

Part 1:

Bride Price

English Literacy & Language Development, Workshop Series 2010

Part 1: Bride Price

# 1. Introduction

In many cultures the practice of bride price or lobola is a tradition of that culture. Bride price means different things to different cultures. What does this idea mean to you? Discuss it with a partner and be prepared to share your response with the rest of the class.

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| Icon_5.jpg | Group activity:  Journaling Task |

We would like you to start journaling immediately. Write half a page each day. We have included a file in the Skills Pack on journaling and the positives associated with the technique. Write on any topic of your choice, or as the ideas appear in your mind. In Part 4, we take a more formal view on journaling. Meanwhile, we suggest that you use the **Skills Pack[[1]](#footnote-0)** and access a URL on the positives of journaling.

For students who are interested in this approach, we recommend the following text: Cameron, J. 1993. *The Artist’s Way*. Basingstoke and Oxford: Panbooks. For purposes of your journal, please click on this link for a more conscious and technical approach: [🖉](0509_SFACW%20Module%20Sections%20LP_Journaling_Second_version.docx) To explore the positives associated with journaling, have a look at the following hyperlink:

[..\Skills\_Pack\050908\_Journal\_Writing\_in\_Experiential\_Education Possibilities, Problems, and Recommendations\_ ER.htm](../Skills_Pack/050908_Journal_Writing_in_Experiential_Education%20Possibilities,%20Problems,%20and%20Recommendations_%20ER.htm)

**SQ4R:** It is also important that you review the reading strategy, SQ4R, before you start with your reading. You may also turn to Part 4, the while-reading section, for a brief outline.

## Learning outcomes

When you have completed this section, you will be able to:

* read and understand an English text by applying good reading techniques;
* practise how to use what you already know to help you understand background;
* use a range of techniques when reading a new text to help you understand the content well;
* accurately complete comprehension-based and problem-solving tasks in writing;
* extend (*enlarge)* vocabulary;
* use speaking and listening skills to speak effectively (*successfully)* and understand meaning during oral tasks;
* express opinions about a variety of issues in a critical and creative way; and
* summarise the main ideas of academic non-fiction.

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| Icon_3.jpg | Pre-reading Activities Start-up activity 1.1: [90 minutes] |

1. Look at the titles of all three texts / passages in this section. The passages are: *Bride Price; The Bride Price* and *Lobola for my Love.*
2. What is the topic of this part? Write the topic in the box below:

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Prepare to read the first text “Bride Price”. Prepare to read this text by skimming the first sentence of each paragraph quickly to get the main ideas of the text. Skim means reading quickly for the main idea.

1. When you have finished skimming the text, answer the following questions with your partner.
   1. What is bride price?

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* 1. What did Jewish couples do in ancient times?

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* 1. What is “bride price” called in Islamic culture?

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* 1. What does the Chinese term “Ti Qin” mean?

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* 1. Was bride price a popular practice in India in the 19th century?

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* 1. Why is the bride price important in a traditional African marriage?

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1. Swap your ideas about bride price with your partner.

* What is it called in your culture?
* Has someone in your family recently married and paid bride price? Tell your partner about this.

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| Icon_10.jpg | TIME  CHECK | **Sections** | **Suggested time input** | **Actual time spent** |
| *Start-up activity 1.1* | *90 minutes* |  |

## Vocabulary

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| Icon_3.jpg | Learning activity 1.2: [40 minutes] |

Study the following words carefully; as they will assist *(help)* you to understand the reading text. When you are sure you understand all the words, complete the vocabulary activity below the words:

| **Word** | **Part of speech** | **Definition** | **Example** |
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| **wealth** (1) | noun | A large amount of money, property, etc. that a person or country owns. | *His personal wealth is estimated at around R100 million.* |
| **wealth** (2) | noun | The state of being rich. | *The purpose of industry is to create wealth.* |
| **wealth** (3) | noun | Wealth of something, a large amount of something. | *The new manager brings a great wealth of experience to the company.* |
| **property** (1) | noun | A thing or things that are owned by somebody; a possession or possessions. | *This building is government property.* |
| **property** (2) | noun | A quality or characteristic that something has. | *Compare the medical properties of the two plants.* |
| **anthropology** | noun | The study of the human race, especially of its origins, development, customs and beliefs. | *Not much is known about the anthropology of the Sun people.* |
| **market** (1) | noun | An occasion when people buy and sell goods; the open area or building where they meet to do this. | *We buy our fruit and vegetables at the market.* |
| **market** (2) | noun | A business or trade, or the amount of trade in a particular type of goods. | *They have cornered the market in sportswear.* |
| **market** (3) | noun | A particular area, country or section of the population that might buy goods. | *The Japanese market favours expensive cars.* |
| **simultaneously** | adverb | Happening or done at the same time as something else. | *The game will be broadcast simultaneously on TV and radio.* |
| **prior** (1) | noun | A person who is in charge of a group of monks or nuns living in a priory. | *Mr Visser, the prior, have ordered the monks to pray everyday* |
| **prior to** (3) | adjective | Before something | *During the week prior to the meeting.* |
| **Hammurabi** | noun | Ancient written human laws. | *The modern Jewish people do not believe in the ancient Hammurabi laws anymore.* |
| **established** (1) | adjective | Respected or given an official status because it has existed or been used for a long time. | *They are an established company with a good reputation.* |
| **prescribe** (1) | verb | To tell somebody to take a particular medicine or have a particular treatment. | *The doctor might be able to prescribe you some medicine for that cough.* |
| **prescribe** (2) | verb | (used about a person or organisation) to say what should be done or how something should be done. | *The syllabus prescribes precisely which books should be studied.* |
| **minor** (1) | noun | A person who is under the age at which you legally become an adult and are responsible for your actions. | *It is an offence to serve alcohol to minors.* |
| **mandatory** | adjective | Required by law. | *It is mandatory for blood banks to test all donated blood for the virus.* |
| **validity (1)** | noun | The state of being legally or officially acceptable. | *The period of validity of the agreement has expired****.*** |
| **validity** (2) | noun | Based on what is logical and true. | *We had doubts about the validity of their argument.* |
| **lobola** (1) | noun | In traditional African culture, a sum of money or number of cattle that a man’s family pays to a woman’s family in order that he can marry her. | *The bride’s father did not accept the twenty cattle that the groom offered him as lobola.* |

Oxford advanced learner’s dictionary  
Wikipedia encyclopaedia  
<http://en.wikipedia.org/wiki/hammurabi>

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| Icon_10.jpg | TIME  CHECK | **Sections** | **Suggested time input** | **Actual time spent** |
| *Vocabulary 1.2* | *40 minutes* |  |

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| Icon_3.jpg | Vocabulary activity 1.2: [15 minutes] |

Connect the words with their appropriate meanings using a coloured pencil:

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| **Words Meanings**  **Wealth** something that was started and is now recognised  **Market** the number of people who want to buy something  **Simultaneously** something that has already happened  **Prior** someone who has a large number of good qualities  **Mandatory** the study of people and culture  **Validity** events that happen at the same time  **Anthropology** a rule with which one has to comply  **Established** information that can be trusted or believed |

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| Icon_10.jpg | TIME  CHECK | **Sections** | **Suggested time input** | **Actual time spent** |
| *Vocabulary activity* | *±15 minutes* |  |

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| Reading 1:Bride Price |

**Bride Price**

**1.**

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ride price also known as bride **wealth** is an amount of [money](http://en.wikipedia.org/wiki/Money) or [**property**](http://en.wikipedia.org/wiki/Property) or [wealth](http://en.wikipedia.org/wiki/Wealth) paid by the groom or his family to the [parents](http://en.wikipedia.org/wiki/Parent) of a woman upon the [marriage](http://en.wikipedia.org/wiki/Marriage) of their daughter to the groom. (*Compare* [dowry](http://en.wikipedia.org/wiki/Dowry), which is paid to the groom, or used by the bride to help establish the new household, and [dower](http://en.wikipedia.org/wiki/Dower), which is property settled on the bride herself by the groom at the time of marriage.) In the **anthropological** literature bride price has often been explained in [**market**](http://en.wikipedia.org/wiki/Market) terms, as payment made in exchange for the bride's family's loss of her labour and fertility within her family group.

The same culture may **simultaneously** practice both dowry and bride price.

Many cultures practiced bride price **prior** to any existing records.

**2.**

**History of the tradition**

The [**Code of Hammurabi**](http://en.wikipedia.org/wiki/Code_of_Hammurabi) mentions bride price in various laws, as an **established** custom. It is not the paying of the bride price that is **prescribed**, but the regulation of various aspects:

- a man who paid the bride price but looked for another bride would not get a refund, but he would if the father of the bride refused the match.

- if a wife died without sons, her father was entitled to the return of her dowry, minus the value of the bride price.

The [Hebrew Bible](http://en.wikipedia.org/wiki/Hebrew_Bible) and [Talmud](http://en.wikipedia.org/wiki/Talmud) mention the practice of paying a bride price to the father of a **minor** girl. The practice of the bride price is found in the [Bible](http://en.wikipedia.org/wiki/Bible), in the [Old Testament](http://en.wikipedia.org/wiki/Old_Testament). [Exodus 22:15-16](http://php.ug.cs.usyd.edu.au/~jnot4610/bibref.php?book=%20Exodus&verse=22:15-16&src=NIV) and [Deuteronomy 22:28-29](http://php.ug.cs.usyd.edu.au/~jnot4610/bibref.php?book=%20Deuteronomy&verse=22:28-29&src=NIV).

**3.**

In the Jewish tradition, the rabbis in ancient times insisted on the marriage couple entering into a marriage contract, called a [*ketubah*](http://en.wikipedia.org/wiki/Ketubah). Besides other things, the *ketubah* provided for an amount to be paid by the husband when there was a [divorce](http://en.wikipedia.org/wiki/Get_(divorce_document)) or from his estate in the event of his death. This amount was a replacement of the biblical [dower](http://en.wikipedia.org/wiki/Dower) or bride price, which was payable at the time of the marriage by the groom. This method of payment was put in place because the bride price created a major social problem: many young prospective husbands could not raise the amount at the time when they would normally be expected to marry. So, to enable these young men to marry, the rabbis, in effect, delayed the time that the amount would be payable, when they would be more likely to have the sum. It may also be noted that both the dower and the *ketubah* amounts served the same purpose: the protection for the wife should her support (either by death or divorce) cease. The only difference between the two systems was the timing of the payment. It is similar to the wife's present-day entitlement to [maintenance](http://en.wikipedia.org/wiki/Alimony) if the marriage breaks up, and family maintenance in the event of the husband does not provide adequately for the wife in his [will](http://en.wikipedia.org/wiki/Will). Another function performed by the *ketubah* amount was to prevent the husband from thinking about divorcing his wife: he would need to have the amount to be able to pay to the wife.

**4.**

In Islamic marriage laws, [Mahr](http://en.wikipedia.org/wiki/Mahr) is paid (or promised to be paid in case of divorce) by the groom to the bride (as opposed to the bride's father). It is **mandatory.** The tradition of giving bride price is still practiced in many [Asian countries](http://en.wikipedia.org/wiki/Asia) although the amount changing hands is more a token amount to continue the traditional [ritual](http://en.wikipedia.org/wiki/Ritual) then an actual price-tag attached to the bride-to-be for marriage.

**5.**

In traditional [Chinese culture](http://en.wikipedia.org/wiki/Chinese_culture), an auspicious *(favourable)* date is selected to *Ti Qin* (literally meaning "propose marriage"), where both families will meet to discuss the amount of the bride price demanded, among other things. A couple of weeks before the actual wedding, the ritual of *Guo Da Li* (literally meaning "performing the rites") takes place (on an special date of course). The groom and a [matchmaker](http://en.wikipedia.org/wiki/Matchmaking) will visit the bride's family bearing gifts like wedding cakes, sweetmeats and jewellery, as well as the bride price. On the actual wedding day, the bride's family will return a portion of the bride price (sometimes in the form of [dowry](http://en.wikipedia.org/wiki/Dowry)) as a goodwill gesture.

**6.**

The practice of bride price also existed in [India](http://en.wikipedia.org/wiki/India), where it was considered as a social evil and the subject of a movement to get rid of it in the early 20th century. Unlike what happened in the case of [dowry](http://en.wikipedia.org/wiki/Dowry), this movement was largely successful, although it has been making a comeback in recent years due to an increasing shortage of women.

**7.**

In parts of [Africa](http://en.wikipedia.org/wiki/Africa) the **validity** of a traditional marriage ceremony depends on the payment of a bride price, which can vary from a token amount to a very large sum of money. [**Lobola**](http://en.wikipedia.org/wiki/Lobola) is a similar tradition in [southern Africa](http://en.wikipedia.org/wiki/Southern_Africa).

Retrieved from "<http://en.wikipedia.org/wiki/Bride_price>"

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| Icon_3.jpg | Learning activity 1.3: [50 minutes] |

**Paragraph 1**

1. What word does “which is” refers to in the sentence in brackets?

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1. Who does the **pronoun[[2]](#footnote-1)** “her” refer to in “… within her family group”?

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**Paragraph 2**

1. Does the Code of Hummurabi prescribe the paying of a bride price? Why or Why not?

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**Paragraph 3**

1. Are the following statements true or false?
   1. The ketubah contract did not approve of the bride price **TRUE FALSE**  
      being paid before marriage.
   2. Rabbis did not approve of the bride price **TRUE FALSE**
2. What does the word “This” mean in “This method…?

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1. What is the difference between the usual bride price or dowry and the ketubah?

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**Paragraph 4**

1. What does “It” refer to in “It is mandatory”?

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1. **True or False:**
   1. The amount of money paid to the bride is not **TRUE FALSE**  
      very important.

**Paragraph 5**

1. Who decides about the amount to be paid as bride price in a traditional Chinese culture?

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1. **True or False**
   1. The bride’s family will return the bride price to the groom **TRUE FALSE**  
      on the wedding day.

**Paragraph 6**

1. What does “it” refer to in “…to get rid of it in.…”?

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1. What does “this movement” mean in “this movement was largely successful…”?

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1. Why is the bride price becoming popular again in India today?

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**Paragraph 7**

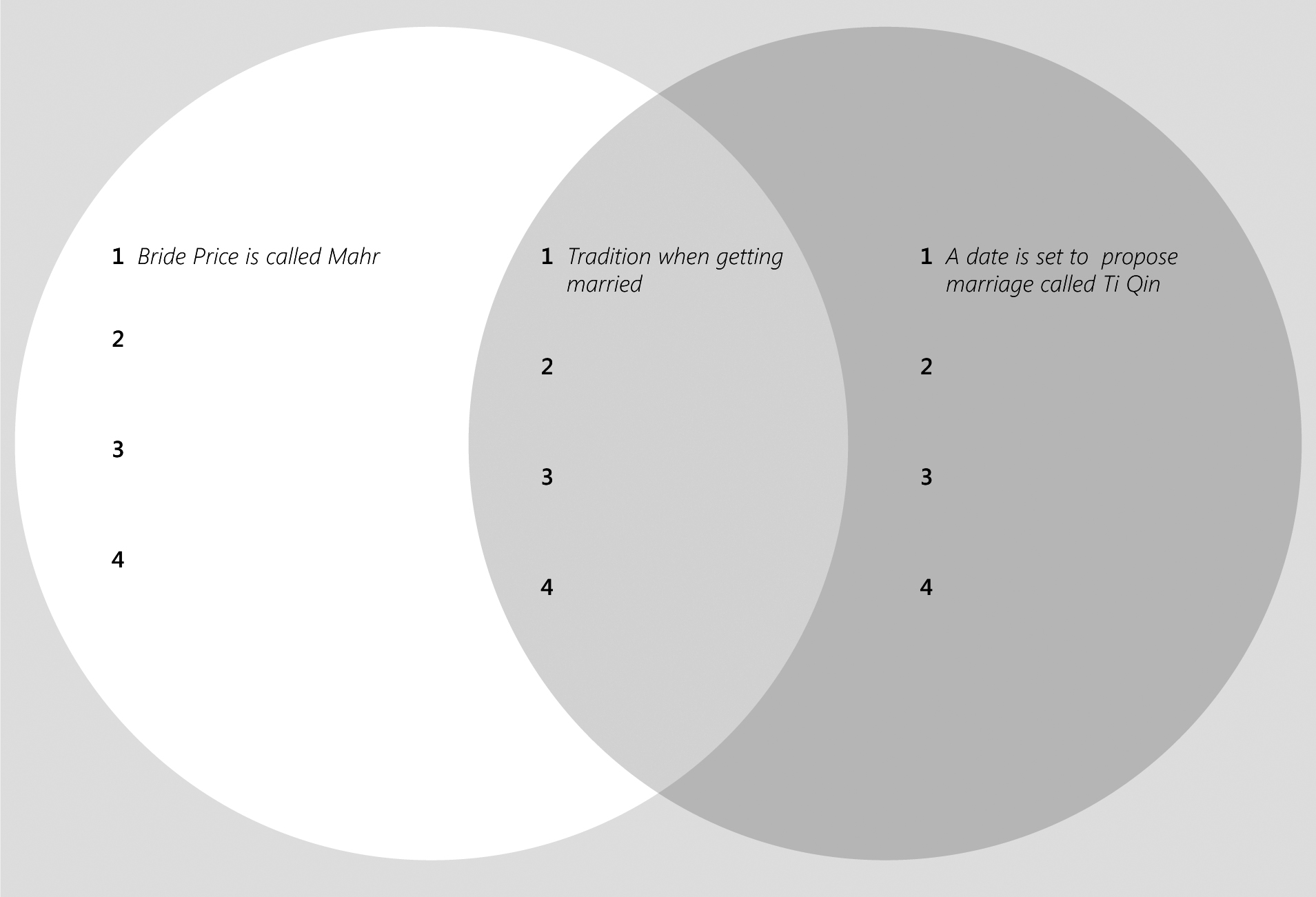
1. What is meant by “token amount”?

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| Icon_10.jpg | TIME  CHECK | **Sections** | **Suggested time input** | **Actual time spent** |
| *Learning activity 1.3* | *50 minutes* |  |

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| Icon_3.jpg | Group activity 1.3: [±35 minutes] |

1. Complete the following diagram with your partner. There are similarities and differences between bride price customs in Chinese and Islamic cultures. Write their similarities in the middle section, and their differences either on the right or left side.



1. Now swap your answers with another group. Discuss your answers. **[±30 minutes]**

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| Icon_10.jpg | TIME  CHECK | **Sections** | **Suggested time input** | **Actual time spent** |
| *Group Activity 1* | *±35 minutes* |  |
|  |  | *Group Activity 2* | *±30 minutes* |  |

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| Icon_3.jpg | Learning activity 1.4:[±40 minutes] |

Use the information in your diagram and write a paragraph on the marriage traditions of either the Islamic or Chinese culture.

Here is an example of a good paragraph:

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| **GOLD**  Gold, a precious metal, is prized for two important characteristics. First of all, gold has a lustrous *(shiny)* beauty that is resistant to corrosion. Therefore, it is suitable for jewellery, coins, and ornamental purposes. Gold never needs to be polished and will remain beautiful forever. For example, a Macedonian coin remains as untarnished *(spotless)* today as the day it was minted twenty-three centuries ago. Another important characteristic of gold is its usefulness to industry and science. For many years, it has been used in hundreds of industrial applications. The most recent use of gold is in astronauts' suits. Astronauts wear gold-plated heat shields for protection outside the spaceship. In conclusion, gold is treasured not only for its beauty but also for its utility *(usefulness).* |

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| **Take note that the first sentence in the paragraph above is the topic sentence. The two characteristics are discussed using supporting sentences and the connective words join the thoughts effectively. We have underlined the connective words in the paragraph. There is also a good concluding sentence.** |

## Guidelines for writing a paragraph

For each paragraph:

* Do you have a topic sentence³?
* Do you have at least four supporting sentences³?
* How do the supporting sentences support the topic sentence? Is it an explanation, an example, a description, an elaboration or a comparison?
* Do you have a clear concluding sentence?

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| Icon_10.jpg | TIME  CHECK | **Sections** | **Suggested time input** | **Actual time spent** |
| *Learning Activity 1.4* | *±40 minutes* |  |

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| Icon_3.jpg | Start up activity 2.1[±40 minutes] |

**Preparing to read.**

1. Look at the title “The Bride Price” and the photographs in the text below:
   1. What do you see in each picture?

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* 1. What do you think about the pictures? Write your feelings down in the space below.

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* 1. Read the first paragraph only. Where does this cultural practice take place? Do we have the same problem in our country? Circle the problems that we face in society in our country in the list below.

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| poverty disease gangs  homelessness drug abuse racism  alcoholism domestic violence poor education  pollution divorce government corruption  crime child prostitution exploitation of woman and children |

* 1. Together with your partner, rewrite the above list and number them from the most serious to the least serious in South Africa. Prepare to share your list with the rest of the class.

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| Icon_10.jpg | TIME  CHECK | **Sections** | **Suggested time input** | **Actual time spent** |
| *Start up Activity 2.1* | *±40 minutes* |  |

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| Icon_3.jpg | Vocabulary activity 2.1[±40 minutes] |

Study the vocabulary words below before reading the text. Make sure you understand their meanings. The words are underlined in the text so that you can look at your vocabulary list if you forget the meaning. Once you have studied the words, complete the activity which tests your vocabulary knowledge.

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| **Word** | **Part of speech** | **Definition** | **Example** |
| **betrothed (1)** | adjective | Having promised to marry somebody. | *Eveline has betrothed to marry Dave.* |
| **betrothed (2)** | noun | The person that somebody has promised to marry. | *Dave is the betrothed of Eveline, since she is to marry him on Saturday.* |
| **union (1)** | noun | An association or club for people or organisations with the same interests. | *E.g. South African Rugby Union.* |
| **union (2)** | noun | The act of joining two or more things together; the act of two people joining together. | *Martha and Kabelo will be a union after they got married on Saturday.* |
| **transaction (1)** | noun | A piece of business that is done between people, especially an act of buying or selling. | *E.g. Financial transactions between companies.* |
| **transaction (2)** | noun | The process of doing something. | *The transaction of government business* |
| **till (1)** | noun | A cash register | *Please remove the money from the till before you close the shop.* |
| **till (2)** | verb | To prepare and use land for growing crops. | *I will till the land so that we can plant the potatoes next week.* |
| **tend (1)** | verb | To be likely to do something or for something to happen in a particular way because this is what often or usually happens. | *When I am tired I tend to make mistakes.* |
| **tend (2)** | verb | To care for somebody or something | *Tending after sheep is very hard work*. |
| **tabulate** | verb | To arrange facts or figures into columns or lists so that they can be read easily. | *Please tabulate the names of the students in the class for me on a piece of paper.* |
| **customary** | adjective | If something is customary, it is what people usually do in a particular place or situation. | *Is it customary to tip hairdressers in this country?* |
| **polygamy** | noun | The custom of having more than one wife at the same time. | *A man who practice polygamy must be very rich in order to take care of his many wives.* |
| **entrench** | verb | To establish something very firmly so that it is very difficult to change. | *Sexism is deeply entrenched in our society.* |
| **reliable** | adjective | That can be trusted to do something well. | *We are looking for someone who is reliable and hard working to be employed as the new manager.* |
| **reliability** | noun | That is likely to be correct or true. | *The reliability of these results has been questioned.* |
| **convert (1)** | verb | To change or make something change from one form, purpose, system, etc. to another. | *The hotel is going to be converted into a nursing home.* |
| **convert (2)** | noun | A person who has changed their religion, beliefs or opinions. | *The Jewish man sitting at the back of the church is a new convert.* |

Oxford advanced learner’s dictionary

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| Icon_10.jpg | TIME  CHECK | **Sections** | **Suggested time input** | **Actual time spent** |
| *Vocabulary 2.2* | *±40 minutes* |  |

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| Icon_3.jpg | Learning activity 2.3[±40 minutes] |

Complete the following sentences using the words from the vocabulary list above. Make sure you use the correct form of the word so that it fits into the sentence correctly.

For example: discipline

The boy had to be *disciplined* because he behaved very badly.

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| 1. Tanzania is a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the states of Tanganyika and Zanzibar. 2. The new import laws have freed businesses to \_\_\_\_\_\_\_\_\_\_ deals across countries’ borders. 3. The farmers were working hard to\_\_\_\_\_\_\_\_\_ the soil before the planting of crops. 4. Many people \_\_\_\_\_\_\_\_\_ to eat more when they are experiencing stress. 5. Many dictators have \_\_\_\_\_\_\_\_\_\_\_\_\_ themselves politically and are difficult to move. 6. George took his \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ seat behind his desk as usual. 7. Many cultures do not believe in \_\_\_\_\_\_\_\_\_\_\_\_ and have only one wife at any one time. 8. He \_\_\_\_\_\_\_\_\_\_\_\_\_ to Hinduism after studying the literature. 9. We are looking for a \_\_\_\_\_\_\_\_\_\_\_ caretaker for the children. 10. One of my best friends is \_\_\_\_\_\_\_\_\_\_\_\_to my brother and they are marrying in the new year. |

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| Icon_10.jpg | TIME  CHECK | **Sections** | **Suggested time input** | **Actual time spent** |
| *Learning Activity 2.3* | *±30 minutes* |  |

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| Reading 2:The Bride Price *– Article in the New York Times* |

**The Bride Price**

[](javascript:pop_me_up2('http://www.nytimes.com/imagepages/2006/07/04/magazine/09BRIDE2_ready.html',%20'09BRIDE2_ready',%20'width=720,height=600,scrollbars=yes,toolbars=no,resizable=yes'))

**Photographs by** STEPHANIE SINCLAIR  
**Text by** BARRY BEARAK

**Published:** July 9, 2006

**1.**

I

n many societies, the term "child bride" calls to mind impulsive sweethearts, a ladder cautiously positioned beneath a bedroom window, a silent kiss in the moonlight and a young couple making an anxious escape to a justice of the peace. But this is not a common image the world over. In Afghanistan, a child bride is very often just that: a child, even a preteen, her innocence **betrothed** to someone older, even much, much older.

Ghulam Haider, 11, is to be married to Faiz Mohammed, 40. She had hoped to be a teacher but was forced to discontinue her classes when she became engaged.

Roshan Qasem, 11, will join the household of Said Mohammed, 55; his first wife; their three sons; and their daughter, who is the same age as Roshan.

**2.**

Rather than a willing **union** between a man and woman, marriage is frequently a **transaction** among families, and the younger the bride, the higher the price she may fetch. Girls are valuable workers in a land where survival depends on what is grown on a tiny piece of land. In her parents' home, a girl can **till** fields, **tend** livestock and cook meals. In her husband's home, she is more useful yet. She can have sex and bear children.

**3.**

Afghanistan is not alone in this tendency toward early wedlock. Globally, the number of child brides is hard to **tabulate;** they live mostly in places where births, deaths and the human milestones in between go unrecorded. But there are estimates. About 1 in 7 girls in the developing world (excluding China) gets married before her 15th birthday, according to analyses done by an international research group called the Population Council.

**4.**

In the huge Indian states of Rajasthan and Uttar Pradesh, the proportion is 36 percent; in Bangladesh, 37 percent; in northwest Nigeria, 48 percent; in the Amhara region of Ethiopia, 50 percent. Tens of millions of girls are having babies before their bodies are mature enough, increasing the likelihood of death from haemorrhaging, obstructed labour and other complications.

[](javascript:pop_me_up2('http://www.nytimes.com/slideshow/2006/07/06/magazine/20060709_BRIDES_SLIDESHOW_index.html',%20'750_630',%20'width=750,height=630,location=no,scrollbars=yes,toolbars=no,resizable=yes'))

**5.**

Stephanie Sinclair's striking photographs of child brides in Afghanistan remind me of my own travels over remote landscapes during the time of the Taliban, when recurring years of drought had destroyed the last resources of millions of the destitute. Fathers then were especially keen to **convert** their daughters into brides. It was a way to deliver the girl from hunger — and a way to at least temporarily ward off famine for the rest of the family. Young boys were sold into bondage with the same painful practicality. Rarely have I seen anything more heartbreaking than the tears of a child given away as a bride.

[](javascript:pop_me_up2('http://www.nytimes.com/imagepages/2006/07/04/magazine/09BRIDE_ready.html',%20'09BRIDE_ready',%20'width=720,height=600,scrollbars=yes,toolbars=no,resizable=yes'))

**6.**

The drought has since passed, but the poverty remains, as does the widespread custom of early marriage. Some Afghans readily use their daughters to settle debts and assuage *(tone down)* disputes. **Polygamy** is practiced. A man named Mohammed Fazal, 45, told Sinclair that village elders had urged him to take his second wife, 13-year-old Majabin, instead of money owed him by the girl's father. The two men had been gambling at cards while also ingesting opium and hashish. But the practice of early marriage stems as much from **entrenched** culture as from financial need. Bridal virginity is a matter of honour. Afghan men want to marry virgins, and parents prefer to yield their daughters before misbehaviour or abduction has brought the family shame and made any wedding impossible.

**7.**

Unfortunately, there are no **reliable** data about the age of Afghans at marriage. Husbands are not ordinarily old enough to be their wives' fathers or grandfathers, but such February -September couples as those pictured here are hardly rare either. In such marriages, the man is likely to view the age difference as a fair bargain, his years of experience in exchange for her years of fertility. At the same time, the girl's wishes are **customarily** disregarded. Her marriage will end her opportunities for schooling and independent work.

**8.**

On the day she witnessed the engagement party of 11-year-old Ghulam Haider to 40-year-old Faiz Mohammed, Sinclair discreetly took the girl aside. "What are you feeling today?" the photographer asked. "Nothing," the bewildered girl answered. "I do not know this man. What am I supposed to feel?"

*- The New York Times*

http://www.nytimes.com/2006/07/09/magazine/09BRI.htm?\_r=2&oref=slogin&oref=slogin

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| Icon_3.jpg | Learning activity 2.3[±60 minutes] |

1. Think about this text which discusses the cultural practice of bride price. Choose the correct answer for each section below, and then specify the paragraph of the story that contains the answer. The paragraphs are numbered.
   1. Marriage in Afghanistan is

a) a happy union

b) a union of free-will

c) a union to ensure survival

Paragraph

* 1. The number of child brides is highest in

a) India

b) Nigeria

c) Ethiopia

Paragraph

* 1. In Afghanistan a bride must be

a) rich

b) a virgin

c) very young

Paragraph

* 1. The young girl Ghulam Haider was

a) happy on her wedding day

b) unsure of how to feel

c) sad on her wedding day

Paragraph

* 1. The term “child bride” in the text means

a) two teenagers in love

b) a young couple eloping

c) a little girl bride

Paragraph

* 1. Little girls are married to older men because

a) the girls prefer this

b) their parents need the money

c) young girls are a burden to the family

Paragraph

* 1. Afghan men are always

a) much older than their brides

b) willing to help their brides get an education

c) marrying in order to have many children

Paragraph

* 1. A justice of peace is

a) a person who keeps peace

b) a public official who can marry people

c) a person who seeks justice

Paragraph

1. **Careful reading**

Read the following true statements. Go back to the text and find the information that helps you read between the lines. Write complete answers to these questions.

* 1. A girl bride does not have much chance of getting an education. Give an example.

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* 1. There are many countries where the birth of a new baby or the death of a person is not reported or documented. How do you know?

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* 1. War or violent rebellion in poor countries causes poverty. How do you know?

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* 1. The tradition of giving your young daughter to an older man in marriage is mainly for money and because it is a cultural practice. Explain this.

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* 1. Discussing what you have read. Work in pairs and be prepared to share your thoughts with your classmates.
  2. Is this article about the abuse of woman? Why/ why not?

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* 1. Do you think cruelty to woman and children only occurs in countries like India and Nigeria? Why/ why not?

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* 1. 2.5.3. Why does war cause more poverty?

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1. **Writing about what you have read.**

Little girls are often used as a means of survival in poor countries. Explain this phenomenon by placing the following ideas in the same order in which they appear in text (without looking back at the original text).

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| 1. Marriage is seen as a business deal so that poor families can survive. 2. Drought and war are often the causes of even greater poverty. 3. This practice of selling young girls into marriage occurs in many countries. 4. Many fathers use their daughters as a means of settling debt. 5. Many men like to have many children and so they prefer a young wife who can bear lots of babies in exchange for a home. 6. A very young girl is often sold to a much older man and she will never get the opportunity of an education. 7. The body of a young girl is not ready for child bearing. |

Now write a paragraph using the given topic sentence. You can use any of the sentences above as supporting sentences. Remember to connect your sentences with connecting words.

In the many developing countries the practice of selling little girls into marriage still exists

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| Icon_10.jpg | TIME  CHECK | **Sections** | **Suggested time input** | **Actual time spent** |
| *Learning Activity 2.3* | *±60 minutes* |  |

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| Icon_3.jpg | Start up activity 3.1[±35 minutes] |



1. Look at the heading of this section (Lobola for my love). What do you think it means? Discuss this with your partner.

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1. Who do you think wrote this article? Read the first sentence.

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1. Why do you think she wrote the article? Do you think it is important to write about one’s feelings when it comes to traditional and cultural practice?

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| Icon_10.jpg | TIME  CHECK | **Sections** | **Suggested time input** | **Actual time spent** |
| *Start up Activity 3.1* | *±35 minutes* |  |

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| Icon_3.jpg | Vocabulary activity 3.2[±40 minutes] |

1. Read through the following list of words and make sure you understand the meaning of each word. When you are sure you understand the meaning of each word, complete the activity that follows using the words from the list below.

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| **Word** | **Part of speech** | **Definition** | **Example** |
| **desecration** | noun | To damage a holy thing or place or treat it without respect. | *E.g. the desecration of a cemetery.* |
| **characterise** | verb | To be typical of a person, place or thing. | *The rolling hills that characterise this part of England.* |
| **post-colonial**  **post - after** | prefix |  |  |
| **Colonial (1)** | adjective | Connected with or belonging to a country that controls another country. | *A colonial power.*  *South Africa used to be governed by England which was the colonial power at the time.* |
| **colonial (2)** | noun | A person who lives in a colony and who comes from the country that controls it. | *E.g. British colonials in India.* |
| **globalise** | verb | Something for example a business company, that operates all around the world. | *Nike is a globalised franchise.* |
| **legitimise** (1) | verb | To make something that is wrong or unfair seem acceptable. | *The movie has been criticised for apparently legitimising violence.* |
| **legitimise** (2) | verb | To make something legal. |  |
| **implication** | noun | A possible effect or result of an action or decision. | *The development of the site will have implications for the surrounding countryside.* |
| **cherish** (1) | verb | To love someone or something very much and wanting to protect them or it. | *Children need to be cherished.* |
| **cherish** (2) | verb | To keep an idea, a hope or pleasant feeling in your mind for a long time. | *Cherish the memory of those days in Paris.* |
| **representative** | noun | A person who has been chosen to speak or vote for somebody else or on behalf of a group. | *The committee includes representatives from the industry.* |
| **prospective** (1) | adjective | Expected to do something or become something. | *E.g. a prospective buyer.* |
| **prospective** (2) | adjective | Expected to happen soon. | *They are worried about prospective changes in the law.* |
| **commotion** | noun | Sudden noisy confusion or excitement. | *I heard a commotion and went to see what was happening.* |
| **abound** | verb | To exist in great numbers or quantities. | *The lakes abound with fish.* |
| **protocol** (1) | noun | A system of fixed rules and formal behaviour used at official meetings, usually between governments. |  |
| **protocol** (2) | noun | The first or original version of an agreement, especially a treaty between countries. |  |
| **agrarian** | adjective | Connected with farming and the use of land for farming. |  |
| **agency** | noun | A business or an organisation that provides a particular service especially on behalf of other businesses or organisations. | *You can book at your local travel agency.* |
| **compromise** (1) | noun | An agreement made in which two people or groups in which each side gives up some things they want so that both sides are happy in the end. | *In any relationship you have to make compromises.* |
| **compromise** (2) | verb | To bring somebody, something or yourself into danger or under suspicion, especially by acting in a way that is not very sensible. | *She has already compromised herself by accepting his invitation.* |
| **patriarchal** | noun | Ruled or controlled by men, giving power or importance only to men. | *E.g. a patriarchal society.* |

*Oxford advanced learner’s dictionary*

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| Icon_10.jpg | TIME  CHECK | **Sections** | **Suggested time input** | **Actual time spent** |
| *Vocabulary Activity 3.2* | *±40 minutes* |  |

1. Arrange the following words in alphabetical order and write out the meaning of each word next to it: **[±30 minutes]**

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| 1. post-colonial. 2. legitimise (verb) 3. globalise 4. desecration 5. implication (noun) | 1. prospective 2. protocol 3. commotion 4. agency 5. agrarian |

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| **Words Meanings**  1.  2.  3.  4.  5.  6.  7.  8.  9.  10. |

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| Icon_10.jpg | TIME  CHECK | **Sections** | **Suggested time input** | **Actual time spent** |
| *Vocabulary Activity 3.2* | *±30 minutes* |  |

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| Icon_3.jpg | Learning activity 3.2[±20 minutes] |

Read the text below carefully

While you are reading, find the answers to the following two questions:

1. Does the author feel happy about the lobola negotiations? Why / why not?

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1. Will the author continue with this tradition when she has her own children? Write your answer down.

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| Icon_10.jpg | TIME  CHECK | **Sections** | **Suggested time input** | **Actual time spent** |
| *Learning Activity 3.2* | *±20 minutes* |  |

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| Reading 3:Lobola for my love *–* Danai S Muposta ***(****Jul 23 2008 06:00)* |

**Lobola for my love**

**1.**

F

orsaking the ritual of "drink, eat, relax and do the laundry" which usually characterises my weekends - I went home to Harare a few weeks ago to become an adult. I was getting engaged to be married, the old-fashioned way. I was not entirely prepared for this rite of passage as I boarded the plane. When people enter discussions (often heated) concerning the practice of lobola, few mention that after successful completion of the ceremony you become a "grown-up". Instead, as "modern" women we pour over the meaning of this practice: is this the sale of, or rather the transfer of, a woman from her family to her new husband? Or is it a historically justifiable tradition, which must be protected in light of the `**desecration** of "African traditions" **characterised** by our **post-colonial**, **globalised** world? To be honest, I boarded the plane with a sense of dread. I wish to marry a man. Lobola is a means of achieving this goal, as my father explained to me. Lobola is a process, a negotiation that results in the coming together of two families - a means of **legitimising** the union between two people. Wonderful. Romantic. Awfully idealistic.

**2.**

Is it necessary for money to pass hands to unite two families? What are the **implications** for the woman and the man involved when money is transferred for the purpose of a legitimate marriage? What are being "negotiated" and what are the terms on which this marriage will be agreed? Who decides?

**3.**

Thankful that my suitcase - laden with the "basics" of mealie meal, rice, salt, sugar, cooking oil and the like - had arrived safely at the arrivals lounge of Harare International Airport, I tried to prepare for the days ahead. The day of my lobola was described by a great-aunt as a "blessed day". Blessed it certainly was because the Zimbabwe Electricity Supply Authority made provision for uninterrupted power! The city even provided water for a full three hours! This meant my day spent clamouring over pots, pans and a large meal for the many guests was made easier. Under different circumstances such as waterless, powerless ones I could easily have spent it outside attempting this banquet on a wood fire. Of course, I should not have been slaving away myself my (many) sisters (cousins included) should have been at the forefront of this task, but I figured I needed the distraction. My main job on this day was to be a desirable maiden: the **cherished** prize for my husband-to-be.

**4.**

My (many) fathers (uncles included) and my (many) mothers (aunts included), with other people of importance (my grandmother and great-grandmother) were seated in the main meeting room. These were the people who negotiated on my behalf: the **representatives** of my interests. The "meeting room" was a large reception room in my parents' suburban home in Borrowdale. My **prospective** groom's parents were in a smaller lounge at the other end of the house.

**5.**

The "representatives of my interests" communicated to me only through my *tetes*: my father's sisters. There was the "other room", where the representatives of my new husband waited, discussed and negotiated on his behalf. I was invited into the main meeting room on one occasion. Instructed by the *tetes* to "pick" enough money to buy two pots, four plates and other household goods for my "new" home, I entered the room and sat down. I was asked if I knew "those people" and I answered "yes". I was asked to "show" that I know them; I then looked to my younger sister, who "picked" some money on my behalf. My uncle then asked if I was still "acceptable" or "beautiful" - a question which caused a great deal of **commotion.** They asked if I was "damaged". We smiled, "no". The only way of knowing whether this was true was to search for visible signs of pregnancy. Had it been known that we were "cooking pots" (living together before marriage), a charge for "damages incurred" could have been added to our bill. I left the room and was invited in again only at the end of the negotiation. Then food and drink many drinks and merriment **abounded.** I was free to "enjoy" the bizarre experience of hearing my wedding discussed as I sat, bound to silence by the **protocols.**

**6.**

On my return to Johannesburg I found myself watching a production of *The Lion and the Jewel* at the Market Theatre. In the play Sidi refuses to marry Lankule because he refuses to pay the bride price. He refuses on the grounds that this custom makes it difficult to set the stage for a marriage in which a man and a woman are "equal". For him this custom is "barbaric". Sidi's view differs. She insists the tradition would prove her value in the village.

**7.**

An aunt shared a similar view, attempting to calm my nerves, saying: "Does a king ever decide what he wears? What he eats? This day is in honour of you." The day of my engagement was the day my future husband showed how much he valued me. It is true, the "village" was very proud of me. I was congratulated for my ability to "stay intact" and to find a respectable husband. I was given a new title, that of an adult woman: Mai. But I wish to ask, at what cost? As far as I could see the terms of my marriage were decided for me and my role as a wife was constructed as someone who would bear offspring, cook and clean.

**8.**

A *tete* thought she was being encouraging when she told me that "at last" I could go to my husband's traditional home and work on the *munda*: the farm. I can see how contributing to planting and harvesting the land is a useful job for a new wife in **agrarian** societies, but why should I jump for joy at this prospect now? For me it comes down to a question of power. A person should have the opportunity to speak on his or her own behalf. A person should have the opportunity to fashion his or her own values in a marriage.

**9.**

When money is calculated and transferred between men, "in the interests" of an absent young woman, whose interests are in mind? Whose power is legitimated? Whose **agency** is **compromised?** I can ask these questions now because I am an adult. On reflection, my new "hubby" and I were quite naive about the process and if we ever reproduce, I suspect we might consider an alternative practice for our own little ones.

**10.**

In the meantime, with one rite of passage out of the way, we are faced with another **patriarchal** drama: the "white" wedding set for April 2009.

Danai Mupotsa is a feminist researcher. She works in the department of comparative literature and cultural studies at Monash University, South Africa

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| Icon_3.jpg | Learning activity 3.3[±50 minutes] |

**Paragraph 1**

1. What does the author do every weekend? Write down the words that tell you this below:

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1. What does the author mean by “I was getting engaged to be married, the old-fashioned way”?

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**Paragraph 2**

1. The author is worried about (mark with an “X”)
   1. how much money is paid for lobola
   2. who pays the lobola money?
   3. should money be paid when people choose to marry?

**Paragraph 3**

1. What does the author mean by “basics”?

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1. What is being referred to by “it” in “Blessed it certainly…”

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1. Does the author wish to be a “cherished prize” for her future husband? What do you think?

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**Paragraph 4**

1. Did the bride participate in the discussion? If not, who spoke for her?

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1. What does the author mean by “the representatives of my interests”?

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**Paragraph 5**

1. Who is the author referring to by “those people” in “I was asked if I knew those people….?

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1. Why is the word “damaged” used with inverted commas (“)?

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1. What do you think the words “bound to silence” mean?

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**Paragraph 6**

1. Why are inverted commas used with the word “equal”?

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1. Why does Sidi wish to support the cultural tradition?

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**Paragraph 7**

1. Through the practice of lobola the author feels her position as wife is decided for her. How does the practice define her role?

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**Paragraph 8**

1. What does the author mean by “For me it comes down to a question of power”?

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**Paragraph 9**

1. What is being referred to by “these questions” in “I can ask these questions now……”?

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| Icon_10.jpg | TIME  CHECK | **Sections** | **Suggested time input** | **Actual time spent** |
| *Learning Activity 3.3* | *±50 minutes* |  |

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| Icon_3.jpg | Learning activity 3.3: Group Actvity[±50 minutes] |

With your partner list the pros and cons of the practice of lobola in the chart below.

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| **Pros** | **Cons** |

Be prepared to share your ideas with the rest of your class.

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| Icon_10.jpg | TIME  CHECK | **Sections** | **Suggested time input** | **Actual time spent** |
| *3.3 Group Activity* | *±50 minutes* |  |

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| Icon_3.jpg | Assessment activity for this module:[±60 minutes] |

1. Writing about what you have read. Write a letter to the author of the article “Lobola for my love”. Give your opinion about this tradition. Follow this format for your letter.

**[20 marks]**

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| Date  *Dear Ms Mupotsa*  Yours sincerely  *(your name)* |

\*See the assessment rubric on the following page.

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| Icon_10.jpg | TIME  CHECK | **Sections** | **Suggested time input** | **Actual time spent** |
| *Assessment Activity* | *±60 minutes* |  |

You will be assessed as follows:

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| --- | --- |
| **Content** | 6 MARKS |
| Logical ideas |  |
| Relevant support |  |
| Convincing arguments |  |
| **Organisation** | **6 MARKS** |
| Introduction |  |
| Body of paragraphs |  |
| Topic sentences |  |
| Supporting sentences *(Explanations; Examples; Descriptions; Comparisons)* |  |
| Clarity | 4 MARKS |
| Clear sentences |  |
| Easy to understand |  |
| Language | 4 MARKS |
| Spelling |  |
| Punctuation |  |
| Neatness |  |
| Grammar errors *(concord, pronouns, connecting words etc.)* |  |
| Remember: You are writing to someone, so think about your audience. |  |
| TOTAL | 20 MARKS |

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| Icon_3.jpg | PART 1 – BRIDE PRICE: Glossary of difficult words[±20 minutes] |

Match the meanings of the words in columns A and B by placing the correct numbers of the synonyms in column B next to the words in column A

**Example:**

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| **A** |  |  |  | **B** |
|  |  |  |  |  |
| **secure** |  | **1** |  | 1. safe |
|  |  |  |  | 1. correct |
|  |  |  |  | 1. enlarged |

**Now do the following:**

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| **A** |  |  |  | **B** |
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| **extend** |  |  |  | 1. help |
| **auspicious** |  |  |  | 1. enlarge |
| **assuage** |  |  |  | 1. favourable |
| **effectively** |  |  |  | 1. tone down |
| **assist** |  |  |  | 1. successfully |

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| Icon_10.jpg | TIME  CHECK | **Sections** | **Suggested time input** | **Actual time spent** |
| *Glossary of difficult words* | *±20 minutes* |  |

## Part 1 – overall time check

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| Icon_10.jpg | TIME  CHECK | **Sections** | **Suggested time input** | **Actual time spent** |
| *Start-up activity 1.1* | *±90 minutes* |  |
|  |  | *Vocabulary 1.2* | *±40 minutes* |  |
|  |  | *Vocabulary activity* | *±15 minutes* |  |
|  |  | *Learning activity 1.3* | *±50 minutes* |  |
|  |  | *1.3 Group activity 1* | *±35 minutes* |  |
|  |  | *1.3 Group activity 2* | *±30 minutes* |  |
|  |  | *Learning activity 1.4* | *±40 minutes* |  |
|  |  | *Start-up activity 2.1* | *±40 minutes* |  |
|  |  | *Vocabulary 2.2* | *±40 minutes* |  |
|  |  | *Learning activity 2.3* | *±30 minutes* |  |
|  |  | *Learning activity 2.3* | *±60 minutes* |  |
|  |  | *Start-up activity 3.1* | *±35 minutes* |  |
|  |  | *Vocabulary 3.2* | *40 minutes* |  |
|  |  | *Vocabulary activity* | *30 minutes* |  |
|  |  | *Learning activity 3.2* | *20 minutes* |  |
|  |  | *Learning activity 3.3* | *50 minutes* |  |
|  |  | *3.3 Group activity* | *50 minutes* |  |
|  |  | *Assessment activity* | *60 minutes* |  |
|  |  | *Glossary of difficult words* | *20 minutes* |  |
|  |  | *Reading additional sources* | *240 minutes* |  |
|  |  | ***Estimated time for  Part 1*** | ***18 hours*** |  |

1. Skills pack: Journaling academic arguments – Developing an authentic voice (pg 6); [↑](#footnote-ref-0)
2. Skills pack: Cohesion in texts (pg 15) [↑](#footnote-ref-1)