to kill Nasser. Young people were disillusioned with the situation. Several riots occurred in which many people lost their lives. There is a law against rioting, and the army stepped in, shooting to kill.

Egypt has become an unbearable place in which to live, owing to the mass confusion caused by impetuous changes brought about by the Nasser government. Every year on July 26, in celebration of July 26, 1952, when Egypt became independent, a "surprise" is planned. Nobody knows in advance what this will be. One year it was taking over all land except 100 acres from every landowner, supposedly for distribution to the poor. Another time there was the nationalization of the banks. Again it might be that anyone owning more than one home has to give up everything but one dwelling, supposedly to make more property for distribution to the poor, when in reality the government officials fill their pockets--and their bank accounts.

Education in Egypt

The ancient Egyptians of about 5,000 years ago valued education very highly in the keeping of records, but it was limited only to the rich people, and the majority of the poor class were left out. Those who knew a little bit of writing and reading were given a chance to work in the government offices. For thousands of years the educational system was very limited to the sons and daughters of the

wealthy families in Egyptian society.

Egypt received its independence from British control in 1922. In 1923, the Egyptian government made education free for all, starting from the age of six years, and it was compulsory to continue until twelve years of age.

Under the present government, there has been quite an improvement in education. Not only is it free and compulsory, but it is carried to the college level. However, the disadvantage in the present system is that the government controls all the universities, colleges, high schools, elementary schools, and kindergartens. By appointing officials from the army--officers who are in charge of the main positions in all these institutions, they control the freedom of opinion and expression among young people. Although the government is proud that they are able to provide free education for all, they have controlled the expansion of the educational system through elimination of those who fail the final government test in high schools. The government in many departments of education gives certain and strict instructions to those who are in charge to accept certain numbers of high school graduates according to the society's demand and need. This means that those who are interested in a particular field of study may not be able to enroll.

There are no interruptions or disturbances from the students in the classroom. Discipline is completely under severe control; and students, whether they are poor or rich,

believe that to gain education is a privilege. If they take advantage of it, they move from the lower class, who are not respected because of illiteracy, to the higher class. The higher class, who are recognized and respected by the Egyptian society because of what they got out of school, are in the minority. The government still believes that education is not for everybody, but is limited to those who have the ability to maintain good grades and achieve success in school life. However, those who flunk out are encouraged to study in other areas, such as mechanics, carpentry, trades in different fields, or industries.

The government had a big problem to solve between building new schools and factories, and seemed to be encouraging the second rather than the first, because the majority of the people are poor and illiterate, and they prefer work to study, not only because they need the money, but also because obtaining an education is complicated and strenuous.

There are many universities in Cairo and Alexandria, in many disciplines. Cairo University is considered the largest university in Egypt and in the Middle East, with about 40,000 students enrolled, both men and women. These students come from different parts of the Middle East and from foreign lands. The biggest advantage in such a system for the teachers is to teach and not to discipline. In other words, the teacher concentrates, with the cooperation of the students, upon studies and learning processes, rather than wasting time attempting to discipline unruly students.

The Arabian saying that "you are to be a slave to the teacher who taught you one letter" is completely followed by students and parents, who express continuous respect and appreciation to their teachers. Society as a whole admires and values very deeply the efforts put forth by the teachers in training their children, knowing that without their efforts, the products of society would be dim and illiterate, mixed with misery and suffering; therefore, they are very supportive.

Religion in Egypt

There are 32,000,000 people living in Egypt and about 92 per cent are Mohammedans. Unfortunately, the Christians there are somewhat divided among themselves. They belong to the Coptic branch of Christianity. "Copt" is an ancient term meaning "Christian." There are many denominations. Most of them are strict observers of tradition, disliking any change or innovation. Things are done in the ancient way.

If you go to Jerusalem, you will still find people in the street selling what are purported to be "pieces of the cross." In celebration of Easter, a huge wooden cross is made and carried through the streets from one church to another. Much emphasis is placed upon certain beliefs; for example, going to church on Sunday, paying your tithe, distributing literature in the area, and preaching by lay members.

The many branches of Christianity make a poor

impression upon others, seeing that they dispute among themselves as to the meaning and value of so many things about their own faith.

Because they are not really following practical Christianity, the members of Christian churches are not respected. Their blind following of old outworn traditions inhibits them from seeing where their best interest lies.

Catholics, Orthodox, Seventh-day Adventists, other denominations are all so different that it makes them an object of ridicule by their Mohammedan neighbors, who do not understand why they cannot agree. Christians are proud to have the same God and basic principles, but more unity is needed.

Muhammed, Founder of Islam. Muhammed (also spelled "Mohammed") was born in Mecca about 570 A.D. His father died before he was born, his mother when he was six years old, and his grandfather after he had lived with him for two years. His uncle, Abu Talib, became his guardian.

The uncle took Muhammed on many caravan journeys, and one of these journeys was destined to shape the lives of many persons, for there he met Christians and became much impressed with their worship of one God only.

Muhammed married Khadijah, a wealthy widow, who was fifteen years his senior. This was a happy marriage, and because there was no need of his working for a living, Muhammed had much time to visit a cave outside Mecca, where he sat and meditated on questions that troubled him.

One day in the cave, Muhammed had a vision. He reported a visit from the angel Gabriel, who told him of a sacred book in heaven called the Koran. After this time, he had other visions and came to the conclusion that he was to be a prophet of the one true God, whom he called Allah. At first he was afraid and only told his wife and uncle about the visions. His wife believed in him and encouraged him to go out and preach to the people that there was only one true God and that they must submit to His will; thus, Islam, meaning "submission," was born.

Muhammed's teachings were accepted by only a few persons, as the Meccans wanted nothing to do with any teachings that did away with their idols. When a plot against his life was discovered, Muhammed left his birthplace and went to Medina, 220 miles to the north, which later became known as the "City of the Prophet." Muhammed's flight is called the "Hegira" and marks the year one in the Moslem calendar. Time among Moslems is designated A.H.--anno (in the year of) Hegira.

Muhammed later returned to Mecca with an army, captured it, and cleared the idols out of the Kaaba, a temple housing a holy stone (a black meteorite which had fallen to earth, no one knew how many years ago), and from then on, the Kaaba with its black stone was to be the center of Moslem pilgrimages.

Until this time, Moslems had faced Jerusalem when they prayed, but now they faced Mecca. Moslems still face

Mecca when they pray, no matter what part of the world they live in.

Muhammed, after first being only a religious leader, became also a military leader of Medina. His teachings inspired his followers with zeal for the worship of Allah. His laws regulated every part of their lives, and he wished to bind all Arabs into one brotherhood. He believed that Allah had called him to restore the true religion of Abraham, and when Jews and Christians refused to accept Islam, he turned against them.

In the ten years following his flight to Medina, and before his death, Muhammed united all the tribes of Arabia under Islam. In the century that followed, Islam spread across the land from India to Egypt, taking North Africa and Spain, and almost gained a foothold in France before being pushed back to Spain in the Battle of Tours in France in 732 A.D.¹

Mohammedanism. The main beliefs of Mohammedanism are as follows: (1) Faith in Allah (God). There is no god but one God. Mohammed is the messenger of God.

(2) Prayer five times a day; they go to the mosque, if nearby. If not, they pray wherever they are, face to the east, toward Mecca. Men and boys are supposed to go to the mosque Friday noon, if possible, first washing their

¹Leonard and Carolyn Wolcott, Religions Around the World (Nashville: Abingdon Press, 1967), pp. 161, 162, 164.

hands and feet in a pool provided there. Women and girls may go to the mosque, but usually pray at home. Some mosques have a special room for women. Shoes are left outside during worship. The muezzin calls them to worship from the minaret of the mosque. It is believed that one's sins are forgiven because of the prayers.

(3) Keeping the fast of Ramadan. Because Mohammedan was supposed to have received his first revelations in the month of Ramadan (ninth month of the Moslem year), believers are commanded to fast from sunrise to sunset in that month. At the end of the month is the "Night of Power," when "the gates of Paradise are open, the gates of Hell shut, and the devils in chains." Besides refraining from all food and drink between dawn and dark, they must not commit any unworthy act. One lie makes the day's fast meaningless.

Actually, many people sleep during the day, although it is supposed to be spent in prayer and meditation. It is difficult for people who must work, especially when Ramadan falls in the summer with its long hot days. Trade and business slow down considerably. When the gun sounds at sunset, feasting begins. When Ramada ends, there is a festival of good will and gift-giving, and women come out of their homes to join in the public rejoicing.

(4) Almsgiving. Every Mohammedan is to give some of his income to help the poor and support the mosque. This can be in foodstuffs instead of money, or clothing. Until recently, there were no organized charities in most Moslem

countries. Now an organization similar to the Red Cross, called the Red Crescent, is helping and widening its influence.

(5) Pilgrimage to Mecca. The great binding force of Moslems has been their rule that every true believer should make a hadj, or pilgrimage to Mecca, at least once in his lifetime. Non-Moslems cannot enter. All pilgrims approach the sacred city as members of the same family. They wear seamless white garments, do not shave or cut their hair, and do not harm any living thing. Barriers of class and race dissolve in their sense of common brotherhood. There are three main rituals.

The first ritual is to run seven times around the Kaaba, three times quickly and four times slowly, beginning at the Black Stone. Each time they kiss or touch this meteorite.

In the Lesser Pilgrimage, the pilgrims trot seven times across the valley between the low hills Safa and Marwa, commemorating Hagar's frantic search for her infant son, Ishmael. (Arabs consider themselves sons of Abraham through his son Ishmael, as Jews are sons of Abraham through Isaac.)

The Greater Pilgrimage is to the Mount of Mercy in the Plain of Arafat. The pilgrims "stand before God" from noon to sunset. This is where Mohammed preached his farewell sermon, saying "Know ye that every Moslem is a brother unto every other Moslem, and that ye are now one brotherhood." They cannot wear headcoverings here, but may carry umbrellas.

This is the Climactic ceremony. He who misses it has missed the hadj.

After they leave the plain, the pilgrims pitch their tents and spend a night in the open, then have a three-day feast. With one final round of the Kaaba, their pilgrimage is complete. This, for a Moslem, is the greatest joy on earth. His sins are forgiven, he has earned a place in heaven, and is now due respect from all other Moslems.

In addition to these Five Pillars of Islam, there are other beliefs. They believe in judgment, paradise, and hell. Paradise refers to gardens and flowing rivers, luxurious food and ease, varied sensuous pleasures. "And we will extend to them fruit and flesh as they like. In gardens of pleasure,--and gold-weft couches--Around them shall go eternal youths, with goblets and ewers and a cup of flowing wine."

They believe in predestination. Everything that happens, good, bad, or indifferent, is the will of Allah.

They believe in marrying from one to four wives. Mohammed was a very brilliant man, who knew how to attract people to him. He played on their emotions by making his religion especially appealing to young people. He gave them the privilege of plural marriage. A Mohammedan may divorce his wife simply by saying three times, "You are divorced." However, a wife cannot divorce her husband. In the Middle East countries, this plural marriage has caused many problems. Many divorced women are neglected, with no hope of remarrying unless they happen to be both wealthy and

attractive. They become burdens on their families, who must support them the rest of their lives. The husband usually keeps the children, unless they are very young.

The belief is that a man is stronger, more masculine, if he has many wives and many children. Many children are not well fed and are neglected, having been born without planning of the family income toward caring for them. This creates many poverty problems in the Mid-East.

Arabian people have a life expectancy of only about 30-40 years. Research recently made by psychologists and doctors concerning the early death rate, showed that those with many wives and children, and therefore many worries, are more likely to die young.

According to the Koran, "Warfare is ordained for you, though it is hateful unto you. . . . Fight in the way of Allah, against those who fight against you, but do not begin hostilities. Allah loveth not aggressors. And slay them wherever ye find them and drive them out of the places whence they rove you. . . . If they attack you, then slay them. Such is the reward of disbelievers."

Although slavery in early times was permitted, cruel treatment of slaves was discouraged. There is still some slavery today in such places as Saudi Arabia.

Mohammed is believed to be the last and greatest of the prophets of Allah, which also include Jesus, Abraham, Noah, Adam, and Moses.

There is widespread belief in angels, good and evil.

They intercede with Allah for men's forgiveness. Gabriel, the archangel, is called the "Holy Spirit." Jinn (genie) are a group of spirits midway between men and angels; they are both good and evil. One jinn is the devil. The devil is very important in the Koran. He is accompanied by a group of rebellious spirits or devils.

There are rules for many activities. Believers must not eat carrion, blood, or swine flesh. There is "great sin" in games of chance and in strong drink. Lending money for interest is a sin, although trading for profit is permitted.

After the Day of Judgment, criminal transgressors "verily will burn in hell," while the righteous will enjoy the delights of heaven.

The Koran was written about twenty years after the Prophet's death. The first edition was entrusted by Caliph Abu-Bakr to Mohammed's principal scribe, Zaid Ibn Thabit. The third caliph, Othman, ordered a revision to be made. Written in classical Arabic, in rhyming prose, the Koran consists of 114 suras, or chapters, varying in length from four to 285 verses. The whole is slightly shorter than the New Testament.

Moslems believe that all the suras came to Mohammed as revelations from God. They are all held to be holy. The Koran is read and recited daily in all Moslem schools and mosques.

Mohammedanism has no official priest or minister. For his talent, education, and piety, an iman is elected to

be an officer of the mosque. He leads the worship and delivers sermons. Friday is the day of worship.

Hell for wicked unbelievers is presented with vivid, gruesome pictures. "In hell shall they broil, and an ill resting place shall it be." "We have prepared for the evil-doers a fire, sheets of which shall encompass them. And if they cry for help, they shall be helped with water like molten brass, which shall roast their faces." "A sinner--verily for him is hell. He shall not die therein, and he shall not live."

The mosques are very beautiful. There are carvings, pillars, gold, arches, beautiful stained glass windows, and thick prayer carpets. There are elaborate mosaic designs, many decorations, oriental or Persian rugs on the floors and walls. There is no furniture for sitting, except rugs. The muezzin calls from the minaret, which is quite high, and he can be heard for some distance. The sermon may be more political than religious. It will call for unity--perhaps against the Jews.

Islam now is making an effort to revise its society from within and to meet other civilizations on terms of equality and independence. The key question is how successfully Moslems can adjust to changes of time and history. "The struggle within" is the greatest battle of all, said Mohammed.

Persecution of Christians by Mohammedans. Reasons

that exists between the Mohammedans and the

Christians include the following: (1) The Mohammedans are in the majority due to their customs of marriage and birth. (2) Christians are more educated, more organized, and more self-supporting. They live within a budget. They have fewer children and, therefore, fewer poverty problems. (3) Teachings and beliefs are completely different. (4) Christians are economical; Mohammedans are extravagant. (5) Mohammedans feel that the Christians are not patriotic. When fighting the Jews, a Christian Arab will wear the sign of the cross on his wrist. When the Jews see this, they leave him alone.

Christians are not given government jobs. During war, Christian soldiers may be deliberately placed in the front lines, since the Mohammedans would just as soon be rid of them. The Christian churches are not allowed to teach or preach Christianity to the Mohammedans. To cite just one example, when a Mohammedan boy sent for free Christian literature about the Bible, his father was so angry about the prophets of "false religion" confusing his son's mind, that he went to the police. The police closed the religious center for six months. Since re-opening, the school has had to be extremely careful never to try to convert any Mohammedan, lest it be closed forever.

In applying for a job, the Christian has stiff competition from the Mohammedans. Generally, the Mohammedan applicant will be selected, even if not so well qualified.

When angry, Mohammedans are wont to curse the cross

as a piece of wood and the worshipers of this piece of wood. Spies are sent to religious meetings to take notes about what happens. Before conducting an evangelistic meeting, a minister must prepare notes on his sermon plans and submit them to the government's Department of the Interior. The government keeps strict control as it is concerned with gatherings in defiance of the government, including plotting some riot or uprising.

To build a Christian church, a petition must be submitted for government permission. There is much red tape involved before permission will be granted. On the other hand, when a mosque is planned, collections can be made from door-to-door. The government helps and encourages the collections.

Persecution against the Christians is increasing to the point where it is very difficult for them to make a living in Egypt. About 20,000 persons have managed to escape by immigration to Canada, Australia, and the United States, some through the help of the National Council of Churches.

Work in Egypt

Working conditions in Egypt present many problems. The government is trying to raise the standards by building new factories or making needed improvements in existing ones, and also by making advancements in agriculture to meet their economic demands. The majority of Egyptians work in agriculture, or agriculturally related jobs, and as common

laborers. The common laborer is not honored and respected because of the fact that only those persons who are educated are considered intelligent and progressive; those without an education are considered stupid and low.

There is no such thing as social security such as is set up in the United States, and there are no welfare programs in the country. Those who are in need of food have to work for it or go without, and there is not enough employment for all of the people. Those who are holding a job work to the best of their ability, for they are in constant fear of losing the job.

When we remember that Egypt's population is increasing by 2.5 per cent each year (one of the world's fastest rates of population growth) and that there are more than 33,000,000 persons who live there now, it is understandable why their employment problems are so acute. The income for the average Egyptian farmer is about \$50 per year, with the average income of all the people in Egypt being \$150 per year.

The Christians in Egypt are suffering because the Mohammedan government is not giving them equal opportunities for obtaining and holding jobs; the Mohammedans are given priority, and if there are any openings left, then they might hire a Christian.

Private enterprise is encouraged, but because the government has taken over all industry, the people lack incentive and initiative to progress on their own.

Characteristics of Egyptians

Foolhardy courage and hot tempers. The Arabian people are temperamental. When angry, they might tear their clothing asunder. A typical husband, mad at his wife for a dirty house, may rip off the cupboard door and throw it, or break dishes, or upset a whole table of food. If the radio offends him, he may throw it through the doorway.

In a fight, knives will be used, often until one opponent is stabbed to death, unless the weaker one will surrender, saying, "Leave me alone! I am a woman!"

If a man is angry with his wife, he will slap her face, knock her to the floor, and beat her severely. She is expected to cater to his needs, and not to complain. He, of course, will not be expected to apologize, since he did it for her own good.

When the father disciplines his children, he may be quite rough with them, feeling this is necessary in order that they learn to behave and not grow up to be criminals. The wife dare not interfere, lest she be beaten, also. This seems to eliminate the confusion when parents disagree about discipline, which creates an atmosphere of disrespect for the parents.

Being told since early childhood that the Jews are their sworn enemies, the young people develop a fierce love for fighting and revenge, and intense patriotism. They engage in guerrilla warfare and terrorist activities, heedlessly risking their lives in order to get a few of the enemy.

Physical characteristics. Fat people are considered to be very "healthy," and if they are from a wealthy family, where they can afford better food and need not skimp, it is no disgrace for a lady to be plump. If someone is thin, it is considered that they are either very poor or have very stingy parents who did not feed them properly.

Most Arabians are of a medium-brown complexion, some lighter, some more swarthy. Most have black, wiry, curly hair. The girls and women wear their hair very long--hip length. Eyes are usually black or dark brown. Average height would be less than that of the Americans. This may be partially due to the difference in diet. Many Arabians have an inadequate diet. There is considerable malnutrition caused by poverty.

In talking, Arabians make many gestures and movements with their hands, eyes, and heads in order to express themselves. Hand motions are quick and graceful.

Moral strictness. Because the family structure is very close-knit, like a tribe, young people are expected to bring honor and not disgrace to their families. There is much social pressure to conform to modes of conduct.

Serene married life. When people marry, it is assumed that it is "for keeps" and so they learn to adjust to each other's faults and virtues. The wife, of course, has more adjusting to do to accustom herself to her husband's demands. She has been taught all her life, however, that the woman will give in to her husband, so she makes

very little fuss about it.

It is quite rare for husbands or wives to be unfaithful to each other. They feel themselves in a partnership, completely dedicated to each other.

Manhood or masculinity (rujilia). The manhood of men is treasured and sought. The man is strong-willed. Hard work, doing one's share, being a good family provider, bearing responsibilities well are all a part of self-respect and considered an expression of manhood.

Children are polite and courteous. There is always love and respect for the advice, counsel, and ideas of one's parents. Children have a good attitude toward accepting and obeying what their parents say. Older people have the same attitude toward their parents.

If a child is punished, he is taught to accept it and never answer back. Parents are quite strict, believing more in the practical approach of an immediate slap than the western method of reasoning and psychology.

It is impressed early upon children that it is wrong to be careless and irresponsible. Little boys are frequently told how important it is to keep the family honor high, have good standards, and never to do anything that would bring disgrace. Girls help their mothers in the house as part of their training toward being good wives and mothers. Children are able to play freely at times, under supervision, but should an adult call, they answer at once. Parents are

careful to be responsible and mature enough in their actions in front of their children to deserve respect.

Sense of humor. The Egyptian people seem to have a light, sweet sense of humor which is constructive and moral. They do not make uncomplimentary jokes about women, lest resentment be aroused. It is considered fun to mimic one another in a playful spirit. They enjoy playing practical jokes of the "April Fool" type. They would not dare, however, to make fun of important government figures, as there are spies about and they could easily get into serious trouble. Because of respect for parents, it goes without saying that one does not make fun of them or mimic them. People from Lower Egypt like to think they are a little superior to the simple "farmers" of Upper Egypt.

Stubbornness. The Mohammedans, especially, appear to be somewhat more unreasonable and stubborn in their thinking than are the Christian Arabs. If they are in a bad mood from something that happened at their job, they might take it out on their wives. Since, according to their beliefs, all that is necessary to obtain a divorce is for the Mohammedan man to say to his wife, "I divorce thee," three times, he might do so with slight provocation. Then, even if he admits that he was wrong, he is not likely to apologize, but will be bound to go through with it anyway, even though he may deeply regret it later.

If a man loses his temper and argues with his friend

or business associate, his pride may never let him apologize. He may have to give up the friend or the business relationship, but would not be very likely to say that he was wrong.

In fighting a battle, the Arabian stubbornness may be an advantage at times, lending raw courage to fight on against heavy odds.

Simplicity and naivete. Those who are living in rural areas, in Upper Egypt, are characterized as simple, naive, and humble people. They trust other people and believe what they are told. They willingly and cheerfully lend money or offer help. They have high moral standards; thus extra marital affairs are unheard of.

Love of music. People are fond of going to Arabian movies about the culture of Egypt that show the difference between rich and poor, the contrast between social classes, and emotional love stories. They like to sing. They might walk down the street whistling or singing to themselves. They love to go to a music hall, sit and have a drink, and watch the Egyptian dancers and listen to Arabian music. They do not go to get drunk, but just enjoy the lively musical atmosphere. Wives may be taken along to these places, but not young children. Most women do not smoke.

Love of home and family. Arabians look forward, after a day of working, to going home to relax and enjoy their families. Fathers shower love and attention on their

children. There are no babysitters. Usually if the mother and father go somewhere, the children will go along. Otherwise, relatives may care for the children. Husbands try to take their wives out once or twice a month.

Spirit of sharing and sacrifice, no fear of "getting involved." Egyptians like to be very close to others in the neighborhood, among friends and relatives. They exchange gifts and visit each other during sickness or trouble. A new neighbor will be visited, made to feel welcome, and food will be brought. Problems are discussed openly. Everybody feels himself to be a part of the community, with obligations of helping others, and a kindred sense of security of finding help when needed. On special holidays, there are feasts, and neighbors and friends bring each other good foods of special kinds. It is not necessary to make an appointment to go calling on a friend--you just go, taking your time, and make a leisurely, relaxed visit. The women love to exchange gossip and bits of news, while the men talk of their plans for the future, problems with their jobs, and ask each other's advice on various matters. They are not afraid to get involved in each other's problems. It is just natural that they offer help to one another when needed, unstintingly. They have a mutual feeling of interdependence.

Interest in foreigners and visitors; love of entertaining others. If there is a visitor from another town, he is very likely to be entertained in someone's home. He

would seldom have to sleep in a hotel or eat in a restaurant, as the Arabian people are very hospitable, love to invite guests, and talk to people from different places. According to the custom, if one drinks even a glass of water in another's home, then he is under their protection and they are obligated willingly to help him in case of any need. Having shared a meal, people are firm friends and will defend each other against any slander or unkind implication.

Customs of the Egyptians

Egyptian customs are very different from those of other countries in many respects.

Hospitality. When one goes to visit close friends and relatives, usually they are supposed to be met at the door with a kiss. This is, of course, man-to-man or woman-to-woman. If, in some cases, this is not done (accidentally), the visitors feel neglected and unwelcome.

A dinner is prepared for visitors, whether they ate before they came or not (without asking them about it). While eating at the table, everybody gives special attention to the visitors by filling the visitor's dishes. When the visitors say they cannot eat more, the Arabian people do not understand this expression. They say, "Eat some more!" --and the more one eats, the more an impression of appreciation and love is given, showing one has really enjoyed the hospitality.

Generosity. While visiting with many families, if you admire any possession, such as a clock on the wall or beautiful rugs or a painting, they give it to you. "You are welcome to take it! Please, accept it as a gift from us!"

You will find the generosity, especially around the farm areas, to be more noticeable than around big cities. Farmers, although poor, are very generous to strangers who drop by to visit the field or the village. They will offer a big sack full of whatever crops they have: corn, tomatoes, dates. Strangers are quite welcome to stay overnight and made to feel at home. Everything is done to entertain the visitor and make him feel welcome.

Marriage. The marriage customs of Egypt are completely different from those of the United States. There are three classes of people in Egypt: (1) the aristocratic group, who don't care about following the custom of the land. Their ideas about married life are broad. Most of them allow their young men and women to choose their marriage partner according to their own desire. They give some advice, but the young people make the decision. However, you will find that most of those who have the freedom and privilege to understand their partners often do not make good judgments about many of life's decisions, due perhaps partly to their early age of marrying. Certainly at this young age, they are more involved emotionally than intellectually, and this may be why there are many broken families, especially among the Mohammedans.

(2) The conservative group. They like to cling to certain traditions followed by their forefathers. For example, parents choose marriage partners for their young children, who are given no choice in the matter. They grow up with the idea that they are to marry a certain person in the future.

(3) The liberal group. They do not follow or care about customs. If faced with a problem, they are likely to pack their things and leave home. They like to be independent, living on their own. These young persons think that they have all the answers. They strongly resent advice of parents and relatives, for they consider themselves mature, capable of good judgment. When they get married, they often fail at marriage because of their stubbornness and excessive ego.

There are some people who do not fit into any of these categories. They are neither truly conservative, liberal, nor aristocratic. They are flexible in their ideas. They listen to the opinions of their children and respect their wishes to a certain extent. They give advice, leaving the individual to make his own decision concerning his future life.

Marriage is a very serious step in life, as Egyptian law does not allow for divorce unless adultery has been committed.

Death customs. The Egyptian people are very affectionate and emotional, and they do not easily accept the

separation caused by death. For example, when there is a death in the family, family members and close relatives indulge in excessive weeping. The family dresses in black for a period of from six months to one year. Many families hire a woman whose special job is to make people cry. The family may meet on the roof, which will be enclosed by black curtains. The professional mourner acquires information about the background of the deceased, his characteristics, his contributions, his unfulfilled plans and dreams. Standing in the midst of the family group, she speaks emotionally of the lost one, waving her long, black handkerchief, pausing after each statement for the family to weep. They take a break for the noon meal, cooked by relatives of the dead person. Then they continue for about four more hours.

This mourning ceremony may last from seven days to sixty days. This custom may have come from the days of the ancient pharaohs, when the King-God was mourned for ninety days.

Such an extended period of grief is overly taxing on the emotions. Sometimes the mourners have been known to die at the end of all this grieving. If the head of the family has passed away, or the only son, the mourning goes on for a long period.

The most difficult moment of the funeral is when the casket is taken to the graveyard to be lowered into the tomb. All close relatives will take a strong grip upon the

casket, unwilling to let the loved one go, crying loudly, some even fainting and having to be carried away.

Christians wash the dead body and put it into a casket. Sometimes they carry it in an automobile procession. Wealthy persons may hire a team of horses, perhaps as many as thirty, to pull the wagon-mounted casket. This is very expensive, but it is a way to show their grief.

Mohammedans have a very simple way of burying the dead. After washing the body, they wrap it in a clean sheet. Four men who were relatives carry it to the grave upon a flat board with a handle at each corner. They will exchange positions en route to relieve each other of the shoulder strain. Upon reaching the graveyard, they dig the hole, put in the body, and cover it.

Revenge. Egyptians believe in revenge. If a young man is killed in a fight or by an enemy, the whole family gathers to decide the value of the one who was killed. They take a vote about how many of the other family shall be killed to compensate for their loss. It will vary from two to five persons. They refuse to accept any compromise before their revenge is complete. This goes back and forth until one family surrenders. They will invite the other family for a dinner of lamb, goat, and rice. They eat together, shake hands, agree that there has been enough bloodshed and that they will all now forget about what has happened.

The sad thing is that the Arabs teach their children

from babyhood of their obligation to take revenge upon their enemies, so that this idea is very deeply imbedded and may become an obsession. This is one reason for the insoluble Jewish-Arab problem--it is continued into the next generation.

Word of honor. The oral promise is completely sincere and valid. When one gives his word of honor about lending money or offering help, he keeps his promise even if he has to sacrifice his life for it. If a debtor dies, his family will take over his payment for him. This makes people feel closer to each other because of faith, trust, and mutual cooperation between members of families and close friends.

Conservative styles in clothing. There are still women in Egypt who are completely veiled whenever they go outside their homes. Their dresses are very long, completely covering the body, legs, and arms. Conservative people judge the morals of others by their dress.

In big cities, short dresses with short sleeves will be seen, but the mini-skirt has not yet attracted much of Egyptian society. Most women wear their hair very long. Colors are subdued and dark. A "decent" woman does not wear "wild" colors; she would be thought immoral. Most clothing is loose, never very tight.

The men wear trousers that would be thought "baggy" here, but are more comfortable than tight pants. Men are

considered more acceptable when dressed in white shirt, suit and tie; those in careless, casual, dirty clothing are considered "low."

Family structure. Family structure is very close. There is much unity among family members. They usually live together in one big home. They support each other. All income goes to the head of the family. (The father, or the oldest brother, should the father die.)

According to the Arabian custom, the unmarried brother usually helps the married ones, who have no obligation to pay him back. There are certain advantages in this system as it holds the family circle together.

The father is very definitely the head of the family. He makes all final, important decisions. He spends the money. All working sons give their wages to the father. He is the manager. If anything new is needed in the household, he must be consulted and must approve the purchase.

The woman is always subservient. When the head of the family comes in, the wife will greet him at the door with a kiss, bring him a chair, take off his jacket and shoes, and offer to wash his feet. She offers him a cool or hot drink, prepares his bath, lays out his clean clothes.

At the table, the father is always served first, then the children, and finally the mother. The father initiates the conversation and guides it. The children are expected to answer questions politely, respect his opinions,

and follow his advice.

The role of the Arabian woman is not only that of a wife or a good cook, but also that of a sincere servant to her family. Fortunately, they are satisfied with their position in society. They brag about their husband's domination and manliness.

When the father is very old, there is much respect for his opinions. He can give orders to his married sons, slap them if they need correction, reprove them if he thinks they need it, and they are to bow their heads and accept it. Out of respect for him, they will not drink or smoke before him.

Boys are trained to be actively helpful in the home, and when old enough, to get a job and add to the family income. Girls work under the supervision of their mother, learning how to cook, clean, and sew. Children are not paid for the jobs they do in their own home. They are expected to help because they are part of the family and are being clothed and fed.

Elderly grandparents live with the family and are tenderly cared for. It would be considered very mean and low to send an old person away to a nursing home to be cared for by strangers.

Cousins, uncles, and aunts have a close-knit relationship with the family. There is much visiting back and forth and sharing of meals. Any family celebration such as a wedding, or tragedy such as a funeral, is shared by

all, including the expense and the preparations.

Superstition and magic. There are some people in Egypt who fully believe in magic and superstitions. Whenever they have a problem, such as family dissension, disease, bad luck, unemployment, they will visit a magician and pay him well to write a special charm for them. This charm is supposed to protect them from danger or bring love and happiness in family life, or keep them from being killed. Whenever a new house is built, a charm is buried under the steps for good luck, protection, and success. This may be done for new shops and businesses, also.

Especially among the Mohammedans, when there has been a divorce, the wife may procure a charm of evil against her former husband. They may bring a lock of hair or a piece of clothing for the magician to use in making the charm. The husband is cursed and is expected to lose his mind or his job. Or, she may put a curse on him to "tie his manhood," thus rendering him impotent. Since he believes in it, too, it sometimes happens. He can only remove this by tracing the curse and employing another magician to counteract it.

There are people employed to remove snakes from homes. They are thought to be able to call snakes forth and rid the house of them. They can also have the snake bite the householder to protect him in the future from snakebite.

There are palm readers for foretelling the future.

If there has been a theft or crime or trouble in the family, the members of the family go to a magician. He is supposed to be able to tell them exactly which person is the cause of the trouble.

There are persons who make their living by going from town to town performing such magical tricks as swallowing broken glass bottles, whole stalks of sugar cane, and razor blades. They "eat fire." Carrying one or two other persons, they walk on a bed of nails. A collection is taken at each performance. These people earn a good living, as new tricks are thought up for each visit.

When a loved one dies, the bereaved may visit a hypnotist, who is supposed to be able to help them talk to the departed. Many claim they heard the person's exact voice and had a very enjoyable visit.

Preference for boys over girls. When a man's wife is having a child, the family is very anxious to learn whether it is a boy or a girl. If a boy, there is great rejoicing, and the husband is thought to have "much manhood." If it is a girl, everybody feels sad and disappointed, and the atmosphere is like a funeral. The reason for this is that girls cause too much worry about their future. First, the family has to worry about whether she will get through school without having emotional problems, becoming too involved with an undesirable boy and ruining the family's reputation. They worry about the huge expense of paying for a wedding and household furniture, assuming a

suitable husband can be found. When she is pregnant, she will be expected to return to her family to await the child's birth, and they will be responsible for her care. If the husband divorces her, she will return to her father's roof and he will be "stuck with her," for if he goes to court to obtain child support, he will be ridiculed as a father who will not even provide for his daughter. As can be seen, girls have a low status in Egyptian society. The result is that boys are petted and praised and made much of, while girls are often neglected, ignored, and made to feel unimportant.

Unfortunately, this attitude seems to have a very bad effect on some girls who feel unwanted and rejected by their parents and by society. They lack self-confidence, feel themselves to be ugly, and are very insecure.

It does not create a healthy atmosphere when boys are allowed to feel superior to their sisters, especially when the girls are disciplined for bad behavior, but boys are allowed to get away with almost anything. They acquire behavior problems and may have trouble adjusting at school or in a job, and most certainly in a marriage, since they lack consideration.

Amusements of the Egyptians. The most common form of entertainment is to attend the movies. The movies are censored, but carry very emotional content as a rule. There are often musicals having a moral plot and comedies of light humor. A great number of persons in the metropolitan areas

attend stage plays regularly. People attend dance halls where they buy tickets to observe floor shows and listen to the music. Entertainers of different sorts (snake charmers, tightrope walkers, trained animal acts, traveling wrestlers, magicians, singing groups, musicians, and magicians) travel about offering entertainment to the public. Soccer playing is also a popular form of entertainment. It commands great audiences.

Specially trained dancers with their dancing horses make public performances following different rhythms. Then there is the public dance whereby the common people get involved. They do a rhythmic dance in pretended self-defense using lances or long sticks.

The water sports which are most commonly enjoyed are those enjoyed the world over, including swimming, boating, fishing, and water skiing. These sports are enjoyed on the Nile River, the Mediterranean Sea, or on the various lakes.

Men enjoy gathering together with close friends or relatives at a special type of café so arranged that they can leisurely play cards and while away the hours at drinking coffee, tea, and cold drinks. The women stay at home, being contented with listening to TV, radio programs, and music. The Arabian horse races are very popular.

Some of the drinking establishments are licensed for gambling, also. There are clubs where young people can go to learn music, sports, drama, and dancing.

Egyptian homes and their furnishings. The homes of the upper class in the Egyptian society are of the villa type, usually constructed of brick or stone, but occasionally are built of wood. They are mostly one story with a large veranda. Huge gardens surround some of the more wealthy homes. Palm and fig trees, mangoes, citrus and banana trees are planted artistically around the grounds with flowers bordering the brick or stone fences. Many of them have decorative fountains and statues gracing the premises. The truly elegant ones boast private swimming pools that are heated during the winter. They also employ a gardener. Colorful lights play an important role in lending a romantic atmosphere to an evening's entertainment. The windows are often large; some of them display beautiful pictures in colored glass.

As the villa is entered, the approach is quite well kept, lined on both sides with tile curbing, and tiles cover the surface of the walkway. The walkway, sometimes made of pavement instead of tile, leads directly to the front entrance. Another driveway will lead to a separate entrance, one which usually has carpeted steps. The walkways may be sheltered by grape arbors. When the house proper is visited, a large living room with semicircular couches and fine handmade drapes draws attention. The kitchens are also very large, and the bedroom or bedrooms are equipped with very large beds. Luxurious rugs cover the floors, which are made of large, colorful tiles inlaid in beautiful

designs. The kitchens are furnished with lavish, modern electrical conveniences. The separate dining room sometimes contains a table that will seat as many as fifty people.

There are few middle-class people; the poor are the majority. In fact, more than three-fifths of the Egyptian people live in rural areas and are poor peasants called fellahin. The others are chiefly desert herdsmen called "Bedouins." The homes of the fellahin are simple and lowly, being made of sun-dried mud bricks and have from one to three rooms. Most often, they can be found grouped together in certain parts of the suburbs; occasionally, they will be found amongst the wealthy homes. The people sleep on mats on the floor and cook over a simple wood fire. They have only simple indoor plumbing, consisting of toilets and cold running water. Most often there are no available facilities for bathing. The people bathe in galvanized tubs. The rest of the furnishings found in the home are very simple. The table is close to the floor, and everyone sits around it while eating from one common vessel. Sometimes they have low, cheaply made stools to sit on. They use a small fuel oil stove which has one burner to do their cooking. If they can afford it, some of them cook and heat with natural gas.

The poor families live in one-, two-, or three-room apartments, in accordance with their income. The dwellings are overcrowded and average four to ten stories.

The life of the fellahin is one of constant, endless toil, as most of them rent their fields from landlords

and rarely are out of debt. They know little of anything beyond their villages, and their most vital contact with the outside world is the weekly visit to the market place, or town bazaar.

The whole family will usually go to town, taking butter, eggs, chickens, and vegetables to sell or trade. At the markets, the fellahin will be entertained by street singers and dancers.

Fellahin and Bedouin clothing. A galabia, or shirtlike cotton garment falling almost to the ankles is generally worn by the fellahin men. Also popular are the knee-length, loose, cotton trousers. Their skullcaps are made of cotton, felt, or wool. When fellahin men and women wear shoes, they wear no-heel leather slippers or thongs. Most of the time they go barefoot. The women wear ankle-length, long-sleeved dresses of brightly colored cotton. They carry black shawls or veils in order to cover their faces when in the presence of strangers. The women love jewelry and will wear as much as they can afford. Married women wear heavy rings of bronze or silver around their ankles as wedding bands.

The Bedouins wear clothing like that of the fellahin and also wrap a cloth around their heads to protect them from the sand and the sun during the day, as well as from the cold at night. Most of the Bedouin women wear veils.

The Bedouins are constantly on the move, searching

pastures for their camels, goats, and sheep. They travel on camels and sleep in tents, most of which are woven from black goats' hair.

The small groups of wealthy landowners and politically powerful military officers, along with the growing middle class of industrialists, merchants, teachers, and technicians follow western ways of life in their clothing, food, housing, and leisure activities.

The Egyptian diet. The diet of most Egyptians is based on grains, which provide more than two-thirds of their calories and proteins. A paste, called kishk, is made of flour and sour milk. Vegetables and other foods may be added to this paste. Thin, flat loaves of bread are baked from corn, wheat, or sorghum flour. Egyptians eat small amounts of cheese and milk products, and very little meat and fish. Diseases which are caused by poor diets are very common. Most of the poorer families have only one kind of food for each meal. They do not have the variety of vegetables enjoyed by Americans, and they do not practice the American custom of serving a dessert following meals.

When Arabians feel thirsty, there are many open-air shops serving various juices--carrot juice, sugar cane juice, and ice-cold tomato juice. Street vendors sell roast corn on the cob and other Egyptian favorites. It is a common sight to see many people walking down the street eating the hot corn, hot roasted peanuts, or a sandwich.

People like to go directly to the dairy barns and

buy rich, fresh, creamy, warm milk, and drink it right there. A white, soft Egyptian cheese is made at home and served in small pieces. Yogurt is another common dish. For breakfast, people like a dish of thick cream and honey. Cheeses made from goat milk and sheep milk are common, also.

Pork is the cheapest meat, closely followed by camel meat. Mohammedans and some Christians do not eat pork because of religious beliefs. Very poor people eat pork and camel meat as they cannot afford other meats. Camel meat is stringy, tough, and very greasy, and must be cooked all day.

Lamb is the favorite meat of the Arabians; beef is second. A family will buy a whole lamb at the market, then divide it into quarters to share with three other families. Since there are no refrigerators, it must be cooked and eaten quickly lest it spoil.

Fish is another favorite for those who can afford it, and is most often served with rice. The Egyptians like to buy it fresh at the seaside markets whenever possible. There are special fish shops in the interior, to which fresh fish are brought daily. It is usually broiled or baked in an outdoor clay oven.

If a guest is invited for supper at six o'clock, he is not really expected at that time, so it is not surprising if he does not arrive until seven or even eight o'clock. There is much conversation and visiting in an unhurried, leisurely fashion. Foods are prepared which will not be

damaged by keeping them warm for quite some time or by being reheated. At the table, there is much conversation, also; and then when the meal is over, all will adjourn to the living room for still more visiting. There is none of the eat-and-run habit which the Americans have. It would be considered very ungrateful and discourteous to leave too soon after eating.

People do not go by the clock very much in Egypt. There is very little pressure--no "rat-race" feeling. Using camels and donkeys for travel helps to keep a slower pace and there is not the rush caused by automobiles.

Egyptian Recipes

Stuffed Egyptian Bread

The Filling:

1 lb. ground beef
 3 large onions
 1/2 c. pine nuts
 1/4 t. cinnamon
 1/4 t. nutmeg
 1/4 t. cloves
 salt and pepper

The Dough:

5 cups flour
 1 pkg. dry yeast
 2 Tbsp. sugar
 1 1/2 Tbsp. salt
 1 1/4 Tbsp. butter
 1 1/2 cups water

Dice onion very fine. Fry onion with 2 Tbsp. of shortening, until light brown. Add ground beef and seasoning. Cook together on medium heat about 15 minutes or until done. Brown pine nuts with oil and add to meat. Drain fat from filling.

The Dough: Empty yeast into half cup of warm water. Add sugar, stir, and let it set for 5 minutes. Take butter and start working it into flour by hand until well blended. Add salt and yeast and water. Knead together into a medium stiff dough. Set aside. Let it rise until doubled in size. Knead again. Set aside for rising once more.

Flour a board. Roll dough 1/4-inch thick. Cut out circles as for biscuits (or doughnut cutter, minus

inside part). Flatten each piece with rolling pin until an inch wider all the way around.

In each round piece, place a tablespoonful of the filling. Fold dough over into a triangle shape. Close up tight. Place on greased cookie sheet. Bake in oven until brown, about 15 minutes at 425 degrees. Brush with butter while warm.

Makes about 4 dozen pastries.

Rice and Meat

1 1/2 lbs. beef, chopped in bite-sized pieces
 3 cups uncooked rice (Uncle Ben's)
 2 small onions (or one large one)
 3 medium size tomatoes
 spices: celery salt, onion salt, Accent, Italian seasoning, salt, pepper, paprika, Lawry's seasoned salt--according to taste.

After cutting meat into small pieces, place in a heavy pan with Tbsp. butter or margarine. Cook on high heat. Stir. Reduce heat to low. Add chopped onions and tomatoes. Simmer together with spices until nearly done.

Add rice, 6 cups hot water. Stir together and bring to a boil. Lower heat to very low and continue cooking until rice is done, about 15 minutes or so.

Vegetables with Meat and Tomato Sauce

The vegetables can be okra, string beans, green peas, potatoes, eggplant, or cauliflower.

| | |
|--------------------------------|--------------------------|
| 2 lbs. vegetables | 1 8-oz. can tomato paste |
| 2 lbs. stew meat, lamb or beef | Salt and pepper to taste |
| 1 large onion | |

Cook meat until done. Chop onion fine and fry with 1 Tbsp. shortening. Add cooked meat and some of the meat broth. Add tomato paste, vegetables, salt and pepper. Cook together until vegetables are done. Serve over buttered rice.

Yield: 8 servings.

Cabbage Rolls

(Grape leaves are an excellent substitute!)

| | |
|------------------------|--------------------------|
| 2/3 cup ground beef | 2 Tbsp. butter, melted |
| 2 cups rice | 2 large, fluffy cabbages |
| 1 tsp. chopped parsley | 3 1/2 c. boiling water |
| 1/4 t. cinnamon | 1 t. minced garlic |
| 1/4 t. cloves | 2 Tbsp. lemon juice |
| 1/4 t. nutmeg | |

Boil heads of cabbage until you can separate leaves. Do not boil too much. Remove the thick center section of each leaf (unless very thin and tender) and set aside.

Soak rice 10 minutes in warm water. Drain. Add meat, butter, and seasoning, salt, pepper. Mix together well. Put about a tablespoon of filling in each cabbage leaf. Shape it like a weiner. Roll right. Stack cabbage rolls in a kettle, very close to each other. Sprinkle salt on top. Pour boiling water over rolls.

Cook on high heat for 5 minutes; lower heat to medium and cook until partly done.

Add minced garlic and lemon juice. Cover and steam on low heat until well done.

Yield: 8 servings.

Shish Kabob

| | |
|--|----------------------------|
| 1 2-lb. boned leg of lamb, cut into 1 1/2-inch cubes | 1/2 cup lime juice |
| 3 medium onions, peeled and quartered | 1/2 cup olive or salad oil |
| 1 large green pepper, diced | 1 tsp. salt |
| 1/2 cup lemon juice | 1 tsp. rosemary |
| | 1/8 tsp. pepper |
| | 4 cherry tomatoes |

On 4 skewers, thread the lamb alternately with onion quarters and green pepper squares. Lay skewers flat in large roasting pan. Combine juices, oil, salt, rosemary and pepper in a medium bowl. Mix well. Pour marinade over kabobs in pan; cover with foil.

Refrigerate several hours or overnight, turning occasionally to coat with marinade.

Broil kabobs 4 inches from heat, from 12 to 15 minutes, or until well browned. Turn and brush with marinade. Broil ten minutes. Insert tomatoes on skewers. Broil 5 minutes. Serve immediately! Yield: 4 servings.

Buttered Rice with Topping

Fluffy Rice:

2 cups of rice
 3 1/2 cups water
 1 Tbsp. chicken base
 3 Tbsp. real butter
 Salt to taste

Soak rice in warm water for ten minutes. Drain well. Boil measured water with butter, chicken base. Add rice, stir, and cook for 7 minutes on high heat. Lower the heat. Steam on low until done. Do not stir too much. Keep the lid on!

The Topping:

1 med. fryer chicken
 1 pkg. frozen cauliflower
 2 large onions
 1/3 cup pine nuts
 1/4 tsp. cinnamon
 1/4 tsp. nutmeg
 1/4 tsp. cloves
 Salt and pepper to taste

Cut fryer into small parts. Season with salt and pepper. Dip in flour. Fry in hot oil until golden brown. Put into a baking dish and bake for 30 minutes at 350 degrees.

Separate meat from bones and set aside. Fry cauliflower until brown. Set aside. Brown chopped onion. Brown pine nuts with oil and set aside. Then mix meat, cauliflower, onion, and seasoning together.

Place cooked rice on serving platter. Put topping over rice, spreading evenly. Sprinkle browned pine nuts on top. Serve with sour cream and cucumber salad or a tossed salad.
 Yield: 8 servings.

Mrs. Fenyara Farag's Yeast Rolls

| | |
|---|---|
| 16 cups sifted flour | 5 c. milk (heat until warm but not hot) |
| 1 1/4 lb. margarine | 3 heaping tsp. salt |
| 2 cups shortening | 1 capful yellow food coloring |
| Dry yeast (Use 3 pkgs. in winter and 2 pkgs. in summer) | |

Put dry yeast into 1 cup of warm water; let set until dissolved.

In huge mixing bowl, work together the flour, salt, sticks of margarine and shortening. Use both hands and work mixture until it is very fine grained.

Add, and work into the mixture, the dissolved yeast.

Work into the dough, one cup at a time, the five cups of warm milk, making sure each cup of liquid is completely combined with the other ingredients before proceeding to the next step.

Work five to six cups of warm water into the mixture, one cup at a time.

With both hands, knead the mixture until smooth and elastic. Cover with a cloth and let rise in a warm place 30 to 45 minutes.

Form into medium-sized rolls of uniform size; place on well-greased cookie sheets. (Do not let sides of rolls touch.) Brush tops with melted butter. Let rise again in warm place.

Bake in preheated oven of 350 degrees for 30 minutes.
Yield: 12 dozen approximately.

Mrs. Finyara Farag's Meat and Potato Specialty

Wash and peel four to six medium-sized potatoes and roll them into rounds of one-fourth inch thickness. Place them in salt water and let stand while meat is cooking.

Put approximately two pounds of lean boiling beef, cut into generous pieces, into a kettle. Season to taste. A bay leaf or two may be added if desired. Let meat boil approximately 45 minutes. While meat is cooking, peel and cut into one and one-half inch lengths, four to six medium-sized carrots. Peel and cut four to six onions.

Lay the pieces of cooked beef in the bottom of a large baking dish or pan. Spoon meat broth generously over the meat. Top with the carrots and onions and cover all with the sliced potatoes.

Add one can of water to one can of tomato paste and a pat of butter in a small saucepan and bring to a boil. Season to taste. Pour this mixture over the meat and vegetables. Cover the baking dish with heavy foil (shiny side to the inside) and bake in a 350 degree oven approximately 45 minutes. Serves 10 to 12.

Messakah (Eggplant Casserole)

Peel three medium sized eggplants. Cut into rounds and soak in salt water for two hours. Remove from water; drain, cut into halves or quarters, salt and pepper to taste, then fry in hot oil. Turn frequently so that the slices are browned on both sides evenly.

Cut three medium-sized peppers and fry in the hot oil that the eggplant was fried in.

In another skillet, fry two diced onions with one-half stick of butter or margarine. Stir frequently. Add one pound of hamburger and fry approximately 10 minutes.

In large baking dish, place a layer of the fried eggplant. Top this with the layer of hamburger and onions; place the fried green peppers on top of the mixture.

Bring one can of tomato paste and one pat of butter to a boil with one cup of hot water. Pour this over mixture. Bake approximately one hour in 350 degree oven. Serves 12.

Zucchini or Small Green Peppers (Stuffed)

Take out center of 10 small tender zucchinis. (Core the zucchini from the stem end.)

Dice one large onion very finely.

Add peppermint leaves to taste (optional).

Wash one generous-sized cup of Uncle Ben's rice. Mix with one full cup of uncooked hamburger. Salt and pepper to taste. Combine thoroughly.

Stuff zucchini with rice mixture, being careful not to stuff them over two-thirds full as rice swells when cooking.

Lay stuffed zucchinis in buttered baking dish. Cover with mixture of one can of tomato paste, one can of water, and one pat of butter which have been brought to a boil.

Bake in oven at 350 degrees for 30 minutes. Serves 10 to 12.

INDEPENDENT STUDY OF EGYPT

Following are special projects for the students to work on in groups of two or more or as individuals:

1. Students interested in art could prepare certain views or aspects of the Egyptian culture for the bulletin board, touching upon the following subjects:
 - a. Nile River
 - b. Camels, sheep in the desert with their Bedouin owners

- c. Pyramids, sphynx, ancient temples, mosques, and churches; modern homes and palaces for the rich; mud huts for the poor people living in towns or on farms.
- d. Egyptian clothing--past and present.
- e. Celebrations: weddings, festivals, holidays.
2. Report on Egyptian slave labor involved in the building of the tombs, caring for royal families, etc.
3. Report on the life of the pharoahs: their philosophies, their contributions to Egyptian society and to civilization in general; their queens, home life in general.
4. Report on magic and superstitions and their influence.
5. Report on Islam (Mohammedanism), Copts, and Animism.
6. Report on the Jewish-Arabian conflict with the Jews claiming Palestine as their homeland and "promised land" as opposed to Arabian claims.
7. Report on Arabian refugees, their problems and possible solution; the American contributions to help the refugees financially through foreign-aid programs.
8. Report on Egyptian desert life.
9. Report on King Farouk's reign, his immorality, and court life in general.
10. Report on Nasser's absolute dictatorship and military officers.
11. Characteristics of the Arabian wife as contrasted with the American wife.
12. Characteristics of the Arabian man as contrasted with the American man.
13. Report on and compare Egyptian and American educational systems.
14. Reporting on Egypt as the "cradle of civilization."
15. Report on Cleopatra and her reign.
16. Report on King Tutankhamen.

17. Report on Egypt's role as a producer of cotton.
18. Report on Egyptian exporting and importing.
19. Report on the persecution of Christians and the help given by the National Council of Churches that enables them to come to America.
20. Contrast life in a democracy with life in a dictatorship.
21. Censorship.
22. Report on Egyptian folklore, art, and music from the less known aspects.
23. Report on the importance to Egypt (and to the rest of the world) of the Suez Canal, the Aswan Dam, and other proposed dams.
24. Egyptian social life--dating, courtship, marriage, etc.
25. Report on the purchasing power of the Egyptian dollar as compared to the American dollar.
26. Prepare a report forecasting Egypt's future.

SPELLING UNIT ON EGYPT

- | | | |
|-----------------|-------------------|-----------------|
| 1. Africa | 22. diet | 43. mangoes |
| 2. African | 23. disease | 44. merchants |
| 3. Alexandria | 24. dictatorship | 45. minarets |
| 4. Amenhotep IV | 25. donkeys | 46. Mohammed |
| 5. Arabian | 26. Egyptian | 47. Mohammedans |
| 6. Arab | 27. encyclopedia | 48. Moslems |
| 7. Aswan Dam | 28. farmers | 49. mosques |
| 8. bazaar | 29. fellahine | 50. mummy |
| 9. Bedouins | 30. felucca | 51. musicians |
| 10. British | 31. films | 52. Nasser |
| 11. camels | 32. fez | 53. Nile River |
| 12. caravansary | 33. galabia | 54. oasis/oases |
| 13. climate | 34. Gaza Strip | 55. palm trees |
| 14. Copts | 35. horsemanship | 56. papyrus |
| 15. cotton | 36. handicrafts | 57. pharaohs |
| 16. craftsmen | 37. hieroglyphics | 58. political |
| 17. crops | 38. Islam | 59. poverty |
| 18. dates | 39. Jews | 60. pyramids |
| 19. desert | 40. Koran | 61. rainless |
| 20. delta | 41. location | 62. Ramadan |
| 21. discussion | 42. magicians | 63. Rameses II |

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|---------------|---------------------|
| 64. religions | 70. Sinai Peninsula |
| 65. recipes | 71. Suez Canal |
| 66. scrolls | 73. slides |
| 67. sesame | 74. Sphinx |
| 68. shadoof | 75. Syria |
| 69. silt | 76. Tutankhamen |

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FILMS

Films may be obtained from the Montana State Film Library, Helena, Montana 59601.

Egypt Yesterday--4910
 Egypt, A Country in Transition--6017
 Egyptian Village, An--6122

OTHER REFERENCE MATERIALS

The author wishes to cite the following two reference sources as being outstanding for their comprehensiveness and aid to both teachers and students. The authors have included extensive listings of books, pamphlets, publications, filmstrips, tapes, recordings, etc., along with listings of free or inexpensive materials. In Mr. Barry K. Beyer's book, Africa, South of the Sahara, suggested activities, testing questions, and supplementary projects are described fully.

Beyer, Barry K. Africa, South of the Sahara: A Resource and Curriculum Guide. New York: Thomas W. Crowell Co., Inc., 1969.

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AMERICAN CUSTOMS AND SOCIAL BEHAVIOR

These topics will be discussed in buzz sessions, open-forum, panel, symposium, and as debates, the purpose(s) being to draw comparisons, point out major similarities and differences between cultures, and if relevant, after critical appraisal, make constructive suggestions for effecting needed changes.

1. Generosity. Charity giving, foreign aid, response to special appeals (heart fund drive, March of Dimes, cancer drive, help for mentally retarded, etc.). Raising money for victims of tragedy (fires, accidents, orphaned children). Helping those who need special operations and medical care.

2. Scientific advancement. Technology, automation, inventions. Tendency to throw out the old and try something new, sometimes before testing sufficiently (example: "miracle drugs" such as Thalidimide).

3. Hunting and fishing--"he-man" sports. Some men do these things not really from love for the sport, but to prove that they are "one of the boys." In a similar way, drinking, swearing, smoking, and boasting about love affairs--all to show what a strong virile fellow one is! (What do you think about this?) Note: Some genuinely

hunt for the pleasure of it, however.

4. Work of the laborer is well accepted. Every person can earn respect if he does his job well, no matter what the job is.

5. Universal education. Our system attempts to educate everyone. In most of the other countries, only the hard-working, the very gifted, and the rich man's children are able to get such an education. Others must go to work at an early age.

6. Women teachers dominate. In the elementary school in Germany, where most of the teachers are men, the boys generally lead the girls in grades, perhaps because mathematics, science, and sports are emphasized. In America girls often excel, perhaps because of an emphasis on art, music, English, at which girls do well most easily. (What is your opinion on this?)

7. Neighborliness. Lending a cup of sugar. Lending tools. Helping one another with car and home repairs. Reciprocal babysitting, cooperative neighborhood nurseries and car pools. Calling on new neighbors to make them feel welcome. Offers of rides to town, "Come over for dinner," "drinks," etc.

8. Pets. Every boy and girl wishes to have at least one pet animal of his or her own. (What does this do for you? Teach responsibility?)

9. Credit system. Buying things "on time." In former times, people felt they must pay cash, that it was

dishonorable to owe money. Now nearly everybody buys on credit, sometimes unwisely. Interest rates add much to the cost.

10. Mail-order catalogs. Sending away for wanted articles by mail, especially in small or rural communities with few shopping facilities.

11. Death customs. Elaborate, expensive funerals. (Are the funeral directors taking advantage of those in sorrow at times of death, do you think?) (How would you plan your own funeral? Could you write your own epitaph?)

12. Unemployment compensation. Welfare and Social Security. Perhaps soon, even a guaranteed annual wage.

13. Alienation of the aged. Putting old folks into nursing homes rather than keeping them in the home. Result: no respect for the older people by the children in the family; grandparents feel useless and unwanted. (How could this be changed for the better?)

14. Union movement. Very strong. Begun as a necessity to get rights for working people; now somewhat out-of-control, as power goes to the heads of labor leaders, who can tie up a big job by calling a strike over grievances.

15. Mobility. Trailer-home living. Summer camping. Job changing. Moving from place to place. No roots in an old neighborhood, as was true in past generations. Most people change jobs four times during their lifetime.

16. Competition. For grades at school, flashiest car, most luxurious home.

17. Women's rights. Voting, owning property. Can hold nearly any kind of job. No longer tied down to just "church, kitchen, children." Research project: Find out which women did the fighting in order to bring these rights about. Are the women of today trespassing on rights that should belong only to men?

18. Rebelliousness of youth. Hippies and yippies, beatniks. Campus riots, race riots. There is protest and dissent against parents, government, wars, laws, "the establishment," education, and society. Political activity. Hero worship: Kennedy, McCarthy, and other "liberals."

19. Sports and athletics. Football (homecoming queen, pep rallies, bonfires, pom-poms, corsages, stirring music, keen competition, bets on games). Basketball and baseball. Swimming meets and diving competition. Tennis, golf, and archery. Bowling teams and leagues.

20. Social life--teen-age dating. "Going steady," necking and petting, drinking and smoking, using dangerous drugs, lack of parental control, flaunting of authority, celebration of even Christmas (a religious holiday) by getting drunk.

21. Wedding customs. Tradition of big church wedding, white gown and veil (for purity), throwing rice (for fertility), bridesmaids, flowers, gifts, a catered reception. Question: Which is better, to have a large wedding and a fancy, expensive reception (the bride's father paying the majority of all bills) or to have a

simple, quiet wedding with only the family and a few close friends, thus saving the money for necessary expenses in beginning a new home?

22. Babysitters. In most countries, this job would be done by an aunt or a grandparent, but here the babysitter has become a necessity since it is rare that three generations live together in one home. Question: Which of you youngsters earn money this way? Do you think that one should always be paid for caring for his own little brothers and sisters? Or should you do it willingly out of gratitude to your parents for home, food, clothing, and care?

23. Religiosity. Hypocrisy, phony piousness. Going to church in order to make an impression, show off clothes and hairdos, be "better" than others. Not really living one's religion seriously in everyday activities.

24. Sunday School. Little children are taken to Sunday School by their parents, in hopes that this will give them a conscience and awaken their moral sense. Perhaps if parents would participate more sincerely themselves and live the religious life naturally in their everyday habits, this would prove to be more effective. Children are quick to notice hypocrisy in their elders, but not in themselves nor in each other. We often fool ourselves into believing our own basic "sincerity."

25. Conformity. In their eagerness not to conform to society, young people sometimes delude themselves into thinking that they are being "different," when, in reality,

they are all being different in the very same way!

26. Planned obsolescence. Deliberate cheapening of the product, in order to create new markets for the future. No pride in craftsmanship. The car that begins falling apart the minute the guaranty is up. Nylon, a very strong material, could be made into stockings and garments that would "last forever"--but then, people would not be buying more, so they have made other synthetics that quickly wear out to keep the market going.

27. Counselors. Psychologists, psychiatrists, and social workers. Being psychoanalyzed has become a status symbol. We all need to seek help at some time in our lives and would be better off for objective advice from someone not involved in our emotional hang-ups and the problems we created for ourselves.

28. Slang words. Obscenity, hippie talk.

29. Co-education. In other countries, boys and girls are usually separated into different schools. These countries often require uniformity in dress or the actual wearing of uniforms.

30. Money. Allowances, pay for jobs, bribes for grades. Money as a gift.

31. Humanism. What is it? Who are its chief advocates? How does it affect modern life? Is it a substitute for Christianity? Is it acceptable to atheists?

32. Body consciousness. Advertising about "sex appeal," body odor, halitosis, etc. tends to aggravate

teen-agers' already excessive concern with appearance of face and body. One need not feel it is the "end of the world" just because a pimple or boil appears on the day of a dance. Everyone will be thinking of his own problems, and nobody is going to stare at someone just looking for skin blemishes and awkward mistakes, as some introverts so very self-consciously like to think, in their self-indulgent "misery."

33. Glorification of the female figure. Beauty pageants, homecoming queens, Rose Bowl queen, Cotton Queen, Pickle Queen (!), Junior Miss, etc. Too much emphasis on perfection of face and figure, when instead it should be placed on the development of a charming, kind personality. (It's not what is on the outside that counts--it's what's on the inside!)

34. Advanced dependency upon parents. Prolonged adolescence. Parental help with college, sometimes even after a young couple is married. "Running home to Mama." Not earning own living until 24 or even 30 years of age. "Campus fossils," elderly teenagers (Dick Clark, Elvis Presley).

35. Sense of humor. Dirty jokes, political satire, comics in newspapers. Making fun of everything; no respect for political figures and people in public life. The practical joker. (Do you agree that girls should not be too witty or clever, or the boys won't like them? Is it smart to be dumb and dumb to be smart?)

36. Cult of the individual. The self-made man.

Is a person of very common beginnings able to work hard and make his own career if he has ambition and tries to use all of his talents to the fullest possible capacity? Question: Do you consider it to be a crime or an error or a sin to possess talents and not use them?

37. Nursery schools and kindergartens. Frees the mothers to go to work. Good ones will give the child a head start in adjusting to school life and in getting along with other individuals and developing self-confidence.

38. Special parties. Hayrides, sleigh rides, Halloween, Thanksgiving, picnics, potluck suppers, come-as-you-are parties, pajama parties, Valentine's Day.

39. Diversity of religion. Many different cults, denominations. Now, a strong movement toward ecumenism, emphasizing likenesses rather than differences.

40. Country clubs. Gives the newly rich a chance to feel socially superior. Often disdained by those whose families have a long tradition of wealth, culture, and good breeding.

41. Fraternities and sororities. Rush parties. Invitations to those who wish to join. Much ado about nothing-much-at-all.

42. Hazing, initiations. Playing practical jokes upon those who are freshmen at a school or new members of a social organization, lodge, or club.

43. Square dancing. Caller, fiddler, and piano

thumper. Special costumes: cowboy shirts, levis, and boots for men; squaw dresses or very full calico or gingham-check dresses for ladies. Very pretty to watch when correctly done. Good clean fun to participate in.

44. Panty raids. Several years ago at colleges, it became a fad for boys to sneak into girls' dormitories and steal their underclothing to display and brag about. It became unsafe for women to hang their "unmentionables" out on a clothesline lest they be stolen. (Ask parents if they recall such nonsense, or the swallowing of whole goldfish, seeing how many persons could be crowded into a telephone booth, etc.)

45. Coming-out parties. In New York, Boston, Philadelphia, and other large Eastern United States cities, a party is given when a young lady of wealthy parents finishes school, in order to introduce her to society as a "debutante." Many young men are invited for escorts, and also a large number of the girls' friends and social acquaintances.

46. Lodges, fraternal orders, service clubs, and civic organizations. Some are for purely social purposes, others have aims to improve community life by performing some worthwhile purpose, giving service to the community and to welfare.

47. Divorce. Lack of tolerance for faults of husband or wife. No forgiveness. Grudge-bearing, chip-on-shoulder attitude, one-up-manship. Many infantile songs on radio and TV with "sorry-for-self" attitude. Immature

marriages, one cause. Youth not prepared for responsibility of home, handling finances, the raising of children, being considerate of another person unselfishly. Young people need to give much more thought to the kind of person they marry; ask whether this person would be a kind parent, generous and thoughtful, forgiving of one's faults and mistakes. (Is it love or a physical attraction mistaken for love?)

Chapter 4

SUMMARY AND CONCLUSIONS

Team teaching is not to be considered a panacea guaranteed to solve all the problems facing schools today. Rather, the program should be integrated into a school system only after making a thorough study of that school's needs and establishing the determined degree of commitment. Each participant must know and understand basic goals and objectives and the general plan of procedure. Other prerequisites for success are qualified leadership in the coordinator and key personnel, and wholehearted cooperation, support, and enthusiasm given by the school board, administrators, faculty, student body and community. End results support team teaching as being a dynamic, practicable way of developing an educational program wherein more children are afforded the opportunities to work, play, and live together humanely and compassionately within today's complex society as each individual is helped to find a measure of success correlative with his learning abilities.

The team teaching program makes it possible to provide students with individualized instruction. The team approach allows for cross-age and cross-grade grouping, permitting the teacher(s) to start working with the child at his present level and by implementation and supplementation

guide him to successive levels. By redeployment of personnel, utilizing the special talents of each teacher, giving more time and freedom to work--giving each individual a share in school policy and curriculum planning, meaningful experiences can be given each child which will furnish enrichment, challenge, and fulfillment to those children academically gifted, and eliminate or ameliorate those weaknesses hindering the learning processes of those not so fortunately endowed. The entire resources of the school--human and material--can be maximally utilized in the team teaching program.

The over-all cost of instituting a team teaching program will be dependent upon the degree of total commitment and whether or not it will necessitate the construction of new buildings, or what modifications and/or alterations are feasible with existing facilities. In appraising these costs over a long range period, they may prove to be no more costly than the present program.

The resource units on Africa and Egypt were prepared and designed to demonstrate that a wealth of material is available on these two areas (the same being true of almost any country to be studied, if the teacher and other staff members will expend the time and ingenuity in becoming aware of what is available and where it can be obtained); much of the materials are free for the asking or at nominal cost and should enrich any program by providing more meaningful, dynamic, worthwhile learning experiences.

Participant observation is recognized as a legitimate evaluation technique. The writer wishes to conclude this study with some personal observations and comments gleaned from his experiences as a teacher in a modified team teaching program in the junior high school (which had been constructed for team teaching) of the Libby, Montana, school system.

The students profited from the flexibility of scheduling as time was available to implement an individualized program. Their learning experiences reached new dimensions, and they were eager to help the teachers and other students plan for and execute the plans for reports, lectures, class projects and independent study. It was most gratifying to discover the depths of creativity possessed by these students when not confined to the teacher-textbook or the teacher-textbook-workbook plan of instruction, which does not take into consideration individual strengths and weaknesses.

One student, who is worthy of being cited as an example of what is possible through team teaching, had been a discipline problem almost from his first year of school. He was rebellious, discourteous, and very upsetting to the classroom situation. Because he was well developed physically, as well as being older than most of the other students, each teacher dreaded having this boy in his classes. He very plainly and forcefully made his views known concerning social studies, reading, spelling, etc., and vowed he wouldn't do it and nobody could make him. The teacher found

he enjoyed drawing. Asking the youngster for help in drawing pyramids and other related subjects, he found this student researching information in the reference books on his own initiative, using the library, and very eager to pass along what he had learned about these subjects to the others, even volunteering to make reports and to head committees. He stated he liked school very much.

The parents were as enthusiastic about the team teaching program as the students were; and because of the interest, enthusiasm, and development of desirable, wholesome attitudes displayed by their children--many of whom had "detested" school before--cooperated more closely and to a greater degree than they had done previously. They believed that the principles of self-motivation should become integral units of all classroom procedures.

Finally, the success or failure of team teaching any unit hinges on the degree of total commitment and dedication of the key personnel involved. A school district wishing to institute such a program must be very selective and screen the faculty who will be participating. Extreme caution must be used when selecting the coordinator and key personnel. They must possess the know-how, the enthusiasm, and the ability to sell it to others. It is gratifying to see how often teachers are ready to try something new if those leading the project are functioning effectively. Team teaching is not turn teaching; nor is it merely making an exchange of classes. It is rather the

unified efforts of all those participating, who put the welfare of the students first and provide an atmosphere conducive to learning and the utilization of all available human and material resources.

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APPENDIX A



Figure 2. Political Map of Africa (for Developing Map Study Skills)



Figure 3. Political Map of Africa--Key

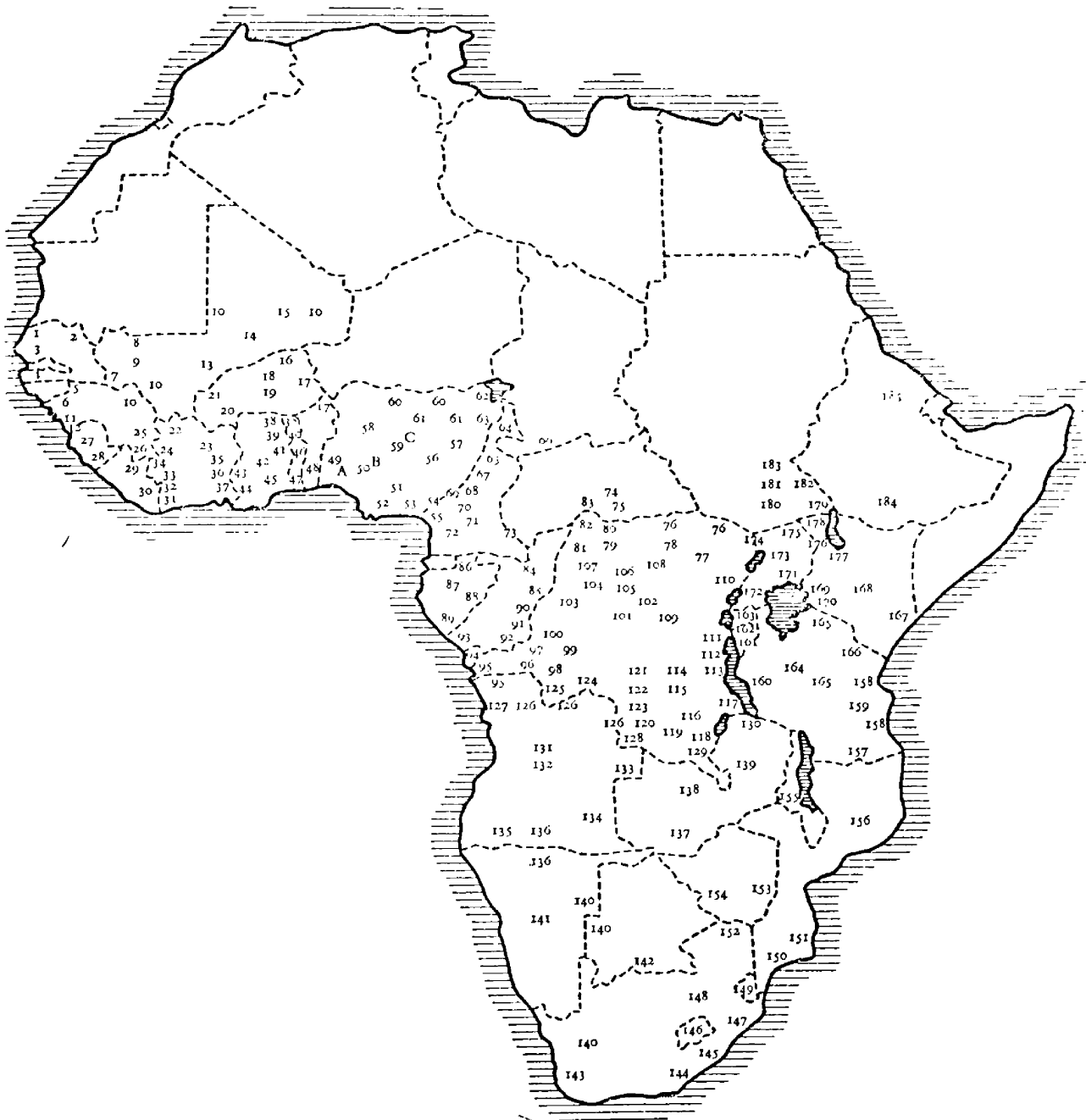


Figure 4. Map of African Tribes

AFRICAN TRIBES

- | | | | |
|--------------|--------------|-------------------|-----------------|
| 1. Wolof | 51. Ibo | 101. Dengese | 151. Tonga |
| 2. Tukuleur | 52. Ijo | 102. Akela | 152. Venda |
| 3. Serer | 53. Ibibio | 103. Ekonda | 153. Shona |
| 4. Diola | 54. Ekoi | 104. Kundu | 154. Matabele |
| 5. Mandingo | 55. Anyang | 105. Mbole | 155. Ngoni |
| 6. Baga | 56. Tiv | 106. Mongo | 155. Makua |
| 7. Malinke | 57. Jukun | 107. Wangata | 157. Makonde |
| 8. Sarakole | 58. Nupe | 108. Ngclima | 158. Swahili |
| 9. Kasonke | 59. Afo | 109. Genia | 159. Zaramo |
| 10. Peul | 60. Hausa | 110. Mbuti | 160. Nyanwesi |
| 11. Susu | 61. Fulani | 111. Rega | 161. Twa |
| 12. Bulom | 62. Kanembu | 112. Bembe | 162. Hutu |
| 13. Bambara | 63. Kanuri | 113. Buye | 163. Tutsi |
| 14. Dogon | 64. Matakam | 114. Tetela | 164. Sukuma |
| 15. Songhai | 65. Kirdi | 115. Songe | 165. Masai |
| 16. Kurumba | 66. Sara | 116. Luba | 166. Chagga |
| 17. Gurma | 67. Mbum | 117. Tabwa | 167. Kamba |
| 18. Mossi | 68. Bekom | 118. Hembra | 168. Kikuyu |
| 19. Gurunsi | 69. Bali | 119. Bena Kanioka | 169. Kavirondo |
| 20. Lobi | 70. Tikar | 120. Salampasu | 170. Nandi |
| 21. Bobo | 71. Bamum | 121. Kuba | 171. Ganda |
| 22. Senufo | 72. Bamileke | 122. Kete | 172. Ankole |
| 23. Diula | 73. Baya | 123. Bena Lulua | 173. Acholi |
| 24. Kono | 74. Banda | 124. Pende | 174. Lugbara |
| 25. Toma | 75. Nsakara | 125. Holo | 175. Bunyoro |
| 26. Kissi | 76. Zande | 126. Jokwe | 176. Karamojong |
| 27. Temne | 77. Mangbetu | 127. Ngola | 177. Suk |
| 28. Mende | 78. Ababua | 128. Lunda | 178. Turkana |
| 29. Kpelle | 79. Ngbandi | 129. Yeke | 179. Latuko |
| 30. Kru | 80. Bwansa | 130. Bemba | 180. Dinka |
| 31. Bakwe | 81. Ngombe | 131. Mbangala | 181. Nuer |
| 32. Kran | 82. Bwaka | 132. Ngangela | 182. Shilluk |
| 33. Gere | 83. Yangere | 133. Lucna | 183. Nuba |
| 34. Dan | 84. Kwele | 134. Mbunda | 184. Galla |
| 35. Guro | 85. Yanzi | 135. Ovimbundu | 185. Danakil |
| 36. Baule | 86. Pangwe | 136. Ovambo | |
| 37. Agni | 87. Fang | 137. Rotse | A Ife |
| 38. Tamberma | 88. Kota | 138. Totela | B Benin |
| 39. Mamprusi | 89. Lumbo | 139. Bauchi | C Nok |
| 40. Konkomba | 90. Kuyu | 140. Bushmen | |
| 41. Dagomba | 91. Teke | 141. Herero | |
| 42. Abron | 92. Bembe | 142. Ngawaketse | |
| 43. Akan | 93. Vili | 143. Hottentots | |
| 44. Ashanti | 94. Mayombe | 144. Xhosa | |
| 45. Fanti | 95. Kongo | 145. Mpondo | |
| 46. Kabre | 96. Yaka | 146. Sotho | |
| 47. Ewe | 97. Mbala | 147. Zulu | |
| 48. Fon | 98. Suku | 148. Ndebele | |
| 49. Yoruba | 99. Lele | 149. Swazi | |
| 50. Bini | 100. Huana | 150. Chopi | |

Figure 5. Man of African Tribes--Key

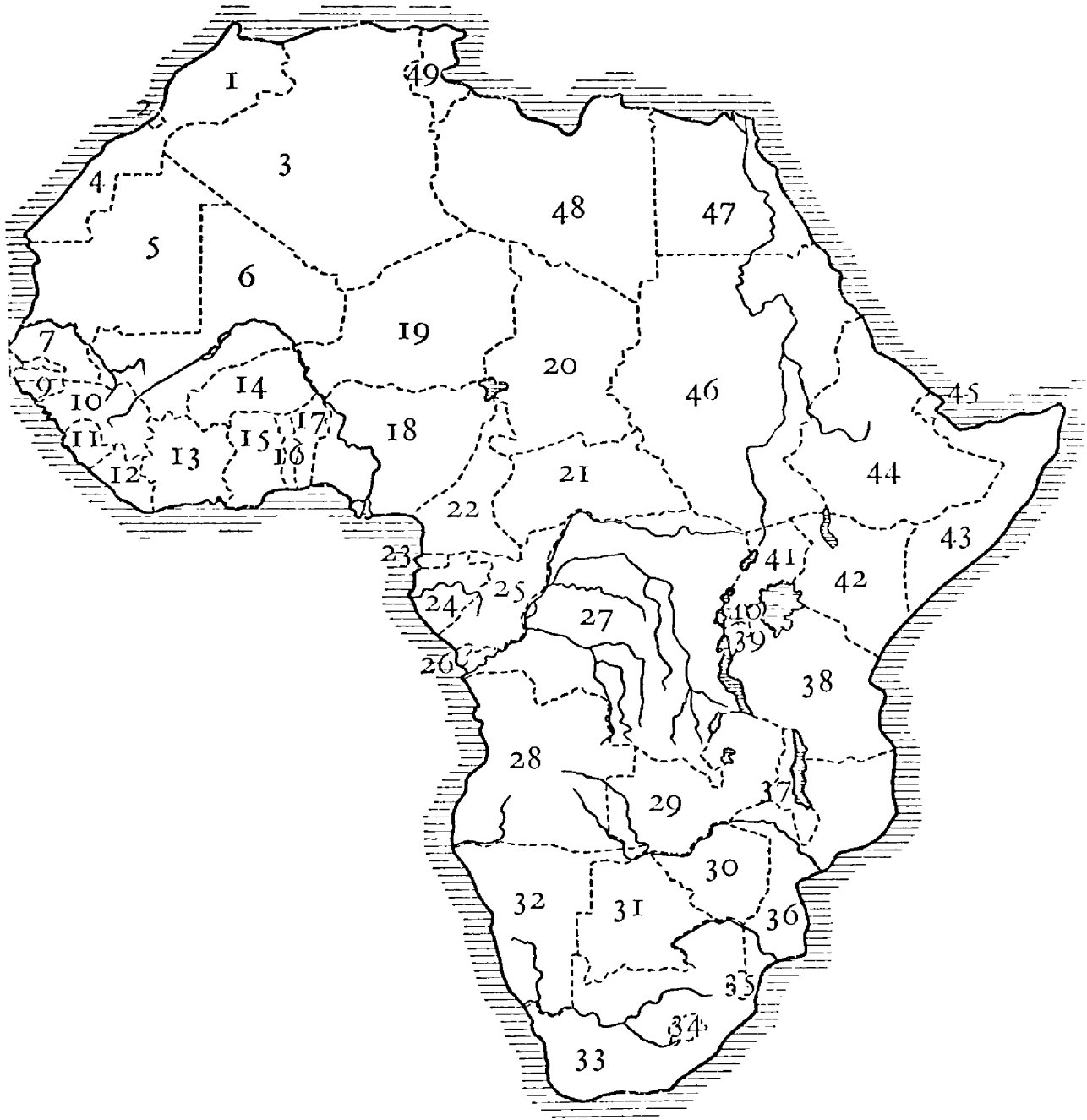


Figure 6. Map of African States

AFRICAN STATES

1. Morocco — Rabat
2. Ifni — Ifni
3. Algeria — Algiers
4. Rio de Oro
5. Mauritania — Nouakchott
6. Mali — Bamako
7. Senegal — Dakar
8. Gambia — Bathurst
9. Portuguese Guinea — Bissao
10. Guinea — Conakry
11. Sierra Leone — Freetown
12. Liberia — Monrovia
13. Ivory Coast — Abidjan
14. Upper Volta — Ouagadougou
15. Ghana — Accra
16. Togo — Lome
17. Dahomey — Porto Novo
18. Nigeria — Lagos
19. Niger — Niamey
20. Chad — Fort Lamy
21. Central African Republic — Bangui
22. Cameroun — Yaoundé
23. Spanish Guinea
24. Gabon — Libreville
25. Congo — Brazzaville
26. Cabinda
27. Congolese Democratic Republic — Kinshasa
28. Angola — Luanda
29. Zambia — Lusaka
30. Rhodesia — Salisbury
31. Botswana — Gaborone
32. South-West Africa — Windhoek
33. Union of South Africa — Pretoria
34. Lesotho — Maseru
35. Swaziland
36. Mozambique — Lourenço Marques
37. Malawi — Zomba
38. United Republic of Tanzania — Dar es Salaam
39. Burundi — Bujumbura
40. Rwanda — Kigali
41. Buganda — Kampala
42. Kenya — Nairobi
43. Somali — Mogadishu
44. Ethiopia — Addis Ababa
45. French Somaliland — Djibouti
46. Sudan — Khartoum
47. United Arab Republic — Cairo
48. Libya — Tripoli
49. Tunisia — Tunis

Figure 7. Map of African States--Key

APPENDIX B

BACKGROUND MATERIALS

A selected list of inexpensive background materials (total cost \$52.44) to start any school on its way to a proper appreciation of this vast continent, Africa, in the history of the world.

Africa in the Curriculum, by Beryle Banfield (\$3.50 from Edward W. Blyden Press, Inc., P.O. Box 621, Manhattanville Station, New York City 10027). How to teach about Africa. Lesson plans and suggestions for integrating materials in all curriculum areas in all grades.

Africa Yesterday and Today, edited by Clark D. Moore and Ann Dunbar (\$.95 from Education Dept., Bantam Books, 271 Madison Ave., New York City 10016). A collection of essays gives excellent insight into the "why" of Africa today.

The Human Factor in Changing Africa, by Melville J. Herskovits (\$2.45 from Vintage Books, Westminister, Md. 21157). A humanistic approach to African history.

African Profiles, by Ronald Segal (\$1.65 from Penguin Books, 7110 Ambassador Rd., Baltimore, Md. 21207). Profiles of hundreds of modern-day African leaders.

Leaders of the New Africa, by Edna Mason Kaula (\$3.75 from World Publishing Co., 2231 W. 110th St., Cleveland, Ohio 44102). A succinct presentation of the new African nations and the men who led the way.

African History, by Philip Curtin (\$.75 from Service Center for Teachers of History, American Historical Association, 400 A St., SE, Washington, D.C. 20003). African history put in proper perspective for any teacher.

African Heroes and Heroines, by Carter Godwin Woodson (\$2.65 from the Associated Publishers, Inc., 1538 Ninth Street, NW, Washington, D.C. 20001). One of the best sources of information on Africa's past.

Africa 1968, by Pierre Etienne Dostart (\$1.75 from Stryker-Post Publications, 6330 Utah Ave., NW, Washington, D.C. 20015). Concise tests on each African country's history, culture, economy, and future outlook.

Africa Fact Sheets (1-10 copies free from Division of Overseas Ministries, National Council of Churches of Christ in the USA, Room 630, 475 Riverside Drive., New York

City 10027). Covers twelve separate African countries.

Africa Marketing Guide (single copy free from Mr. John Lombardi, Pan American World Airways, 48th Floor, 200 Park Ave., New York City 10016). A handy booklet of statistical information.

Fun and Festivals from Africa, by Rose H. Wright (\$.75 from Friendship Press, 475 Riverside Drive, New York City 10027). Games, songs, arts and crafts, recipes, and folklore.

Africa: An Annotated List of Printed Materials Suitable for Children, by the Joint Committee of ALA Children's Services Division of the African-American Institute (\$1 from UNICEF, 331 E. 38th St., New York City 10016). Each listing includes a critical evaluation, giving the bad as well as the good about the item; also listed are books not recommended.

FOR CLASSROOM USE

Wall Map of Africa (\$1 from Education Division, Hammond, Inc., Maplewood, N.J. 07040).

Africa Map Transparency--#8505 (\$5.75 from Education Division, Hammond, Inc., Maplewood, N.J. 07040).

The Hat-Shaking Dance and Other Tales from Ghana, by Harold Courlander and Albert Prempeh (307) (\$2.95 from Harcourt, Brace & World, Inc., 757 3rd Ave., New York City 10017).

Tales from the Story Hat, by Verna Aardema (2-6) \$3.29 from Coward-McCann, Inc., 200 Madison Ave., New York City 10003).

African Myths and Legends, by Kathleen Arnott (3-7) (\$5 from Henry Z. Walck, Inc., 19 Union Square, W, New York City 10003).

Why the Sun Was Late, by Benjamin Elkin (K-3) \$3.50 from Parents' Magazine Press, 52 Vanderbilt Ave., New York City 10017. A real folk-tale gem.

Playtime in Africa, by Efua Sutherland, photographs by Willis E. Bell (\$3 from Atheneum Publishers, 122 E. 42nd St., New York City 10017). Photographic essay, with text, of Ghanaian children at play.

A Crocodile Has Me by the Leg, edited by Leonard W. Doob (\$2.95 from Walker and Co., 720 Fifth Ave., New York

City 10019). Excellent collection of African poems, songs, chants, and proverbs.

African Songs, compiled by Lynn Rohrbough (\$.30 from Cooperative Recreation Service, Inc., Radnor Rd., Delaware, Ohio 43015). Words (English and African) and music to 32 African songs.

Hi Neighbor, by U.S. Committee for UNICEF (\$1 each for Books 1 and 2, \$1.50 each for others). Eight booklets on nations of the world. Each includes at least one African nation; games, songs, crafts, brief history, pictures, recipes, and folk tales.

Hi Neighbor Recorded, by U.S. Committee for UNICEF (\$3 each). Each of the eight Hi Neighbor booklets has an accompanying record of songs and dances from the same nations; record numbers correspond to booklet numbers.

Flags of the United Nations, by United Nations Association (\$.50 from UNA, 345 E. 46th St., New York City 10016). An inexpensive way to obtain flags of the 39 independent African nations.

The New Africa (\$.50 from Civic Education Service, 1733 K St., NW, Washington, D.C. 20006). A 22- X 23½-inch data sheet loaded with pertinent information about each African nation; a useful bulletin board reference.

The African-American Institute, 866 United Nations Plaza, New York City 10017 (Attention Mrs. Jane Jacqz)--a leading private American organization concerned with furthering African development and American understanding of Africa.

"Africa," Reprint of units and bibliography from October 1968 issue of Grade Teacher; Catalog No. 91081. \$.40 each.

"Africa"--Bibliographies. Catalog No. 91083. \$.10 each. Grade Teacher. October 1968.

Please address above two requests to Grade Teacher, P.O. Box 8414, Philadelphia, Pa., 19101.

NOTE: All information found in Appendix B was taken from the Grade Teacher Magazine, October 1968, pp. 76-78, 80, 174, 175.

EVERY STUDENT WILL HAVE A SCHEDULE PLUS AN OUTLINE OF WORK TO BE COVERED

ONE WEEK TEAM TEACHING SCHEDULE -- STUDY OF EGYPT

| Time Minutes | Monday | Tuesday | Wednesday | Thursday | Friday |
|-----------------|---|--|--|--|---|
| 45 | SOCIAL STUDIES Large group Introduction of Unit Slides Lecture | Large group Lecture - Customs Educational System | Large group Lecture Political Situation | Large group Lecture - Religion | Discussion of different customs. Large group divided into two groups 1. Americans 2. Egyptians |
| 45 | Jr. Hi Library READING: Hi Sc. Library County Library 3 Small groups Selected reading | READING 3 Small groups Selected reading Independent study | READING 3 Small groups Selected reading Independent study | READING: Ditto Sheet American Customs Egyptian Customs Small groups Selected reading | READING Small groups Selected reading |
| 45 | Egyptian Music Large group | Egyptian Art Large group | Egyptian Music Large group | Egyptian Art Large group | Music - Small groups using musical in- struments made. Listening to more Egyptian music. |
| | Study Groups, Small - They may be working in Band, | | Music, Library, Independent Study, Shop or | Home Ec. Room | |
| 20 | Lunch | Lunch | Physical Education Egyptian Games | Lunch | Lunch |
| 45 | HOME EC Introduction to Egyptian Diet. Large group | HOME EC Small groups (girls) cook Egyptian dishes. Small groups (boys) shop or art | HOME EC Making more of the Egyptian dishes. Small groups shop or art | Compile recipe book Make booklets. Independent study | Luncheon Small groups |
| 45 | MATH EARLY HISTORY | MATH Egyptian Money | Calendar Small groups | MATH Metric System | Evaluation and Comparison |
| 45 | LANGUAGE ARTS SPELLING Teams and Independent study | Explanation of paragraph Write paragraph on any information gained from study of Egyptian cos- tumes, etc. | SPELLING Small groups Independent study | Easy questions on Egypt. Correct in class for evaluation of unit. | 15 minutes slides. Assembly Program. Display art, hear music, describe Home Ec project. Dressed in costume |

ONE WEEK TEAM TEACHING SCHEDULE -- STUDY OF EGYPT

EVERY STUDENT WILL HAVE A SCHEDULE PLUS AN OUTLINE OF WORK TO BE COVERED.

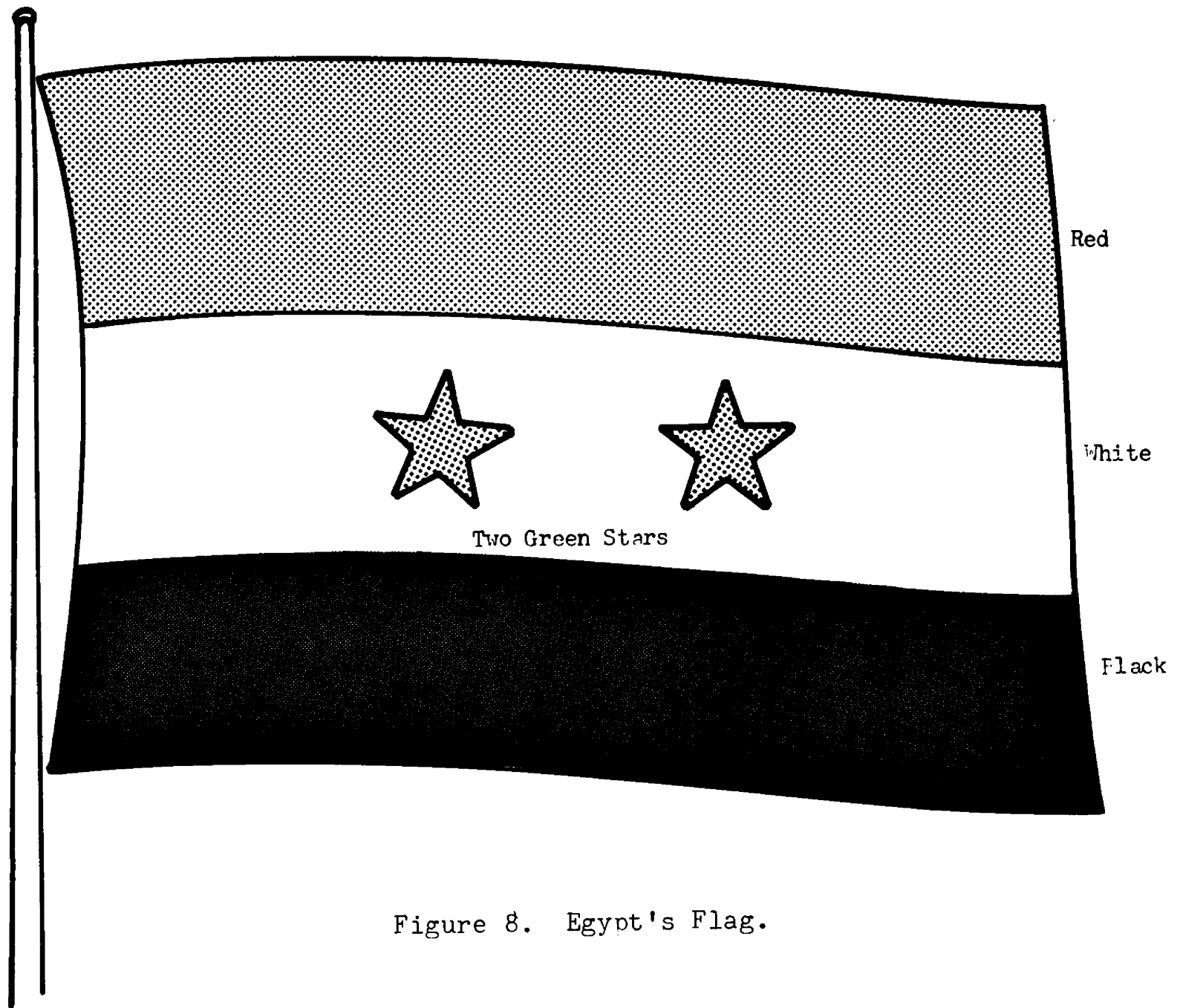


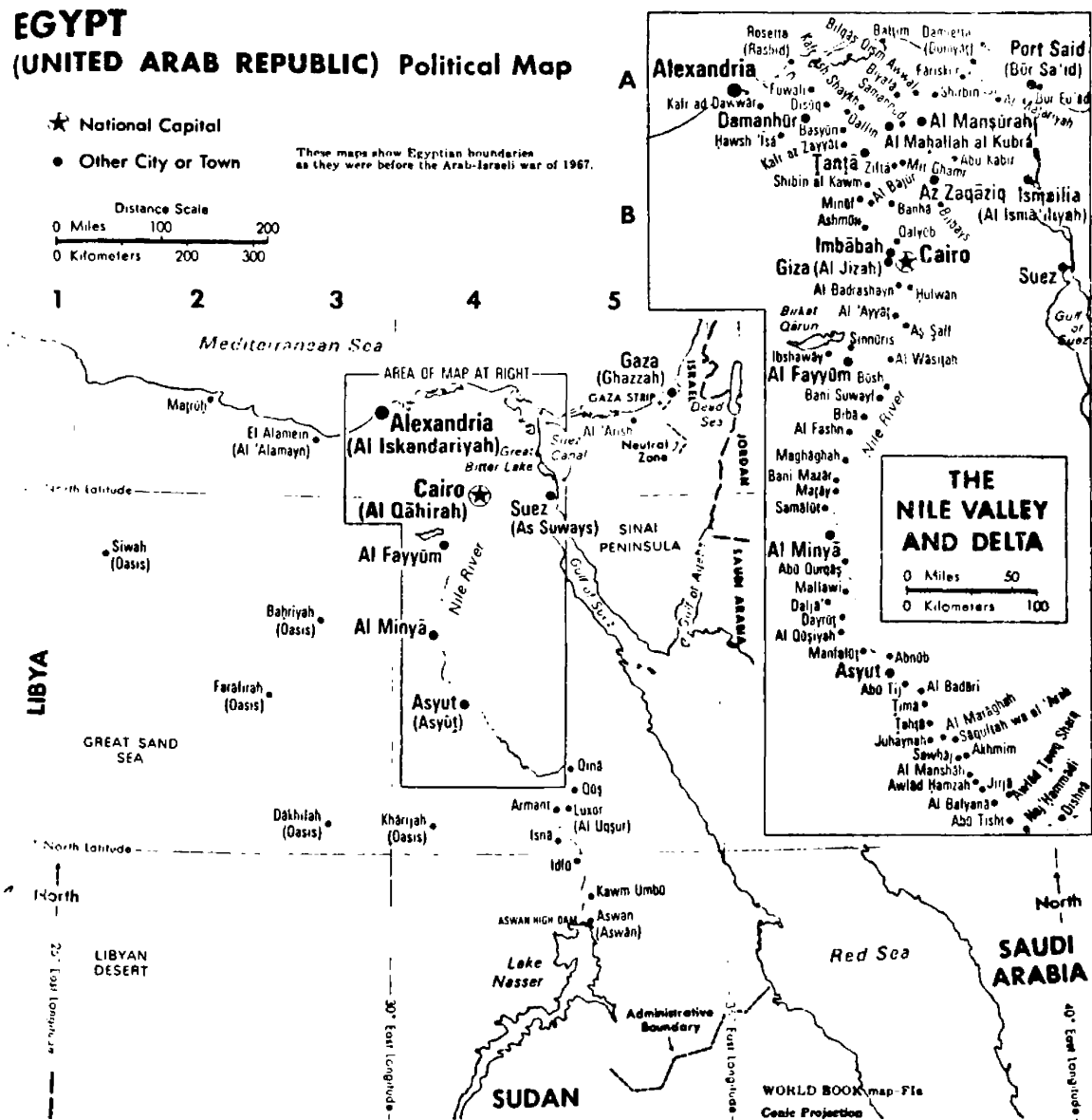
Figure 8. Egypt's Flag.

EGYPT (UNITED ARAB REPUBLIC) Political Map

★ National Capital
● Other City or Town

Distance Scale
0 Miles 100 200
0 Kilometers 200 300

These maps show Egyptian boundaries as they were before the Arab-Israeli war of 1967.



| | | | | | | | | | | | | | | |
|---------------------------|-----------|-----|--------------------------|---------|-----|------------------------------|---------|------------------|------------------|---------|-------|---------------------|---------|-----|
| Awlād Hamzah | 15,474 | F 8 | Damāy* | 14,258 | B 7 | Hulwān | 20,520 | C 7 | Kawm Umbo | 21,783 | G 8 | Baqarah* | 11,300 | C 7 |
| Awlād Tawq | | | Damietta (Dumyāt) | 71,780 | A 8 | Ishawāy | 9,298 | C 6 | Kharijah (Oasis) | | F 4 | Baqitah wa al 'Arab | 8,143 | F 7 |
| Sharq | 10,715 | F 8 | Dayr Mawās* | 15,145 | E 7 | Idfū | 25,105 | G 5 | Luzor (Al Uqsur) | 35,074 | F 8 | Sawhāj | 61,944 | F 7 |
| Az Zaqa'iq | 131,200 | B 7 | Dayr Mawās* | 15,145 | E 7 | Inhāsiyat al Madīnah* | 12,851 | C 7 | Maghāghah | 28,650 | D 7 | Shibin al Kawm | 54,910 | B 7 |
| Bahriyah (Oasis) | | E 3 | Dayr Mawās* | 15,145 | E 7 | Imbābah | 161,500 | B 7 | Mallawī | 52,614 | E 7 | Shirbin al Kawm | 23,444 | A 7 |
| Balīim | 13,764 | A 7 | Dikrīnā* | 16,440 | A 7 | Ismā'īliyah (Al Ismā'īliyah) | | B 8 | Manfalūt | 28,540 | E 7 | Qanātīr* | 18,579 | B 7 |
| Banāh | 52,686 | B 7 | Dishnā | 10,334 | F 8 | Ismā'īliyah | 156,300 | B 8 | Matyā | 7,456 | D 7 | Shirbin | 23,444 | A 7 |
| Banī Mazār | 30,583 | D 7 | Disūq | 39,473 | A 8 | Isnā | 25,312 | G 5 | Matrōh | 9,254 | C 2 | Shubrā al Khaymah* | 20,502 | B 7 |
| Banī Suwayf | 78,829 | C 7 | Diyyarb Nalm* | 12,456 | B 7 | Iṣṣā* | 5,724 | C 7 | Minūl | 41,914 | B 7 | Shubrā Khit* | 11,278 | A 7 |
| Basūyūn | 19,450 | A 7 | Dumyāt, see Damietta | | | Itiyāy al Bārūd* | 10,348 | A 8 | Minyā al Qamh* | 18,464 | B 7 | Sidkā* | 7,865 | F 7 |
| Bihā | 20,773 | D 7 | El Alamein (Al 'Alamayn) | | D 3 | Jirjā | 42,817 | F 8 | Mit Chamī | 40,016 | B 7 | Sinnūriyah | 31,831 | C 7 |
| Bilbays | 37,941 | B 7 | Farāfirah (Oasis) | 20,063 | B 8 | Kafr ad Dawwār | 43,217 | A 6 | Nabarōh* | 17,278 | A 7 | Siwah (Oasis) | | D 1 |
| Biḥāḡ Dīam | | | Farāfirah (Oasis) | | E 2 | Kafr al Battikh* | 17,886 | A 7 | Naj 'Ham- | | F 8 | Suez (As Suwayf) | 210,000 | B 8 |
| Awwal | 38,376 | A 7 | Fāraskūr | 17,849 | A 7 | Kafr ash Jarā'idah* | 22,368 | A 7 | madī | 22,208 | F 8 | Sumustā al Waqf* | 14,678 | D 7 |
| Biyaṭ | 28,865 | A 7 | Fuwah | 27,026 | A 6 | Kafr az Shaykh | 38,592 | A 7 | Port Said | 256,100 | A 8 | Tahtā | 38,163 | F 7 |
| Būr Fu'ād | 12,881 | A 8 | Gaza (Ghazzah) | 144,000 | C 5 | Kafr az Zayyāt | 30,304 | A 7 | Qalyūb | 43,202 | B 7 | Talā* | 23,293 | B 7 |
| Būr Sa'id, see Port Sa'id | | | Giza (Al Jizah) | 276,200 | B 7 | Kafr Saqr* | 7,790 | B 7 | Qīnā | 57,417 | F 8 | Takīnah* | 19,688 | A 7 |
| Būsh | 19,214 | C 7 | Hawsh 'Isā | 25,276 | A 6 | Kawm Hamādah* | 9,575 | B 7 | Qūṭūr* | 7,873 | A 7 | Tāmīyah* | 12,926 | C 7 |
| Cairo (Al Qāhirah) | 3,518,200 | D 4 | Hibyah* | 15,519 | B 7 | | | Quwaynā* | 12,666 | B 7 | Tanjā | 209,806 | B 7 | |
| Dakhlīah (Oasis) | | F 3 | | | | | | Rosetta (Rashīd) | 32,368 | A 6 | Tīmā | 27,810 | F 7 | |
| Dajjā* | 23,694 | E 6 | | | | | | Samālūt | 17,368 | D 6 | Tīkh* | 13,799 | B 7 | |
| Damanhūr | 133,200 | A 6 | | | | | | Samannūd | 27,317 | A 7 | Zillā | 31,421 | B 7 | |

*Does not appear on the map; key shows general location. Source: Census figures (1960) and official estimates (1962).

Figure 9. Political Map of Egypt (for Building Map Skills)

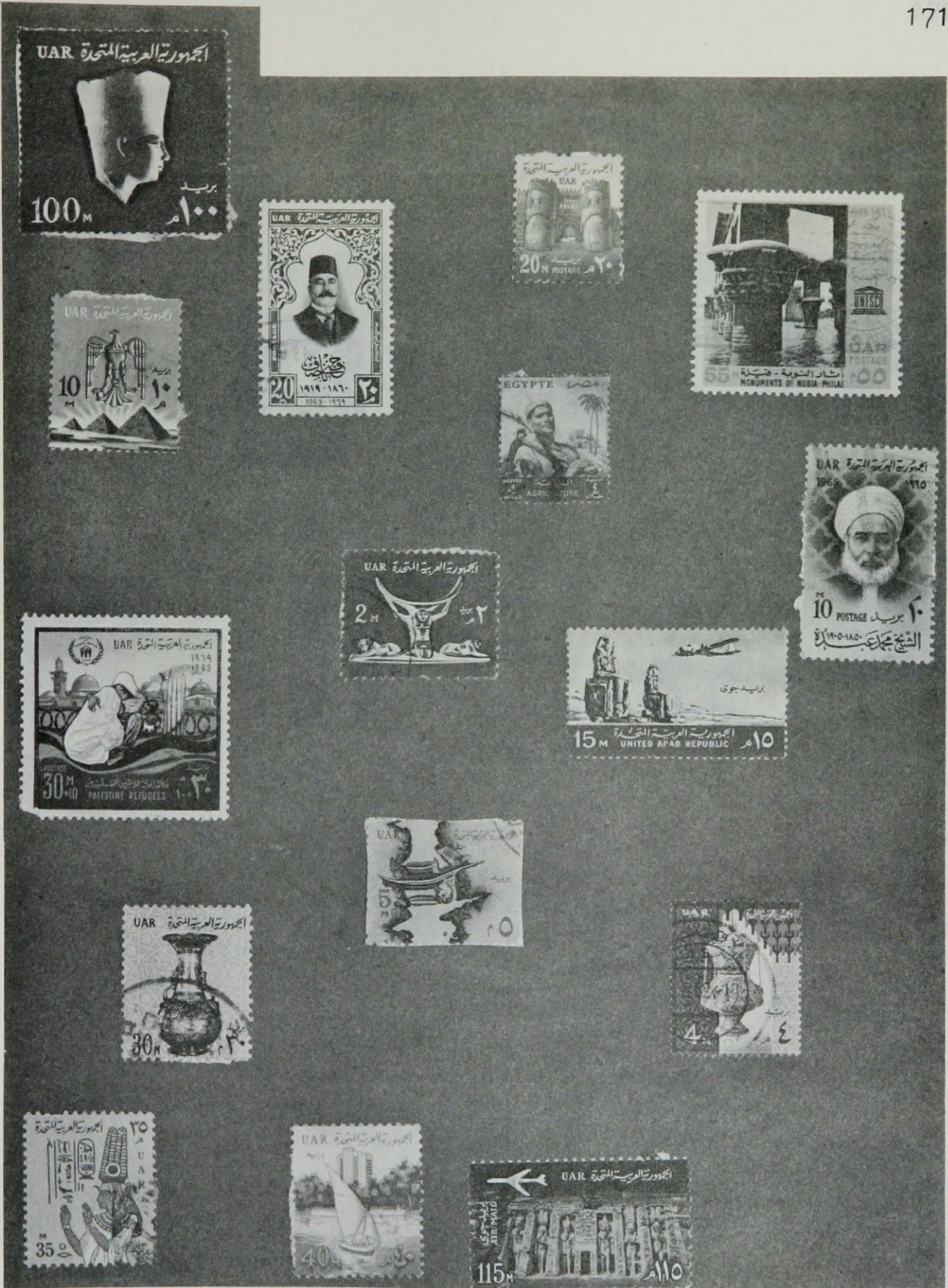


Figure 10. Egyptian Stamps--Plate I

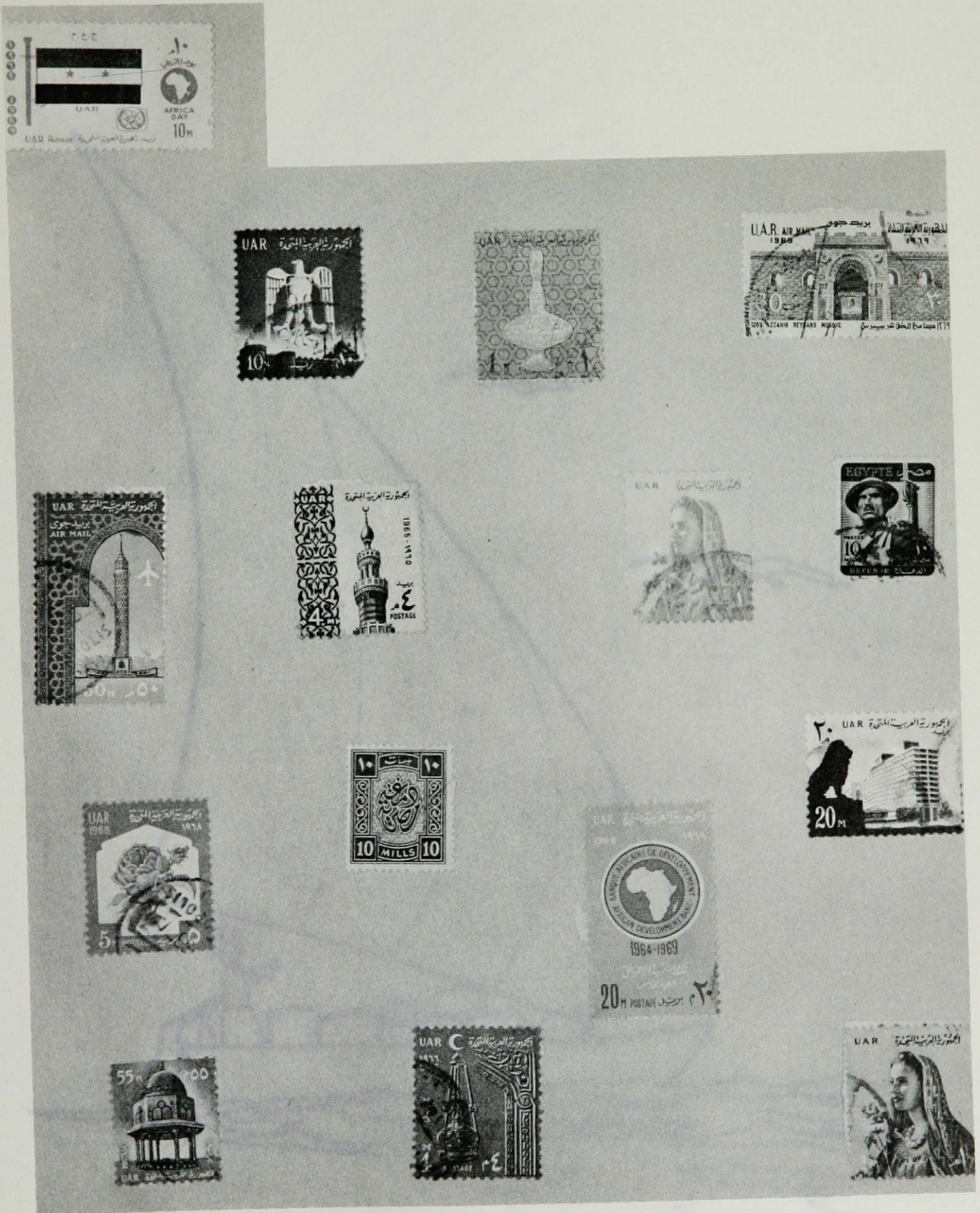


Figure 11. Egyptian Stamps--Plate II

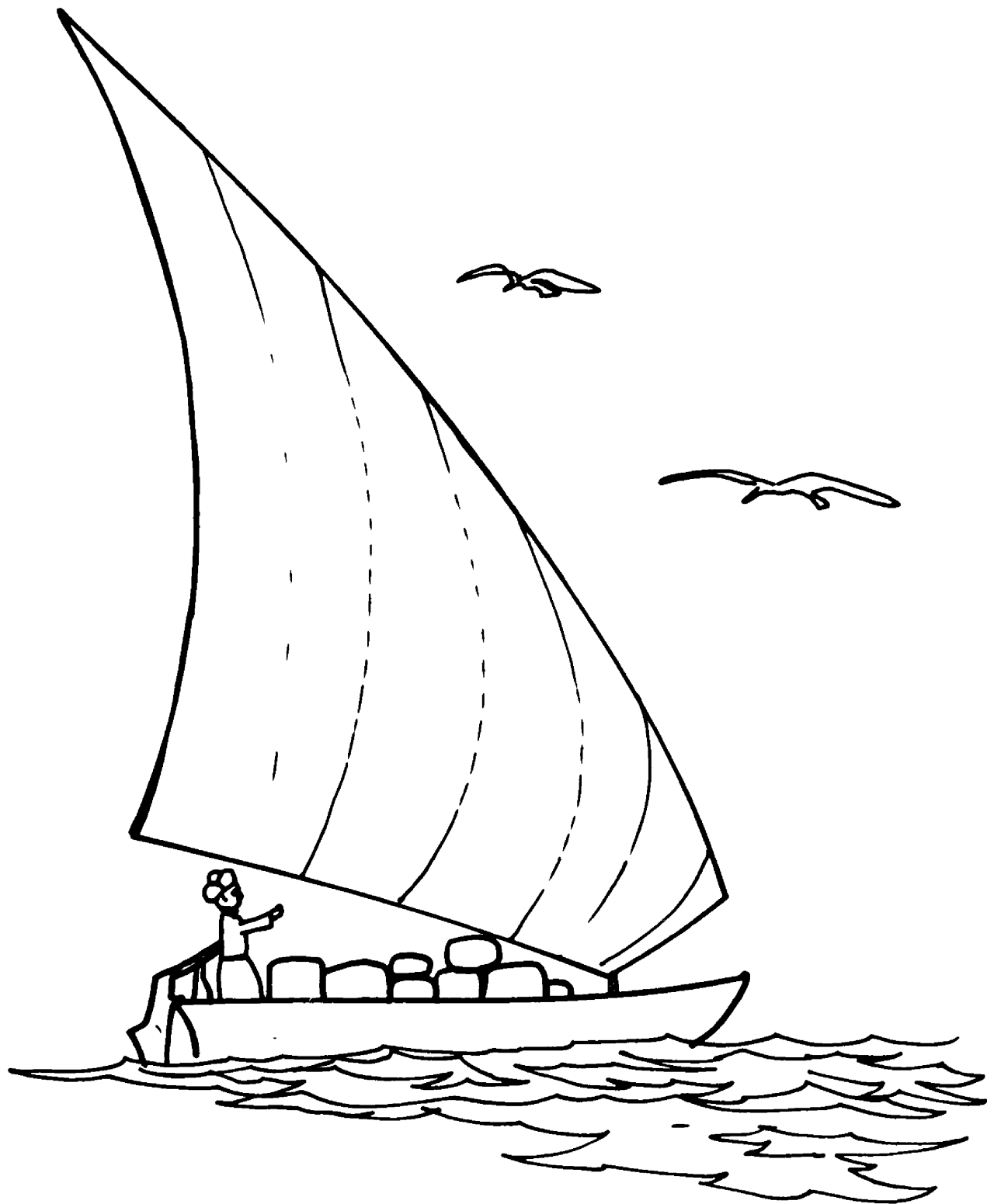


Figure 12. Typical River Boat on the River Nile

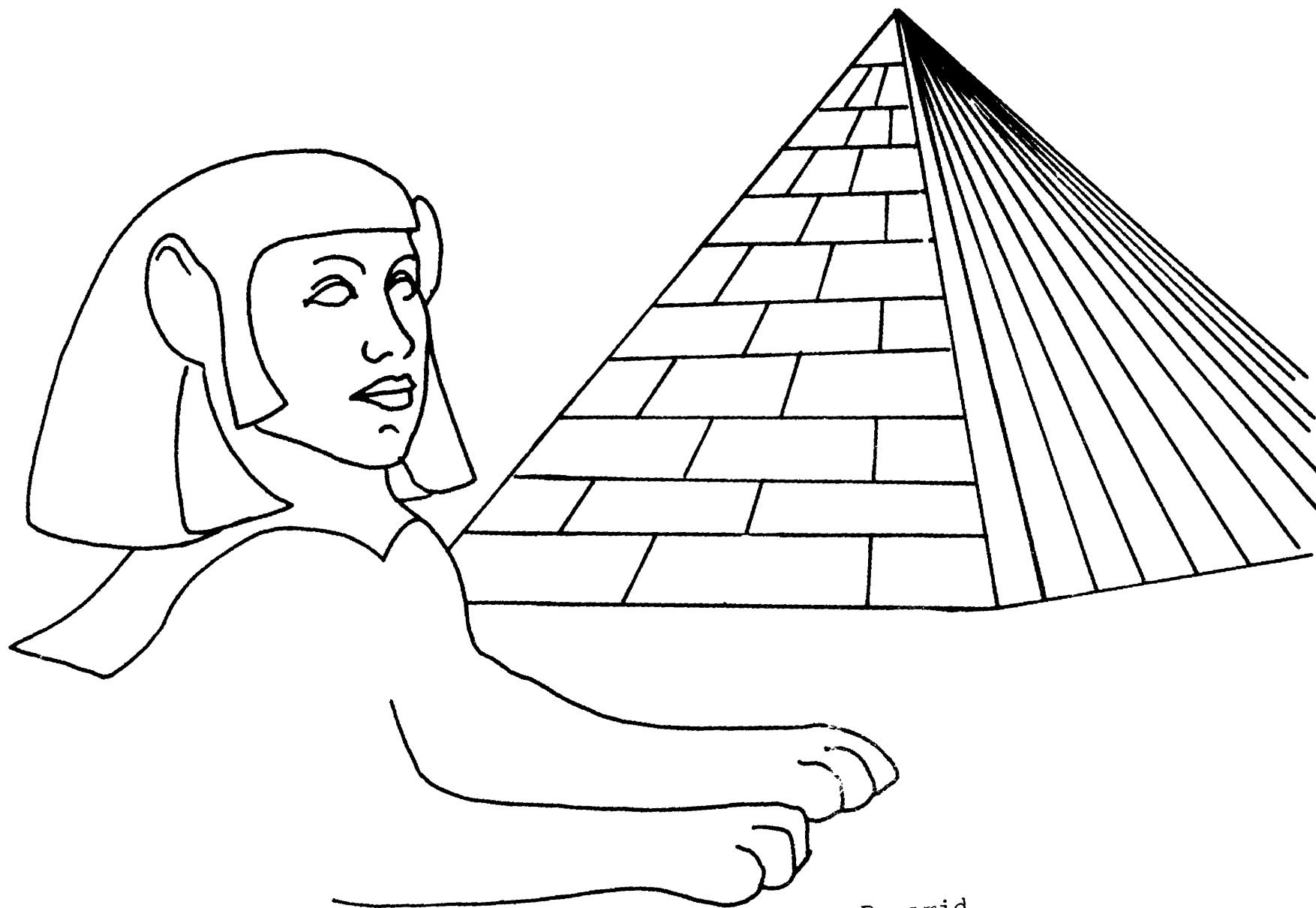


Figure 13. Sphinx and Pyramid

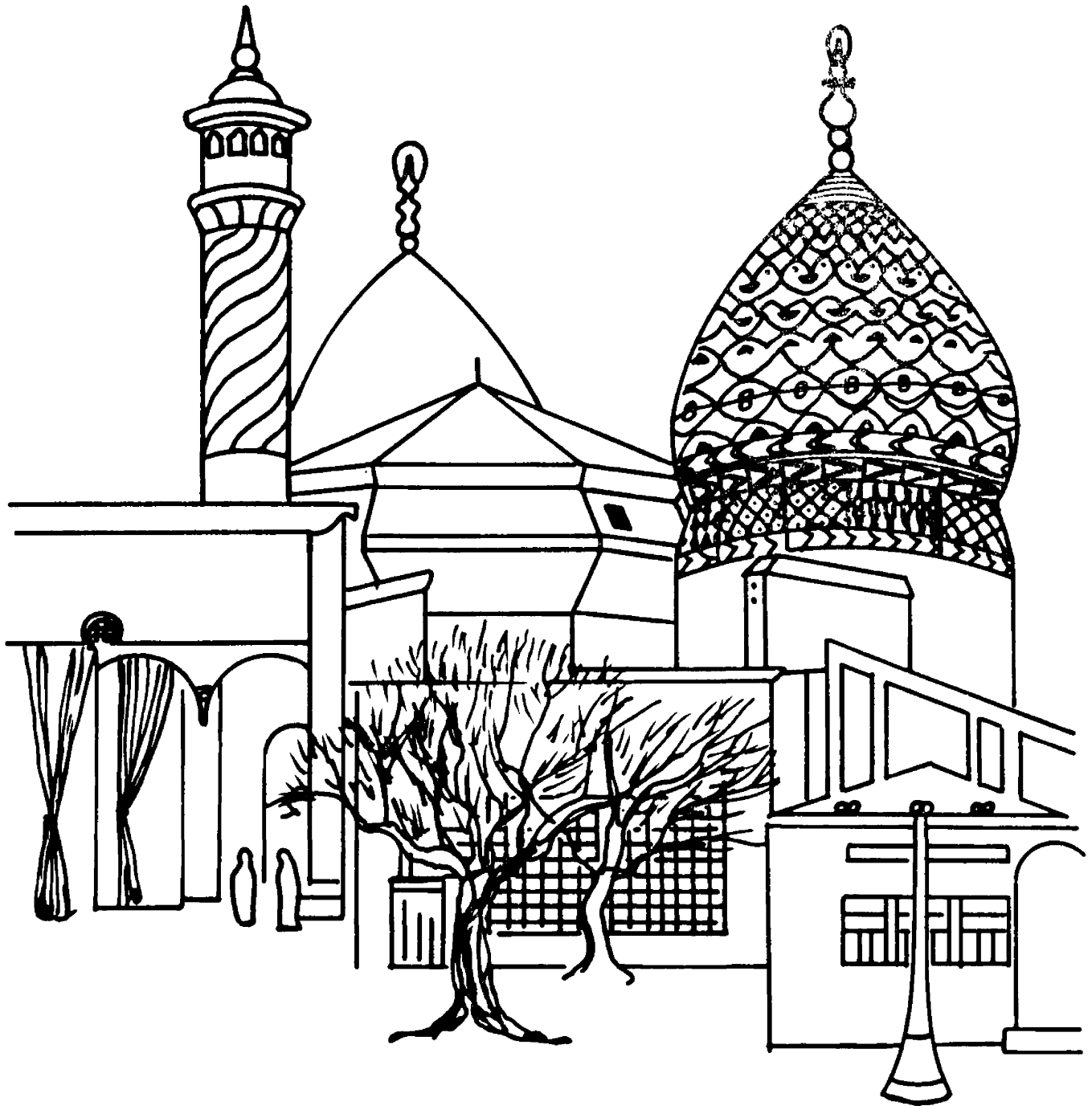


Figure 14. Mosque

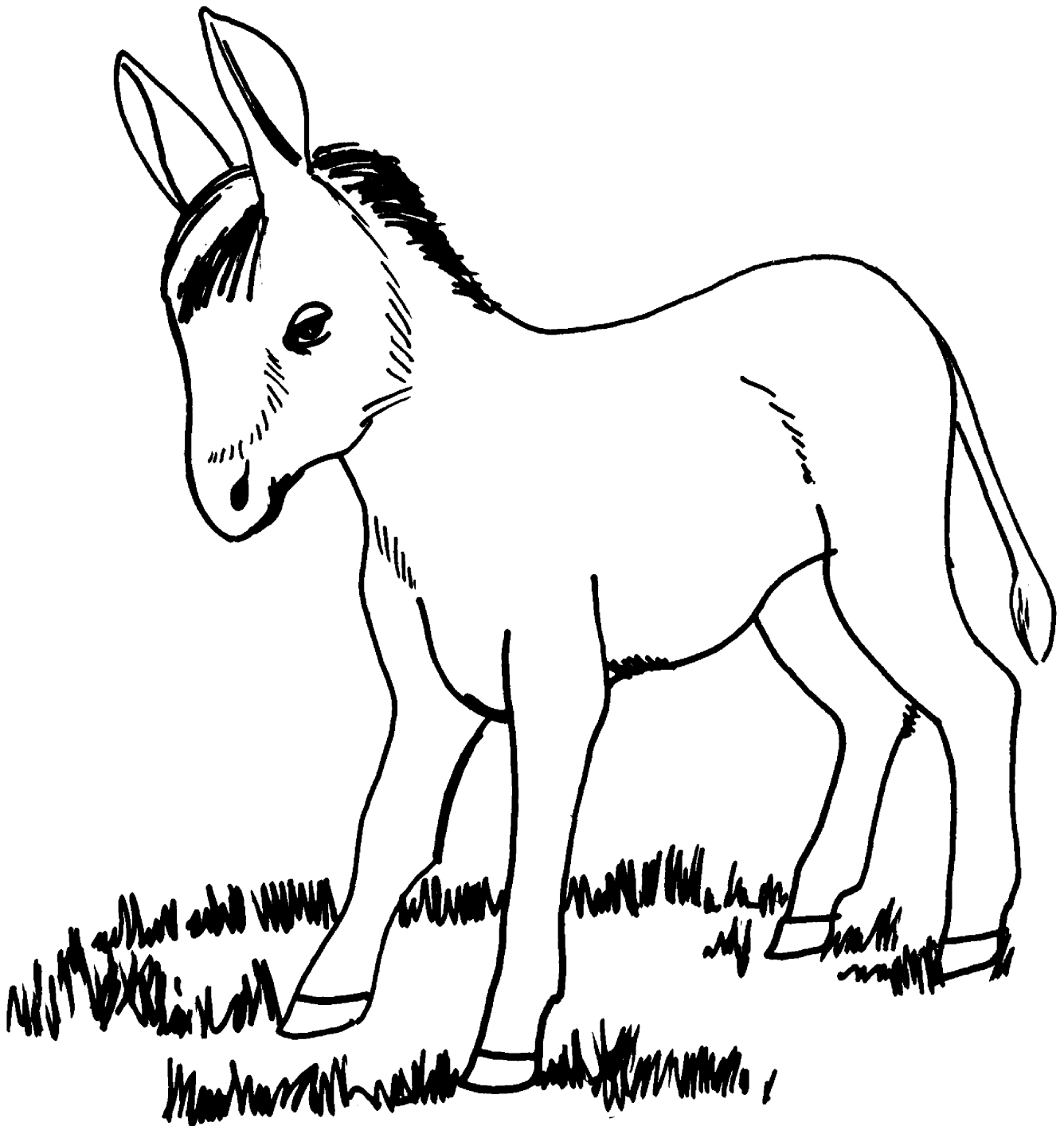


Figure 15. An Egyptian Donkey

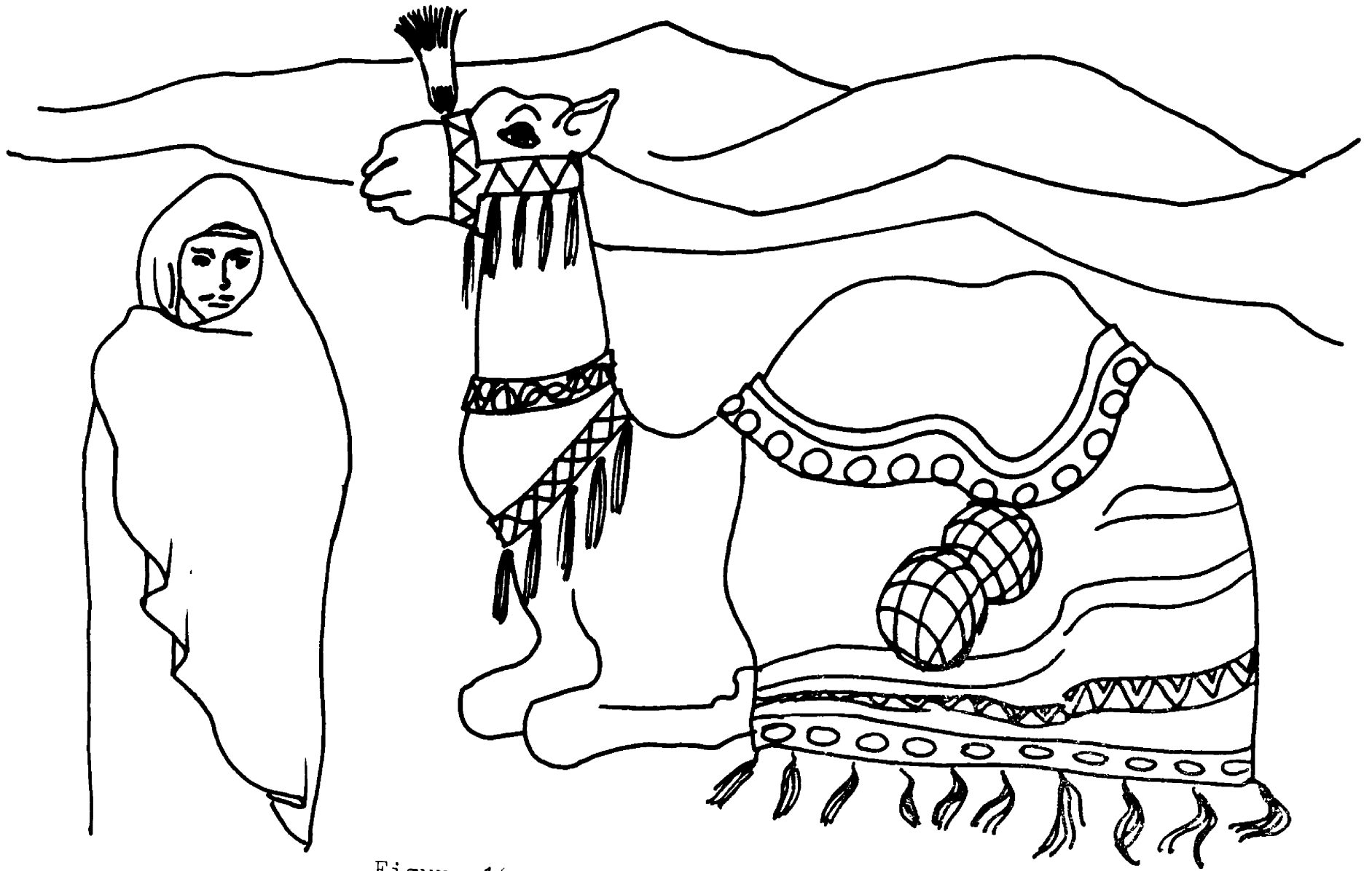


Figure 16. A Camel--"Ship of the Desert"



Figure 17. An Egyptian Pastoral Scene

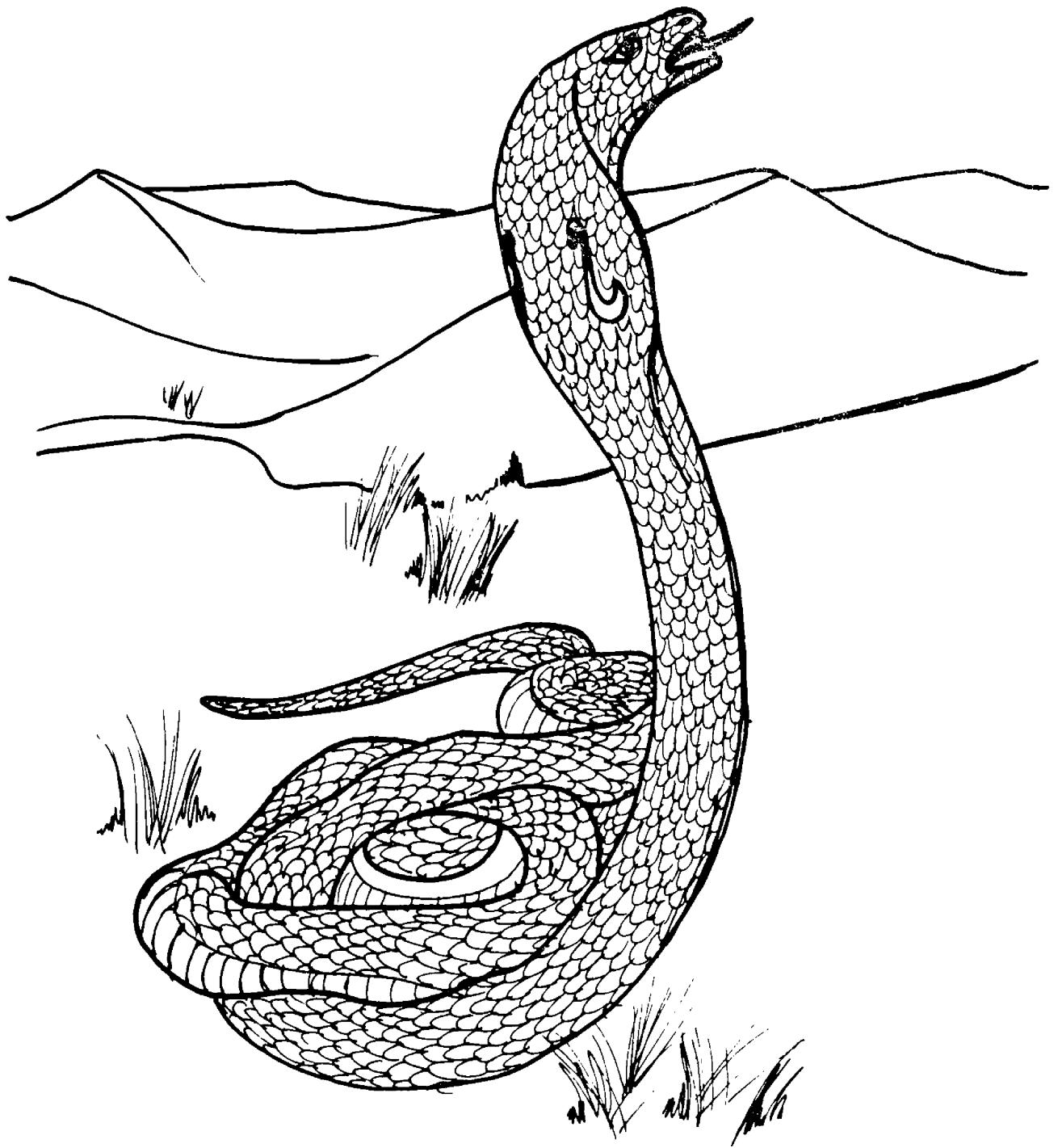


Figure 18. Hooded Cobra--Denizen of the Sahara Desert



Figure 19. Shadoof Lifting Water

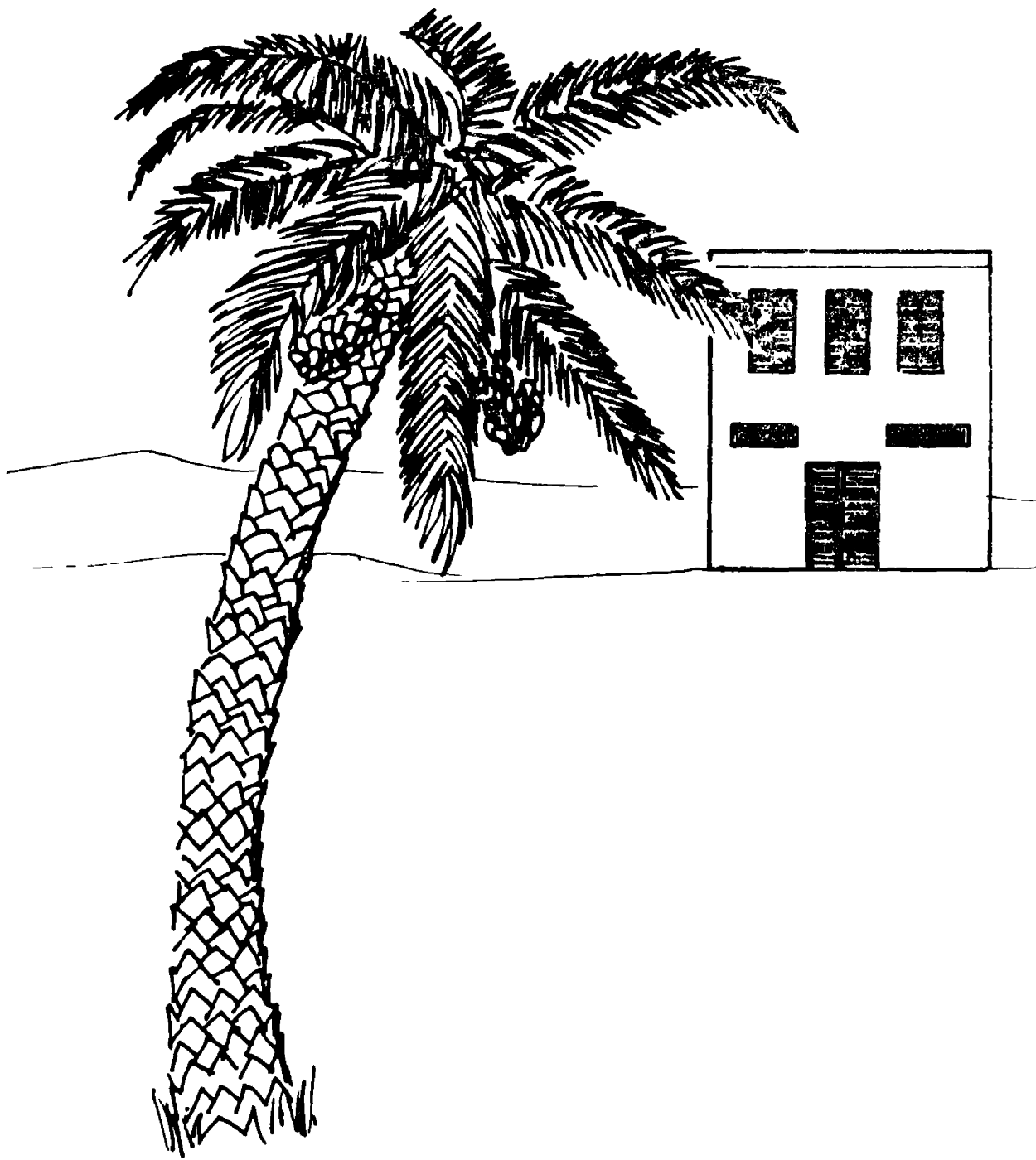


Figure 20. Egypt's Principal Tree: A Date Palm



Figure 21. Fellahin and Wife at Home

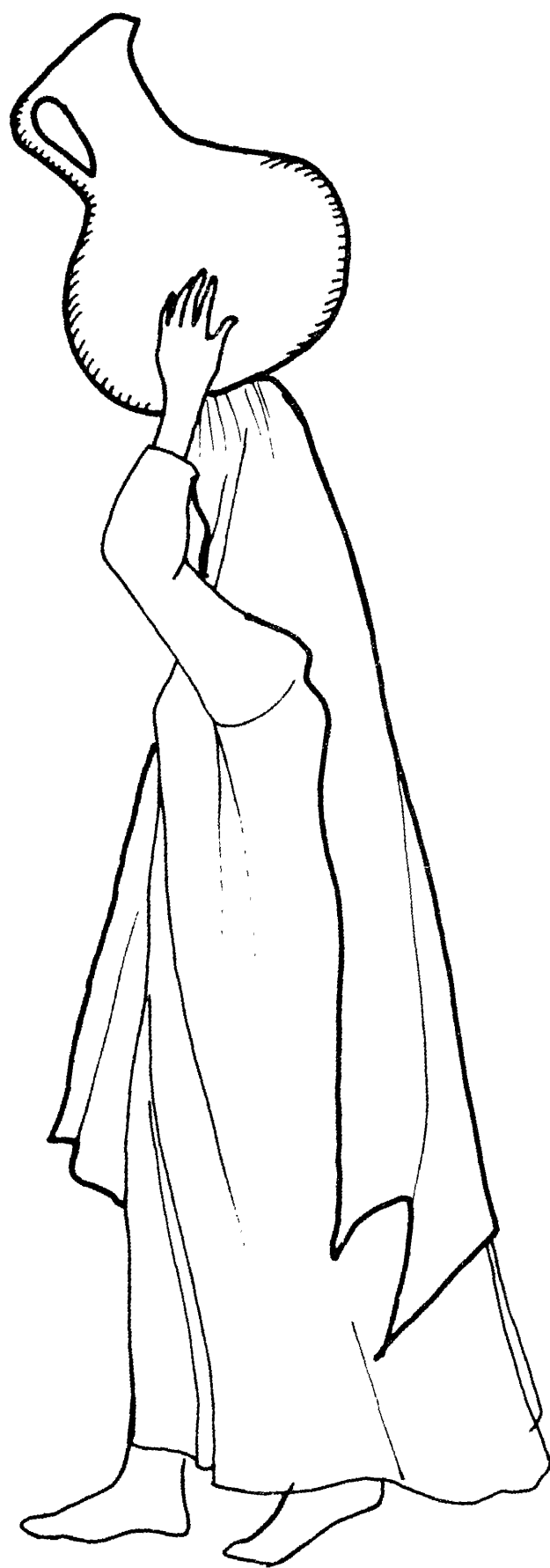


Figure 22. Market Day

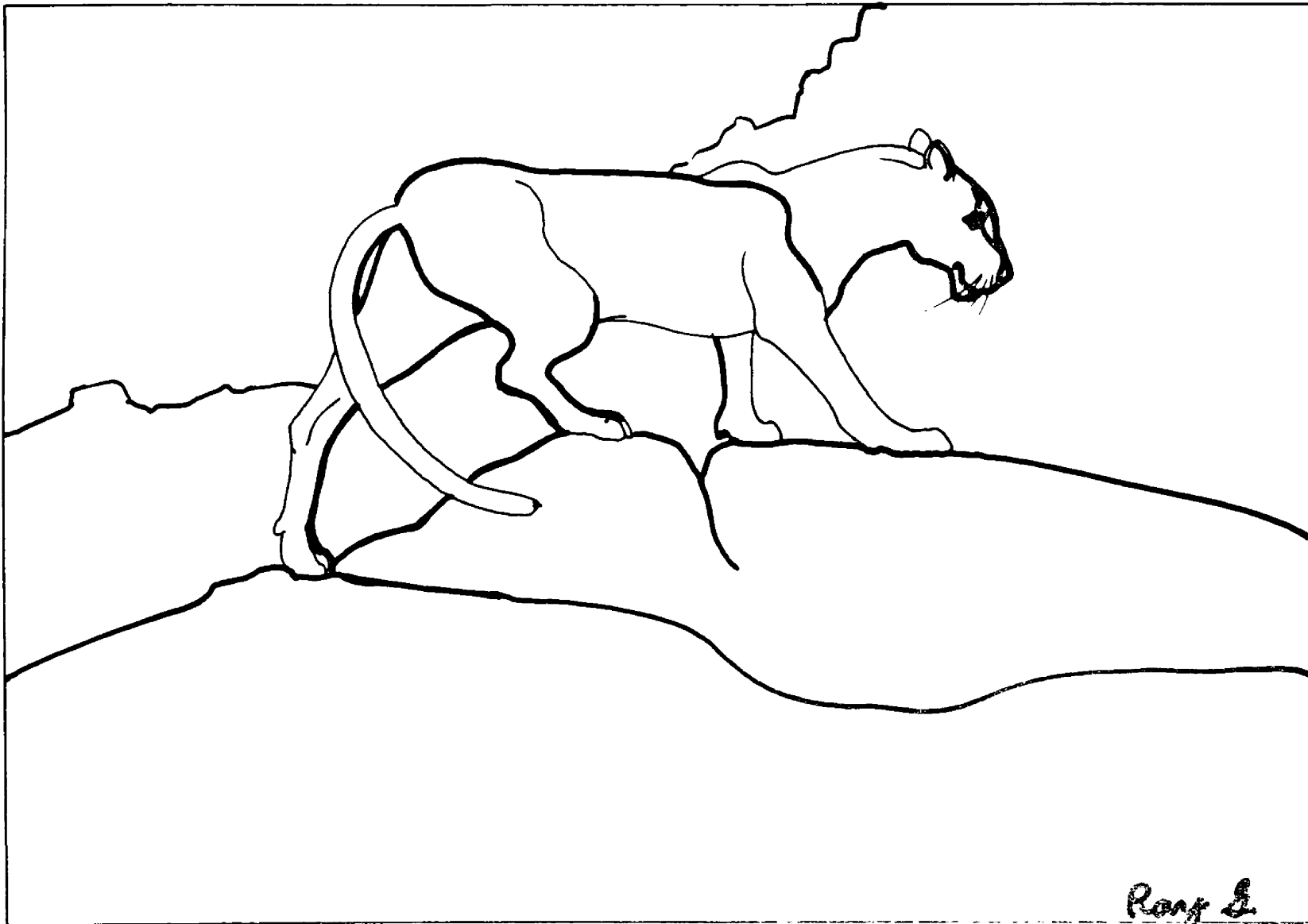


Figure 23. A Desert King

Egyptian Alphabet

ح Hah ج Geem ث Theh ت Teh ب Boh ا Alef

ش Sheen س Seen ز Zame ر Rah ذ Theh د Dal ه Hah

ق Hafe' ف Feh ك Koroim ا Ain' ز Zah ط Tah ظ Dado' ص Sade'

ي Yeh ك Kaf Waw ه Hah ن Noone Mim ل Lam ع Alf

10 9 8 7 6 5 4 3 2 1

Figure 24. Egyptian (Arabic) Alphabet with English Pronunciations

A GLOSSARY SAMPLING

| <u>Arabic</u> | <u>English</u> |
|----------------|-------------------|
| ohm | Mother |
| ǔb | Father |
| tūwāhbā | stamps |
| mēnzil | house |
| til mees | student |
| sōwak ǔl jāmal | camel driver |
| moze | bananas |
| sūkar | sugar |
| hāabs | loaf of bread |
| ǔbna | cheese |
| bēla | dates |
| eyenǔb | grapes |
| ǔzmā | shoes |
| mēdrēssa | school |
| sūboon | soap |
| chokalata | chocolate (candy) |
| guinēe | Egyptian pound |
| sā bah ǔl kher | Good morning |
| mū sē ǔl kher | Good night |
| ǔs nin | teeth |
| ǔ a hāb būk | I love you |
| mēn fōd lūk | please |
| shō krūn | thank you |
| nām | yes |
| lē | no |