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**Incorporating elements of British culture in teaching English
to secondary school students in Poland -
sample lessons on selected British saints**

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CONTENTS:

Introduction	3
1. The concept of culture	5
2. Culture and language	8
3. Culture in ELT	11
4. Justification of topic choice and sample lesson plans on:	15
St. Andrew	18
St. Brigid	25
St. David	33
St. George	39
St. Patrick	45
St. Stanislaus vs St. Thomas Becket	54
Bibliography	58

Introduction

The first three chapters constitute the theoretical part of my work, which presents the basis for all that follows. It comes from the belief that theory is important to an understanding of culture because it influences language learning. I summarise what I have read on the subject or what I find most interesting, valuable and applicable in my teaching situation. From this point of view my survey is very selective as the literature on the subject is very substantial. In chapter four I present original sample lesson plans on selected British patron-saints and one lesson plan comparing Polish and English saint bishops. I do believe that finding similarities between cultures is very motivating and does stimulate further learning. From my 20-year- experience as a teacher I know that it works. My lesson plans follow the concept that culture is an inherent component in teaching a foreign language.

CHAPTER 1: The concept of culture

There are a great number of theories of what culture is and it has always been a subject of controversy so there is no single true definition. As Swingewood says "culture is not a neutral concept; it is historical, specific and ideological" (cited in Billington and Strawbridge.1991:21). Moreover, writers, mainly sociologists and anthropologists, especially from differing theoretical traditions, often borrowed concepts from each other (cited in Billington, Strawbridge, Greensides, Fitzsimons.1991:Viii). It is not the aim of this work to examine or even present all of them. Therefore, some selections had to be made for practical reasons and to meet the needs of the topic i.e. what is really useful in the teaching of culture.

The classic definition, which was agreed upon for about 50 years, was written by an English anthropologist, Edward Burnett Taylor, as early as in 19th century. In his book, "*Primitive culture*" /1871/ he says that: "culture ... is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society"(cited in *Encyclopaedia Britannica*. 1992: 874).

In "Culture: A Critical Review of Concepts and Definitions" /1952/ American anthropologists, A.L.Kroeber and C. Kluckham present as many as 164 definitions of

culture, "ranging from "learned behaviour" to "ideas in mind", "a logical construct", a statistical fiction", " a psychic defence mechanism" and so on" (ibid), whereas the most up-to-date source, Oxford English Dictionary 2001 and 2002 give us as only five definitions.

In "The Analysis of Culture" Raymond Williams says that every adequate definition of culture should include three categories of equal importance: ideal, documentary and social. According to the first one culture is "a state or process of human perfection". According to the second one culture is "the documentary ... of intellectual and imaginative work", "which sees value only in the written and painted records". According to the third one culture is "a description of a particular way of life" with its meanings, values, institutions and ordinary behaviour (Williams 1994: 56- 57).

We also "need to distinguish three levels of culture:" Level number 1 is "the lived culture of a particular time and place", which is not written, and understandable only to the contemporaries. Level number 2 is "the recorded culture", which also called "the culture of a period". Finally, level number 3 is "the factor connecting lived culture and period cultures, which is selective because of the process of interpretation (Williams 1994:62-64).

From my point of view as a teacher the definition that we can use while teaching a foreign language can be found in *Encyclopaedia Britannica*. According to this source, culture consists of: "language, ideas, beliefs, religion, customs, taboos, codes, work of art, rituals, ceremonies" and it is "the integrated pattern of human knowledge,

belief and behaviour". "Culture may be viewed in terms of component patterns: cultural traits, areas and types.... and institutional structure and functions: social organisations, education, economic systems etc" (*Encyclopaedia Britannica. Micropeadia*. 1992. vol. 3:784).

Some theoreticians divide culture into high culture and mass culture. "What distinguishes mass culture is that it is solely and directly an article for mass consumption, like a chewing gum". High culture, however, is that of the aristocracy prior to industrialisation. It is very easy to translate these names into "good" and "bad" culture (Billington 1991:14 citing MacDonald). I know from experience that teenagers are much more interested in the first one and therefore in my role as a teacher I should teach both as "education is a major transmitter of culture" (Strawbridge 1991: 139).

Tomalin and Stempleski's approach to culture is very practical and useful from the point of view of a teacher. They divide elements of culture into: "the Big C" elements, which constitute "achievement culture" and "little c" elements, which constitute "behaviour culture". The first one consists of: history, geography, institutions, literature, art and music-and the way of life. The latter one consists of: beliefs, perceptions and cultural behaviours (Tomalin and Stempleski 1993: 6).

According to Rosamund Billington culture is "species specific: although other species can communicate, only humans can communicate through symbols, language being the most important symbol system". On the other hand, the American

anthropologist, Kroeber said "culture is learned and transmitted through groups and individuals in societies" (Billington 1991:3). These are the reasons why we should teach culture.

CHAPTER 2: Culture and language

The presentation below is based mainly on an article by Banach (2003). There are many theories about a relationship between a language and culture. This relationship was described by: Franz Boas, Edward Sapir, Benjamin Lee Whorf, Osgood, an American psychologist and Michael Byram to mention only a few, who are of great importance to my work. One of the first scientists to see this phenomenon was Wilhelm Humbolt at the turn of 18th and 19th centuries. He said that every culture was connected with a nation and this nation shaped its language and the other way round. The language is the soul of the nation. Franz Boas thought that culture creates the wealth of a particular language through vocabulary. Edward Sapir's theory was based on a belief that the language cannot exist without culture because the language is the expression of a particular culture. They exist as parallels. Edward Sapir and Benjamin Lee Whorf put forward a hypothesis that the grammar of a native language enforces a particular style of perceiving and understanding the world and this is different from thinking norms and behaviour of people using other languages. In Bronisław Malinowski's opinion "language is essentially rooted in the reality of the culture ... and the customs of the people, and ... it cannot be explained without constant reference to these broader concepts of verbal utterance". According to Osgood's theory on the one hand, some words can have the same meaning in different languages, on the other hand they may also have different connotation, so they will trigger off different emotional reactions.

From my point of view as a teacher the most important theory is that of Michael Byram. We can draw a conclusion from it that we cannot separate the teaching of a language from the teaching of a particular culture when we learn foreign languages. We need to link them very skilfully because through the teaching of the language we also teach different thinking and life styles. On the same time we prepare learners to take part in the socio-cultural experience of other nations.

“The most obvious influence of language and culture on thought is that of vocabulary”

(Valdes 1990: 3). This view justifies the exercises I have prepared in the practical part of

my work. “The influence of language on thought and behaviour can perhaps best be seen in the world of advertising” (ibid). All components of culture are studied “by advertisers around the world to find the basis for concepts and language that will inspire the people of any given place to buy a product of one particular manufacturer rather than that of another” (ibid).

CHAPTER 3: Culture in ELT

or why and how we should teach culture

First and foremost, teachers of English in Poland teach culture because it is a part of our core-curriculum and therefore it is a compulsory element of every syllabus accepted by The Ministry of Education in Poland. According to the core-curriculum, teachers are expected to be *cultural instructors* (Kęłowska 2003:37), which is a new social role of teachers added to many they already fulfil. Therefore our new task is to help students develop *intercultural competence* (Bandura 2000:61), which is a very fashionable word at the time of globalisation. We can do it by providing students with skills that help them become sensitive and critical observers of any culture including their own (*ibid*), and *intercultural mediators* (Bandura 2000:65). The main aim of the educational policy in Poland now, on the threshold of joining The European Union, is the education of a citizen of Europe who lives in a multicultural society. On the one hand he/she should respect the distinctness of others but on the other hand he/she should also be aware of his/her own identity. This concept comes from the document of the Council of Europe called *A Common European Framework of Reference for Languages* (www.menis.gov.pl).

Generally speaking, we teach culture for two reasons: "to increase cultural awareness ... and to promote cross-cultural interaction" (Tomalin and Stempleski 1996:11). The first one can be described as "sensitivity to the impact of culturally-induced behaviour on language use and communication" and it covers factors "conveyed not only by language", which is quite obvious, but also "by paralinguistic features such

as gesture, facial expression". As for cross-cultural interaction, it has become more and more important in recent days for several reasons: the rise in economic importance of the Pacific Rim countries, the influence of increased immigration on curricula, the study of pragmatics and the study of non-verbal aspects of communication (Tomalin and Stempleski 1996:5-6). While teaching English we also teach culture because successful cross-cultural communication demands cultural fluency as well as linguistic fluency (Tomalin and Stempleski 1996:105). From my own experience and many unpleasant pitfalls I have come across while visiting British Isles I know that "communication, language, and culture cannot be separated" (ibid).

"... Student must accomplish ... a knowledge of the culture to understand behaviour, not necessarily to become part of it " (Valdes 1990:x). However, "...second language learning in some respects involves the acquisition of a second identity" (Brown 1990:33). "Once the second language learner comes to understand the behaviour of the speakers of the target language, regardless of the original motivation for study, the task of adding the language becomes far simpler, both through acceptance of the speakers of the language and through increased knowledge of what the language means, as well as what it says" (Valdes 1990:2). "A positive attitude is seen as a boon to any learning situation, and comprehension of a people's behaviour patterns and their underlying values clearly gives a more positive attitude to the person who is trying to learn that language" (Valdes 1990:2-3).

Nowadays people travel a lot, work abroad, and change their places of living quite frequently so it is a must to get to know other cultures. According to Brown "in order

to understand just what second culture learning is, one needs to understand the nature of acculturation, culture shock, and social distance". He defines acculturation as a complex "process of becoming adapted to a new culture" (Brown 1990:33). It requires a reorientation of thinking, feeling and communication (ibid). As for culture shock, many experience it when exposed to unfamiliar way of life. Then they feel disorientated, angry or lost. I know from my own experience that this can be prevented when people get enough knowledge before because it helps fight prejudice, stereotypes and resentment. Social distance denotes "dissimilarity between two cultures" (Brown 1990:39).

It is worth remembering that "values, attitudes and beliefs lie so deep within the culture that they are seldom, if ever questioned" (Tomalin and Stempleski 1993:121). This is very likely to be a source of misunderstanding. Familiarizing with foreign symbols or images "helps students to feel more confident and to become more fluent", this is also very motivating and can "stimulate students' intellectual curiosity" (Tomalin and Stempleski 1993:15). "They are then better prepared to communicate with native speakers and handle everyday situations they are likely to encounter in English-speaking countries".

While teaching culture we should try to find both similarities and differences between our own culture and a foreign culture. It helps appreciate and be more aware of our own heritage. At the same time it teaches tolerance as well. This is why I have prepared an exercise where students have to find similarities between two clergymen of different nationalities. Apart from that "we cannot fully understand social activities

unless we understand the **place of belief, values,** and customs – culture – in these activities (Billington 1991:4). This justifies why I have prepared lesson plans about British saints.

While teaching culture we should remember not only what we want to teach but also how we do it. Tomalin and Stempleski advocate a task-orientated approach, which is characterised by co-operative learning. This means that students will work in teams, discuss, share opinions, interpret and compare information (1993:9). Their approach is very useful and I do agree with it. “Good techniques for teaching culture are not easy to find and need to be shared. After one has determined what values and behaviour patterns need to be taught, one must determine how it may be most effectively done” (Valdes 1990:121). That is why I would like to share my own experience of teaching culture. Most of the materials I have prepared have been tested in the classroom and their true value has been proven by students’ reactions e.g. their eagerness to work and complete the tasks, and sometimes even to read more on the subject. In foreign language classes we do not teach culture itself. It is “a combination of culture with other language aspects”. It is very easily seen in the materials I have prepared. It is “learning culture while learning language” (ibid).

CHAPTER 4:

Justification of topic choice and sample lesson plans on:

St. Andrew, St. Brigid, St. David, St. George, St. Patrick,

and St. Stanislaus vs St. Thomas Becket

According to many definitions of culture I present in chapter one, religion and ethics are components of culture. Both religious education and ethics are a compulsory part of our curriculum as well. Apart from that we are obliged to promote cross-curriculum topics.

In my diploma, I would like to present lesson plans about British patron saints. They are an inherent part of British culture so questions on them are often included in English language competitions. Apart from that I have chosen British saints because my students are 99% Catholic and celebrate their namedays, which for representatives of other religions is a sign that we are both Polish and Catholic. Through this they will have a better understanding of saints and their lives. Another reason for doing this is to show saints as role models. I have always been interested in saints and their influence on human life through ages. Their full and unconditioned devotion to the service of God and the poor have always been admired even by non-believers. Lessons learnt from saints lives can also show us how to live in this tangled contemporary world and what really is valuable in our lives. This is perhaps the reason why John Paul II has canonized so many of them. Therefore, lessons about saints can have a greater value, stretching beyond the teaching environment.

The type of lessons I suggest is only one out of many with cultural elements. It is not a task in its own right for a teacher of English to teach culture. First and foremost, we are obliged to teach the language. The inspiration for a lesson about Polish and English saint bishops came to me a few years ago when I was visiting the cathedral in Pelplin in Northern Poland, where I saw three saints on one of the side altars.

Every lesson consists of 3 inherent parts: a lesson plan, exercises for students I have prepared myself, and a story. The only exception is the lesson comparing St. Stanislaus and St. Thomas Becket, which consists of two parts: a lesson plan and exercises for students with very short texts about the two saints. My lessons are aimed at 14-16-year students. Their knowledge and understanding of the world around us is quite limited, so my lessons convey mainly knowledge, motivate learning and inspire further study.

I believe that promoting knowledge is a starting point of understanding as there is no understanding without knowledge. Teenagers like music, arts, competitions, word games etc., so I included all these activities into my lessons. Bearing in mind that in our schools we have to deal with mixed-ability classes and promote individual learning at the same time I have prepared many optional exercises for students to choose.

I have carried three out of the six lesson plans I present. These are: St. Patrick, St. Andrew and St. David lessons. Judging by the behaviour of my students the lessons were successful. Students were fully involved into all the activities. They eagerly completed tasks, collected points during competitions, made wonderful and

imaginative posters I later displayed for the whole school to admire. They even put some make-up on their faces and dressed up for the lesson on St. Patrick. Personalisation again proved its value when I asked students called: Patryk, Andrzej and Dawid / Polish equivalents of Patrick, Andrew and David / to prepare some info about their patron-saints. I think this confirms that the objectives of my lessons have been met.

St. Andrew lesson based on a story from a book "101 School Assembly Stories"

by Frank Carr, W. Foulsham & c.o Limited, London 1973

AIMS:

- to learn about St. Andrew, a patron-saint of Scotland
- to inspire further study and interest in St. Andrew and Scotland
- to practise reading comprehension e.g. scanning
- to practise using dictionaries
- to increase motivation to learn vocabulary through playing with words

MATERIALS: a Scottish flag, a map of The British Isles, a thistle, a cassette with "The Flower of Scotland", the official football anthem of Scotland (see:<http://www.corries.com>), a tape-recorder, photocopies of a story about St. Andrew, photocopies of exercises, dictionaries, a road sign called "St. Andrew cross"

LEVEL: lower-secondary school students

TIME: 45 mins

PREPARATION: prepare materials in advance; make sure you have enough photocopies of the story to give to each student; if there is a student in your class called Andrzej (a Polish equivalent of Andrew), ask him to prepare some info about his patron-saint

REMARKS: it is a good idea to conduct a lesson on St. Andrew's day that is

30th November; some students might like wearing kilt-like skirts

IN CLASS:

1. Play a song, "The Flower of Scotland". Ask Ss what it is. / Ss might know it from football matches /. Tell a story behind the song. See: <http://www.corries.com> if you do not know it.
2. Show a Scottish flag and ask Ss what a link between the song and the flag is. / they're Scottish /
3. Ask sb to show Scotland and its capital, Edinburgh, on a map of The British Isles.
4. Show the flag again and ask Ss whether they have seen a similar cross somewhere in Poland. / at level crossings /
5. Ask Ss if they know why this cross is called St. Andrew's cross. If not, tell Ss that the answer and more information about St. Andrew can be found in a story they will be reading. /St. Andrew was crucified in this way /
6. Ask Ss what Poles associate St. Andrew with. / fortune telling on 30th November /
7. Ask Ss whether they know why you are talking about St. Andrew./ he is the patron-saint of Scotland /. Then a student called Andrzej presents his findings about his patron-saint
8. Divide Ss into pairs; give each S a photocopy of a story about St. Andrew, a photocopy of exercises and then explain the exercises. / the first two from the list I include: see St. Andrew lesson – exercises for Ss /
9. Ss work and T monitors their work.
10. Ss compare their answers with other pairs.

11. Break: Ss dance one simple Scottish jig.
12. Competition among pairs: Who will do it first? / see : St. Andrew lesson - exercises for Ss - exercises for a competition /. Pairs collect points for quick and correct answers.
The best groups to be rewarded. / When you see that Ss have problems suggest the paragraph where answers can be found. /
13. Summary: ask Ss what they have learnt today and which exercise was their favourite.
14. Homework: ask Ss to choose one exercise from the list and do it at home.
/ see: St. Andrew lesson - exercises for Ss / Those who want extra grade can prepare a poster presenting Scottish symbols with their origin.

St. Andrew lesson – exercises for students

1. *Read the story about St. Andrew and decide whether the sentences below are true /T/ or false /F/? Correct false sentences.*
 - a. John the Baptist was a fisherman.
 - b. St. Andrew was a couragous man.
 - c. St. Andrew spent some time in Scotland.
 - d. St. Andrew was fixed to an x-shaped cross so that he would take shorter to die.
 - e. The Scottish flag is a blue x-shaped cross on a white background.
2. *Complete the words and then translate them into your own language. All the words can be found in the story about St. Andrew.*

- a. The two men left their t _ _ _ _ and became the first a _ _ _ _ _ _ of their master, Jesus.
- b. Romans c _ _ _ _ _ _ St. Andrew.
- c. A man who preaches is a p _ _ _ _ _ _ .
- d. St. Andrew continued to p _ _ _ _ until he died.
- d. Rule built a church to h _ _ _ _ the holy bones of St. Andrew.

EXERCISES FOR A COMPETITION

3. *In the text about St. Andrew find synonyms of the words below.*

a lot / news / holy / die / collect / horrible / king or ruler

4. *In the text about St. Andrew find opposites of the words below, underline them and then translate them into your own language.*

devil / disappear / danger / visible / safety

EXERCISES FOR HOMEWORK

5. *Match the word halves and then match the words to the definitions. Translate them into your own language. Underline the words in the text.*

1. follow ed a. it's a nickname of a person who baptised Christ

2. suff tist b. to show respect for god by saying prayers etc.

3. wick ground c. someone who believes in a particular person or
set of ideas

4. wor er d. to experience pain or unpleasant emotions

5. back ship e. extremaly bad

6. bap er f. the parts at the back of the picture, view, etc which
are not he main things you look at

6. *In the text about St. Andrew find the words that complete the crossword and then translate them into your own language.*

*	*	*	*	*	S					*	*	*
*	*	*			T				*	*	*	*
*	*	*	*	*	A					*	*	*
*	*	*	*		N							
*					D				*	*	*	*
*	*				R							*
*	*				E	*	*	*	*	*	*	*
					W		*	*	*	*	*	*

St. Andrew

taken from "101 School Assembly Stories" by Frank Carr, W. Foulsham & c.o Limited, London 1973

When John the Baptist met Jesus he knew that there was something special about him and said so. A fisherman named Andrew, a friend of John's, decided to follow Jesus to hear what he had to say. He also told his brother Simon, later called Peter, about this strange new preacher and Simon too became a follower of Jesus.

One day Jesus came along to the lake-side to find the brothers working at their

nets. 'Come with me and I'll make you fishers of men,' he said, meaning that they would gather believers in Jesus's ideas as they had gathered fish in their nets. The two men left their trade at once and became the first apostles of their master.

Now everyone knows a good deal about Peter, who became the leader of the Christians after Jesus's death, but they do not give much thought to his brother Andrew. We remember that it was Andrew who told Jesus about the boy who had the loaves and fish with which he is said to have fed five thousand people. Another time some Greeks asked Philip, one of the twelve apostles, if they could speak to Jesus. Philip told Andrew and they both went to ask Jesus. This seems to show that Andrew was one of the very closest friends Jesus had.

When Jesus was killed Andrew went to foreign lands preaching the words he had heard Jesus speak. This was highly dangerous, for the Romans, who ruled all that part of the world, held that their emperor was a god and that it was wicked to worship an invisible god in the skies. Every Christian of those days knew that he might finish up hanging from a cross as Jesus did. For the leaders there was even more danger.

We are told that Andrew went from place to place without any thought for his own safety, fearlessly speaking the message he had heard from his master's own lips. At last he was taken by the Romans and crucified. They say he was fixed to an X-shaped cross so that he would take longer to die, and so suffer more. In this dreadful situation, the story goes, Andrew continued to preach to a great crowd until his life ebbed away.

Hundreds of years later the bones of St Andrew were in the care of a man named Rule. One night in a dream an angel appeared to him and told him to take the relics

to Scotland. He did as he was instructed and built a church there to house the holy bones. In later years the Scots came to look on Andrew as their own special saint. They believed he helped them in battle and they looked on his flag - a white X-shaped cross on a blue back-ground - as Scotland's own.

Every year on 30th November the Scots celebrate St Andrew's Day. At concert halls and theatres all over the country people listen to the songs, poems and plays of their land. It is strange to think that they have taken as their special saint a man who never set foot in their country and probably never even heard of it.

St. Brigid lesson based on a story from a book "101 School Assembly Stories"

by Frank Carr, W. Foulsham & c.o Limited, London 1973

AIMS:

- to learn about St. Brigid, a patron-saint of Ireland
- to inspire further interest in St. Brigid and Ireland
- to practise reading comprehension e.g scanning and skimming
- to practise using dictionaries
- to increase motivation to learn vocabulary through playing with words

MATERIALS: flags related to Ireland (St. Patrick cross, the national three-colour flag of Republic of Ireland and the flag of Northern Ireland), a map of The British Isles, pictures of a shamrock and a Celtic harp, a cassette/CD with Enya or Irish folk music, a tape-recorder, video tape with "a river dance", photocopies of a story about St. Brigid, photocopies of exercises, dictionaries

LEVEL: lower-secondary school students

TIME: 90 mins

PREPARATION: prepare materials in advance; make sure you have enough photocopies of the story to give to each student; ask Ss to bring string or raffia to make St. Brigid crosses

REMARKS: It is a good idea to conduct the lesson on the eve of St. Brigid's day that is on 30th January and then continue on 1st February / the end of the first term /.

IN CLASS:

1. Play some Irish folk music or Enya, then spell "Ireland" and "Eire" Ss should guess the words. Ask Ss what these words mean and what the connection between them and the music is. / They're Irish. /. Ask about the language the Irish speak.
2. Ask sb to show Ireland and its capital, Dublin, on a map of The British Isles.
3. Show the flags related to Ireland / see the materials / and ask Ss what the link among them a shamrock and a Celtic harp is. / they're Irish / . Ask about the flags and their origin. / Ss should remember this from St. Patrick lesson. Alternatively, you can ask Ss to do some research into it some time before this lesson./
4. Ask about Irish patron-saints. When they don't know about St. Brigid ask them to unscramble DIBIGR. / Brigid /
5. Ireland has two patron-saints. Can you see any similarities with Poland. / we also have two patron saints: St. Stanislaus and St. Adalbert /
6. Divide Ss into pairs; give each S a photocopy of a story about St. Brigid, a photocopy of exercises and then explain the exercises /see: St. Brigid lesson – exercises for Ss / and pre-teach some items of vocabulary.
7. Ss work and T monitors their work.
8. Ss compare their answers with other pairs.
9. Ss follow teacher's instructions to make St. Brigid's crosses. / display them afterwards /
10. Competition among pairs: Who will do it first? / see : St. Brigid lesson - exercises for

Ss - exercises for a competition /. Pairs collect points for quick and correct answers.

The best groups to be rewarded. / Suggest the paragraphs in the text where answers can be found when you see that it is too difficult for Ss. /

11. Summary: ask Ss what they have learnt today and which exercise was their favourite.

12. Homework: ex.8 / see: St. Brigid lesson - exercises for Ss /

St. Brigid lesson – exercises for students

1. *Read the text about St. Brigid and answer the questions below. Do it in writing:*

- a. What is St. Brigid famous for?
- b. What did St. Brigid do one day when her father was out?
- c. How did St. Brigid convert a pagan chieftain?
- d. Where are the relics of St. Brigid now?
- e. Where was St. Brigid's monastery?
- f. How big was St. Brigid's domain?
- g. What is St. Brigid associated with?
- h. What is St. Brigid's cross made of and when is it made?

2. *Can you read the message of the story about St. Brigid: †*

3. *Match the paragraphs of the text about St. Brigid with the titles below:*

- a. St. Brigid's cross
- b. Charitable St. Brigid
- c. The relics of St. Brigid and their adventures
- d. St. Brigid: Generator of life
- e. St. Brigid's cloak

EXERCISES FOR A COMPETITION

4. *In the text about St. Brigid find the synonyms of the words below:*

house / put / land / leader/ to be absent / search / answer / tied / animals /
collect /

lift/ give / coat / celebration

5. *Unscramble the words below. Write the number of the paragraph where the words*

are and translate them into your own language:

a. OPRSC

d. PREEL

b. ESHRSU

e. NSEBLSGI

c. VTEOD

f. OAEYMNSTR

6. *Match the word halves. Write the number of the paragraph where the words are and then translate them into your own language.*

FER

TION

REDEMP

TILE

CON

MUNITY

COM

VERT

REM

TTER

SCA

AIN

7. *What's funny in the sentences below? Correct the wrong words and then translate them into your own language.*

a. People prey to St. Brigid to give them good crops.

- b. St. Brigid's cross is made of rushes.
- c. Each arm of the cross is bound with straw.
- d. Welcome to the holly woman!
- f. Monasteries were destroyed under the reign of Henry VIII.

EXERCISES FOR HOMEWORK

8. *Fill in the gaps. The numbers in the brackets suggest the paragraph where you can find the words.*

*						*	*	*	*
*	*								*
*	*						*	*	*
								*	*
*	*	*							*
*	*						*	*	*
*	*	*							*
*	*				*	*	*	*	*
*	*	*	*	&	*	*	*	*	*
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*	*	*	*						*
*	*							*	*
*	*						*	*	*
*					*	*	*	*	*
*					*	*	*	*	*

1. a narrow beam of light
2. becoming healthy again
3. to rule a country
4. a person who is running away or escaping
5. the place where you were born
6. a long, thin piece of cotton that you use for making cloth
7. a long, very sharp metal weapon, like a large knife
8. to affect a larger area or a bigger group of people
9. the day or evening before a religious festival, important event
10. to make a noise by hitting sth firmly with your hand
11. a small building that is used for keeping animals or things in
12. to allow somebody to enter
13. an area which has its own church
14. a woman on or just before her wedding day
15. a particular place or area
16. to worship God

St. Brigid / the author unknown – I found it in a church in Ireland /

1. St.Brigid’s Day marks the first day of spring in the Celtic calendar so many customs have to do with the ritual bringing in of new life /the spring/ into home.

They invoke the protection, healing and fertile powers of the divine /God/ through St. Brigid. The first shining of the sun comes on this day and clothes are put on the walls or bushes for their first "airing" or "sunning". The linnet is called "Bearnan Bride" e.g the little bird of Brigid as it begins to sing on her day. The dandelion is called "Bearnan Bride" e.g the serrated flower of Brigid as it begins to flower on her day. People pray to Brigid to give them good crops. Brigid is very much associated with cows and milk.

2. According to a legend, having been told by the local king that she could have as much land for her monastery at Kildare as her cloak would cover, Brigid placed it on the ground and it spread and spread, providing her with a large domain. A popular blessing invoking the protection of Brigid's Cloak, used in Irish-speaking parts of Ireland still is, "Brat Bride ort" e.g "The Cloak of Brigid upon you".

3. The great emblem of the Brigidine tradition is the cross made of rushes. The crosses are traditionally made on the eve of the feast. The rushes were picked and ritually brought into the dwelling-house after dark. A member of the household customarily pretended to be Brigid, and knocking on the entrance door, says words as /translated/: "go on your knees, open your eyes and admit Brigid". In some places, it was the eldest girl of the family who did this, after the evening meal. The response, often led by the woman of the house, is with words such as:

"Welcome! Welcome! Welcome to the holy woman!" Then the family assist in making the crosses. The four arms of the cross are centrally interlocked / different patterns were used in different areas/, and the rushes at the end of each arm are bound with thread. A cross was hung above the door of the dwelling and in the sheds for animals to give protection to the farm stock. There they remain for a year and

according to ritual, they are burned. A story of the origin of St. Brigid's Cross is that Brigid was called to the bedside of a dying pagan chieftain and realising that the extent of life left to him would be too short for his instruction in faith, picked up rushes from the floor, where they were used for floor-covering, quickly fashioned them into particular semblance of the cross-sign of our redemption. Thus she converted him.

4. In 1185, Bishop Malachy of Down, while praying at night, saw a shaft of light which came to rest over the spot where the relics were hidden. The following year, he in the presence of cardinal Vivian representing the pope, presides over moving the relics to the Cathedral of Down. Then in 1537, after the reformation in England and the destruction of monasteries under the reign of king Henry VIII, the relics were scattered after the desecration by lord Grey, judiciary / viceroy/of king Henry in Ireland. The head of St. Brigid was saved and brought by fugitive Irish officers to Austria and presented to the emperor Rudolph II. It was later given to the son of the Spanish ambassador to Austria, who transferred it to the Jesuits in Lisbon. In 1903, the part of the head of St. Brigid was given, with the authentication of the cardinal patriarch of Lisbon to a nun, sister Mary Agnes of a community in Dundalk which is near Faughart, the birthplace of St. Brigid. This nun was a native of Faughart and arranged for the relic to be placed in the parish church of St. Brigid in the village of Faughart, where it is enshrined today.

5. St. Brigid was noted for her charity to the poor and needy. As a young girl, she wanted to devote herself to the religious life, but her father, a pagan chieftain, would not let her. One day while she was a teenager, a poor leper /of whom there were many in Ireland at the time/ came to her home looking for help. Her father was out

and Brigid couldn't find at first anything to give to the leper. Then she saw her father's sword and gave it to the poor man, as he could sell the sword for his needs. Brigid knew that her father would be very angry with her over this, and she ran away from home and entered a monastery. She spent the rest of her life as a nun, becoming an abbess and gave much help to the poor people of her area.

St. David lesson based on a story from a book "101 School Assembly Stories"

by Frank Carr, W. Foulsham & c.o Limited, London 1973

AIMS:

- to learn about St. David, a patron-saint of Wales
- to inspire interest in St. David and Wales
- to practise reading comprehension e.g. scanning
- to practise using dictionaries
- to increase motivation to learn vocabulary through playing with words

MATERIALS: a flag of Wales, a map of The British Isles, a leek and a daffodil, a cassette with a national anthem of Wales, "Oh, land of our fathers...", photocopies of a story about St. David, photocopies of exercises, dictionaries

LEVEL: lower-secondary school students

TIME: 45 mins

PREPARATION: prepare materials in advance; make sure you have enough photocopies of the story to give to each student; if there is a student in your class called Dawid (a Polish equivalent of David), ask him to prepare some information about his patron-saint; about two weeks before the lesson divide Ss into groups of four and ask them to prepare posters about Wales: national anthem, capital city, population, symbols, currency, the flag, patron-saint etc.

REMARKS: it is a good idea to conduct a lesson on St. David's day that is on 1st March.

IN CLASS:

1. Play "Oh, land of our fathers...", the national anthem of Wales. Ask Ss whether they know what it is. If not, tell them.
2. Point to a table with a leek and a daffodil and a map of Wales. Ask Ss whether they see a link among these things. / They are the symbols of Wales /
3. Ask sb to show Wales and its capital on a map.
4. Groups present their posters and findings about Wales.
5. Students called Dawid present their findings about their patron-saint and explain that St. David is also a patron-saint of Wales.
6. Divide Ss into pairs; give each S a photocopy of a story about St. David, a photocopy of exercises and then explain the exercises. / the first two from the list
I include: see St. David lesson – exercises for Ss /
7. Ss work and T monitors their work.
8. Ss compare their answers with other pairs.
9. Summary: ask Ss what they have learnt today.
10. Homework: ask Ss to choose two exercises from the list.
/ see: St. David lesson - exercises for homework /

St. David lesson – exercises for students

1. *Read a story about St. David and answer the questions. Do it in writing:*
 - a. Who was St. David?
 - b. When was he born?

- c. What did he do in his life? / 4 important things /
 - d. What happened when St. David was speaking?
 - e. When do Welsh people celebrate St. David's Day and why?
2. Read a message: ***saintdavidandadoveonhisshoulder*** and paint it or draw it at home if you like.
3. What's wrong in the sentences? Translate the confusing words into your own language.
- a. Monks' food consisted of leaks.
 - b. Monks never touched meet.
 - c. David's parents were holly people.
 - d. David was preparing plants for a new house.
 - e. David was made a chef of the Welsh church.

EXERCISES FOR HOMEWORK

4. Find their synonyms. The number in brackets suggests the paragraph where you can find the in the story about St. David.
- | | | |
|------------------|------------|---------------|
| Essential /5/ | inform /3/ | strength /4/ |
| With passion /4/ | leader /5/ | ghost /4/ |
| Happy /6/ | stop /3/ | convinced /4/ |
5. What's funny about these sentences ? Can you imagine them or possibly draw. Which one is correct?
- a. He took a photo with a flush.
 - b. He took a photo with flesh.
 - c. He took a photo with a flash.

6. *There are 4 phrasal verbs in the text. Find them and translate them into your own language. Match them to the definitions below:*

- a. to be much taller or higher than someone or something else
- b. to start a journey
- c. to get rid of something that is wrong
- d. to be passed from one person to another

St. David

taken from "101 School Assembly Stories" by Frank Carr, W. Foulsham & c.o Limited, London 1973

St David is the special saint of Wales. The old stories tell us that he came of noble parents and that his mother was a very holy woman. He was born about fifteen hundred years ago. He studied to become a priest under another Welsh saint. He then set out to build monasteries and built them in twelve different places. Do you know what a monastery is ? It is a big building in which monks live. David was an energetic man, never happier than when he was preparing the plans for a new house. He was also a holy man, and soon stories began to go around about the miracles he was said to have performed.

At this time a number of people began to believe that Jesus never really came to live on earth in human form, that is, with real flesh and blood. They taught that he came in spirit that the Jesus his friends saw was a kind of ghost. This way of thinking greatly shocked the chiefs of the church in Wales. They called a great meeting to let all Welsh Christians know that these ideas must be stamped out.

They chose David to be their leading speaker. He spoke so earnestly and with such

force that his opponents were completely overcome. It was said that while he was speaking a white dove flew on to his shoulder and the ground rose under him until he stood on a hill-top. Now it is unlikely that this really happened. It is probably a very colourful way of saying that he spoke as if the spirit of God had come to him, and that he seemed to tower over everyone else there.

After the meeting David was made chief of the Welsh Church. This did not make any change in his way of life. He and his brother monks led a very hard life. They usually drank only water. Sometimes, if they felt like a treat, they mixed it with a little milk. They never touched meat. They spoke to each other only when it was strictly necessary. Some people say that their food consisted mainly of leeks which grew in the fields around their house.

David died at a great age on 1st March, so that is the day on which Welsh people celebrate their own saint. Their statues of St. David show him standing on a hilltop with a dove on his shoulder. They have taken the leek as their special plant. His last words were. Be joyful, brothers and sisters. Keep your faith, and do the little things that you have seen and heard with me.

St. George lesson based on a story from a book "101 School Assembly Stories"

by Frank Carr, W. Foulsham & c.o Limited, London 1973

AIMS:

- to learn about St. George, a patron-saint of England
- to raise interest and motivation to learn more about St. George and England
- to practise reading comprehension e.g. scanning
- to practise using dictionaries
- to increase motivation to learn vocabulary through playing with words

MATERIALS: a flag of England / do NOT confuse it with Union Jack /, a map of The British Isles, a red rose, a cassette with "God, save the Queen", British currency, a tape-recorder, a picture of Queen Elisabeth II, a picture of St. George fighting with a dragon, photocopies of a story about St. George, photocopies of exercises, dictionaries

LEVEL: lower-secondary school students

TIME: 45 mins

PREPARATION: prepare materials in advance; make sure you have enough photocopies of the story to give to each student; if there is a student in your class called Jerzy (a Polish equivalent of George), ask him to prepare some info about his patron-saint

REMARKS: it is a good idea to conduct a lesson on St. George's day that is 23rd April.

IN CLASS:

1. Play "God, save the Queen". Ask Ss what it is. They may also know another country

that has a similar national anthem. / Russia /

2. Point out to a table with: a flag England, a red rose, British notes, a picture of the Queen, a picture of St. George fighting with a dragon and ask Ss what a link is between these things e.g what country these symbols belong to

3. Ask sb to show England and its capital on a map of The British Isles.

4. Show the flag again and ask Ss in what way it is similar to our national Polish flag.

/ both are white and red /

5. Ask Ss what the national flag of England is called, who the patron-saint of England is

and then ask a student called Jerzy to talk about his patron-saint.

6. Divide Ss into pairs; give each S a photocopy of a story about St. Andrew,

a photocopy of exercises and then explain the exercises. / see the first exercise in:

St. George lesson – exercises for Ss /

7. Ss work and T monitors their work.

8. Ss compare their answers with other pairs.

9. Competition among pairs: Who will do it first? / see : St. George lesson - exercises for

Ss - exercises for a competition /. Pairs collect points for quick and correct answers.

The best groups to be rewarded.

10. Summary: ask Ss what they have learnt today and which exercise was their favourite.
11. Homework: ask Ss to do exercises from the list. / see: St. George - exercises for Ss / Those who want extra grade can prepare a poster presenting English symbols with their explanations.

St. George lesson – exercises for students

1. *Read the story about St. George and answer the questions below. Do it in writing.*
 - a. Where was St. George born?
 - b. Who was St. George by profession?
 - c. Why was it so dangerous to be a Christian at the time of St. George?
 - d. Who killed St. George?
 - e. Why did medieval knights admire St. George and how did they show it?
 - f. Why did the English make St. George their saint patron?
 - g. Why is St. George a saint in your opinion?

EXERCISES FOR A COMPETITION

2. *The main message of the story is:*

FTH WLL MV MNTNS

Once you have unscrambled the saying above, please, find a sentence with a similar meaning.

3. *Match the expressions below to their definitions. What do these expressions have in common?*

- | | |
|-------------------|---|
| a. to be forced | a. to realize suddenly that sth is really important or surprising |
| b. to be struck | b. to be caught |
| c. to be taken | c. have to do something unwillingly |
| d. to be captured | d. to be attracted |

4. *Fill in the gaps with the words above.*

- At last Osama bin Laden has not been by the Americans.
- I'm quite by the idea of Christmas in Hawaii.
- We were by the generosity even the poorest citizens.
- I haven't been to do it. It was my own decision.

5. *Unscramble the words and translate them into your own language:*

ewep seedd tosp

e _ _ e _ o _

i _ _ _ i _ o _

a _ _ i _ a _ io _

6. *Find the words below in the text, underline them and write their synonyms:*

beast best-known strength perform urge fearsome

7. *What's funny about the sentences below? Explain why.*

- English nights went on crusades.
- People fed the dragon with ships.

8. *Choose the correct meaning of the words below. Find them in the text and underline them.*

- rest**= relax/ arrest/ resist
- background**=land/earth/the pattern or colour on the top of which something has ben drawn or printed
- tied**=fastened/torn/tried

- d. **citizens**=civil/townsmen/metropolis

EXERCISES FOR HOMEWORK

9. *What Polish legend is similar to the story about St. George and why?*
10. *Prepare your own exercise based on the given text about St. George.*

The most interesting exercises will be rewarded.

St. George

taken from "101 School Assembly Stories" by Frank Carr, W. Foulsham & c.o Limited, London 1973

St. George is the patron, or special saint of England. We do not know much about his life. He was born somewhere in the Middle East, not far from where Jesus lived and died.

We are told that George was a soldier in the service of the Roman emperor about two hundred years after the time of Jesus. When he became a Christian he left the army,

which at that time had been ordered to seek out and imprison all Christians. He gave away everything he owned and set out to do good works.

The best-known story about him tells of the time he came to a city which was being terrorized by a dragon. At first the citizens had kept the dragon away by feeding it with two sheep every day. When they ran out of sheep they had been forced to give it one of their young men and women every time the fearsome beast was hungry. On the day George came he found the king's daughter tied to a post, weeping, waiting to be eaten. When he learned what was happening he attacked

and killed the dragon and brought her back to her father.

George explained that he had got the strength to kill the dragon only because he was a Christian. He told the people of the city all about Jesus and urged them to become Christians, which they did. He then left and had many more adventures, doing good wherever he came to rest. He was at last captured and killed by the Romans.

This is the story which was told many years later to the English knights who went out to that part of the world to free the Christian holy places. They were struck with admiration for St. George, and some of them actually believed that he had been seen to fight on their side in battle. They carried his flag, which showed a red cross on a white background, and brought his story back to England. The English were so taken with the tale of St. George and the dragon that they made him their special saint. Now you may be sure that many of them did not really believe the story, but it did teach them two important lessons: first, to help those in need and second, that a person with great faith can perform wonderful deeds.

St. Patrick lesson based on a story from a book "101 School Assembly Stories"

by Frank Carr, W. Foulsham & c.o Limited, London 1973

AIMS:

- to learn about St. Patrick, a patron-saint of Ireland
- to stimulate or inspire further interest in St. Patrick and Ireland
- to practise reading comprehension e.g. scanning
- to practise using dictionaries
- to increase motivation to learn vocabulary through playing with words

MATERIALS: flags related to Ireland (St. Patrick cross, the national three-colour flag of Republic of Ireland and the flag of Northern Ireland), a map of The British Isles, pictures of a shamrock and a Celtic harp, a cassette/CD with a national anthem of Ireland, a tape-recorder, photocopies of a story about St. Patrick, photocopies of exercises, dictionaries

LEVEL: lower-secondary school students

TIME: 45 mins

PREPARATION: prepare materials in advance; make sure you have enough photocopies of the story to give to each student; if there is a student in your class called Patryk (a Polish equivalent of Patrick), ask him/them to prepare some info about his patron-saint; ask Ss to wear something green and paint shamrocks on their faces.

REMARKS: it is a good idea to conduct a lesson on St. Patrick's day that is 17th March.

IN CLASS:

1. Play "Soldier's song", a national anthem of Republic of Ireland and write on

a blackboard for Ss to guess I _ e _ _ a _ _ / Ireland / and _ _ r _ / Eire /.

Alternatively you can spell these words for Ss and they should guess the words.

Ask Ss what these words mean and what a connection is between them and the song.

2. Ask sb to show Ireland and its capital, Dublin, on a map of The British Isles.

3. Check whether Ss know why they had to wear something green / Ireland is called

"Emerald isle" because of its climate. That is why it is always green there. /

4. Show flags related / see the materials /to Ireland and ask Ss what a link is among

them a shamrock and a Celtic harp. / they're Irish / Say something more about flags.

Ask Ss why a shamrock an rish symbol. If Ss don't know, tell them that the answer

can be found in the story they are going to read during this lesson.

5. Ask Ss who the patron-saint of Ireland is and then ask Patrick to present his findings

about his patron-saint.

6. Divide Ss into pairs; give each S a photocopy of a story about St. Patrick, a

photocopy of exercises and then explain the exercises. / the first one is for quick learners,

the second one is for slow learners and the third one is for both : see St. Patrick lesson – exercises for Ss /

7. Ss work and T monitors their work.

8. Ss compare their answers with other pairs.

9. Competition among pairs: Who will do it first? / see : St. Patrick lesson - exercises for Ss - exercises for a competition / . Pairs collect points for quick and correct answers.

The best groups to be rewarded. / Suggest the paragraphs in the text where answers can be found when you see that it is too difficult for Ss. /

10. Summary: ask Ss what they have learnt today and which exercise was their favourite.

11. Homework: ask Ss to choose one exercise from the list and do it at home.

/ see: St. Patrick lesson - exercises for Ss / Those who want extra grade can prepare a poster presenting Irish symbols and their origin.

St. Patrick lesson – exercises for students

1. *Read the text about St. Patrick and then decide whether the sentences below are true /T/ or false /F/. Correct the false sentences.*

- a. The prisoners looked dangerous.
- b. St. Patrick was born in Ireland.
- c. The king didn't like Patrick's talk so he put him into prison.
- d. St. Patrick was frightened to teach a new religion.
- e. St. Patrick watched sheep when he arrived in Ireland for the first time.

2. *Read the text about St. Patrick and then answer the questions. Do it in writing.*

- a. Why did St. Patrick come back to Ireland for the second time?
 - b. Why did the king want to kill St. Patrick at first?
 - c. Why did St. Patrick light a fire?
 - d. Why did St. Patrick use a shamrock?
 - e. Why was travelling about a dangerous task?
 - f. Why is St. Patrick's Day celebrated on 17th March?
3. *Fill in the missing words. They can be found in the text about St. Patrick.*
- a. St. Patrick was a __ie __.
 - b. St. Patrick made Ireland ___i__ia_.
 - c. St. Patrick __a__i__e__ the king and his nobles.
 - d. St. Patrick used a __a__o__ to explain that there are 3 persons in one God.
 - e. At St. Patrick's Day children listen to __e__o__ about their saint.

EXERCISES FOR A COMPETITION

4. *Match the word halves and then translate them into your own language. These words can be found in the text about St. Patrick.*

Contra	her
Harm	obey
Pen	less
Dis	alty
Gat	dict
After	hood
Shep	rately

Delibe herd

Child wards

5. *Match the words to the definitions. These words can be found in the text about St. Patrick.*

- | | |
|--|----------|
| a. to be impossible to understand or explain | face |
| b. very small | struck |
| c. moved | tiny |
| d. an area of grass in a garden or park that is regularly cut | shamrock |
| e. a three-leafed plant | baffle |
| f. give a talk on a religious subject, especially in a church | baptize |
| g. to have to deal with something unpleasant | preach |
| h. to give a person , usually a baby, a name during
a Christian ceremony in which she/he is made a member of the church | lawn |

EXERCISES FOR HOMEWORK

6. *In the text about St. Patrick find synonyms of the words below:*

not listen to / collect / punishment / not dangerous / say something different

7. *Read the definitions and find appropriate words in the text about St. Patrick and the wordsearch below:*

- a. done very well
- b. to say that you admire someone
- c. a man who is believed to have magic powers
- d. not able to breathe because you are so excited or frightened
- e. annoy, worry, disturb

- f. a day that is exactly a year or a number of years after a special or important event

A	H	K	Y	V	L	O	K	L	Y	R	B
R	N	I	E	I	O	F	I	A	I	O	R
A	I	N	A	O	V	F	L	Y	C	S	E
B	T	O	I	L	E	S	P	S	O	K	A
I	S	T	T	V	S	E	R	O	B	I	T
C	R	M	O	W	E	T	A	W	O	L	H
L	Y	O	E	I	A	R	I	I	T	F	L
F	E	W	S	N	T	B	S	Z	H	U	E
Z	Y	L	O	O	X	V	E	A	E	L	S
I	E	I	N	G	E	C	A	R	R	L	S
P	D	E	G	U	Y	N	L	D	E	Y	L
O	U	P	B	Y	E	G	H	X	T	L	Y

7. Write a short essay / about 50 words /: Why don't we like everything that is different or we don't agree with?

St. Patrick

taken from "101 School Assembly Stories" by Frank Carr, W. Foulsham & c.o Limited, London 1973

Many years ago the High King of Ireland sat with his nobles and their ladies in the great dining-hall of his palace. Suddenly a soldier burst into the room. Sire, he said breathlessly, ' someone has lit a fire.'

There was a shocked silence. This was Easter time when the king, advised by his wizards, had ordered that no fire should be lit before his own. Anyone who

disobeyed this order was to be put to death.

'Fetch the rascal at once,' ordered the king.

The soldier ran out and gathered a party of the king's guards. In a short time they were back, pushing their prisoners before them. There were twelve of them, dressed in curious gowns tied with a cord at the waist. The king thought they looked harmless enough.

'You have lit a fire at this sacred time, he said, the penalty for which is death. Did you know this?'

'Yes,' answered their leader, a mild, grey-haired man. 'We knew what we were doing and we did it in order to speak to you.'

The king laughed. 'Well, say what you have to before we put you to death. You've earned your few words.'

So the strange priest - for that is what he was - told his story. His name was Patrick, he said. He had been born in a foreign country but stolen from his parents when a child by Irish pirates. He spent many years as a shepherd boy on the Irish hills before he managed to escape. He got back home and became a priest of the Christian faith. He travelled in many lands but could not forget the Irish, whom he loved. They knew nothing of Jesus and the wonderful new ideas he had spread. He made up his mind to come to Ireland and teach the people to be Christians. He landed at Easter, heard about the order not to light a fire, and deliberately broke it. And here he was.

'Who is this Jesus you keep mentioning ?' asked the king.

Patrick told the story of Jesus's life from beginning to end. Then he explained his teachings, so different from the magical beliefs which the king had held from his

childhood. He found Patrick's talk so interesting that he said he would allow him to live until the next day, as he still wanted to ask him a few questions about this strange new religion. Patrick and his friends were flung in the cells and the king went to bed.

Next day Patrick was fetched to walk with his royal questioner on the lawn in front of the castle. The priest talked, argued, explained and contradicted so skilfully that the king came to believe that this might indeed be the true religion.

'One thing bothers me,' said the king. It's this idea that there is one god, but that he is made up of three persons. That baffles me. How can you have three persons in one god?'

Patrick bent and picked up a tiny, three-leafed plant. 'Look at this shamrock,' he said. 'It has three leaves. Yet there is only one plant. In the same way there are three persons in one god.'

The king was so struck with this clever way of putting over the idea that he said he doubted no more and wanted to become a Christian. Patrick baptized him and many of his nobles.

Soon afterwards, with the good wishes of the king ringing in his ears, Patrick set out to make Ireland a Christian country. It was a dangerous task. Travelling about some of the wilder parts of the country meant risking attack by the bandits there. It was dangerous also to preach a new religion to men who hated what was strange, and were not above killing to silence those they disagreed with. Patrick knew all these difficulties and faced them without fear.

For thirty years Patrick and his friends travelled the length and breadth of Ireland preaching, baptizing and building churches. At the end of that time Patrick, by now

near death, had done what he set out to do. Ireland was Christian. She has remained so ever since.

So every year on 1st March, the anniversary of Patrick's death, Irish children put on their best clothes and lots of them pin a little bunch of shamrocks to their jackets and dresses. Then they go to church to sing hymns and listen to sermons praising their saint.

St. Stanislaus vs St. Thomas Becket lesson

AIMS:

- to learn about St. Stanislaus and St. Thomas Becket and to find similarities between their lives and then Kraków/Częstochowa vs Canterbury
- to inspire further interest in similarities between Poland and England
- to practise reading comprehension e.g. scanning
- to practise using dictionaries
- to increase motivation to learn vocabulary through playing with words

MATERIALS: photocopies of exercises, dictionaries, pictures of: St. Stanislaus and St. Thomas Becket, Canterbury cathedral, Wawel cathedral and Skałka in Kraków, maps of The British Isles and Poland, a tape recorder, a cassette/CD with medieval music

LEVEL: lower-secondary school students

TIME: 45 mins

PREPARATION: prepare materials in advance; make sure you have enough photocopies of the exercises to give to each student; ask Ss to find out some information about St. Stanislaus, St. Thomas Becket and Canterbury some time before this lesson.

REMARKS: it is a good idea to conduct a lesson around 8th May, the anniversary of St. Stanislaus death and Stanislaus's nameday

IN CLASS:

1. Play medieval music then show pictures of St. Stanislaus and St. Thomas Becket and ask Ss whether they know who these people are/who has seen places in Kraków related to St. Stanislaus etc. Show pictures of Wawel cathedral and Skalka.
2. Tell Ss my story connected with St. Stanislaus and St. Thomas Becket:

A few years ago I visited the cathedral in Pelplin in Northern Poland. /show it on a map /. I saw three saints on one of the side altars . Two of them were Polish: St. Adalbert and St. Stanislaus. To my complete astonishment the third one was St. Thomas Becket. The guide could not explain why there was one English priest between the two Polish ones. I was curious to know that because a few years before I had visited the Canterbury cathedral, where St. Thomas worked and was killed. I started reading about it but I have not found any materials that explain this historical puzzle, which makes the whole thing even more exciting and worth researching. Can you help me, please. The most inquisitive students will be rewarded !!!

3. Ask Ss to show Kraków and Canterbury on maps. Show pictures of Canterbury cathedral. Ask Ss to share their findings about Canterbury.
4. Divide Ss into pairs; give each S a photocopy of exercises, explain the first one / see: St. Stanislaus vs St. Thomas Becket lesson – exercises for students / and then preteach some vocabulary items.
5. Ss work and T monitors their work.
6. Ss compare their answers with other pairs. The best groups to be rewarded.
7. Summary: ask Ss

- a. what they have learnt today.
 - b. if they think Kraków/Częstochowa can be compared with Canterbury.
Why ? / they are historical places related to saints/ places of pilgrimages etc. /
 - c. if they see more general religious similarities between Poland and England.
/ both countries: are Christian, have saints and churches dedicated to them but these are only Poles who celebrate namedays not the English /
8. Ask Ss to do exercises 2-4 from the list of exercises. The quickest Ss to be rewarded.
9. Homework. / see: St. Stanislaus vs St. Thomas Becket lesson – exercises for students /

St. Stanislaus vs St. Thomas Becket lesson - exercises for students

1. *The life histories of St. Stanislaus and St. Thomas Becket, the two men from totally different backgrounds, are intriguingly similar. Read the texts below and use your own knowledge to find 5-7 similarities between them.*

St. Stanislaus of Szczepanów / 1030 - 1079 /

St. Stanisław of Szczepanów was a bishop who was supposed to have been murdered by king Bolesław the Brave at Skałka in Kazimierz / now a part of Kraków/ in 1079 for his opposition to royal ambitions. Conscious of the symbolic position the canonized martyr grew to assume in the medieval tussle for power between Church and State, later kings made a point of doing a ritual penance at the site following their coronation. The remains of the bishop-saint, who was canonized in 1253, were moved to Wawel the following year, and his shrine became a place of pilgrimage (Salter, M. and McLachlan, G. 1998 Poland. The Rough Guide. The Rough Guides).

St. Thomas Becket / 1118 - 1170 /

St. Thomas Becket was an English priest and a politician. He was a chancellor to Henry II, when he was appointed the archbishop of Canterbury in 1162. He then transferred his allegiance to the church. The interests of the church soon conflicted with those of the crown. In 1164 he opposed Henry's attempt to regulate the relations between church and state, and had to flee the country. He returned in 1170, but the reconciliation soon broke down. Encouraged by a hasty outburst of the king's, four knights murdered Thomas Becket before the altar of Canterbury cathedral. He was declared a saint in 1173, and his shrine became the busiest centre of pilgrimage in England until the Reformation (*Webster's Dictionary of Famous People*).

2. *In the texts above find the words that mean:*

next, punishment, reunion, loyalty, effort, to fail

3. *Unscramble the words below, find them in the texts and translate them into*

Polish: SULSTE / SUEASM / ENIRHS / SHYAT / SEPOOP

4. *Change the order of the letters in "feel" to make a new word meaning*

"to run away". *You can find it in the text about St. Thomas Becket.*

EXERCISES FOR HOMEWORK

5. *Prepare your own exercise based on the life histories of St. Stanislaus and St. Thomas Becket*

6. *Prepare a poster with pictures or drawings summarizing the lesson e.g, describing similarities between St. Stanislaus and St. Thomas Becket.*

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