

## Module 3: WHAT FOR?

### CONTENTS

Page		individual purpose
1	topic one	to the teacher
3		worksheet 1 – <b>What's in a name?</b>
5		resource sheet 1 – <b>Names</b>
7	topic two	to the teacher
9		worksheet 2 – <b>The driving force</b>
11		resource sheet 2 – <b>For the love of her baby</b>
12		resource sheet 3 – <b>Caught in the riots</b>
13		drama activity
15	topic three	to the teacher
16		worksheet 3 – <b>Dreams</b>
18		resource sheet 4 – <b>I have a dream</b>
19		resource sheet 5 – <b>Dare to dream</b>

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		goals and aims
20	topic four	to the teacher
21		worksheet 4 – <b>Where do I belong?</b>
23	topic five	to the teacher
25		worksheet 5 – <b>From getting to giving</b>
28		resource sheet 6 – <b>He went to help</b>

## Module 3: WHAT FOR?

Topic one: **individual purpose**

### to the teacher

This topic will need to extend to a second period with homework and other preparation between.

The significance of personal names, both historically and culturally, make this topic ideal as a multi-cultural exercise, particularly with classes where there are different cultural backgrounds represented. Cross-curricular work with the R.E. department would also be appropriate in connection with the study of Rites of Passage or the first chapters of Genesis (naming of animals).

It is important that through this topic on personal names, each member of the class begins to develop a sense of individual identity, self-worth, dignity, and thereby recognises that he/she has a unique contribution to make to society.

Names are far more important than would appear at first sight. Our names indicate who we are and to which family we belong. They also give a sense of continuity by connecting us with the past and taking us into the future. We will be remembered in the future by our names.

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### topic development

Ask the class the following:

- Why do we need names?
- Why do we feel strange on the first day at a new school?
- Why do we get annoyed when someone, who should know our name, forgets it or mixes us up with someone else?
- Do any of the class have nicknames? Why do we give people nicknames? Do they know any famous people with nicknames? How did they get them?

Read to them the excerpt from *Roots* on **resource sheet 1** (page 6) **A naming ceremony**. Discuss why the naming was so important to Omoro.

Give the pupils **worksheet 1** (page 3) **What's in a name?** which has some simple basic questions on this subject. When they have completed the first side, discuss particularly what they have written under **d** and **e**.

Read the class the following simple story and then ask several in turn to re-tell it without using names. What were the difficulties?

*Jane and Betty went out to the shops because Jane wanted a new T-shirt. They walked along together making an odd pair as Jane was tall and thin and Betty was short and fat. On the way they caught up with old Mrs. Bates who was struggling along with a heavy load of shopping so Betty offered to carry it for her. When they reached her house they waited while she got out her key and then Jane pushed open the door so that Mrs. Bates could get in with the shopping Betty had returned to her.*

The pupils should now write the paragraph entitled **I am** on **worksheet 1** (page 4) which should not include their name but a description of their character and physical appearance which they think will identify them to others. If possible each of these should be typed out before the next lesson. The originals should have their names on them for your information only.

#### **Preparation for next lesson:**

- a) Number each description and place the correct numbers by the names on a list of the class.
- b) The descriptions should be placed on desks around the classroom at the beginning of the lesson.

Explain that the class should go around and try to guess to whom each description belongs, writing down on a piece of paper the number and then the name of the ones they guess. When this is completed, read out the correct names and numbers and see how many have been correctly identified. Finally the pupils should find and collect the description of themselves writing their names on it.

Follow this with some of the facts found on **resource sheet 1** (page 5) **Names** which will help to launch them into the research suggested on the second side of the **worksheet**.

#### **project work**

If the school is a multi-cultural community a piece of research could be done by the whole class. They could ask fellow pupils around the school the questions on **worksheet 1** (page 4) and correlate their findings.

# WHAT'S IN A NAME?



- a) Who are you?
- b) Did you write anything other than your name? Why?
- c) What does giving your name tell another person about you?
- d) Do you like everyone knowing your name or are there some people whom you would not like to know your name? Why?
- e) Put a tick if the statement is correct for you and a cross if it is not.
- I know the names of everyone in my class.
  - I know only the names of my best friends.
  - I know the names of the people who are good at things.
  - I know the names of those who get into trouble.
  - I know most of the teachers' names.
  - I only know the names of the teachers who teach me.





# NAMES

In some tribal traditions names are chosen from nature, from religion or from an event connected with the birth.

It is still the practice in many countries to choose first names from religious scriptures.

During the Middle Ages in Britain a person had no other name than this - no surname.

The surname developed as it became necessary to distinguish people even further as the population increased.

- 1) It associated people with a place such as **Atwood, Atfield, Atwell**.
- 2) Sometimes it identified the children with their father as below.

	<u>father</u>	<u>son</u>	
In England by adding <b>son</b>	Robert	Robertson	
In Scotland by adding <b>mac</b>	Donald	MacDonald	
In Ireland by adding <b>fitz</b>	William	Fitzwilliam	
	<b>o</b>	Neil	O'Neil
In Wales by adding <b>ap</b>	Rhys	ApRhys (This has now changed to <b>Price</b> )	

- 3) Trade names were also used such as **Baker, Cartwright, Smith**.

In India the surname still tells a great deal about a person including the caste, village from which the family originally came, and often the religion. If westerners go to India their names will indicate that they are from a Christian culture whatever their personal beliefs.

In most religions there is a naming ceremony which usually takes place when a child is still quite young. There are also traditions concerning the person/people who choose a child's name; why they choose it and how. This is illustrated by the excerpt from *Roots* on the next page.

# A NAMING CEREMONY

By ancient custom for the next seven days, there was but a single task with which Omoro would seriously occupy himself: the selection of a name for his first-born son. It would have to be a name rich with history and with promise, for the people of his tribe - the Mandinkas -- believed that a child would develop seven of the characteristics of whomever or whatever he was named for.

When the day arrived, the villagers gathered in the early morning before the hut of Omoro and Binta .... As Binta proudly held her new infant, a small patch of his first hair was shaved off, as was always done on this day, and all of the women exclaimed at how well formed the baby was. Then they quieted as the jaliba began to beat his drums .... the alimamo turned to prayer over the infant, entreating Allah to grant him long life, success in bringing credit and pride and many children to his family, to his village, to his tribe, and finally the strength and spirit to deserve and to bring honour to the name he was about to receive.

Omoro then walked out before all the assembled people of the village. Moving to his wife's side, he lifted up the infant and, as all watched, whispered three times into his son's ear the name he had chosen for him. It was the first time the name had ever been spoken as this child's name, for Omoro's people felt that each human being should be the first to know who he was.



The drum sounded again: and now Omoro whispered the name into the ear of Binta, and Binta smiled with pride and pleasure. Then Omoro whispered the name to the arafang, who stood before the villagers. 'The first child of Omoro and Binta Kinte is named Kunta!' cried Brima Cesay. As everyone knew, it was the middle name of the child's late grandfather.

One by one the arafang recited the names of the Mauretanian forefathers of whom the baby's grandfather, old Kairaba Kinte, had often told. The names, which were great and many, went back more than two hundred rains.

Out under the moon and stars, alone with his son, Omoro completed the naming ritual. Carrying little Kunta in his strong arms, he walked to the edge of the village, lifted his baby up with his face to the heavens, and said softly 'Behold - the only thing greater than yourself.'

*From "Roots" by Alex Haley. Published by Arrow Books ISBN 0099522004*

## Module 3: WHAT FOR?

topic two: **individual purpose** (continued)

### to the teacher

Human beings need motivation if they are to achieve anything. Throughout history there have been individuals whose lives have been driven by forces such as hate, greed, fear, lust for power, personal ambition. There have also been those who have chosen to be motivated by the equally powerful forces of disinterested love and compassion. This topic identifies and examines these motivating forces and their consequences.

**Drama activity** page 13 **part 1: Motivation** can be used as an introduction to this topic.

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### topic development

Give out **worksheet 2** (pages 9/10) **The driving force** and ask pupils to complete the tasks set there.

Discuss with them what they have discovered about what motivates them.

Can the class think of people they have heard about who have love as their motivation? e.g.

- people helping to feed and give medical help to those who are starving
- a person who has decided to forgive someone they have every reason to hate.
- parents looking after a seriously disabled child

Read **resource sheet 2** (page 11) **For the love of her baby**.

Ask:

- What would have happened if Mithu had remained angry and blamed others for her situation?
- What was Mithu's motivation?
- What do you think were her greatest achievements?

Can they think of people in history who have had hate, revenge or lust for power as their motivation?

Read **resource sheet 3** (page 12) **Caught in the riots**. Discuss the actions of Sushobha Barve who had the courage "to help rebuild what seemed so totally broken down", when faced with others who were determined to destroy.

What motives can the class identify through this story, e.g. blame, self-righteousness, guilt, indifference, arrogance, prejudice, regret, humiliation, bitterness?

Give the class a few minutes to discuss the following in small groups:

- Why is it important that we recognise what makes us do what we do?

Finally draw out their conclusions. Help them to realise that their motivation will influence their daily choices and the direction their lives will take.

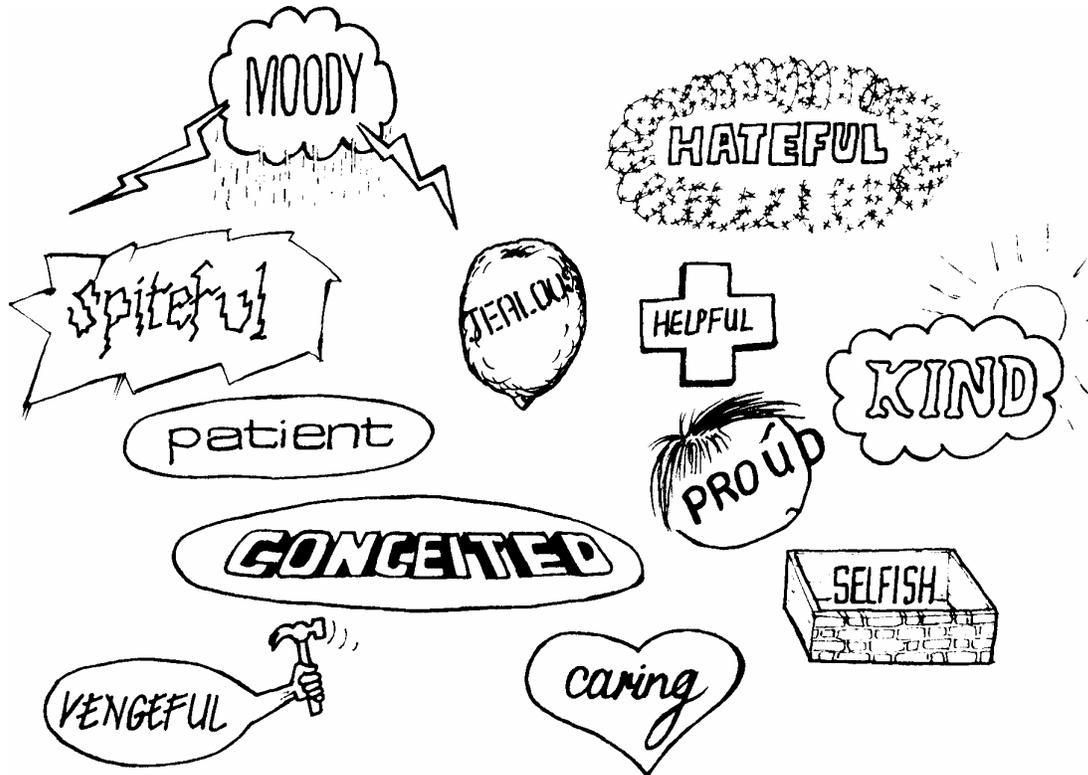
### **recommended for further reading**

*Marie, A story from Enniskillen* by Gordon Wilson with Alt McCreary This is the story of Gordon Wilson and his daughter from Northern Ireland - an example of someone who chose love rather than hate as his motivation.

# THE DRIVING FORCE

R1-M3-worksheet 2

- Use colour **A** to highlight those words you think describe people who love others.
- Use colour **B** for all the others.
- Write similar words of your own in the space below, indicating with the appropriate colour whether they show a loving or unloving attitude.



What kinds of things go on in your community because people are being hateful, jealous, selfish, spiteful, proud or greedy?

Choose words from those illustrated on the first page of this worksheet to fill in the blanks.

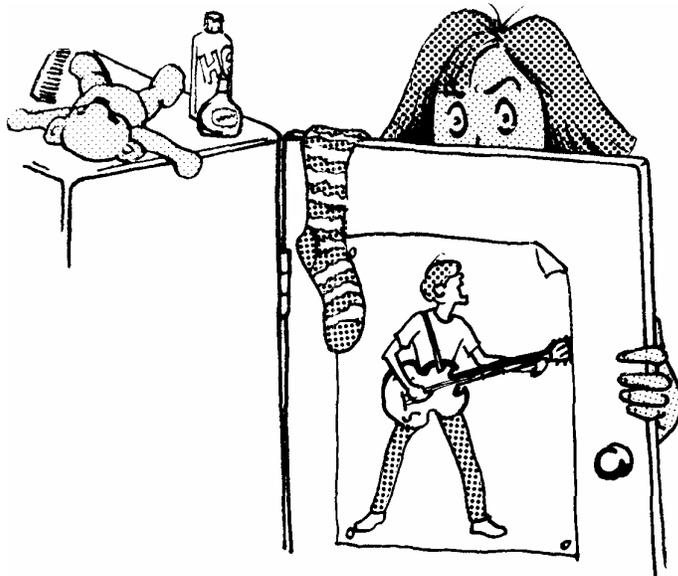
I am .....

I am never .....

Fill in these blanks with your first name.

.....is patient and kind: .....is not  
jealous or conceited or proud, .....is not ill-mannered or  
selfish or irritable; .....does not keep a record of wrongs;  
..... is not happy with evil, but is happy with truth  
.....never gives up.

His/her faith, hope and patience never fail.



When this paragraph was written by a man called Paul about two thousand years ago, **love** was written where you have written your name! Read it again like that. You could put this paper up on the inside of your bedroom cupboard door to act as a reminder.

# FOR THE LOVE OF HER BABY

At the end of a normal and happy pregnancy the day of birth came and, sadly, damage was caused to the brain of the baby at the time of delivery, resulting in her having cerebral palsy. Mithu and her husband were told that their daughter, Malini, would be a 'vegetable' for the rest of her life. Angry and absolutely unwilling to accept this verdict, they sold up everything and left India for Britain where they found caring, detailed help and support.

Malini developed a delightful, out-going personality with a wonderful sense of humour. She had a razor-sharp mind trapped in a body which would not obey her commands. Mithu loved her very much and wanted to give her the best chance of a full life. So to prepare herself to meet her daughter's particular needs, she took training and then gained experience by working in a hospital. Malini was six years old when they returned to India.

On their arrival Mithu discovered that there were no schools for children like hers. She now had to decide either to accept the situation as it was or take things into her own hands and do something about it. She set about raising financial support and eventually found a building in Bombay in which to start the first school for Spastics (those suffering from cerebral palsy) in India.

Her love drove her to discover where other similarly disabled children were and to offer them education too. This was far from easy. In India at the time it was a disgrace to have a disabled child so they were kept out of sight and never mentioned by their families. However within a few years there were 70 pupils in the new school.

Twenty years later old prejudices and misunderstandings are gradually disappearing. Schools have been started all over India by teachers trained in the first school. Children like Malini, from the richest to the poorest families, are being given the same opportunities to overcome their disabilities.

Malini and others have now been through university and she is running her own business. But it could have been a different story.

Despair at her daughter's situation could have driven Mithu into feeling sorry for herself. She could have returned with Malini to Britain to give her everything, forgetting the fact that there were so many others whose needs would never be met. But her love was the kind that grows and spills over to include others, inspiring, encouraging and bringing hope where there was none before.

*Mithu Alur is the Founder-President of  
The Spastic Society of India*



# CAUGHT IN THE RIOTS

R1-M3-resource sheet 2 (continued)

I and another Hindu woman were on a train from Bombay to north India on the day Mrs Gandhi (the former Indian Prime Minister) was assassinated by two Sikh bodyguards. The train was stopped by angry villagers who came looking for Sikh passengers. I confronted the mob and tried to reason with them. They got angry and assaulted me, and the two innocent Sikh passengers in my carriage were dragged out, badly beaten up, then set on fire. When our train left, we thought them dead.

This shook me to the core. I felt angry at what our people had done and at what we had allowed to happen in our country. I blamed politicians and many others whom I felt were responsible. And also I felt guilty at not being able to protect innocent people. Then, one night I had the thought that as long as I had blame, anger and guilt in my heart, I would neither be able to help the Sikhs, who felt deeply wounded and humiliated, nor the non-Sikhs, who were feeling self-righteous and to an extent guilty.

Then I decided that I must accept the responsibility for what had happened – that people like me had contributed to the tragedy because of our attitudes of indifference, arrogance and prejudice. Once I had accepted this in my heart, I began to see what I could do as an ordinary individual to help rebuild what seemed so totally broken down. So I wrote to Sikhs across India, most of whom I had not even met - journalists, politicians, generals in the army, police officials, ordinary housewives and students. Later I met many of them personally. To all of them I spoke of my experience on the train and expressed regret at the deep wounds and humiliation felt by their people. It helped to heal many a heart.

Three months after this incident, we had a message that the two passengers whom we had thought dead, might be alive. So I undertook the same journey from Bombay to north India to find out the truth, visited the families and found the two men were indeed alive, They were still recovering from their serious burns and fractures and it was a joyous meeting with them and their families. When I said how sorry I was that we had not been able to protect them, they said, "In fact we feel sorry that you had to suffer because of us." They also said that perhaps God had given them a gift of new life so that they could do something about bridging the gulf between their community and others. The fact that these men, who had every right to be bitter, were totally without bitterness remains a challenge to me.

When we Hindus begin to understand the fears, hopes and aspirations of the minority groups within India, then I believe we will also understand what our neighbours feel about us. Our only hope lies in people giving up retaliation in the spirit of forgiveness.

*by Sushobha Barve from "For a Change"*

## Module 3: WHAT FOR?

drama activity: **individual purpose** (continued)

### to the teacher

The following drama exercises illustrate the themes of **motivation and purpose** in individual activity and group interaction which are considered throughout this module. They can be used as needed to complement the worksheets for **topics two** and **five** particularly.

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### topic development

#### 1 **motivation** - related to **topic two**

The points which need to be drawn out as the following exercises proceed are:

- How does the motivation of the person affect the way he/she does the simple moves given?
- What difference is there when there are more people on stage? What happens? Why?
- Which motives can be identified as positive/constructive and which as destructive? Which are able to make others more at ease or happier and which pull others down and make the atmosphere worse?

Place a chair in the centre of the 'stage' area. Choose a confident pupil to come up and give her/him directions to go from the left of the 'stage' to sit on the chair centre. Then to get up and go to an imaginary window on the right of the 'stage'.

Having done the moves as directed by you, whisper one of the motives from **a** to him/her. The moves should then be repeated showing that motivation. Other pupils could be asked to do the same moves with different motivations from list **a**.

- a) you are bored; you are curious; you are eager; you are excited; you are worried; you are feeling lazy; you are determined.
- b) you want to show you care; you are being patient; you are jealous; you want to be helpful; you are feeling spiteful; you are being selfish; you are angry.

From now on the pupils can be directed by each other as you demonstrated, giving only two moves at a time. They may need motive suggestions from you to start with but will soon be able to suggest their own.

When they understand what is expected you can involve more than one person on stage at a time but keeping one 'director' for each group. At this point use the phrases from **b** as relationships are bound to develop. Sometimes the people on stage can have the same motives as each other and at other times different ones. Note with the class what difference this makes.

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## 2 purpose - related to topic five

The main objective is to illustrate the need for and the result of having a goal and a purpose and the benefits and importance of having a common purpose when trying to achieve something with others.

- a) Drawing from the following phrases which suggest purpose, ask several people to come to the 'stage' area and act out one of them. Do not tell them where to go on stage.
- you are trying to get there as quietly as possible
  - you want to see who is coming
  - you want to get there without being seen.
  - you want to get there as soon as possible

What happened? Was there confusion? What was missing? They had one purpose but no direction, no goal, nowhere to go.

- b) Choose a 'director' and two people to whom he/she should give different moves. You should then give them each a different purpose either from the phrases above or your own.
- c) Let them experiment with carrying out their moves with a common purpose.
- d) Have two people 'on stage' to be given the same two moves. These should be carried out:
- with a different purpose
  - with the same purpose
- e) Have larger groups 'on stage'. Now small groups within the larger one can be treated as the individuals were before, having the same moves as each other (doing things together). Again experiment with different purposes and then a common purpose.

Discuss what difference it makes when the purpose of each person/group is different and when it is the same. As groups grow larger interaction will take place as their paths inevitably cross.

## Module 3: WHAT FOR?

Topic three: **individual purpose** (continued)

### to the teacher

In order to want to be responsible and to find a purpose there needs to be a good reason. Those people who have made a mark on history, like Martin Luther King, have had a dream, a concept, a vision of the sort of world they wanted to build. This topic takes his 'I have a dream' speech and challenges the young people to think through what kind of world they want to use their lives to create.

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### topic development

Divide the class into small groups giving each pupil a copy of **resource sheet 4** (page 18) **I have a dream** and **worksheet 3** (page 16) **dreams**. Give them time to read and discuss the speech and to answer questions 1-4.

There are references on the resource sheet which may need some explanation:

**Martin Luther King** - was a black American Baptist minister. He became a leader of the Civil Rights movement and led millions of people in a non-violent movement that broke the system of segregation in the Southern states of America.

There are references in the speech to:

- a) The American Constitution - "We hold these truths to be self-evident..."
- b) The Bible - "every valley shall be exalted..."
- c) American national anthem - "My country 'tis of thee..."
- d) Various of the states of America - Georgia, Mississippi etc.

After the group discussions pupils should read **Dare to Dream** on **resource sheet 5** (page 19) and then write his/her answers to questions 5-7.

Having expressed in writing their 'dreams' of the sort of world they would like to see and the sort of people they think it will take, have a final class discussion. Find out if the individual 'dreams' have any common themes? What ways are there of turning them into reality?

# DREAMS

1. Write down four things which Martin Luther King wanted to happen.
  
  
  
  
  
  
  
  
  
  
2. Did he think/hope his dream would be realised in his lifetime? Give your reasons.
  
  
  
  
  
  
  
  
  
  
3. What happened to Martin Luther King? Why do you think this happened?



4. Imagine you are in the crowd listening to this speech. What does it make you want to do?

Read the poem **Dare to Dream**

5) What is your 'dream' of the sort of world you would like to see in the future?

6) Write down what gaps you see between the kind of person you are and what you would need to be to make your 'dream' a reality.

7) What can you do to bridge these gaps?

# I HAVE A DREAM

The following is an extract from a famous speech made by Martin Luther King, the American civil rights leader who was assassinated in 1968:

I have a dream that one day this nation will rise up and live out the true message of its creed: "We hold these truths to be self-evident; that all men are created equal."

I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slave owners will be able to sit down together at the table of brotherhood.

I have a dream that one day even the state of Mississippi, a desert state sweltering with the heat of injustice and oppression, will be transformed into an oasis of freedom and justice.

I have a dream that my four little children will one day live in a nation where they will not be judged by the colour of their skin but by the content of their character.

I have a dream today

I have a dream that one day the state of Alabama, whose governor's lips are presently dripping with words of interposition and nullification, will be transformed into a situation where little black boys and black girls will be able to join hands with little white boys and white girls and walk together as brothers and sisters

I have a dream that one day every valley shall be exalted, every hill and mountain made low, the rough places will be made plain and the crooked places will be made straight and the glory of the Lord shall be revealed and all flesh shall see it together.

This is our hope. This is the faith with which I return to the South. With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day.

This will be the day when all of God's children will be able to sing with a new meaning "My country 'tis of thee, sweet land of liberty, of thee I sing. Land where my fathers died, land of the pilgrim's pride, from every mountainside, let freedom ring"

And if America is to be a great nation this must become true.....

When we let freedom ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up the day when all of God's children.... will be able to join hands and sing in the words of that old Negro spiritual. "Free at last! Free at last! Thank God almighty, we are free at last!"



## **Dare to Dream**

*Dare to dream that the world can be different,  
Dare to dream that hopes can come true,  
Dare to walk the road of freedom.*

*No job too hard to tackle,  
No goal is an open space,  
No one walking completely alone,  
No one beyond God's grace.*

*Dreams don't come true just by dreaming.  
Is a dream just a castle of air?  
Dreams need purpose and passion.  
Dreams need people who care.*

*So pick up your dreams  
And make them happen.  
Keep going till they come true.  
Dare to walk the road to the future.  
Dare to say, "This will I do".  
Dare to dream.*

**Nancy Ruthven**

## Module 3: WHAT FOR?

Topic four: **goals and aims**

### to the teacher

All over the world human beings organise themselves into groups of varying sizes: families, clans, tribes and nations. We are basically gregarious creatures. Groups consist of people who share a common characteristic, whether of origin or interest. People band together for survival and company, for security and a sense of belonging. The family has been found as a basic unit in every human society that has been scientifically studied. Basically human beings feel a need to be together and to communicate with each other. However, it is sometimes difficult to have real communication, nor is it always easy to get on with people in the same group.

This topic gives the pupils the opportunity to experience working in a group, discovering its advantages and disadvantages, and to talk through how to overcome some of the difficulties.

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### topic development

The work in this topic is done entirely in groups.

Ask the class to form themselves into four groups giving them no indication of how many you want in each.

Give each group one copy of **worksheet 4** (pages 21/22) **Where do I belong?** They should begin by filling in together question 1 a-g. This asks them questions about the group they have formed. When they have done this, find out from each group why and how they got together.

Then ask the groups to answer the rest of the questions on the worksheet which deal with wider social groupings.

At the end of the lesson discuss how easy or hard it was for the members of the groups to work together. How did they overcome any difficulties?

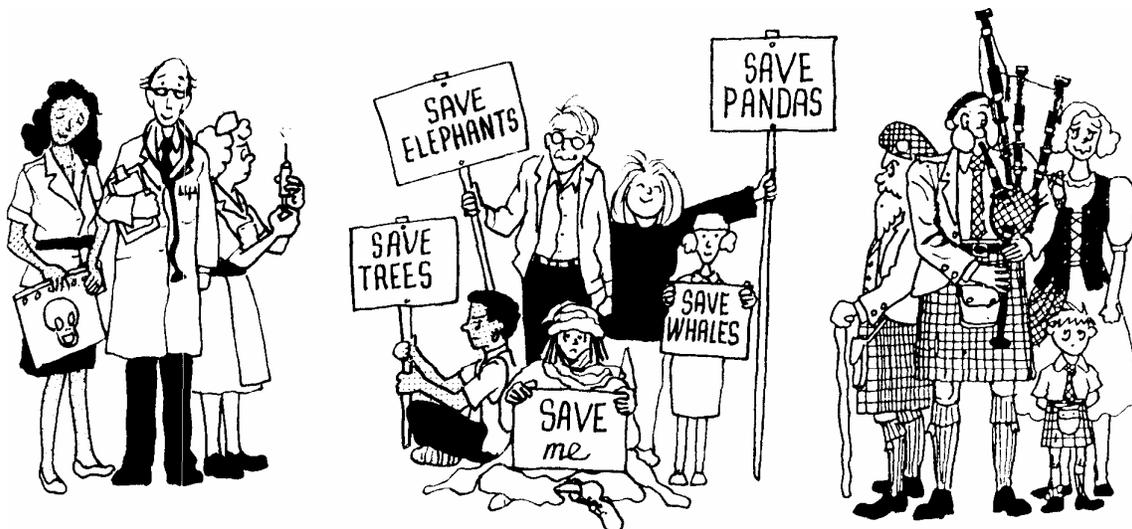
What do they think are the important factors which help a group to work together?

# WHERE DO I BELONG?

- 1 a How many are in the group? .....
- b Are you particular friends of each other?.....
- c Did one person organise you to form the group?.....
- d Are you all good at the same school subjects?.....
- e Do you all live near each other?.....
- f Is your group bigger or smaller than the others?.....
- g Why?.....

2 What is a family?

3 What is a clan or tribe? Write down any names of clans or tribes which you know and say which country they come from.





## Module 3: WHAT FOR?

Topic five: **goals and aims**

### to the teacher

This topic will take more than one lesson. It looks at the problems in the world and, in the light of these, the need for the pupils to think out how they are going to use their lives. This will involve their goals and purpose in life and their careers.

The problems in the world are so vast that we often think there is nothing that can be done, but the adventure for the next generation may be to identify and deal with the human element in difficult situations. So often peoples' attitudes are the stumbling blocks in finding solutions. There is, more often than not, some link between how individuals find answers and the way nations could.

Self-esteem is needed for any aim in life to be found. When I feel I matter - to God, to my family, to my community, to the nation and to the world - it follows that they matter to me.

Pupils can begin to think about what careers they are going to pursue and how they are going to use their lives. People take up a career for many reasons: for a higher standard of living; because they enjoy that work; because it gives them power and status; or because they want to help other people. It is a very individual choice. However the question that may need to be asked is not, "What should I do in the future?" but "What needs to be done?"

There are many people whose faith leads them to believe that each individual has a part in God's plan for the world - a part which is specific for each individual and which no one else can fulfil. Students in school who start to search for and decide on clear goals and an overall purpose will not only find greater fulfilment in life, but will have a real stake in the future and in the way the world goes. It is important that decisions are made because, however small they may be, "Big doors swing on small hinges."

**Drama activity 2** (page 13) could be used as an introduction to this topic.

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## topic development

Give the class **worksheet 5** (pages 25/27) **From getting to giving** and look through the lists one at a time with them. They should mark those they respond to and add any ideas of their own.

Display a **world map** and have some current newspapers for the class to look at. Ask them the following questions, writing down the main points on the board:

- Where is there starvation and homelessness in the world today?
- Where are there conflicts?
- What are they about?
- What is being done to try to solve them?

The pupils should now answer questions 1-4 on the **worksheet** which will help them to relate their own experience to problems in the world.

When this has been done, discuss the answers with the class.

Give out **resource sheet 6** (page 28) **He went to help** so that the class can answer questions 5-8 on the **worksheet**. This is a story of a young man who used his time and training to help in a developing country.

Moving from the choice of career and training towards the consideration of an overall purpose in life, it would be helpful to look once more at the topic **Dreams** (pp 16-19) and for each to re-read what he/she wrote at that time or to do that exercise now. Vision for the future and goals are essential elements of finding a purpose in life.

Finally return to the **worksheet** and answer question 9.

# FROM GETTING TO GIVING

## check lists

### The most important things in my life are

(cross out those that are not true for you and add others that are)

good friends  
being popular  
doing things for others  
good food  
holidays  
having a good laugh  
having a good cry

something worthwhile to do  
happiness in the family  
being alone  
keeping busy  
a belief in God  
making music  
taking part in sport

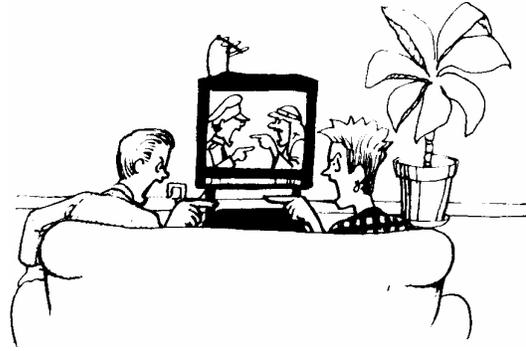
### What I want most for the future is

(cross out those which do not apply to you and add others which do)

happy family life  
job that brings in money even if it's boring  
job that gives me real satisfaction  
chance to travel  
adventure  
to get married  
to help others in trouble  
to learn more about God and his plan for my life  
to tackle something that seems impossible  
to help turn enemies into friends  
to be famous  
to have friends I can trust



**World problems often seem very big and far away. Yet they can be reflected in our own lives.**



- 1) Do you have quarrels at home? What are they about?
  
  
  
  
  
  
  
  
  
  
- 2) How can you end a quarrel and become friends again?
  
  
  
  
  
  
  
  
  
  
- 3) In what ways are you greedy and selfish?
  
  
  
  
  
  
  
  
  
  
- 4) How can you help the needy people of the world? What does the answer to question 3 have to do with this?
  
  
  
  
  
  
  
  
  
  
- 5) What did Peter gain from his time in the village?

6) What ideas do you have about your career?

7) What training do you need for this?

8) Have any of your ideas changed since reading about Peter's experience? If so, in what ways?

9) What is going to be your purpose in life from now on?

# HE WENT TO HELP

R1-M3-resource sheet 6

For two months in 1990 I had the unforgettable experience of living in a small Tanzanian village, Tunguli. I was one of only two 'Westerners' there.

I had felt a calling for a long time to use my training as an engineer for development work and here was my first chance. I was a 'partner in development' in a small village health centre established and run by the Anglican church in the nearest town, 180 kms away. The clinic was conceived as an expression of God's care for the people of Tunguli and I felt privileged to be a channel of this care through helping to set up water and electricity supplies for the clinic.

It is hard to describe how it felt to be completely stripped of the infrastructure we are used to in Europe - roads, communications, a ready supply of materials, information, power, easy food, piped water. Here was life at its most basic.

My first job in the village was to work with a team of skilled local builders to construct ten water tanks to harvest the plentiful rainfall. As a result the village women would no longer have to spend several hours each day carrying water from the village well up to the clinic. Men and women worked hard in all weather conditions - burning sun, torrential rain, early morning cold. Children spent all day crushing rocks with hammers and men supplied the workers with bananas, sugar cane and sweet potatoes from their fields.

In Tunguli I experienced Tanzanian hospitality and welcome in a new way. In a village where famine is a constant threat and malnutrition ever present, it meant immeasurably more to me to receive gifts of fruit, chickens, eggs and beans than it could ever mean to receive the most expensive gifts back home.



However little we thought we possessed, we were living like kings in comparison with those around us. We had a limited supply of power, courtesy of a solar battery charger. This allowed us a short period of radio/tape use and a few hours of light at night to read. How much we take for granted!

Most of all, we take survival for granted. The other job I undertook was the installation of a solar-powered blood and vaccine fridge. The Tanzanian doctor in charge of the clinic has estimated that this will help them to cut infant mortality significantly, perhaps by 95 per cent.

My year in Tanzania seemed to strengthen and confirm the calling I feel to overseas development. Now I intend to get further qualifications in energy technology with a view to returning to the 'two-thirds' world with more to offer.

*by Peter Baynard Smith from 'For A Change'*