

Appendix 1

Passage used for quiet reflection in programme 1: What is a 'good Bahá'í'?

“I must, therefore, give you my instructions and exhortations today, and these are none other than the teachings of Baha'u'llah.

You must manifest complete love and affection toward all mankind. Do not exalt yourselves above others, but consider all as your equals, recognizing them as the servants of one God. Know that God is compassionate toward all; therefore, love all from the depths of your hearts, prefer all religionists before yourselves, be filled with love for every race, and be kind toward the people of all nationalities. Never speak disparagingly of others, but praise without distinction. Pollute not your tongues by speaking evil of another. Recognize your enemies as friends, and consider those who wish you evil as the wishers of good. You must not see evil as evil and then compromise with your opinion, for to treat in a smooth, kindly way one whom you consider evil or an enemy is hypocrisy, and this is not worthy or allowable. You must consider your enemies as your friends, look upon your evil-wishers as your well-wishers and treat them accordingly. Act in such a way that your heart may be free from hatred. Let not your heart be offended with anyone. If some one commits an error and wrong toward you, you must instantly forgive him. Do not complain of others. Refrain from reprimanding them, and if you wish to give admonition or advice, let it be offered in such a way that it will not burden the bearer. Turn all your thoughts toward bringing joy to hearts. Beware! Beware! lest ye offend any heart. Assist the world of humanity as much as possible. Be the source of consolation to every sad one, assist every weak one, be helpful to every indigent one, care for every sick one, be the cause of glorification to every lowly one, and shelter those who are overshadowed by fear.

In brief, let each one of you be as a lamp shining forth with the light of the virtues of the world of humanity. Be trustworthy, sincere, affectionate and replete with chastity. Be illumined, be spiritual, be divine, be glorious, be quickened of God, be a Baha'i.”

(`Abdu'l-Baha: Promulgation of Universal Peace, pages 452-453)

Appendix 2

Passage used in programme 1 'Aims of the curriculum'

From: *Waiting upon the Blessed Beauty –
A National Curriculum for Bahá'í Education of Children in the United Kingdom.*
Section 5, *What Kind of Adults Do We Want Our Children To Be?*
Page 28

Perhaps, more simply, we might ask: what kind of people do we want to produce as a result of them going through eleven or so years of a systematic Bahá'I education?

- i) People who are able to maintain a meaningful relationship with God, who can lead a moral life, and who will be of service to the human race.
- ii) People who have a good knowledge and understanding of the Faith.
- iii) People who have the skills to allow them to function as useful members of the Bahá'I community

A Bahá'I education programme that fails to provide any of the above would seem to be a waste of everyone's effort. None is sufficient without the other, they are interdependent and inseparable.

Appendix 3

Used in Programme 1-- Attainment Targets.

From: *Waiting upon the Blessed Beauty – A National Curriculum for Bahá'í Education of Children in the United Kingdom.*
Section 6, *Deriving the Attainment Targets*
Pages 29-31

Before we can get into the details of a National Bahá'í Curriculum, we must establish our goals, our aims, the broad features of what we wish our children and youth to have attained by the time they complete their eleven or so years of systematic Bahá'í education. These goals or aims are described as **ATTAINMENT TARGETS**, or targets we wish our children and youth to attain.

To derive the attainment targets for the UK National Bahá'í Curriculum, we simply have to refer back to the questions posed in the previous section, i.e.: what kind of adults do we want our children to be?

I) Affective learning is to learn new attitudes, new ways of thinking and behaving, and, in many ways, this is what lies at the heart of being, or becoming, a Bahá'í. In an increasingly material world it is more difficult to acquire and sustain a spiritual and moral lifestyle. Everyone is encouraged to be selfish and demand instant gratification. Profit has replaced service as the main motivation in human affairs. We must be in the world but **apart** from it, and therein lies the struggle. A greater degree of misery and suffering would be ameliorated if our lives were infused with a higher level of spiritual and moral awareness. It is the essence of religious teaching to impart this awareness to humanity. Therefore this is the first Attainment Target.

“Certainly, certainly neglect not the education of the children. Rear them to be possessed of spiritual qualities, and be assured of the gifts and favours of the Lord.”

‘Abdu’l-Bahá B.E. (1987), p. 20

ATTAINMENT TARGET ONE (AT 1)

The Acquisition of a Spiritual and Moral Character devoted to Sacrifice and Service.

This, then, is a statement of intention that we wish our children and youth to attain to a virtuous character that will encourage selflessness and a striving to assist others before themselves.

ii) Many educationalists would hold that everything starts with knowledge and understanding. Until we have knowledge and understanding of something, it is said, we cannot progress to doing something about it. Learning new knowledge is what most people first associate with education and it is probably what most of our Bahá'í education consists of at present. It is not, however, the first of our Attainment Targets, because of the primacy of spirituality and

morality in the Bahá'í teachings.

“O loving Friends! Exert every effort to acquire the various branches of know/edge and true understanding.”

‘Abdu’l-Bahá B.E. (1987), p. 20

ATTAINMENT TARGET TWO (AT 2)

The Acquisition of Knowledge and Understanding of the Laws, Teachings, History and Key Figures, Covenant and Administration, and Sacred Scriptures, of the Bahá'í Faith and other Divinely Revealed Religions.

This, then, is a statement of intention that we wish our children and youth to attain to a knowledge and understanding of the various aspects of the Bahá'í Faith.

iii) To function effectively as a member of the Bahá'í community we need to make use of a wide range of skills. These can be learned best when we are young, indeed, must be learned, if we are to play our part competently in the various roles we have in our lives. Much unnecessary personal and collective frustration and suffering could be ameliorated if our community members were more highly skilled in ways which allowed them to live more meaningful and fulfilled lives.

“Encourage the children from their earliest years to master every kind of learning, and make them eager to become skilled in every art ...”

‘Abdu’l-Bahá B.E. (1987), p. 20

ATTAINMENT TARGET THREE (AT 3)

The Acquisition of Skills appropriate to the Individual, Family, Social and Administrative Life of a Bahá'í.

This, then, is a statement of intention that we wish our children and youth to attain the various skills they will need to function effectively in each aspect of their lives as Bahá'ís.

AT1	AT2	AT3
A SPIRITUAL AND MORAL CHARACTER	KNOWLEDGE & UNDERSTANDING OF THE BAHÁ'Í FAITH	SKILLS APPROPRIATE TO THE LIFE OF A BAHÁ'Í

Appendix 4

Extracts used for quiet reflection in Programme 2, section E: 'Assistance'

“O thou teacher of the children of the kingdom!

Thou hast arisen to perform a service which would justly entitle thee to vaunt thyself over all the teachers on earth. For the teachers of this world make use of human education to develop the powers, whether spiritual or material, of humankind, whilst thou art training these young plants in the gardens of God according to the education of Heaven, and art giving them the lessons of the Kingdom.

The result of this kind of teaching will be that it will attract the blessings of God, and make manifest the perfections of man.”

(`Abdu'l-Baha: Education, page 274)

“ O thou who art steadfast in the Covenant!

Thou hast exerted strenuous efforts for the education of children and I have been, and am, infinitely pleased with thee. Praise God, thou hast been enabled to serve in this field, and it is certain that the confirmations of the Abha Kingdom will encompass thee, and thou shalt achieve prosperity and success.”

(`Abdu'l-Baha: Education, page 274)

“At all times, I implore Almighty God to make you the means of illuminating the minds of those children, of bringing their hearts to life and sanctifying their souls.”

(`Abdu'l-Baha: Education, page 272)

“Among the greatest of all great services is the education of children, and promotion of the various sciences, crafts and arts. Praised be God, ye are now exerting strenuous efforts toward this end. The more ye persevere in this most important task, the more will ye witness the confirmations of God, to such a degree that ye yourselves will be astonished.

This verily is a matter beyond all doubt, a pledge that shall certainly be redeemed.”

(`Abdu'l-Baha: Education, page 276)

“Praised be God, a school for girls hath now been established in Hamadan. Ye who are the teachers thereof must devote more of your efforts to character training than instruction, and must raise up your girl children to be modest and chaste, of good character and conduct - and in addition must teach them the various branches of knowledge.

If ye follow this course, the confirmations of the All-Glorious Kingdom, in a great rolling swell, will rise and surge above that school.

My hope is that ye will succeed in this.”

(`Abdu'l-Baha: Education, page 285)

“O ye servants of the Sacred Threshold! The triumphant hosts of the Celestial Concourse, arrayed and marshalled in the Realms above, stand ready and expectant to assist and assure victory to that valiant horseman who with confidence spurs on his charger into the arena of service.”

(`Abdu'l-Baha: Selections ... `Abdu'l-Baha, page 264)

Appendix 5

Passages used for quiet reflection in Programme 3:

“Consider, for instance, the revelation of the light of the Name of God, the Educator. Behold, how in all things the evidences of such a revelation are manifest, how the betterment of all beings dependeth upon it. This education is of two kinds. The one is universal. Its influence pervadeth all things and sustaineth them. It is for this reason that God hath assumed the title, "Lord of all worlds." The other is confined to them that have come under the shadow of this Name, and sought the shelter of this most mighty Revelation.”

(Baha'u'llah: Gleanings, pages 189-190)

“Man is the supreme Talisman. Lack of a proper education hath, however, deprived him of that which he doth inherently possess. Through a word proceeding out of the mouth of God he was called into being; by one word more he was guided to recognize the Source of his education; by yet another word his station and destiny were safeguarded. The Great Being saith: Regard man as a mine rich in gems of inestimable value. Education can, alone, cause it to reveal its treasures, and enable mankind to benefit therefrom.”

(Baha'u'llah: Gleanings, pages 259)

Appendix 6

From: *Waiting upon the Blessed Beauty – A National Curriculum for Bahá’í Education of Children in the United Kingdom. Pages 21-23* (For reference when using programme 3)

HOW IS A CURRICULUM DIFFERENT FROM A SYLLABUS?

A syllabus is a different creature entirely. The Shorter Oxford English Dictionary describes it in this way:

“A concise statement or table of the heads of a discourse, the contents of a treatise, the subjects of a series of lectures, etc.; a compendium, abstract, summary, epitome.”

Put very simply, a syllabus is a list. It is a list of the topics or themes to be taught within a given subject. A syllabus is derived from a curriculum. Where a curriculum is theoretical, a syllabus is practical. Where a curriculum is general, a syllabus is specific. A curriculum provides the underlying rationale for what is to be taught; a syllabus describes the contents and order of what is to be taught. If the curriculum is strategy, the syllabus is tactics.

To put it another way, we can look at the science of Architecture. To build a house we need a plan – the architectural drawings, which set out the dimensions and manner of construction of the building. Without the plan, the drawings, we cannot construct the house properly. The building would be haphazard, lop-sided, liable to collapse, even dangerous to use. The house in this case is the syllabus. The plans or drawings are the curriculum. To extend the analogy, the decoration and furnishings of the house are the lessons themselves. And, like the decoration and furnishings, the lessons are devised according to the personal tastes of the teacher. You cannot paint or furnish a house that is not yet built, nor can you build it without previously setting out the plan. First, therefore, comes the curriculum, then the syllabus and finally the individual lessons. The effectiveness of an education system depends largely upon how carefully and systematically this process is followed. Simple and obvious though this may be, it can be easily overlooked by those preparing systems of education. Another example:

<p>The Science of Nutrition: describes the major elements of the human diet, such as carbohydrates, fats, proteins, vitamins and minerals, and also describes their types, functions and relationships to each other.</p>	<p>THIS IS A CURRICULUM</p>
<p>The Elements of a Diet: give specific examples of foodstuffs for each category, e.g. carbohydrates include bread, cakes, biscuits, cereals, potatoes, pastry, batter, honey, jams etc.</p>	<p>THIS IS A SYLLABUS</p>
<p>Individual Meals: could be made up of: beans on toast, roast beef and trimmings, curried chicken and rice, pizza and salad, fish and chips.</p>	<p>THESE ARE LESSON PLANS</p>

To use a Bahá’í example, ‘Abdu’l-Bahá’s “Tablets of the Divine Plan” are the blueprint for all global and regional or national teaching plans drawn up by Shoghi Effendi and the Universal House of Justice. The Tablets of the Divine Plan are the curriculum – the source

and impetus for the various plans drawn up subsequently. These subsequent plans are each a syllabus, drawn up for a specific time and place.

A curriculum, then, is a giant storehouse or refrigerator from which we may derive the menus of many different syllabi. Using all the elements contained in the curriculum we may make more or less detailed syllabi with certain emphases, either in terms of subject matter or approach.

What we must not do is to mistake an anthology of verse for the whole canon of English Poetry. If we provide only a syllabus, in place of a curriculum, we are giving our teachers and pupils a bag full of jumbled jigsaw pieces. They need the box with the picture on its lid to show them where the pieces go and how they fit together in relation to each other. That way the puzzle has a meaning and is more fun to work on.

Appendix 7

(For use with programme 3)

From: *Waiting upon the Blessed Beauty – A National Curriculum for Bahá'í Education of Children in the United Kingdom.*

Section 4, What is a Curriculum Page 24

SECTION FOUR

Why Do We Need A Curriculum?

An examination of the reasons for having a curriculum and what it can provide.

“The learned of the day must direct the people to acquire those branches of knowledge which are of use, that both the learned themselves and the generality of mankind may derive benefits therefrom.”

Bahá' u'lláh B. E. (1987), p.5

The reasons for having a curriculum are many. Some of these are examined briefly below:

i)

To define what should be taught and provide a clear justification for it. This allows us to avoid being haphazard and give us some confidence in the rightness of what we are teaching.

ii)

To help us understand each element we are to teach, in relation to the other elements and to the whole. If we have no overall grasp of what we are doing, how can we expect the children to appreciate the significance of anything we teach them?

iii)

To allow us to respond fully and sensitively to the unique conditions of our own situation, and not simply adopt uncritically the methods, contents and emphases of educational programmes developed for another place and / or time.

iv)

To help us toward a standardisation of educational provision over the whole country, so that, no matter where a child or youth is or how or by whom they are taught, they may receive the same entitlement to a quality Bahá'I educational experience.

v)

To help us provide continuity, consistency and progression in educational provision from a child's earliest learning experiences up to its maturity as a self-sustaining learner and teacher of others. Thereby a child's education is not left to chance or whim, nor subjected to eccentricities of teachers' understanding or preoccupations. No matter where a child is, no matter what age, they will receive an education relevant to their needs, one which builds on what has gone before and which prepares for what is to come.

Appendix 9

Accounts of Bahá'u'lláh and 'Abdu'l-Bahá with the children, used in programme 4: 'Ethos'.

1.

"I remember well the greatest of our joys was to go with Bahá'u'lláh for the occasional picnics to the Ridván.

How happy we were with Him. He was indeed the brightness of our lives in that time of difficulty.

Our days were then very monotonous. We saw little of our Father, so much was He occupied with the affairs of those who constantly came to beg for His help.....

We children looked upon Bahá'u'lláh as another loving Father; to Him we carried all our little difficulties and troubles. He took an interest in everything that concerned us.

He used to send a servant to Beirut every year to buy stuff for our clothes. Bahá'u'lláh would then call for us to choose which we liked best for our frocks. My mother, my aunt, and the children would make this cotton material into garments.

He was always punctual and loved daintiness and order....

"Why not put on your prettiest frocks?" He would say to us.

All our holidays, all our treats came from Him in those days; when boxes of sweets were brought to Him He would set some aside for us.

"Put that box of sweets over there, or Aqá will give it away to the people," He would say in fun.

"Let the dear children come in and have some dessert," He often said, when we were being sent off to bed -- my father and my mother not wishing we should disturb Him -- but He always welcomed us with loving words.

How we adored Him!

"Now children, tomorrow you shall come with me to the Ridván," He would say, and our night was so full of joy we could scarcely sleep."

*'The Spoken Chronicle of Túbá Khánun, daughter of 'Abdu'l-Bahá'
quoted in 'The Chosen Highway'.*

2.

'Abdu'l-Bahá and the children

'Abdu'l-Bahá loved children very much. Even the sight of them always brought Him great joy. Once He remarked that He loved them particularly because they were near to the Kingdom of God.

When He was travelling in North America He often held meetings especially for the children. On one occasion, after the room had filled with children and their parents, He greeted each one of the children in person.

He called each child to Him in turn, took them in His lap ... kissing the little ones, pressing the hands and embracing the older ones, all with such infinite love and tenderness shining in His eyes and thrilling in the tones of His voice, that when He whispered in English, in their ears, to tell Him their names, they answered as joyfully and freely as they would to a beloved father. To each child He gave a little touch ... there was no suggestion of haste and a hush fell upon the group -- a quiet, vibrant, eloquent silence. The children's joy and His own happiness seemed to culminate when one dear little tot ran to Him and fairly threw herself into His arms. When He let go she stood for a second and then suddenly laughed aloud with perfect joy, which found its instant echo in a ripple around the whole circle.

After His talk to the children He took a bouquet of flowers from the centre of the table and divided it among the children."
(From 'The Brilliant Stars')

Appendix 10

From: *Waiting upon the Blessed Beauty – A National Curriculum for Bahá'í Education of Children in the United Kingdom.*
Section 11, *Deriving Syllabi from the Curriculum*
Pages 80–82.

SECTION ELEVEN

Deriving Syllabi from the Curriculum

A brief description of how syllabi might be derived from a curriculum document such as this, including a glance at different syllabus types and their uses.

“Strive thou with heart and soul; see to it that the children are raised up to embody the highest perfections of humankind ... trained in the use of the mind, in acquiring know/edge, in humility and lowliness, in dignity, in ardour and love.”

‘Abdu’l-Bahá B.E. (1987), p. 24.

It is when teachers and educationalists come to derive their syllabi from a given curriculum that they can exercise choice and creativity. The most important consideration here, perhaps, being to answer local need as closely as possible within the accepted curriculum framework. All syllabi would have to address the same three Attainment Targets, even the same Strands, but not necessarily in the same way.

Syllabi might be said to fall into four categories, according to the way they are structured or approached. Each category may be more suited to certain types of delivery system rather than others.

i)

Traditional: This type of syllabus would very closely match the pattern and structure of the curriculum document itself, with subject headings listed as they appear in the programmes of study, as given in section nine. There would, of course, be much more detail and a definite order in which the subjects were to be taught. This would be a formal syllabus, content-based and centred in traditional classroom practice. This type of syllabus would probably best suit children of junior and lower secondary age (7 – 14), and would be most at home in the setting of a Community School or a very regular and formal Sunday School class. It is a very valuable method of introducing stability, continuity, thoroughness and regularity in a situation where education provision has been patchy and erratic.

ii)

Theme-based: This type of syllabus breaks free of the subject-based approach and uses themes which cross over the Attainment Targets and Strands. It offers greater flexibility and allows the teacher to be much more creative, though it is much more difficult to monitor the balance of Strands covered. In some ways it needs much more careful preparation and evaluation to avoid losing sight of the original aims of the curriculum. This type of syllabus would probably best suit children of infant and lower junior age (4 – 8) and would be quite at home in the setting of children’s classes held at regional or national events where a more rigorous treatment of subject matter would not be so appropriate.

iii)

Activity based: This type of syllabus also breaks free of the traditional approach. Elements

of the curriculum are delivered through a range of activities or projects. Again, this is a more flexible model than subject-based syllabi, allowing far greater creativity, and again it is more difficult to monitor the balance of strands covered and so also requires more care in preparation and evaluation. This type of syllabus would probably best suit both the youngest of the age groups (2½ – 4) and the oldest (14 – 16). The restraints of formal education are inappropriate for most pre-school children, and youth often respond better to activity rather than formal study, particularly if they can see concrete results for their efforts. This type of syllabus can be adapted for use within a formal classroom setting, but its greatest potential lies in the realm of youth clubs, especially those organised in a similar way to the Scouts, the Red Cross, Boys Brigades, Girl Guides etc. Where formal classes do not gain the interest of a group of local youth, the Bahá'í communities in that area should consider setting up a peace club, a community service club or one more resembling other youth organisations. Many elements of the curriculum can be delivered through a syllabus of varied activities that would engage the interest of Bahá'í youth and perhaps be of benefit to a wider circle of people.

iv)

Composite: This type of syllabus makes use of elements of all three types described above. In a sense, all good teachers make use of formal instruction by subject content, less formal facilitation through thematic approaches and also through use of singing, music, art, drama, community service project and so on. This approach, depending upon its actual make-up, might well be suited to the widest age-range and the broadest settings.

In all syllabus models it is important to ensure a balance of the three Attainment Targets and the fourteen Strands, either within a given year or within a rolling programme of 2, 3 or 4 years.

When drawing up a syllabus, the teachers and educational administrators involved need to:

- Choose which model or type best suits their circumstances
- List what they wish to teach in what order and in what way to the children or youth concerned
- Decide whether this applies to a single year's work or is part of a longer rolling programme
- Cross-check the list they have made against the three Attainment Targets and the fourteen strands to ensure every aspect of the curriculum is addressed, making changes where necessary. As a rough guide, each Attainment Target should comprise roughly one third of the lesson contents over a year – the temptation is to allow Knowledge and Understanding to dominate, but at the most it should not be more than 6 out of 14 as a proportion of the whole syllabus
- Take into account that such subjects as PRAYER can address several Strands simultaneously, each in a different Attainment Target, e.g.:

Prayer as a spiritual activity	AT 1a	Spirituality
Obligatory prayer as a law of God	AT 2a	Knowledge and Understanding of Laws
Practising individual prayer as a personal skill	AT 3a	Individual Skills

- Evaluate the syllabus at the end of the year to examine how closely original intentions met

the requirements of the curriculum in practice, and make the necessary adjustments.

Appendix 11

An analysis of three lesson plans from the curriculum: (Programme 3)

Lesson I: Key Stage 2 Theme: The Tree of Life

- a) Games in which we have to cooperate.
- b) The web of life -- game with a piece of string to show how all parts of nature are inter-dependent
- c) Looking at trees -- how a tree is haven and food supply for so many creatures
- d) The symbolism of the 'Tree of Life' -- the Sadrat'u'l-Muntaha.
- e) The Tablet of Ahmad - "He is the Tree of Life that bringeth forth the fruits of God" - discussion as to what are the 'Fruits of God'.

AT I: Acquisition of spiritual and moral character	Strands: a) Spirituality * - <i>Virtue of cooperation</i> b) Morality c) Sacrifice d) Service * - <i>helping others</i>
AT 2: Acquisition of knowledge and understanding	a) Laws b) Teachings * - <i>oneness, interdependence</i> c) History and key figures * <i>The Manifestation of God as the Tree of Life</i> d) Covenant and admin e) Sacred scriptures * <i>The Tablet of Ahmad</i> f) Other religions
AT 3:Acquisition of skills	a) Individual * <i>Using the Writings</i> b) Family * - <i>cooperating / helping</i> c) Social * - <i>cooperating / helping</i> d) Administrative

Lesson II:
Key Stage 4

Theme: Justice

- a) Defining 'Justice' - using dictionary
- b) Study of how an understanding of justice has been progressive through the Dispensations
- c) In the time of Moses
- d) Of Christ
- e) Of Muhammed
- f) Study of the 2nd Hidden Word
- g) Understanding this in the context of the prohibition against backbiting

<p>AT I: Acquisition of spiritual and moral character</p>	<p>Strands: a) Spirituality b) Morality * <i>Concept of justice</i> c) Sacrifice d) Service</p>
<p>AT 2: Acquisition of knowledge and understanding</p>	<p>a) Laws * <i>Backbiting</i> b) Teachings * <i>Justice</i> c) History and key figures d) Covenant and admin * <i>Justice part of our Covenant with God</i> e) Sacred scriptures * <i>2nd Hidden Word</i> f) Other religions * <i>Justice in other religions</i></p>
<p>AT 3:Acquisition of skills</p>	<p>a) Individual* <i>Applying laws of backbiting and teachings about justice</i> b) Family c) Social d) Administrative* <i>Applying teachings on Justice to our work on Assemblies and committees</i></p>

Lesson 3
Key Stage 1

Theme: Myself

- a) Body parts -- drawing round each other, labelling simple diagrams
- b) Keeping healthy in order to serve God
- c) Cleanliness
- d) Having a spiritual part of us that needs to speak to God
- e) Learning a simple prayer
- f) Learning that we have to help each other

<p>AT I: Acquisition of spiritual and moral character</p>	<p>Strands:</p> <ul style="list-style-type: none"> a) Spirituality* <i>Linking ourselves with God</i> <i>Keeping healthy and clean</i> b) Morality* <i>Helping each other</i> c) Sacrifice d) Service* <i>Health for the service to God</i>
<p>AT 2: Acquisition of knowledge and understanding</p>	<ul style="list-style-type: none"> a) Laws* <i>cleanliness</i> b) Teachings c) History and key figures* <i>What Bahá'u'lláh said about cleanliness</i> d) Covenant and admin e) Sacred scriptures* <i>Cleaniness in the Kitab-i-Aqdas</i> <i>Learning a prayer</i> f) Other religions
<p>AT 3:Acquisition of skills</p>	<ul style="list-style-type: none"> a) Individual* <i>Learning importance of prayer</i> b) Family* <i>Being part of a family</i> c) Social d) Administrative

Appendix 12

Ideas for circle games

Everyone sits on a chair in a circle.

(With most of these games keep a check of who's had a go and who hasn't --To avoid the same people getting all the turns make children choose someone new instead of having a second go.)

Mixing up games

Its a good idea to begin with a game that mixes the children up, so that they're not always sitting among the same friends, but get to feel equally comfortable with others.

*Fruit salad:

Go round the circle giving each child the name of a fruit e.g. apple, pear, orange, banana. When you call a fruit those children change places. When you call fruit salad, they all change.

Variation:

Use animal names, dinosaurs, birds of prey etc.

*Change places if:

you're wearing blue; like pizza; can ride a bike
etc etc

2) Getting to know you games:

(Use these games as an opportunity to explain that people are often not how you think. Sometimes we get a wrong impression that someone is, for example, grumpy, but by getting to know them we find we are quite wrong.)

- a) Take turns round the circle to jump up, shout your name, and make a body shape, or little mime. After each person's go everyone copies, all together, shouting the person's name and copying the shape.
- b) Dracula: One person is Dracula in the centre. He approaches someone and says, "I'm going to get you!" then moves forward to tap them on the shoulder. The victim has to shout someone's name and point to them before Dracula can tap them. Dracula then has to go after the named victim. If someone is caught they become Dracula.
- c) Group everyone into pairs - so that partners are next to each other. Give them 3 minutes to find out: a food the other likes, a programme the other likes, an activity the other likes. Then have each child introduce their partner by name to the group and tell what things he likes.
- d) The leader starts by smiling at the child next to her. The child passes the smile to the next person and so on until all are smiling.
- e) A chosen child moves to stand in front of another. The standing child does everything possible (without touching them) to make the chosen child laugh. When he succeeds the standing child sits in the other's place, and the new child moves to someone else to make them laugh.
- f) A chosen child moves across the circle to someone she doesn't know very well and says, "Hello, I'm, its good to meet you!" Then she takes the chair of the child she

greeted, who now has a turn at doing the same to someone else.

- g) The children stand in an inward facing circle. Calling out the name of the recipient a child throws a soft ball that the other must try to catch. After their turn each person sits down.
- h) Squeak Piggy Squeak! One child is blindfolded and stands in the centre. A second child directs the first to sit on someone's lap. The blindfold child says, "Squeak, piggy, squeak". The child being sat on squeaks 3 times and the blind child guesses who it is. Continue till they guess correctly, then change roles.

3) To show we have a lot in common:

- a) Have everyone work in pairs with their neighbour. Give them 2 minutes to find out as many things as they can that they both like, e.g. food items, games etc. Feed back to the group if there are not too many pairs.
- b) Like fruit salad, the appropriate children change places. Call things out, e.g. "everyone who likes pizza", "everyone with black shoes", "everyone wearing blue" etc.

4) Exciting games:

- a) Fox and rabbit. An object (ball, balloon, soft toy) is passed round the circle from hand to hand. Explain this is the rabbit. A second object is introduced in the same way. This is the fox. The fox is trying to catch the rabbit, the rabbit is trying to get away. Each child who has the rabbit must pass it on as fast as possible, but the same for the fox. The game ends when the rabbit is caught.
- b) Birthdays. Establish that everyone knows the month of their birthday. Leader calls out a month and all those with birthdays jump up, run round the circle and back to their seat.
- c) Duck duck goose. The children stand in an inward facing circle. One child is chosen to walk round the outside. She taps each on the shoulder, usually saying 'duck', but when she taps someone and says 'goose' both children run round the outside of the circle, with the goose trying to catch her before she gets back to the goose's seat. If the goose catches her, he becomes the tapper.
- d) The keeper of the keys. One child is chosen to kneel in the centre of the circle with eyes closed. A bunch of noisy keys or a tambourine are placed on the floor just in front of her. One person is chosen to steal the keys. They creep up and try to silently remove the keys, run round the outside of the circle and back to their seat. As soon as the keeper hears a sound he jumps up and tries to catch the thief.
- e) Golden River. One child stands in the centre. The rest all call, "Keeper, keeper, can we cross your golden river?" The keeper responds, "Yes, if you're wearing blue." Everyone who qualifies tries to cross the circle, while the keeper tries to catch them.. Anyone caught becomes the next keeper.

5) Acting games:

- a) The leader mimes an action, eg washing her hair, but says to the child on her left, "I am blowing my nose". The child turns to the person on his left, and mimes what the leader has said, but says something different, e.g. "I am swimming". The next child swims, but says something else to the next child and so on round the circle.
- b) Chinese mimes: Everyone closes their eyes and turns to the right. The leader starts by tapping the child on her right who turns and opens her eyes. The leader mimes a simple action e.g. washing her face. The new child taps the next person who turns to watch the child doing the same mime. The mime is passed all

round the circle, and by the end is compared with the original.

6) Cooperating:

- a) Children stand in an inward facing circle. They close eyes and walk forward with their arms extended until they touch someone's hand or arm, then they hold that hand. Eventually everyone will be holding with both hands. Open eyes, and try to untangle the circle without letting go of each other. (Emphasise being gentle).
- b) Wink murder. A detective is chosen and leaves the room. Everyone closes their eyes while a murderer is chosen. The detective returns. The murderer must wink at people without the detective noticing. Everyone winked at pretends to die. The detective tries to guess the murderer. (If you prefer non-violence you could have a sleep maker instead of a murderer.)
- c) Leader prepares pictures of pairs - knife and fork, bucket and spade etc. The pictures are put in a container and mixed up. Each child takes a picture. In silence they have to hunt for their partner and sit together till everyone's ready. Then they can take turns to show their pairs to the rest.
- d) Musical islands. Place sheets of newspaper in the middle of the circle as 'islands'. When the music stops the children must stand on an island. Next time take an island away so its more difficult. No-one must be left in the sea, so they must help each other onto the islands. When its no longer possible stop removing islands, but have a few more turns with the same number.
- e) The leader prepares simple drawn pictures cut into quarters. The pieces are put into a container and the children take one each. They then have to work together to put the pictures together again.
- f) Crawl forward -- The children are numbered 1 and 2 around the circle. They get down on hands and knees. The leader calls 1 or 2 and the designated children move one limb forward. Slowly they crawl across the circle to the other side, being careful to manoeuvre very gently as they meet in the middle.

6) Calming down games:

- a) Rainstorm. The leader begins by tapping two fingers together. The child to the right imitates, then the next child, and so on as its passed round the circle. Everyone keeps it up until the leader changes the action to clapping. Everyone keeps up the old action till the new action gets to them. The leader changes to slapping knees, then stamping the ground, then back through the sequence - slapping knees, clapping hands, tapping fingers. If they imitate correctly the whole process will sound like a rainstorm coming and going.
- b) Pass the keys. Choose a noisy object. The children have to pass it silently round the circle.
- c) Hide the ring. Have a length of string with a ring threaded on it, long enough to go round the whole circle. Tie the ends to make a continuous loop. One person is the guesser in the centre. The ring is passed from hand to hand, with the children trying to conceal it. Children can pretend to be passing and receiving it. After 3 guesses someone else gets a go.

Resources

The following books may be useful:

“Waiting upon the Blessed Beauty - a National Curriculum for the Bahá’í Education of Children in the UK”
National Spiritual Assembly, UK

“O God Guide Me” -- a thematic syllabus based on the National Curriculum.
The Community Schools Service

“The Love of Bahá’u’lláh”
Bahá’í Publishing Trust
Jackie Mehrabi

“Stories of ‘Abdu’l-Bahá”
“Stories of the Greatest Holy Leaf”

“Release the Sun”
William Sears

“The Dayspring ‘What can I say when?’ Prayer Book
“Day by Day” -- Readings for young children
“Day by Day”-- Readings for older children and youth
“Planet 2000 Action Pack
Sapling Publications
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Sapling Publications
25 Lower Breakish Isle of Skye, Scotland IV42 8QA

“Games Games Games”
The Woodcraft Folk,
13, Ritherdon Rd. London SW17 8QE

“Let’s play together”
Mildred Masheder
Green Print Merlin Press 10 Malden Rd London NW5 3HR

“Quality Circle Time”
Jenny Moseley,
LDA, Duke St, Wisbech, Cambs PE13 2AE

“Dayspring Magazine”
Request from Maggie Manvell,
25, Lower Breakish, Isle of Skye, Scotland IV42 8QA

“Brilliant Star”
Subscribe via Bahá’í Subscriptions Service,
6, Queens Drive, Bedford. MK41 9BG

See also the Resource list in the National Curriculum.