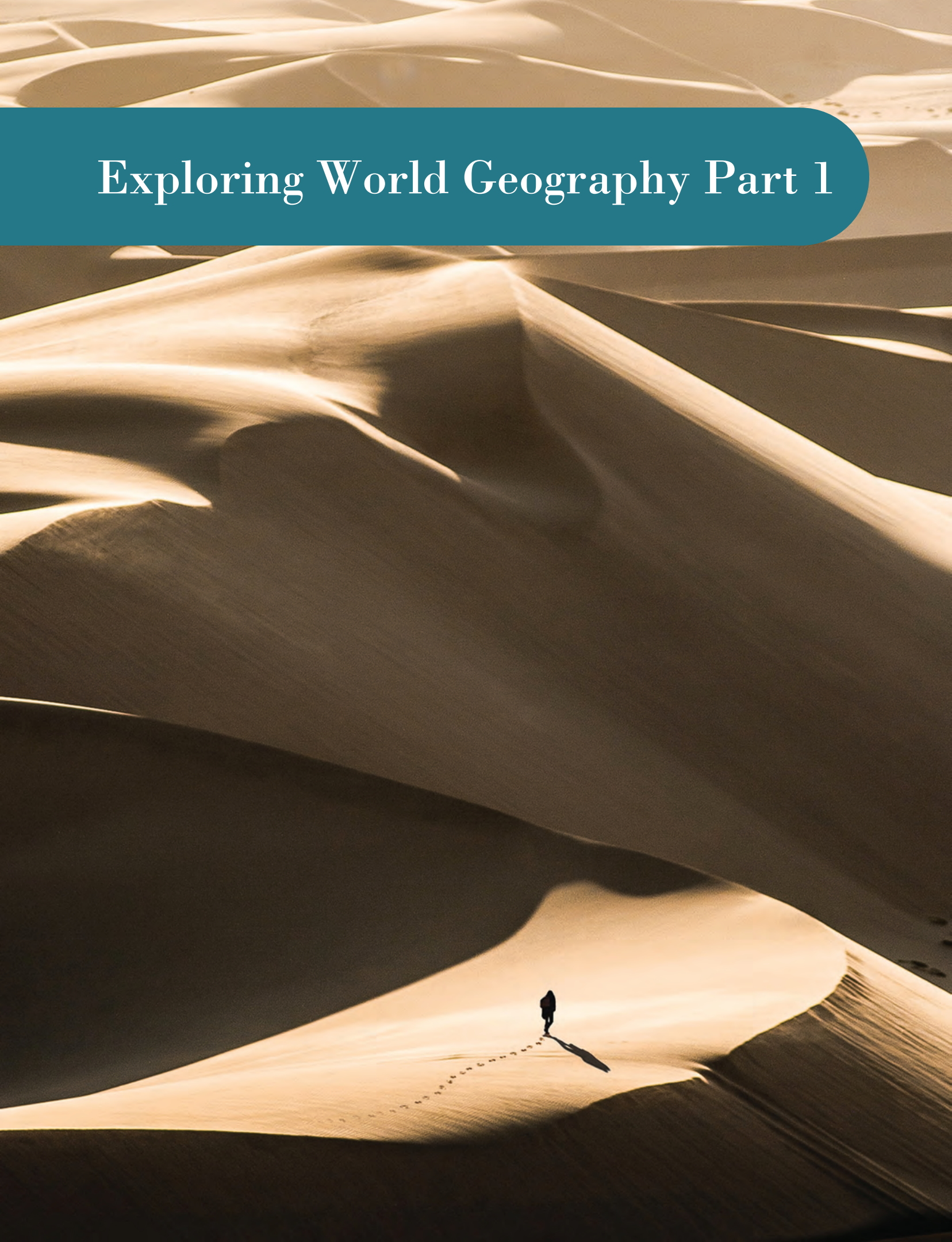


Exploring World Geography Part 1



*To Our Grandchildren:
May you live in a better world, and may you help it be so,
until we all live together in the better place God has in store for us.*

Exploring World Geography Part 1
Ray Notgrass

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Murchison Falls, Uganda

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East Africa

Creative entrepreneurs are giving their fellow Rwandans new opportunities through clothing. William Kamkwamba had to drop out of school, but that didn't stop him from building his own windmill in Malawi. Christians in Kenya are working to provide physical and spiritual nourishment to their neighbors. Long distance runners from Ethiopia (and nearby Kenya) have excelled in international competitions. The worldview lesson helps you identify common influences on a person's worldview and how you can think clearly about your own worldview.

Lesson 36 - Hope Instead of Hate in Rwanda

Lesson 37 - William and His Windmill

Lesson 38 - Give Water, Give Hope, Give Life in Kenya

Lesson 39 - Long Distance Runners from Ethiopia

Lesson 40 - Where Did You Get That Worldview of Yours?

Memory Verse

Memorize 1 John 3:17-18 by the end of this unit.

Books Used

The Bible

Exploring World Geography Gazetteer

A Long Walk to Water

Project

(Choose One)

- 1) Write a 250-300 word essay on one of the following topics:
 - Discuss the history of the marathon race, from its ancient origin to modern times.
 - Have you ever been involved in a project to help others, such as building a Habitat for Humanity house or collecting donations for tornado victims? Write about your experience and what you learned from it.
- 2) Plan a shop in which you will sell goods that you make. Draw the floorplan, make a (model) sign, and plan what you will make, whether you will involve others, and how you will advertise your shop.
- 3) Interview someone who has made a difference in your home town or county. Contact this person ahead of time to schedule an appointment. Write down ten questions you would like to ask him or her. Be prompt and respectful for the interview. Listen attentively to the person's answers to your questions. Be sure to express appreciation for the person's time when you are done.

Literature

A Long Walk to Water is based on the true story of Salva Dut of Sudan. During the long civil war in Sudan, large numbers of people lost their lives or were displaced for many years. Many of these were young men, known as the Lost Boys of Sudan. Salva's story begins in 1985 and covers several decades. The book's second, parallel narrative set in 2008 tells the story of Nya, an eleven-year-old girl. The stories of Salva and Nya include the horrors of civil war, life in a refugee camp, ethnic conflict, and the desperate search for life's most basic needs. Salva and Nya's stories eventually converge in this hopeful and redemptive book.

Linda Sue Park was born in Illinois in 1960. Her parents were Korean immigrants who became United States citizens. She is an accomplished writer for children. She won the Newbery Medal in 2002 for *A Single Shard*. *A Long Walk to Water* was a *New York Times* bestseller. Park lives in Rochester, New York, where she continues to write. She also travels widely to speak and support good work in literature and writing.

Plan to finish *A Long Walk to Water* by the end of this unit. You will not have a new literature assignment for the next unit, so you can extend your reading into the next unit if you would like.



Lake Kivu, Rwanda

36

Hope Instead of Hate in Rwanda

Priscilla attended a small Christian college in Oklahoma. She graduated in 2015. The next year she started a company that designs children's clothes. As of 2018, her company had four employees.

This could simply be the story of a young woman seeking to fulfill her dream of designing clothes and being her own boss, but the story goes much deeper. Priscilla Ruzibuka's shop is in Kigali, the capital of her native Rwanda. In Rwanda, the clothes industry is part of a movement of national renewal and economic revival.

Beautiful and Impoverished

Rwanda is a small, landlocked country in East Africa. It is one of the most densely populated countries in Africa. Rwanda is slightly smaller than Maryland, but its population of twelve million is twice that of Maryland. About three-quarters of the population is rural. Kigali's population is about 1.1 million.

The country boasts abundant natural beauty, including volcanic mountains, river valleys, lakes, and grassy plains. Much of the country lies on a high plateau, so even though it is just south of the equator most of the country enjoys a cool, pleasant climate.

Volcanoes National Park in the northwestern mountains is a refuge for the threatened mountain gorilla and is a popular tourist destination.

Rwanda is one of the poorest countries in the world. Its lack of seaports and railways makes trade difficult and expensive, although coffee and tea are major exports. It imports much more than it exports. Most people are subsistence farmers.

During the 1990s, Rwanda became known around the world not for its scenery but for a terrible incidence of ethnic genocide.

A Tragic History

A major aspect of life in Rwanda has been ethnic conflict. About 85% of the people are Hutu, while around 15% are Tutsi. Less than one percent of Rwandans are Twa, a Pygmy people. Most of the Hutu are farmers, while many Tutsis have become business owners. These two groups are similar in language and physical characteristics, but their distrust of each other goes back for many years.

The area was part of the colony of German East Africa from the 1890s through World War I. After Germany lost the war, Belgium began overseeing the region as a League of Nations mandate. The Belgians

avored the Tutsis and enabled them to control most of the political and economic power.

In 1959 a group of extremist Hutus rebelled against the Tutsi government and overthrew the Tutsi king. The rebels killed some 20,000 Tutsis in that revolt. Rwanda gained its independence from Belgium in 1962, and at the time the Hutus controlled the government. Tens of thousands of Tutsis fled in fear to nearby countries as exiles. The two groups continued to have conflict which often resulted in violence. In addition, once the Hutus were in power, rival Hutu groups began fighting each other for control.

A rebel group formed among the next generation of Tutsis in exile, and in 1990 the Tutsis began a civil war. In response, in 1994 the Hutu-led government initiated a genocide on Tutsis. An estimated 200,000 Hutus were involved in the attacks that took the lives of about 800,000 Tutsis and moderate Hutus over a period of about one hundred days. The genocide wiped out about three-fourths of the Tutsi population of Rwanda. Another two million people, both Hutus and Tutsis, left the country for neighboring countries; most of these returned over the next two or three years as calm returned. The genocide ended when Tutsi forces defeated the Hutu army and local militias.

The Cathedral of Butare, pictured below, was built in the 1930s and is the largest in Rwanda. The Roman Catholic Church gained prominence in the country during the time of Belgian control. Some Catholic leaders supported the Hutu majority and contributed to distrust between Hutus and Tutsis. During the genocide, some Catholics participated in the atrocities, while others resisted the violence to protect victims. In 2016 the Conference of Catholic Bishops in Rwanda admitted to and apologized for the role their Church had played in contributing to the genocide.



Lesson 36 - Hope Instead of Hate in Rwanda

The Healing Process

After the genocide ended, Rwandans moved toward healing and reconciliation. The Tutsis regained political power. A Hutu became president and a Tutsi, Paul Kagame, became vice president, although Kagame was the more influential leader. The Hutu president resigned in 2000, and Kagame became president. He has been president ever since, maintaining firm control and getting repeatedly re-elected with over 90% of the vote.

Trials of those accused of leading and participating in the genocide took place in various courts, including courts created under international law, courts in the Rwandan legal system, and local community courts.

Emergence of the Clothing Industry

In more recent years, even with some small degree of political unrest continuing among extremists in both groups, the country as a whole has tried to put ethnic differences aside and work together. One area of economic and cultural growth has come in the development of a domestic clothing industry.

The Kagame government has supported a Made in Rwanda initiative for producing clothes and fashion accessories. The government does not charge taxes on imported fabric and has sent designers to international trade shows. Franklin Hub Kigali is a non-governmental organization (NGO) that supports over one hundred designers. The NGO provides training and tools such as sewing machines and pattern cutters. The leader of Franklin Hub Kigali lost his father and brother in the genocide.

Through her business, Ki-Pepeo Kids, Priscilla Ruzibuka wants to help women who have been affected by the genocide and who do not have many opportunities open to them. She wants to offer employment that involves something other than their usual work as maids. Her clothes use traditional Rwandan designs and prints. She received a grant from the United States Agency for International Development, with which she purchased electric



This 2010 photo of Kigali, Rwanda's capital, features a Paul Kagame re-election campaign billboard.

sewing machines. In 2017 the government paid for her to attend a children's clothing trade show in New York City. Ruzibuka is now receiving orders from other countries.

An organization of seven designers in Kigali hosts an annual fashion show. The 2017 event had over 800 people in attendance. Gift shops and other retailers in the U.S. now carry the products of Rwandan artists and designers.

The expansion of the domestic fashion industry has its critics. For many years a large part of the Rwandan economy has involved importing secondhand clothes from the United States and other western countries and selling them to the public in small shops. The government has followed a plan to reduce and eventually eliminate these imports in order to help domestic clothes production and sales. Retailers who sell secondhand clothes complain that this plan is taking their livelihood from them. Some Rwandans do not believe that they can afford designer clothes made in Rwanda. The designers want not only to build their industry but also to



Above: Used clothes market in Kigali, Rwanda

Below: Seamstresses working in Tyazo, Rwanda



restore a sense of pride about Rwanda and about things made in Rwanda.

Another player in the clothing industry in Rwanda is a Chinese-owned factory that employs Rwandans and produces uniforms, 80% of which are exported to other countries. For some time businesses have built factories in China to reduce their labor costs. Now this Chinese company has built a factory in Rwanda to reduce its labor costs.

Many Rwandans get a sense of hope from the domestic clothes designing industry. Designer Teta Isibo said that her generation of Rwandans has “the opportunity to create our own reality and not feel held back because of the genocide. I see a future for us that’s bright, one where fashion thrives.”

Paul spoke of the need to put on the spiritual garments of those who have been chosen by God:

So, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience; bearing with one another, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you. Beyond all these things put on love, which is the perfect bond of unity.

Colossians 3:12-14

Assignments for Lesson 36

Gazetteer Study the map of East Africa and read the entries for Burundi, Comoros, Mauritius, Rwanda, and Uganda (pages 56-58, 65, 67, and 72).

Worldview Copy this question in your notebook and write your answer: What have been the biggest influences in your life (people, books, whatever)?

Project Choose your project for this unit and start working on it. Plan to finish it by the end of this unit.

Literature Begin reading *A Long Walk to Water*. Plan to finish it by the end of this unit.

Student Review Answer the questions for Lesson 36.
Read “Who, What, How, Why, and Why Not: A Primer for Literary Analysis of Fiction” on pages 5-10.



Sunset Over Lake Malawi

37

William and His Windmill

Geography can create a dramatic and challenging environment in which people live. The study of human geography involves how individuals meet and overcome the challenges of geography to create a better life for themselves and others.

Malawi

Malawi is a small, impoverished, landlocked country in southeastern Africa. It lies alongside Lake Nyasa, which Malawians call Lake Malawi. The lake lies in the Great Rift Valley, which runs the length of the country north to south. About 80 percent of Malawians are Christians and 15 percent are Muslims, although many people in the country also believe in magic, wizards, and other elements of folk religion.

The country has areas of great natural beauty, including mountains, savannas, and forests; but its citizens are only able to farm about 40 percent of the land. Most of the 21 million people in Malawi live by subsistence farming. This means they barely get by. The standard crop is maize (corn). The main element of the standard diet is *nsima*, a thick porridge made of maize. Some people grow tobacco to sell for

income. A common style of house in Malawi has two rooms with mud walls and a thatched roof.

In a typical year in central Malawi, after the rains come in December through February, farmers plant in March and harvest in May. The people live off the harvest until September, when food starts to become scarce. The seed and fertilizer for the next year's crop take almost all of their remaining money. They get by again until the harvest in May.

Home and Corn Crop in Malawi





Clearing trees from a field in Malawi

In the 1980s, only about two percent of Malawians had electricity, and even that was subject to frequent outages because of the unreliable national power system. One reason these outages occurred and continue to occur is that people have cut down many trees for cooking and to cure tobacco. Because of this deforestation, rains more often produce floods that wash away soil and minerals. This clogs the river and the hydroelectric dam, which shuts down the turbine that produces electricity. In the 1980s most people used kerosene lamps to light their homes or simply went to bed when it got dark.

William Kamkwamba

William Kamkwamba was born in 1987 in the village of Wimbe, near the town of Kasungu. His father was a typical farmer eking out a living. William's father had become a Christian after living a rough life earlier. One day William's father told him,

“Respect the wizards, my son, but always remember, with God on your side, they have no power.”

William was inquisitive and resourceful. As a child he made his own toy trucks with materials he had at hand. He and a cousin enjoyed listening to the radio. They wanted to find out how a radio worked, so they took one apart and learned the functions of the various parts. They began a small business repairing radios, but they needed a reliable source of electricity to see if the radios that they worked on actually played. Batteries were expensive, so the business didn't last long. One day William saw a dynamo powered by a bicycle that generated electricity, and this intrigued him. He recalled, “I'd become very interested in how things worked, yet never thought of this as science.”

Turning a Need into an Idea

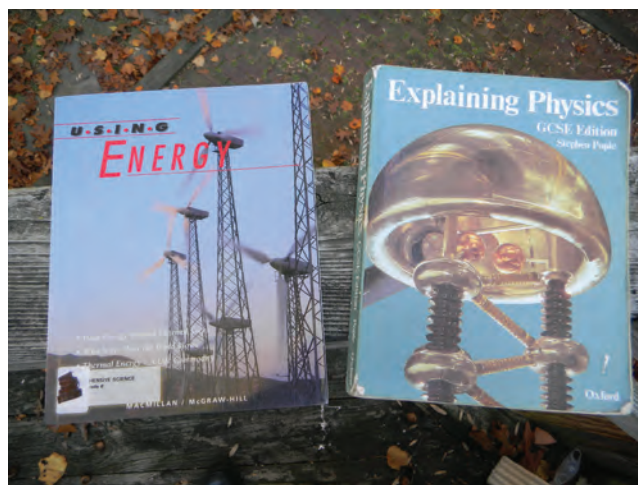
In December 2000 the rains came late. When they did come, they were heavy and caused flooding.

Fertilizer was expensive for spring planting. Then Malawi experienced its worst drought in fifty years. The drought pushed many of the people who lived on the edge over the edge. Many people suffered hunger, and many died of starvation and disease. William's family could afford only one meal a day, a small supper of nsima.

William had attended primary school, but he had to drop out of secondary school because his family could not afford the eighty dollars annual tuition. William was still eager to learn, however, so he began to visit the small village library housed in the primary school. It had three shelves of books, mostly used American textbooks.

On the cover of an eighth grade science book, *Using Energy*, was a picture of windmills. William was enthralled. "Someone built those," he said

William and His Windmill (2007)



William gleaned information from copies of these two textbooks to build his windmills.

to himself, "so I can build one, too." One thing that Malawi has is a lot of is wind. William didn't know English well, even though English is one of the official languages of Malawi (the country is the former British colony of Nyasaland); but he studied diagrams in the book and let them teach him what the English text said. He realized that a windmill could generate electricity like the bicycle did with the dynamo. A windmill could also operate a well pump to provide irrigation for crops.

William was able to obtain a dynamo, and he gathered the other parts from the village junkyard. Many people in his village thought he was crazy. Some people believed that William caused the drought. His windmill stood about sixteen feet high and generated enough electricity to power one light bulb in his family's house. William was fourteen years old.

William improved his original windmill to make it able to generate more electricity. People started showing up to charge their cell phones rather than go to the nearby marketplace and pay the fees that the vendors demanded—and power outages occurred there frequently, anyway. He also built a radio transmitter that broadcast a short distance. He figured out how to charge a storage cell battery for times when the wind wasn't blowing. Later he built a water pump for irrigating the fields in his village.

Opportunities

An official of the Malawi Teacher Training Activity, a non-governmental organization that helped with education in the country, learned about the windmill and arranged for Malawian national radio to interview William. Then newspaper reporters started coming. William was invited to speak at the TEDGlobal Conference in Tanzania in 2007. His trip there was his first plane ride. Later he gave another TEDTalk.

Word about William and his windmill spread around the world. People offered to be his financial sponsors so that he could obtain further education and continue to help his village. He made a trip to the United States, where he was amazed at New York

City. He visited a wind farm in California that has 6,000 huge wind turbines. The base of each turbine was larger than his house. The wind farm could provide power for all of Malawi. William thought, "I had to be dreaming this."

When William was nineteen, he was able to go back to school. He received financial assistance to attend two other schools in Africa: African Bible College Christian Academy in Lilongwe, the capital of Malawi, and the African Leadership Academy in Johannesburg, South Africa. Before going to Johannesburg, William received assistance to attend an English intensive course at Cambridge University in England. He then enrolled in Dartmouth College in Hanover, New Hampshire, and graduated in 2014.

William Kamkwamba speaking with Chris Anderson at TEDGlobal 2007 in Tanzania



William Kamkwamba has been invited to speak in several countries and has worked on projects around the world. *The Wall Street Journal* published a profile of him. His inventions have been on display at the Museum of Science and Industry in Chicago. He and Bryan Mealer published a book, *The Boy Who Harnessed the Wind*, in 2009.

William and his wife Olivia now help lead the nonprofit organization Moving Windmills. They work with local leaders and individual farmers in Malawi to secure a viable future for that country. The organization builds low-cost water wells, installs solar-powered pumps and energy systems, provides schools with new facilities and learning materials, and supports community development programs. Moving Windmills is also creating an Innovation Center to provide young people with tools and

mentorship to help them create solutions to other problems. This organization has provided every home in his village with a solar panel for the roof.

William Kamkwamba's story is about one person using his God-given creativity and willingness to learn in order to overcome the obstacles he faced, many of which involved the geography where he lived. In his first TEDTalk, when he described creating the windmill, he made a statement in his imperfect English that became a theme at the conference. It can be an encouragement for anyone who wants to accomplish something in his or her life. William said:

“I try, and I made it.”

The psalmist used wind to describe the majesty of God.

*He makes the winds His messengers,
Flaming fire His ministers.
Psalm 104:4*

Assignments for Lesson 37

Gazetteer Read the entries for Madagascar, Malawi, Mozambique, Tanzania, Zambia, and Zimbabwe (pages 63, 64, 66, 71, 73 and 74).

Worldview Copy this question in your notebook and write your answer: How do you know who is trustworthy and who is not?

Project Continue working on your project.

Literature Continue reading *A Long Walk to Water*.

Student Review Answer the questions for Lesson 37.



38

Give Water, Give Hope, Give Life in Kenya

Erastus Kavuti was a member of the Kenyan Air Force. In 1989 he came to the United States for training. While he was at Lackland Air Force Base at San Antonio, Texas, he became a Christian. Later he went to Chanute Air Force Base at Rantoul, Illinois, for a nine-month stint. While there, he studied the Bible once a week with a member of a church there.

Kavuti expressed a desire to return to his village of Tulia in Kenya and teach the gospel to his family and friends. When he completed his six-year military commitment, the church in Rantoul and another one in Arkansas paid his way to attend a two-year preacher training program at the Great Commission School in Nairobi, the capital of Kenya. The Christians who provided this support formed Caring for Kenya (CfK) as a non-profit organization. From its beginning, the purpose of Caring for Kenya was not to impose Americans and American ways on the people of Kenya, but to equip and train Kenyans to help and teach other Kenyans. In 1996 Erastus planted a church in Tulia and began teaching others.

“The Church That Cares”

Kavuti said, “We want to be known as the church that cares. We want to meet physical needs and develop relationships so that we will have

opportunities to meet spiritual needs.” One of the first people that Kavuti brought to Christ was James. James had three years of medical training and was licensed to operate a medical clinic in Kenya. Christians in the United States paid for James to attend the Great Commission School in Nairobi also.

By 1997 the church in Tulia had seventy-five members. The church had been meeting in a storefront, but Kavuti believed that having a building would send the message that the church was there to stay. Caring for Kenya purchased a small tract of land and materials for a building. The Christians in Tulia made the bricks and built the church building themselves. They began talking about operating a medical clinic and beginning a Christian school for children. They also confronted a major issue in the geography of their country by developing a ministry to dig water wells.

Background: Kenya

The country of Kenya is in East Africa on the coast of the Indian Ocean. It is just over twice as large as Nevada and has 54 million people. The equator runs through it.

Kenya is blessed with great natural beauty. The narrow coastal region is tropical. The land gradually rises to the western part, where the Great Rift Valley runs through the country north to south. The Rift actually runs from the Jordan River in southwest Asia through Mozambique, a distance of about 4,000 miles. It averages two to three thousand feet deep, with parts of it much deeper. The Rift is thirty to forty miles wide.

At its southwest corner, Kenya borders Lake Victoria. Africa's second highest mountain, Mount Kenya, 17,058 feet in altitude, lies in Kenya. The country has varied and abundant wildlife that attracts many tourists.

Kenya has a diverse population. It includes about forty different ethnic groups, most with their own language. The two official languages are English (Kenya was a British colony for many years) and Swahili (what Kenyans call Kiswahili). About three-fourths of the population is Christian, eleven percent Muslim, and the rest are followers of folk religion.

A Need: Water

One thing which Kenya does not have in abundance is one of the essentials of life: clean water. Much of the inland is arid. About forty percent of the population does not have easy access to safe, clean water. This includes people in urban slums and in rural villages like Tulia. As a result, Kenyans often use water from unsafe ponds, rivers, and shallow wells. The alternative is to walk several hours each day to a safe water source or spend time every day boiling water to make it safe, as well as acquiring wood for fires on which to boil water.

Because of the effort involved in obtaining safe water, the people who must do this cannot be productive in helping to support their families. Many Kenyans lack clean water to irrigate their gardens and farm crops, so they do not have the food they need for a healthy diet. Many people become sick from drinking contaminated water, which also keeps them from working. A few thousand Kenyans die from water-related illnesses each year.

Planting Onions in a Field with Drip Irrigation



The Ministries of Caring for Kenya

Caring for Kenya is helping to fulfill Erastus Kavuti's dream of enabling churches to demonstrate that they care. CfK has provided Bibles and Bible study materials, clothes, soil testing kits, medical supplies, and school supplies. A free mobile medical clinic is now in operation. During a famine in 2006, CfK provided thousands of dollars to help with food, hospital bills, and school fees.

Here are some other ongoing CfK projects that are making a difference for the people of Kenya.

Digging Wells

One of the mottoes of the Caring for Kenya ministry is, "Give water, give hope, give life." In response to the great need for clean water, Caring for Kenya has dug many wells with motorized pumps and is moving to solar-powered pumps. These wells provide clean water for thousands of people. The ministry has also purchased equipment for drip irrigation. This method of irrigation guides water to the root systems of growing plants more efficiently than broadcast irrigation. It enables the maximum production with the minimum amount of water.

The director of Caring for Kenya, Carl Burkybile, is a retired Illinois high school agriculture teacher who makes annual trips to Kenya and teaches improved agricultural techniques. Several other Christian ministries and non-governmental organizations (NGOs) have made digging wells in Kenya part of their mission.

Education

Obtaining an education helps people acquire skills that can lead to more productive jobs. Christians in Tulia have built several elementary school classrooms on the church's property. The members of the church gathered sand from the nearby riverbed, made the bricks, and built the classrooms themselves. CfK provided funds for metal roofing sheets. The



Martin Kasina is one student sponsored by a CfK program. As other students graduate and get jobs, he has encouraged them to pay it forward by sponsoring another child in the program.

church hopes to build a secondary school as well, but until then CfK has provided tuition for older students to attend public secondary school. The government provides free elementary school, but students must pay tuition to attend higher levels. Sponsorship of a day student is \$200.00 per year and \$550.00 for a boarding student.

CfK has the goal of digging a well on school property that will enable a fenced-in community garden area that families can use to grow food. Once this is in place, the ministry will offer a gardening workshop to teach interested families composting, raised planting bed construction, and drip irrigation.

Here are two thank-you notes from secondary school students whom CfK sponsored:

In my family I am the first born. My father died last year. My mother sells vegetables and used clothes. This year I had a B-. I love mathematics, business, and geography. I would like to be an accountant. I would like to thank you for paying my school fees. May God bless you as you continue to pay my fees. I will not let you down in academics.

—*Ruth*

My parents are farmers. I would like to thank you for the great support that you have given in ensuring the success of my secondary school. I am 6th out of 162 students. I have great interest in mathematics and physics and am working hard to become an electrical engineer. It's my prayer to almighty God to greatly bless you for the sacrifice that you make for me. After my studies I will have the heart to help the entire community as they pursue their goals.

—*Matthew*

Evangelism

Projects such as these allow local Christians to connect with other members of their community and develop friendships. Carl Burkybile has assisted with a similar project in Zimbabwe, and the church near that community garden has grown from six to eighty people in four years.

So far Kenyan Christians associated with Caring for Kenya have planted nine churches in the area around Tulia. Men from the area continue to attend the Great Commission School in Nairobi to prepare to preach and to plant more congregations.

Overcoming a Mindset of Poverty

Caring for Kenya seeks to overcome what one Kenyan Christian called poverty mental sickness. This is the worldview that says, "I am poor. My family has always been poor, and there is nothing I can do about it." CfK wants to change the Kenyans'

view of themselves and their world and help them see how they can live differently. Here are some examples of how Caring for Kenya is making a real difference in the lives of Kenyans.

On one trip that American CfK personnel made to Kenya, the team planned two agriculture workshops to teach improved farming methods. They expected about forty people to attend, but over one hundred farmers actually came.

Eunice, a young woman whose parents died of AIDS, did not have good enough grades in elementary school to be able to enroll in an academic-oriented secondary school. CfK paid her fees to attend the Tulia Vocational Institute, where she learned how to sew. When she graduated, three Christian women in the U.S. went together to buy her a sewing machine. A visiting CfK team presented the sewing machine to her, and Eunice was so excited she couldn't stand still. The education Eunice received and a \$150 sewing machine will enable her to earn an income and make a difference for good all her life.

Celestine returned to her village of Nzawa in eastern Kenya after her sister died. Celestine had thirty-two years of experience working in a hospital and a mobile medical clinic. In Nzawa she took over

Eunice and Her Sewing Machine



Lesson 38 - Give Water, Give Hope, Give Life in Kenya

the clinic and the secondhand clothing shop that her sister had started. An evangelist associated with CfK taught her the gospel, and she was baptized into Christ.

The mother of four adult sons, Celestine still wants to learn. She enrolled in a food preservation workshop that Caring for Kenya and another ministry sponsored. The next week, CfK workers delivered medical supplies, water filters, blankets, and mattresses to her clinic, which mostly serves the very poor. The team also enabled her to buy a new stethoscope and blood pressure machine.

Celestine planned and presented a food preservation workshop for twenty-one women in her village. She operates the medical clinic, teaches food preparation, sells used clothes, and has started a sewing co-op. Christians in America donated three sewing machines, and now women in Nzawa are learning to sew.



Celestine Preparing Medical Supplies

“The Most Important Gift”

When a Caring for Kenya team was preparing to depart from Kenya after one trip, the Kenyan Christians were saying goodbye and giving the Americans small handmade gifts. One Kenyan said, “The most important gift we can give is our love.”

But whoever has the world's goods, and sees his brother in need and closes his heart against him, how does the love of God abide in him? Little children, let us not love with word or with tongue, but in deed and truth.
1 John 3:17-18

Assignments for Lesson 38

Gazetteer Read the entries for Djibouti, Eritrea, Kenya, Seychelles, Somalia, and South Sudan (pages 59, 60, 62, and 68-70). Read the South Sudan Independence Day Speech (pages 265-269), and answer the questions in the *Student Review Book*.

Worldview Copy this question in your notebook and write your answer: When have you seen people be inconsistent regarding what they say and what they do?

Project Continue working on your project.

Literature Continue reading *A Long Walk to Water*.

Student Review Answer the questions for Lesson 38.



2018 Cross Country Championships in Addis Ababa, Ethiopia

39

Long Distance Runners from Ethiopia

September 10, 1960, saw the running of the marathon in that year's Olympic Games being held in Rome, Italy. The winner was Abebe Bikila of Ethiopia in record time.

Bikila, who was 28, had been a shepherd before he became a bodyguard for Ethiopian emperor Haile Selassie. Bikila had taken up competitive running only four years earlier.

The course for the marathon was laid out through the streets of Rome. The runners passed the ancient Colosseum. Part of the course was on the Appian Way, paved with cobblestones and lighted with torches as dusk descended on the city. The race had begun in late afternoon to avoid the daytime heat in Rome. The finish line was at the Arch of

Constantine. Bikila ran barefoot because he could not find shoes that were comfortable.

At one point, the racers ran past the Obelisk of Aksum. In 1935 Italian armed forces invaded and conquered Ethiopia as part of Benito Mussolini's desire for a world empire. Two years later, the Italians stole the 79-foot obelisk, an object of great Ethiopian pride, from the city of Aksum and took it to Rome. As Bikila ran past the obelisk in 1960, he was an Ethiopian conquering in Rome in a different way. Italy finally returned the obelisk to Ethiopia in 2005, and it was re-erected in Aksum in 2008.

In Ethiopia, millions of people listened to coverage of the 1960 race on the radio and celebrated Bikila's victory. His gold medal was the first that a black African had ever won in Olympic competition. It would not be the last. Bikila won the marathon again at the Tokyo Olympics in 1964, again setting a new record. It was the first time someone had won two consecutive Olympic marathons. Bikila had just had surgery for appendicitis forty days earlier. This time, he wore shoes when he ran.

Bikila ran again in 1968 in Mexico City, but he was unable to finish because of an injury. Another Ethiopian runner, Mamo Wolde, did win. Bikila became a paraplegic as the result of an automobile accident in 1969 and was in a wheelchair for the rest of his life. He died in 1973.

Abebe Bikila crosses the finish line in Rome.



Bikila's win in 1960 started a tradition of long-distance running champions from Ethiopia and a passion for running that thousands of Ethiopians share even today. Another long-distance champion from Ethiopia was Miruts Yifter. He acquired the nickname Yifter the Shifter because of his ability to shift into high gear late in a race with a burst of speed that usually brought him victory. Yifter won the 10,000-meter race at the Moscow Olympics in 1980. Listening to the race on the radio back in Ethiopia was a seven-year-old boy who dreamed of running and winning races himself, perhaps even in the Olympics. The boy's name was Haile Gebrselassie. He would grow up to become the man whom many consider to be the greatest long-distance runner ever.

Haile Gebrselassie

Growing up in the rural village of Asela, Ethiopia, Haile was part of a family that had ten children. He ran everywhere, such as when he was doing his chores and going to school. Haile's older brother encouraged him to run organized track at school. When Haile was eight years old and the youngest competitor, he won a 1500-meter race at school. He won junior level races and then began

competing in adult competitions. As he continued winning, he participated in international events and won there also.

During his professional career, Gebrselassie compiled an impressive list of victories. He won the 10,000-meter race at the 1996 and 2000 Olympics, as well as the world championship in that distance in 1993, 1995, 1997, and 1999. He set 27 world records, sometimes beating his own record. When he was older he turned to running marathons. He won four consecutive Berlin Marathons (2006 through 2009).

Gebrselassie achieved these successes when track and field athletes were becoming professionals. Until this period, many people believed that the amateur athlete, competing just for the sake of competition and victory, was the ideal. For many years, Olympic athletes had to be amateurs. Any money they earned had to come from nonathletic jobs. For instance, the great American athlete Jim Thorpe won the decathlon and the pentathlon at the 1912 Olympic Games. For this achievement, many considered him the greatest athlete in the world. However, Thorpe had played minor league baseball in 1909 and 1910, earning just a few dollars per game. Because of this, the International Olympic Committee (IOC) stripped Thorpe of his gold medals. The IOC restored his victories and returned his medals to Thorpe's family in 1982 (Thorpe had died in 1953).

In Gebrselassie's day, as the Olympics and other athletic events were gaining popularity thanks in large part to television coverage, and as television networks and athletic equipment companies were earning millions of dollars annually, professional athletes became accepted. In 1986 the IOC decided to allow professionals to compete in the Olympics. Athletes signed endorsement contracts with equipment manufacturers. Competitions began offering cash prizes. This change enabled athletes to attract skilled trainers and to devote their full time to training (when they were not in school).



Haile Gebrselassie at the 2006 Berlin Marathon



Coffee Plantation in Ethiopia

Gebrselassie earned millions of dollars through his running. He has invested his wealth in businesses in order to help Ethiopia. The companies Gebrselassie founded or funded include construction, real estate, coffee plantations, and car importing. Those companies employ over one thousand people. He retired from competitive running in 2015 and expressed an interest in entering politics to continue helping Ethiopia.

The Passion and the Results

Thousands of Ethiopians have a passion for running. Every morning a large crowd gathers at the stadium at Meskel Square in Addis Ababa to run up through the successive levels of seats. Aspiring athletes run on rural roads for hours a day. Villages with good coaches become legendary for the number of champions they produce. The town of Bekoji, for instance, has a population of about 17,000. Runners from there have won 16 Olympic medals, ten of them gold. Like hockey in Canada, soccer in Germany and Brazil, basketball in Kentucky and

Indiana, and football in Texas and Alabama, long-distance running has become the favored sport of Ethiopia. Coaches notice runners with exceptional talent at young ages and nurture and develop those talents to groom future champions.

The passion extends beyond Ethiopia. Neighboring Kenya has caught the passion as well, and it has also produced multiple Olympic and world champions in distance races. As of May 2019, Kenyan Eliud Kipchoge had won eleven of the twelve marathons he entered. He also held the world record of 2:01:39. His only loss was to another Kenyan.

In October 2019, Kipchoge ran the marathon distance in just under two hours, 1:59:40. This broke the two-hour barrier that many thought impossible. The run was not a competition, however, and so did not count as an official record. Kipchoge ran on a carefully planned six-mile circuit in Vienna, Austria. No runners competed against him, but different groups of pacemakers ran with him for different parts of the distance. He even wore a special pair of shoes for the event.

Long-Distance Olympic Medalists from Ethiopia and Kenya

● GOLD ● SILVER ● BRONZE

Men's Marathon

- 1960: Abebe Bikila, Ethiopia ●
- 1964: Abebe Bikila, Ethiopia ●
- 1968: Mamo Wolde, Ethiopia ●
- 1972: Mamo Wolde, Ethiopia ●
- 1988: Douglas Wakiihuri, Kenya ●
- 1996: Erick Wainaina, Kenya ●
- 2000: Gezehegne Abera, Ethiopia ●
Erick Wainaina, Kenya ●
- 2008: Samuel Wanjiru, Kenya ●
Tsegay Kebede, Ethiopia ●
- 2012: Abel Kirui, Kenya ●
Wilson Kipsang Kiprotich, Kenya ●
- 2016: Eliud Kipchoge, Kenya ●
Feyisa Lelisa, Ethiopia ●

Men's 10,000 Meters

- 1968: Naftali Temu, Kenya ●
Mamo Wolde, Ethiopia ●
- 1972: Miruts Yifter, Ethiopia ●
- 1980: Miruts Yifter, Ethiopia ●
Mohamed Kedir, Ethiopia ●
- 1984: Michael Musyoki, Ethiopia ●

Ethiopians Tirunesh Dibaba (left) and Almaz Ayana won medals at the 2016 Olympics. Almaz set a new world record in the 10,000 meters.



- 1988: Kipkemboi Kimeli, Kenya ●
- 1992: Richard Chelimo, Kenya ●
Addis Abebe, Ethiopia ●
- 1996: Haile Gebrselassie, Ethiopia ●
Paul Tergat, Kenya ●
- 2000: Haile Gebrselassie, Ethiopia ●
Paul Tergat, Kenya ●
Assefa Mezgebu, Ethiopia ●
- 2004: Kenenisa Bekele, Ethiopia ●
Sileshi Sihine, Ethiopia ●
- 2008: Kenenisa Bekele, Ethiopia ●
Sileshi Sihine, Ethiopia ●
Micah Kogo, Kenya ●
- 2012: Tanku Bekele, Kenya ●
- 2016: Paul Tanui, Kenya ●
Tamirat Tola, Ethiopia ●

Women's Marathon

- 1996: Fatuma Roba, Ethiopia ●
- 2000: Joyce Chepchumba, Kenya ●
- 2004: Catherine Ndereba, Kenya ●
- 2008: Catherine Ndereba, Kenya ●
- 2012: Tiki Gelana, Ethiopia ●
Priscah Jeptoo, Kenya ●
- 2016: Jemima Sumgong, Kenya ●
Mare Dibaba, Ethiopia ●

Women's 10,000 Meters

- 1992: Derartu Tulu, Ethiopia ●
- 1996: Gete Wami, Ethiopia ●
- 2000: Derartu Tulu, Ethiopia ●
Gete Wami, Ethiopia ●
- 2004: Ejagayehu Dibaba, Ethiopia ●
Derartu Tulu, Ethiopia ●
- 2008: Tirunesh Dibaba, Ethiopia ●
- 2012: Tirunesh Dibaba, Ethiopia ●
Sally Kipyego, Kenya ●
Vivian Cheruiyot, Kenya ●
- 2016: Almaz Ayana, Ethiopia ●
Vivian Cheruiyot, Kenya ●
Tirunesh Dibaba, Ethiopia ●



Kenyan runners Dennis Kimetto, Eliud Kipchoge, Stanley Biwott, and Wilson Kipsang compete at the 2015 London Marathon. Kipsang won this race in 2012 and 2014. Kipchoge won in 2015, 2016, 2018, and 2019. Race organizers often employ pacemakers or pacesetters to push the other runners. The pacemakers usually drop behind the leaders as the race goes on, but sometimes they end up winning!

The Why Question

The question that arises when considering this amazing record is “Why?” Why do East Africans have this record of success? Observers and experts have suggested many reasons. Perhaps it is the typical diet of Ethiopians and Kenyans. Perhaps their metabolism is especially good at turning food into energy. Perhaps it is because Ethiopians learn to run and work hard from childhood. Perhaps a factor is training at Addis Ababa, whose elevation is about 7,700 feet above sea level. This altitude tends to help people create larger red blood cells, which provide more oxygen to the body. Training at this altitude makes running at lower altitudes easier. No doubt the financial incentives encourage hard work

because young athletes see running as a way out of poverty to a better life.

All of these factors probably play a part, but attitude is crucial also. Ethiopian and Kenyan athletes have developed a culture of success, a mindset that says they are champions. Haile Gebrselassie expressed his beliefs in this way:

When you believe in something, you believe in yourself as well. I believe in God I am a religious person. I am an orthodox Christian. My family taught me how to pray.

Paul used athletic imagery to make his points in his letters, such as:

Do you not know that those who run in a race all run, but only one receives the prize? Run in such a way that you may win. Everyone who competes in the games exercises self-control in all things. They then do it to receive a perishable wreath, but we an imperishable. Therefore I run in such a way, as not without aim; I box in such a way, as not beating the air; but I discipline my body and make it my slave, so that, after I have preached to others, I myself will not be disqualified.
1 Corinthians 9:24-27

Assignments for Lesson 39

Gazetteer Read the entry for Ethiopia (page 61).

Geography Complete the map skills assignment for Unit 8 in the *Student Review Book*.

Project Continue working on your project.

Literature Continue reading *A Long Walk to Water*.

Student Review Answer the questions for Lesson 39.



Bioko Island, Equatorial Guinea

40

Where Did You Get That Worldview of Yours?

How does your mind fill in the blanks as you read these statements:

“Everyone knows that the best way to _____ (Pick the activity: avoid getting sick, prepare for retirement, find a job, etc.) is to _____.” (Supply your own conventional wisdom.)

“This is the way we’ve always done things _____.” (Pick a phrase: in this church, in this town, in our family.)

“He’s a _____, and those people never _____.”

“My daddy always said, ‘Never trust a _____.’”

“She always _____.”

Where did you get the perspectives that led you to these conclusions?

Why do you see people the way you do? Why do you see yourself the way you do? Why do you see particular groups the way you do?

Digging more deeply, where did you get your ideas about God, sin, love, and truth?

A person develops a worldview as a result of many influences. These influences can include parents, religious teachings, reading, media, experiences, friends, the society and culture in which he lives, and the evidence that a person perceives in the world

around him. You might like to think that you base your worldview on a careful examination of different schools of thought, but you might actually have developed a significant element of your worldview from a movie you saw or a book you read or a passing remark by someone you respect. The way that you analyze, evaluate, and adopt or reject (consciously or unconsciously) these influences results in your worldview.

As you consider the origins and content of your worldview, here are some things to keep in mind.

1. Be sure of your sources.

An intelligent, well-meaning person can base his or her worldview on ideas that are not true. For example, many people believe that the universe came into existence by a random, undirected Big Bang. Some people believe that no God exists. Followers of folk religions believe that humans frequently have to appease evil spirits that inhabit the world. None of these belief systems is true, but many people believe that they are true. Their beliefs, even though they are incorrect, influence their ideas and actions.

This can also be the case regarding how you see yourself and what you believe other people think about you. You might have an incorrect view of yourself and other people. Even though it is wrong, that viewpoint still influences your actions.

People around you, whom you have good reason to respect, might have developed attitudes and practices that are not best or even right. In fact, you and I might have developed some of these attitudes and practices ourselves. It is easy to develop prejudiced ideas about individuals and groups that have no basis in fact. Long-standing and even widely-held beliefs are not necessarily godly or right.

In analyzing your worldview and in seeking to develop a Biblical worldview, you should be sure why you believe as you do. You need to be sure of the reliability of the sources that have helped you form your worldview. The best source for understanding the world is the Bible. Your goal should be to base your worldview as much as possible on an accurate understanding of God's Word.

2. Be consistent.

It is important to be consistent in your worldview, but inconsistencies are easy to have. For instance, a person might believe in an all-powerful, sovereign God who rules the universe and answers prayer; but he or she might also believe in luck and say things like “Good luck” and “Knock on wood” and “You

were lucky to recover from the flu so quickly.” What would that person say ultimately controls the world: luck, or God? If God rules the universe, does luck have anything to do with it?

A person might say he is a Christian but read and watch material that dishonors Christ and other people. He might manipulate or use others for his own purposes and pleasure. What is his worldview? Is he a disciple of Jesus, or does he live for his own pleasure—or does he try to do both at different times? Remember that Jesus said, “You cannot serve two masters” (Matthew 6:24). Christ and self cannot both be your lord.

If someone's actions are not consistent with her expressed worldview, this indicates that her real worldview is somehow different from her stated worldview. A person's real worldview, not her stated worldview, is what guides her actions.

Maneki Neko are cat statues associated with good luck in Japanese culture.



3. Conversion to Christ should involve changing one's foundational, underlying worldview.

In Acts chapter 8, Simon practiced magic in Samaria. When he heard the gospel, he believed and was baptized. However, he later wanted to buy the ability to bestow the Holy Spirit through the laying on of hands the way he had seen Peter and John do it. Peter rebuked him for his attitude, and Simon begged the apostles to pray for him (Acts 8:9-24). Simon had come to believe in Jesus, but his worldview hadn't changed about how things worked in the world.



In the early years of the church in Jerusalem, some Pharisees came to believe in Jesus as Savior and Lord. However, in Acts 15:5, “some of the sect of the Pharisees who had believed” insisted that Gentiles who believed in Christ had first to become Jews in order to become Christians. In their minds Gentiles needed to be circumcised and keep the law in order to be faithful Christians. They were attempting to fit Christ into their basic Jewish worldview, which had not changed.

Modern missionaries who teach the gospel to adherents of folk religions (see Lesson 30) often find later that, although the people they have taught confess faith in Christ, those people still believe and practice aspects of their folk religion. Such people accept what the missionaries say as true, but they also believe that their folk beliefs are true.

Conversion means changing your worldview. Paul says the Christians in Thessalonica “turned to God from idols to serve a living and true God” (1 Thessalonians 1:9). Idolatrous practices and faith in Christ are inconsistent and incompatible. In 2 Corinthians 5:16, Paul says, “From now on we recognize no one according to the flesh.” He had once known Christ according to the flesh but now he no longer looked on the Lord in that way. Paul speaks of “the renewing of your mind” (Romans 12:2) and calls on Christians to “set your minds on the things above, not on the things that are on earth” (Colossians 3:2). This radical reorientation of one's thinking is essential for Christian discipleship and for avoiding the messy business of trying to live by two conflicting worldviews. This is a difficult change to make, and it won't happen completely the moment you are born again; but it is necessary for putting off the old person and putting on the new person in Christ.

Carving of Simon at the Basilica Saint-Sernin, Toulouse, France

The New Testament is all about worldview, specifically, changing people’s worldviews about God, Jesus, themselves, and the world. If someone comes to Christ but does not change his worldview, he can obey what he learns in church, from other Christians, and in the Bible, but still see himself, his life, other people, and the world in the same way he did before he became a Christian. He will have the same motives and desires, the same fears and failings.

Jesus wanted the Jews to think differently from the typical law-keeping Jewish mindset: not just keeping a set of rules and expectations, but turning the other cheek, going the second mile, hungering and thirsting for righteousness, and loving their enemies. He wanted them to understand the Messiah differently from how the Jews had come to think of Him as they chafed under Roman rule.

Paul constantly taught the consequences of the gospel in how Christians were to live. Whenever he got down to the core motivation for what he was saying, it was always Christ: Romans 6:1-7, 1 Corinthians 2:2, and Philippians 2:5-11 are examples of this.

To be truly converted is to accept and embrace a new worldview and to think that way (Romans 12:2). Obeying the gospel is responding to Jesus, not checking off certain requirements. The change is on-going and not a one-time thing. Developing a Christian worldview and acting on the basis of it is something in which a Christian should constantly seek to grow.

4. The majority of people in the world do not share your worldview completely.

If you grow up in a Christian home and go to church from childhood, when you become a Christian you will probably be warmly congratulated. It won’t be long, however, before you learn that not everyone thinks the way you do. Perhaps a majority of the people you interact with most days do share a large part of your worldview, but that group does not constitute a majority of people. Christianity is the single most numerous religion in the world,



Page from a 13th-century Latin translation of Matthew

but it is still a minority of the world’s population. Probably even a fair number of people who consider themselves to be Christians do not share your worldview in every respect.

How do you respond to this fact?

- Do you simply live and let live and try not to worry about it?
- Do you feel a need to convert as many people as you can to your worldview?
- Do you want to be a good influence, to be salt and light, in the hope that others will appreciate your life and will want to know why you live as you do?
- Are you tempted to change your worldview to agree with what you believe is a majority in your community, nation, or group—or do you believe that you are right and they are wrong?

You should not hold a particular worldview because you think it is popular or because you believe it will be easier to get along with others if you do. If you do this, your stated worldview will likely not be your real worldview. Your worldview should be a matter of conviction which you maintain even if your life is at stake.

Bioethicist Leon Kass has written, “We want to know just what kind of a world this is and especially what kind of beings we are and how we do and should relate to that world.” This is the quest we seek to fulfill in this worldview study.

*[W]e look not at the things which are seen,
but at the things which are not seen; for the things which are seen
are temporal, but the things which are not seen are eternal.
2 Corinthians 4:18*

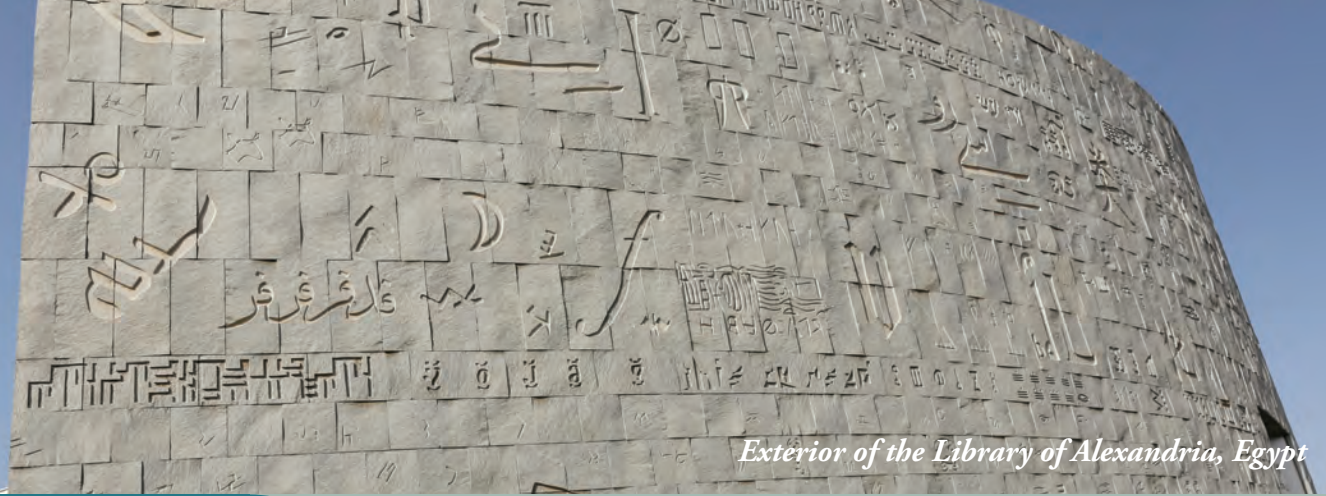
Assignments for Lesson 40

Worldview Recite or write the memory verse for this unit.

Project Finish your project for this unit.

Literature Finish reading *A Long Walk to Water*. Read the literary analysis and answer the questions in the *Student Review Book*.

Student Review Answer the questions for Lesson 40.
Take the quiz for Unit 8.



Exterior of the Library of Alexandria, Egypt

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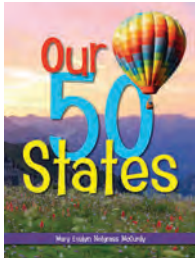
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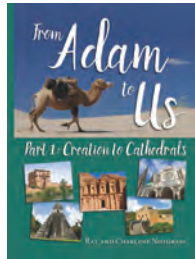
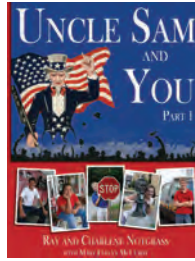
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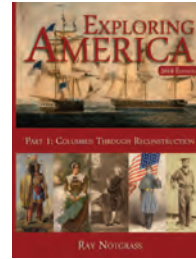
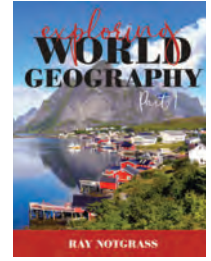
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