



**Building bridges between Different Ways of Knowing for
Climate Change Mitigation and Adaptation
in Maasailand**

***Kujenga madaraja kati ya njia mbalimbali za kujua
kupunguza na marekebisho na mabadiliko ya tabia nchi
katika Maasailand***

WRITING WORKSHOP 1 & 4 MAY 2024

**Beth E. Elness-Hanson's
Marie Skłodowska-Curie Post-doctoral Fellowship**

Marekebisho (adjustment, correction) au kukabiliana (cope with)

Prayer



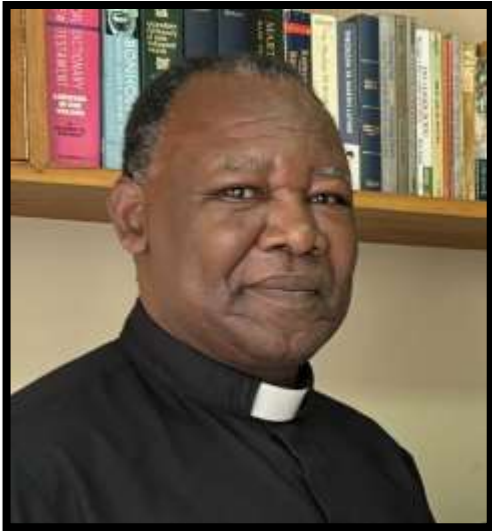
Welcome! Karibuni!

Order lunch
from Rivertrees



From Bishop Godson Abel

Kutoka kwa Askofu Godson Abel



- “Please note that I am 100% on your side in your research.”
- “Tafadhali kumbuka kuwamba niko upande wako 100% katika utafiti wako.”
- Personal email 29 Feb 2024

Project Overview by Beth

Muhtasari wa Mradi na Beth

**Building bridges between Different Ways of Knowing for
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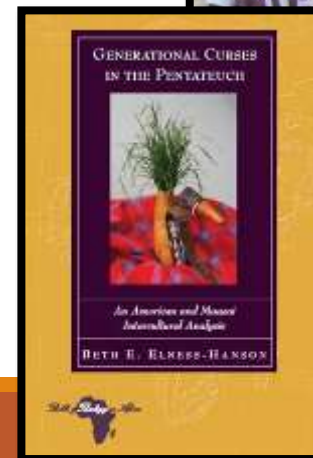
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Marekebisho (adjustment, correction) au kukabiliana (cope with)

A convergence of my experiences Muunganiko wa uzoefu wangu

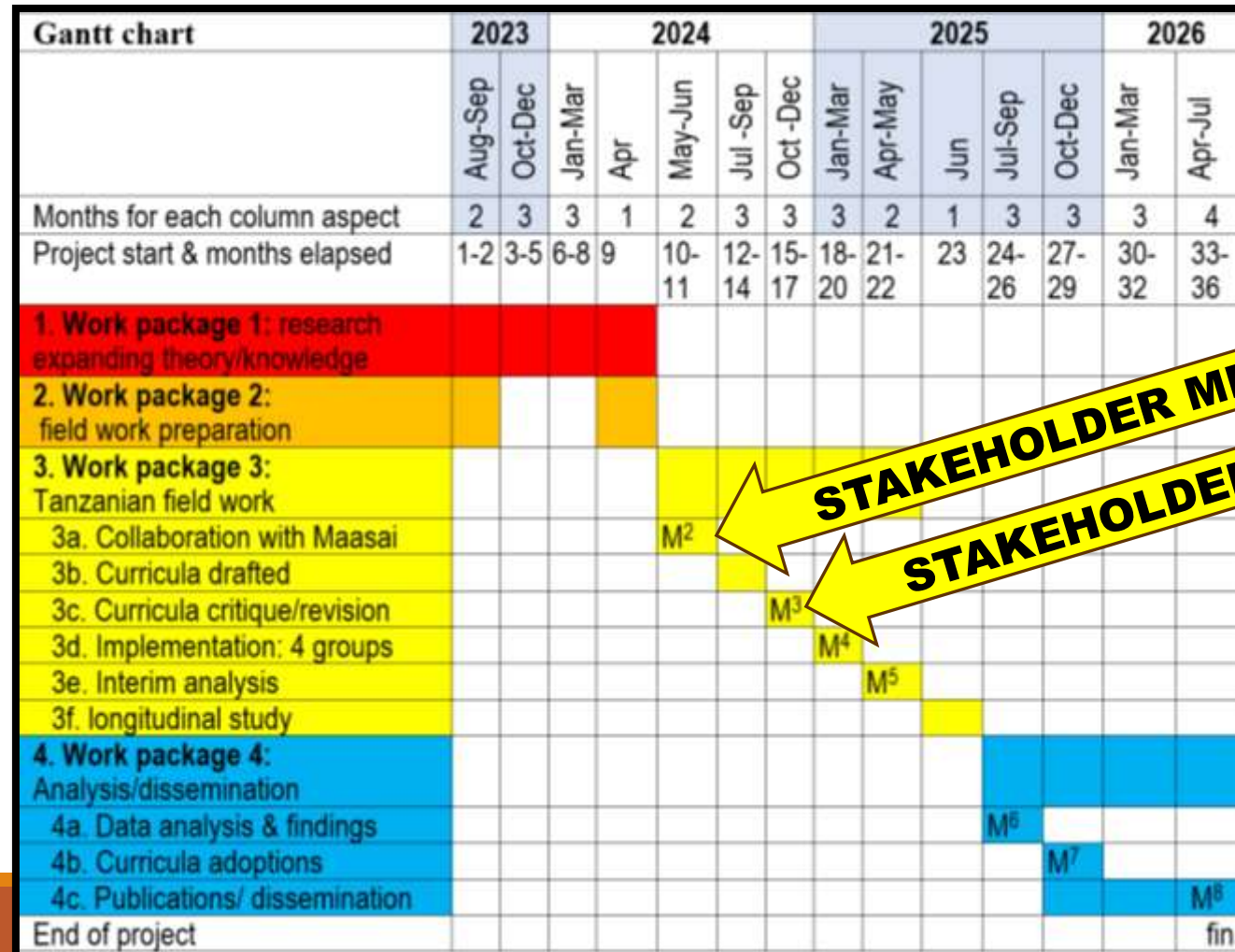
- Bachelor's degree in **biology**, University of Minnesota (1998)
- Taught at MaaSae Girls Lutheran Secondary School for 3 years as ELCA volunteer missionary (2002-2004)
 - Taught **biology**
 - Taught Form 2 **Bible, Old Testament**
- PhD in Old Testament, VID Specialized University, 2016
 - Intercultural approach
 - Engaged anthropological protocol for qualitative research with **Lutheran Maasai theologians and clergy**
 - Part of Knut Holter's Norwegian Research Council project grant, "**Maasai and the Bible**"
- Sustained Maasai relationships
- A "**midwife**" for something God is creating



When? Aug 2023–June 2026

Lini? Agosti 2023–Juni 2026

- Project steps



STAKEHOLDER MEETING 1

STAKEHOLDER MEETING 2

Where? Wapi?

- **Tanzania (2-years)**

- **Tumaini University Makumira (TUMa)**, “associated partner”
- North Central Diocese of the Evangelical Lutheran Church in Tanzania
- Makumira, Monduli, Ketumbeini

- **Norway (1-year)**

- **VID Specialized University**, Stavanger, primary research institution providing administrative oversight



Triangulated Ontological Worldview

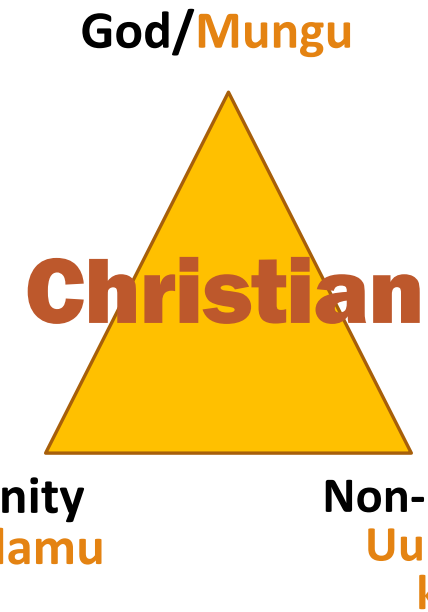
Mtazamo wa Dunia wa Kiontolojia wa Pembetatu



Hilary Marlow

University of
Cambridge

Maasai



- Biblical ecotheological framework of “Triangulated Shalom”
- Mfumo wa kiikolojia wa kibiblia wa "pembetatu ya amani"

The Research Problem

Tatizo la Utafiti

- Anthropologist Sara de Wit demonstrated a “cognitive dissonance” [clash] between the “climate ontologies”
 - of the scientific messaging
 - and the traditional Maasai worldview (de Wit, 2020).
- Thus, the Tanzanian governmental efforts in climate change prevention education are not effective among Maasai (de Wit, 2018).
- Yet, as a result of the HIV/AIDS pandemic, there is an established basic model within the Lutheran church in Maasailand that provided a strategic role in bridging the chasm between the scientific knowledge and a skeptical people group, resulting in effective outcomes among the Maasai (Watt, Jacobson, et al., 2009).



Sara de Wit
Leiden University

Is this really a significant problem?!? Je, hili ni tatizo kubwa kweli?!?

- So, really! **What is the Maasai carbon footprint?**
- Complex issues around **indigenous land rights** (Gastorn 2016, 181).
- “It is not unreasonable to read the history of the Maasai in East Africa as **one long land grab** in the name of global conservation and national development” (Gardner 2016, 19).
- de Wit identifies government pressures upon the Maasai include the **“ideological hijacking” of the concept of “carrying capacity”** of the land, which serves the government’s rationale to reduce Maasai herd size (de Wit 2018, 30).
- The [Amnesty International] report also **challenges the Tanzanian authorities’ claim that their actions are necessary in order to conserve the land and biodiversity**. It calls on them to ensure Indigenous peoples are offered leadership roles in conservation, allowing them to protect the land by using their traditional knowledge, as they have done for generations (6 June 2023).
- Anthropologist Dorothy Hodgson’s work among the Maasai recognized that **so-called “development”** is “central to the establishment, exercise, and expansion of state power...,” which integrally relates to increasing tax revenue (Hodgson 2001, 8, 203).



Benjamin Gardner
Univ. of Washington



Sara de Wit
Leiden University



Dorothy Hodgson
Rutgers University

Marie Skłodowska-Curie post-doctoral fellowship

Marie Skłodowska-Curie baada ya udaktari ushirika

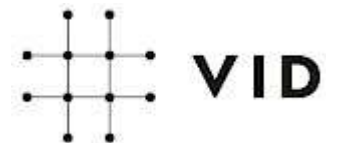
“Ontological Bridge-building for Climate Change Mitigation in Maasailand”

Decolonizing climate science messaging through integrating indigenous knowledge and biblical ecotheology for developing contextually-sensitive best practices of climate change mitigation

- **Building a bridge between “climate ontologies”**
 - With a biblical ecotheological framework;
 - Collaboratively developed pedagogical resources will educate and equip the Maasai with the best practices for mitigating climate change that are strategically designed for their context;
 - The collaboration with trusted local leaders, leverages existing educational and social systems within the Lutheran church in Tanzania;
 - Developing resources for Maasai leadership; these can support stronger agency for more self-determination in conversations with the Tanzanian government.



European Union
Primary funder



**VID Specialized
University**
Additional support

Multidisciplinary & holistic Taaluma nyingi na za jumla

Biblical ecotheology & creation care
Ekolojia ya Kibiblia na utunzaji wa uumbaji

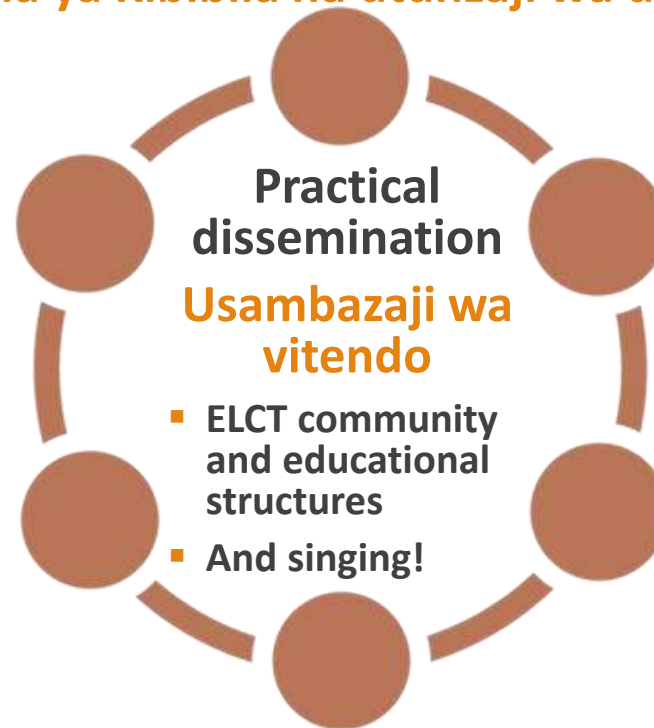
Pedagogical theory

Nadharia ya ufundishaji

- Paulo Freire (1970)
- South African Ujamaa Centre's community-based Bible study (West, 2013)

Empirical research

Utafiti wa kisayansi



Maasai values, traditional knowledge, and creation care practices

Maadili ya Wamasai, maarifa ya jadi, na mazoea ya utunzaji wa uumbaji

Anthropological analysis

Uchambuzi wa kianthropolojia

Climate science and environmental ethics
Sayansi ya hali ya hewa na maadili ya mazingira



**MAASAI
CORE VALUES**

**MAASAI
MAADILI YA MSINGI**

Collaborative & Participatory Shirikishi

■ Collaboration with Maasai leaders:

- **Bishop Godson Abel**, North Central Diocese (blessing, permission) Representative, **Rev. Ezekiel Lemaso**
- **Rev. Prof. Dr. Joseph Parsalaw**, Vice Chancellor of Tumaini University Makumira (TUMA), collaborative partner
- **Maasai environmental scientists, Dr. Neema Ktasho, Mr. Julius Laiser, Mr. Kilolong Lashumbai, Martha Ntopoi**
- **Maasai TEE director, Suzana Sitayo, Oldonyosambu**

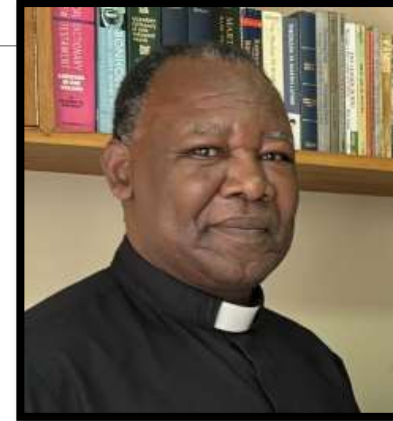
■ Collaboration with Maasai writers:

1. **Maasai TEE director, Suzana Sitayo, Oldonyosambu**
 2. **Maasai theologian/pastor, Rebecca Kurubai, for women's contextual Bible studies**
 3. **Maasai biology teacher, Mwl. Lais Joseph (MGLSS)**
 4. **Maasai confirmation pastor/teacher, Mch. Megiroo**
- **Rev. Dr. Knut Holter, primary supervisor**

Vice Chancellor
Parsalaw



Bishop
Abel



Rev. Dr.
Sitayo



Rev. Dr.
Holter



Collaborative & Participatory Shirikishi

- Leveraging EU money to be a **blessing** to the Maasai
 - **Kutumia pesa za EU kuwa baraka kwa Wamasai**
- Core **collaborations** with Maasai Stakeholders and Maasai writers
 - **Ushirikiano wa kimsingi na Wadau wa Kimasai na waandishi wa Kimasai**
- **“People support what they help create.”**
 - **“Watu wanaunga mkono kile wanachosaidia kuunda.”**



Research Groups

Vikundi vya Utafiti

- Four targeted groups:

1. **Form 2 biology students / Wanafunzi wa kidato cha 2 wa biolojia in Lutheran schools (minors!)**

- Form 2 Tanzanian National Curriculum includes both environmental studies in biology and, for Christian schools, Bible knowledge on the Book of Genesis, with core texts for environmental ethics.
- An estimated 3 lessons will be jointly developed with a Maasai secondary school teacher from the Stakeholder determined core values and learning outcomes.

2. **Confirmation students / Wanzafunzi wa Ubarikio (minors!)**

- Established ELCT strategy for HIV/AIDS content dissemination
- Only a modest amount of students are able to attend secondary school in Maasailand, as it is not government funded.
- Can reach more youth through confirmation
- Gender balanced
- An estimated 3 lessons will be jointly developed with a Maasai confirmation teacher from the Stakeholder determined core values and learning outcomes.



Research Groups

Vikundi vya Utafiti

- Four targeted groups:

- 3. **Women's groups / Vikundi vya wanawake** (vulnerable population!)

- Women are the center of the Maasai family and society.
 - “If you teach the mama, the whole family will learn” (Rebecca in Elness-Hanson, 2021).
 - An important strategy to integrate indigenous knowledge
 - An estimated 3 lessons will be jointly developed utilizing the South African Ujaama Centre community-based Bible study methods (West, 2013). A Maasai woman will partner in the developing the Bible studies from the Stakeholder determined core values and learning outcomes.

- 4. **Evangelists / Wainjilisti**

- Evangelists have a higher percentage of women in Maasailand, providing more gender balance.
 - The TEE training center at Oldonyo Sambu that serves the predominantly Maasai regions will be the targeted research location (Justo, 2020).
 - An estimated 3 lessons will be jointly developed with a Maasai theologian from the Stakeholder determined core values and learning outcomes.



The Need for Biblical Theologians

Uhitalaji wa Wanatheolojia wa Kibiblia

- Biblical theologians have a distinctive role in **bridging the gap** between climate science and the Maasai worldview.
 - **Similar worldview** (“Triangulated Shalom”)
 - **Local church leaders are more trusted** than government scientists from Dar es Salaam.



Transformation Needed Mabadiliko Yanahitajika

- **Gus Speth**, former Chairman of the Council on Environmental Quality under President Carter stated:
 - “I used to think that top environmental problems were biodiversity loss, ecosystem collapse and climate change. I thought that thirty years of good science could address these problems. I was wrong. The top environmental problems are **selfishness, greed and apathy**, and to deal with these **we need a cultural and spiritual transformation**. And we scientists don’t know how to do that” (Curwood & Speth 2016).
- The church knows how to engage transformation.



Impacts & Deliverables

Athari na Zinazotolewa

- **Impacts include:**
 - **Developing and analyzing** the effectiveness of culturally-sensitive curricular components for each research group
 - **Disseminating resources** through the educational and social structures of the Lutheran church in Maasailand,
 - Providing Maasai leaders more **resources** for stronger **self-determination** in dialogues with the government.
- **As the local church made a difference in the health of the people** regarding HIV/AIDS, it can make a difference in the **health of the environment.**
- **Deliverables include:**
 - Open access of **research findings**
 - Open access **pedagogy resources**
 - Royalty-free curricular components for 4 research groups
 - Analysis of effectiveness
 - **Song production**
 - A music competition where the best practices are put to music (part of secondary school learner-centered teaching and a culturally valued means of learning), and the winner's prize is recording the song and distribution in CD/MP3/other formats
 - Articles for **academic journals (2-3)**
 - Articles for **global church**

Impacts: In Evaluation

Madhara: Katika Tathmini

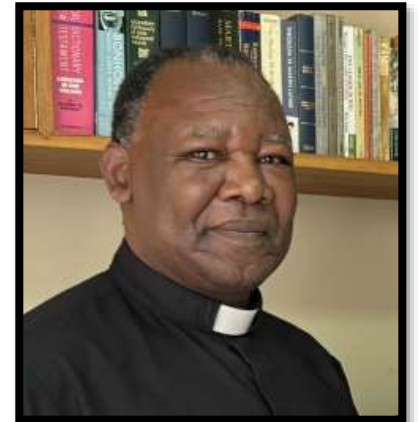
▪ Reviewer's comments

1. “The potential societal and economic, as well as environmental and political impacts of the project are described extensively and well.
2. “The project can be realistically expected to significantly improve the lives of a large ethnic community.
3. “The credibility of the project’s primary impact – **climate change mitigation** through the promotion of collaboration between climate science and traditional worldviews – is particularly convincingly presented.
4. “The **influence** of the project **could extend well beyond its duration and the project results** and experience **may be applied to other communities** in a similar situation.
5. “Moreover, the results of the proposed research **could potentially be used in different international faith-based educational systems around the world.**”

Research Authorization

Idhini ya Utafiti

1. **European Union**/Marie Skłodowska-Curie application “Ethics ready”
2. **Norwegian** Agency for Shared Services in Education and Research (Sikt)
3. **Tanzania** Commission for Science and Technology (COSTECH)
permit number CST00000053-2023-2023-00002
4. Blessing and permission from the Bishop of the North Central Diocese, Rev. Dr. Godson Abel, who stated, “I am 100% on your side in your research.”
5. Agreements needed at each research site
 - 7 sites (Monduli, Ketumbeine, Oldonyosambu)
 - Modest honorarium provided



Methods

Mbinu

- **Collaborative** development
 - Learning outcomes and core values
 - Best practices of climate change mitigation in Maasailand
- **Co-written** curricular components
 - for 4 target groups
 - with Maasai collaborators (paid)
- **Empirical research**
 - Surveys (paper)
 - **Pre-learning** surveys,
 - **post-learning** surveys, and
 - **a six-month follow-up** post-learning survey for a longitudinal analysis
 - Research data analysis will identify any development in climate change mitigation praxis:
 - Cognitive
 - Affective
 - Behavioral
 - Identify the strongest outcomes from the four research groups
 - Informs best practices
 - Informs resource allocation for applying research findings for optimal outcomes in future initiatives

Ethical Issues

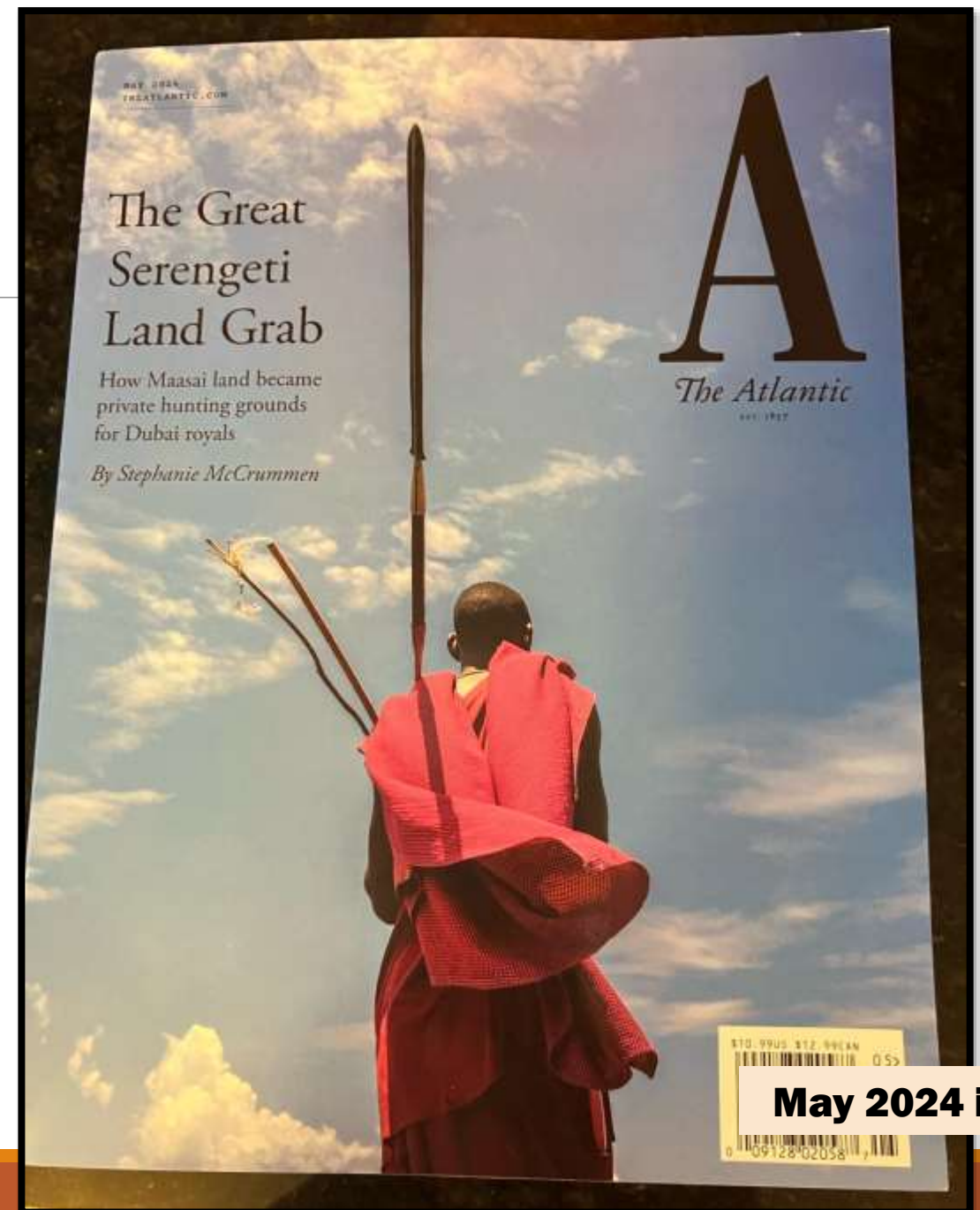
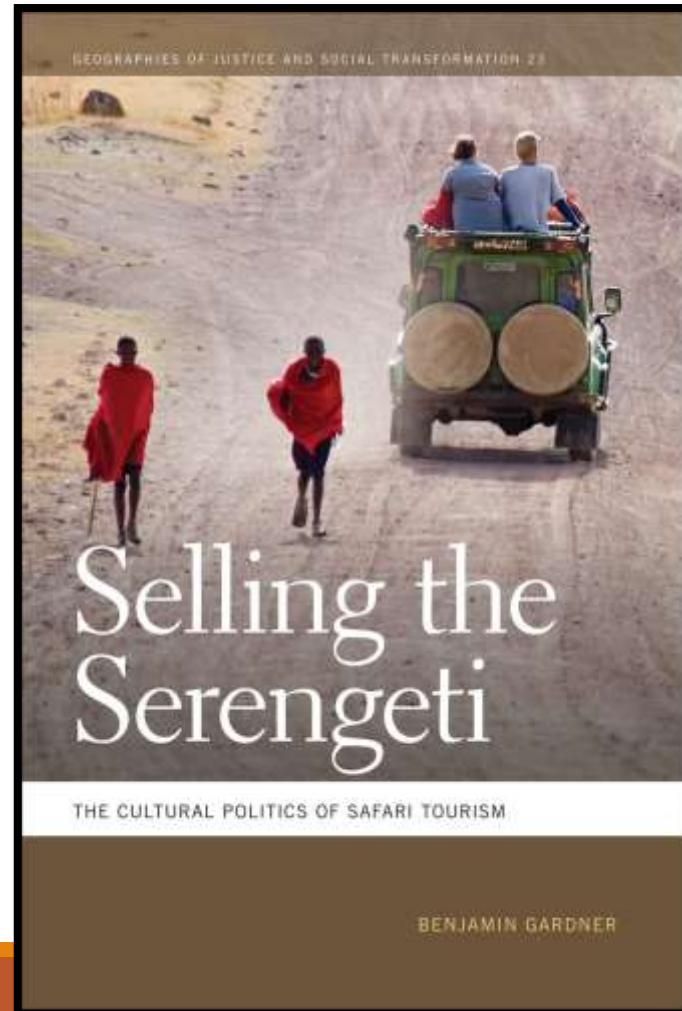
Masuala ya Kimaadili

- Data management plan
- Research takes place, a **low-income country**
 - **Benefit-sharing actions** (not just “extractive” research)
- Regulations for research with human participants: EU/Norway, Tanzania
 - “Guidance for Applicants: Informed Consent” in European Commission - Research Directorate-General Directorate L - Science, Economy and Society, Unit L3 - Governance and Ethics (https://ec.europa.eu/research/participants/data/ref/fp7/89807/informed-consent_en.pdf)
 - Informed consent
 - **Vulnerable populations**
 - Minors
 - Women with limited literacy

Hopes for Stronger Positioning in Self-determination on Land Issues Matumaini ya Nafasi Imara zaidi katika Kujiamulia Masuala ya Ardhi



Land Rights Violated Haki za Ardhi Zimekiukwa





Q & A

- **Any questions?**
- **Maswali yoyote?**

Role of the Stakeholders

Wajibu wa Wadau

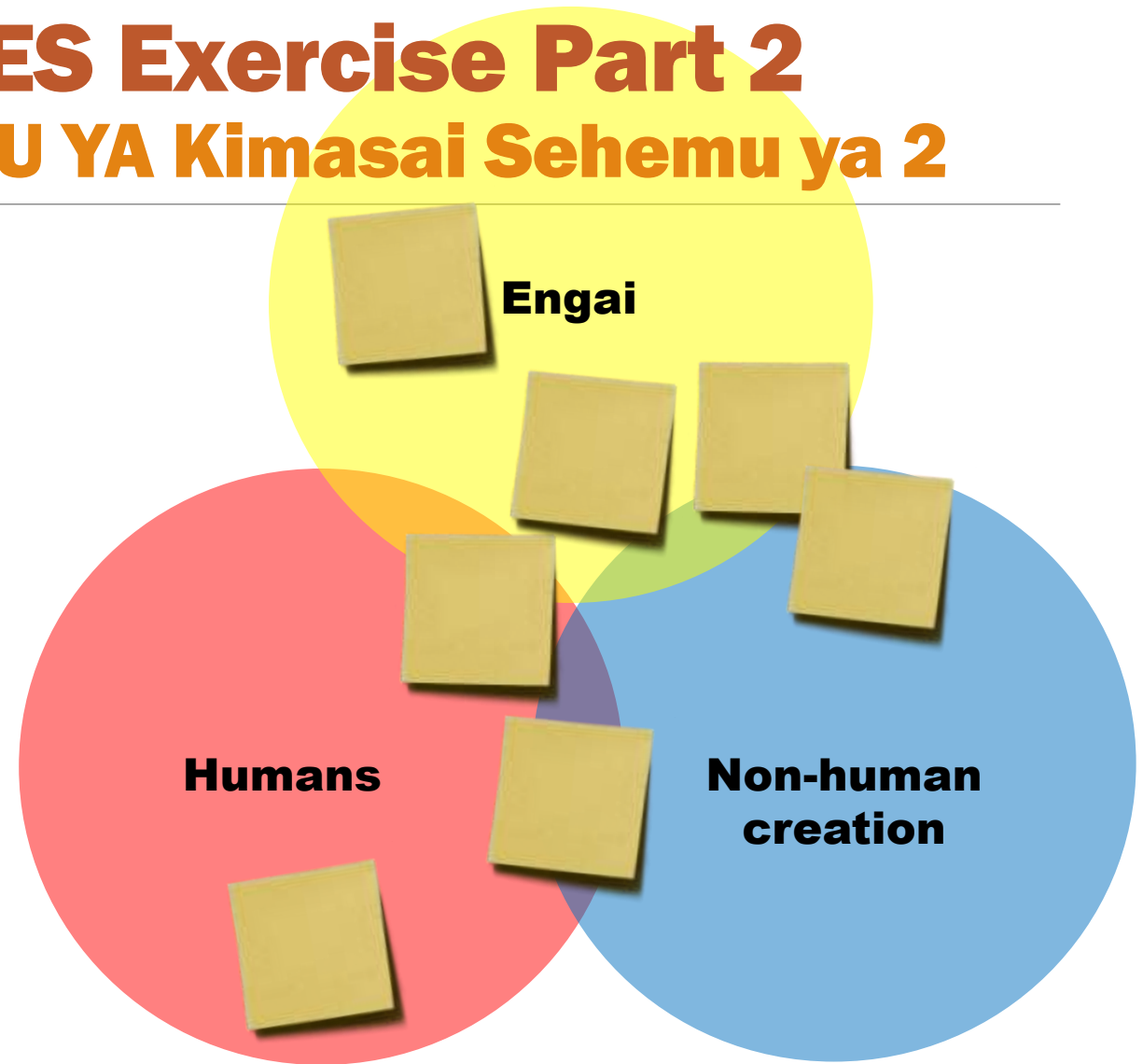
- **Two, 1-day meetings**
 - 26 April and 16 Sept
- **Today:**
 - **Set Core Maasai values** for this research project
 - **Establish the learning outcomes** for the lessons (3 lessons)
 - Then the Maasai collaborators will help to write the lessons.
- **16 Sept:**
 - **Review the DRAFT lessons. Critique and give feedback.**
 - Then the lessons will be revised.
 - The lesson teachers will be trained.
 - The lessons will be taught.
 - The surveys (pre and post) will be analyzed.



Maasai CORE VALUES Exercise Part 2

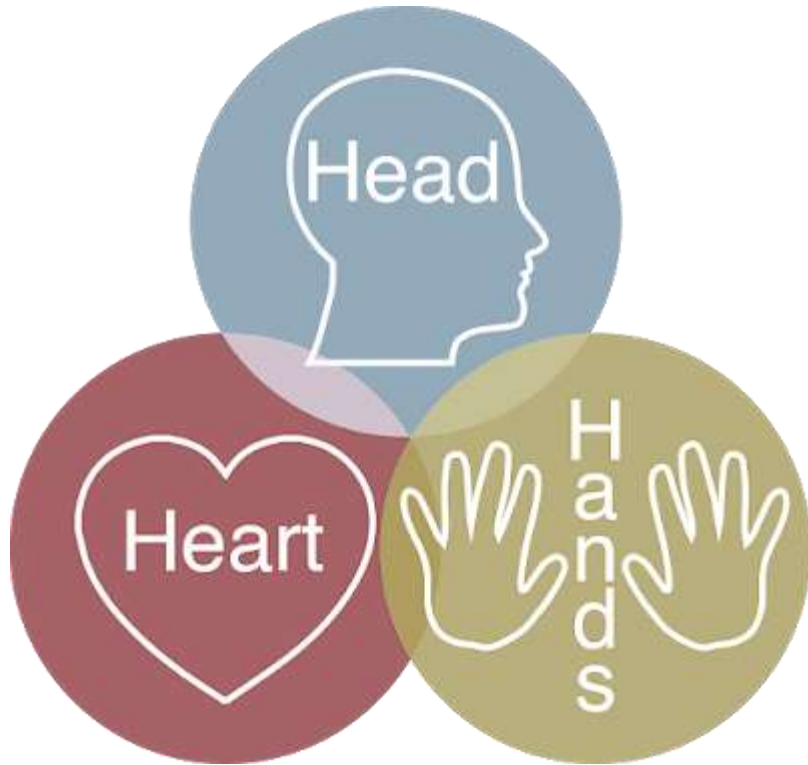
Zoezi la MAADILI MUHIMU YA Kimasai Sehemu ya 2

See handout



Overview of Pedagogical Model

Muhtasari wa Mfano wa Ufundishaji



As a result of this lesson, the learner will:

1. Cognitive/KNOW — head
2. Affective/FEEL — heart
3. Behavioral/DO—hands

Kama matokeo ya somo hili, mwanafunzi atafanya yafuatayo:

1. Utambuzi/JUA – kichwa
2. Affective/FEEL — kuhisi
3. Tabia/FANYA-mikono

The Role of the Writers

Wajibu wa Waandishi

1. Writing workshop:

- After the Stakeholders set the core values and learning outcomes, there will be a half-day writing workshop to begin the writing phase of this project.

2. Four sets of three lessons:

- There are 4 writers who will work with me to collaboratively write 3 lessons for each target research group, which are:
 1. Evangelists in Theological Education by Extension (TEE) training, written with Suzana;
 2. Women in community-based Bible study groups, written with Rebecca;
 3. Form 2 biology students in Diocese secondary schools, written with Lais;
 4. ELCT confirmation students, written with Mch. Megiroo

3. Revising the lessons: (after a review by the Stakeholders)

4. Teaching the lessons: (in a half day workshop; January through April)

The Role of the Writers

Wajibu wa Waandishi

Honorarium payment:

- This is a paid role. I want to honor your professional competence and position.
- I estimate that your role will approximately take 30-hours for the workshop, collaboratively write three lessons, revise them, and make translations (not teaching them, that's additional to this estimate; see below). Perhaps we will adjust and increase the time, but I know good people are busy. I don't want this project to grow to be a burden.
- I'm determining pay rates based on current (2022) Tanzanian per-diem rates (plus 10% instead of a contribution to NSSF, plus an additional 10% to adjust for inflation since 2022, and rounded to the nearest thousand) as:
 1. Diploma/certificate/first degree holders = Tsh 23,000 per hour
 2. Master and PhD rate = Tsh 26,000 per hour
 3. Head of department/department/director = Tsh 33,000 per hour
 4. Head of Institution, CEO or Prof = Tsh 38,000 per hour

Writing Timeframe

- **1 May through 1 September: Three lessons collaboratively written with Beth**
- **Due 1 Sept**
 - Beth will format the lesson material into a booklet for the Stakeholders to review.
- **On 16 September, the Stakeholders will review and give feedback on the lessons.**
- **By 15 November, the revisions will be made.**
 - Beth will format the final lesson material.
 - Beth will prepare any needed resources for the teachings.
- **Sometime during January 2-8, there will be teaching preparation workshops.**
- **Half-day lessons will be taught between January 8 and 30 April.**

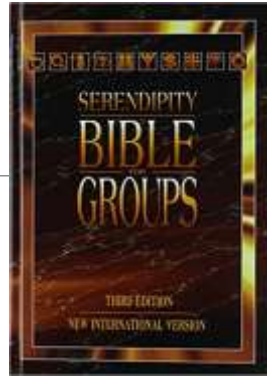
The Writers and Planned Research Sites

Research Group	Location	Co-writer	Teacher
Confirmation			
	Monduli Lutheran Church	Mch. Megiroo	Mch. Megiroo
	Ketumbeine Lutheran Church		Mch. Charles Noah
Form 2 Biology			
	MaaSae Girls Lutheran Secondary School	Mwl. Lais Joseph	Mwl. Lais Joseph
	Moringe Sokoine Lutheran Secondary ??		???
Women's group			
	Monduli or Monduli Juu Lutheran	Mch. Rebecca Kurubai	Winy Ene Sirikwa?
	Ketumbeine Naapok Women or Lutheran Ch.		Sion (Naapok)?
TEE			
	Oldoinyosambu	Mch. Dr. Suzana Sitayo	Mch. Dr. Suzana Sitayo

PEDAGOGY

**FALSAFA YA
KUFUNDISHA**

Facilitator Mwezesaji



Active participation

- **Participants:** Actively talk and share stories. A few speakers dominate.
- **Teacher:** None. Only a coordinator.

- **Participants:** The text is actively engaged.
- **Facilitator:** Guides the discoveries.

Best practices



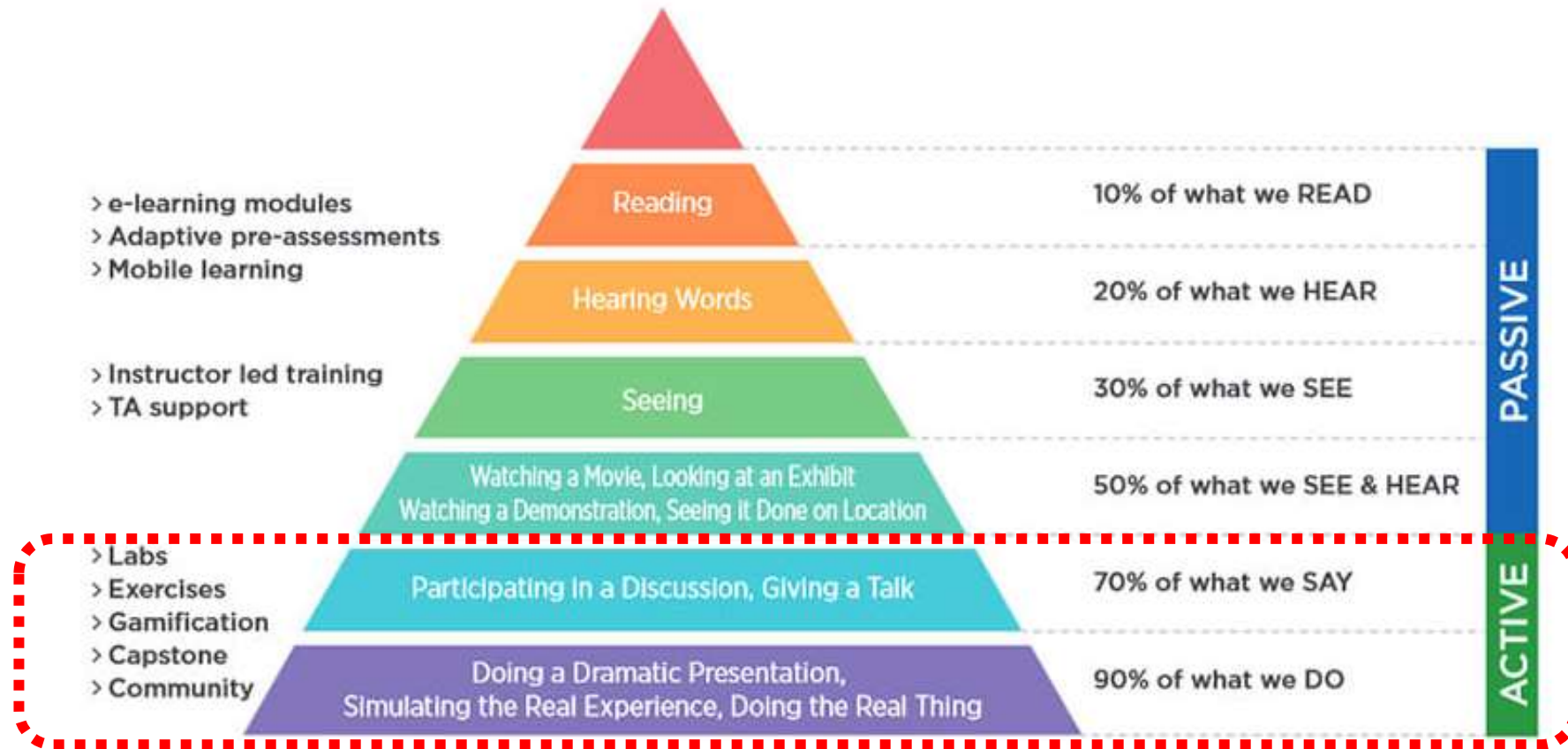
Teacher: Gives a lecture.

Participants: Passively listen.

Informed instruction

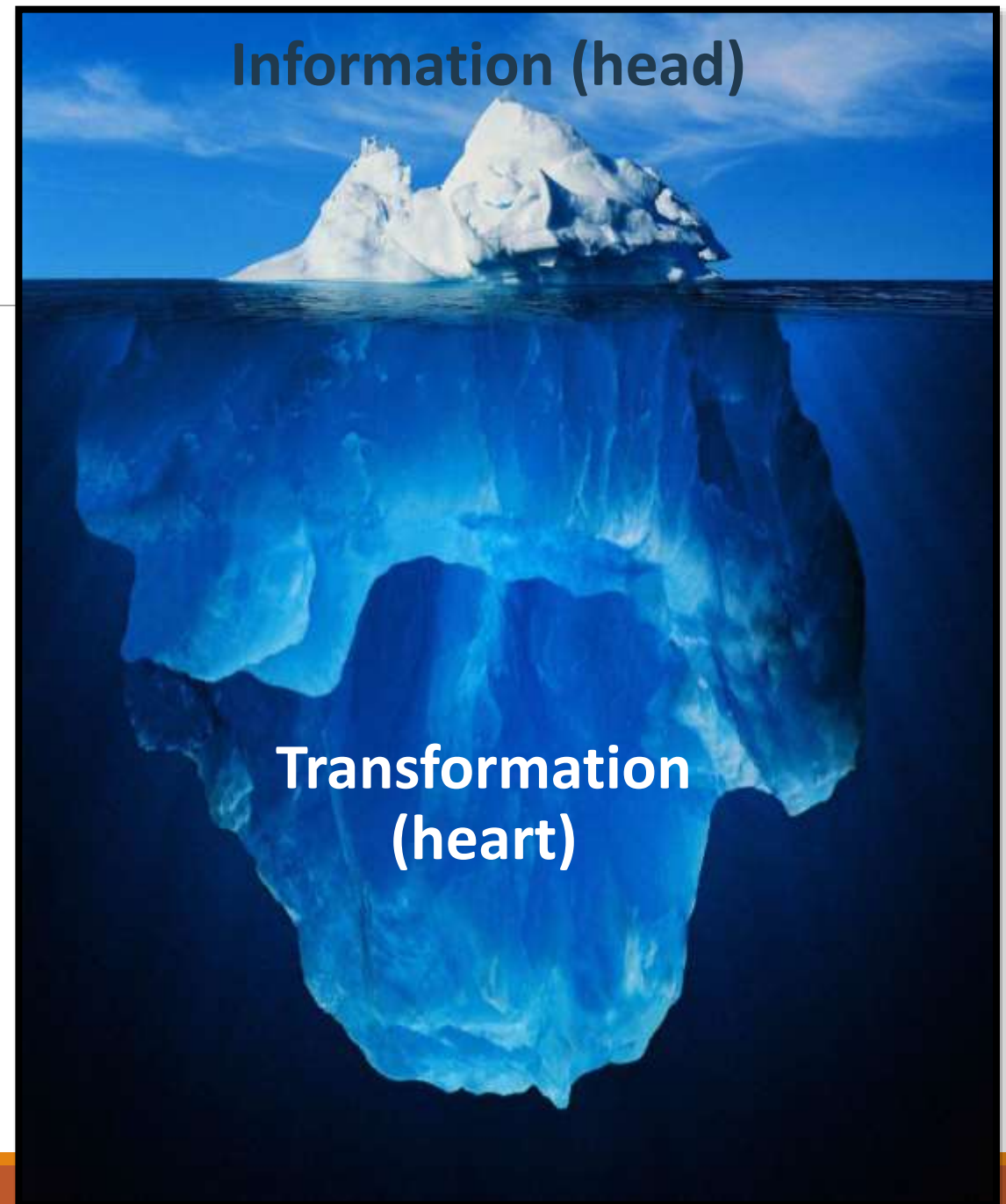
The Cone of Learning:

After 2 weeks, we tend to remember...



Pedagogy

Falsafa ya Kufundisha



Part 1: The Learning Outcomes

Sehemu ya 1: Kutayarisha Malengo ya Somo

Learning Outcomes / Matokeo ya Kujifunza	Stakeholders / Wadau
1. Bible/ecotheology: Creation Care	Rev. Ezekiel Lemaso, Rev. Dr. Suzana Sitayo
2. (TEK) Maasai traditional environmental knowledge	Dr. Sarone Ole Sena, Mama Sion Kereine
3. Climate Science: mitigation and adaptation	Dr. Neema Kitasho, Mama Martha Ntopoi
4. Hope instead of Anxiety	CPA Liz Loiruck, Dr. Benedict Ole Nangoro

	1. Bible/ecotheology: Creation care	2. (TEK) Maasai traditional environmental knowledge	3. Climate science	4. Hope instead of anxiety
Cognitive KNOW				
Affective FEEL				
Behavioral DO				

Three Lessons (3)

Masomo matatu

1. Bible/ecotheology: Creation Care
2. (TEK) Maasai traditional environmental knowledge
3. Climate Science: mitigation and adaptation
4. Hope instead of Anxiety

1) Biblical creation care	2) Pastoralist Maasai creation care and OT creation care	3) Climate change mitigation and adaptation
<ul style="list-style-type: none"> • Introduction to the aim of the lessons • Genesis 1 & 2: Biblical mandate • Climate change introduction • Hope 	<ul style="list-style-type: none"> • Maasai triangulated worldview: Harmony with <ol style="list-style-type: none"> 1. Engai, 2. Humans, 3. Non-human creation • Similar to Old Testament “Creation Triangle” • Maasai traditional practices in alignment with OT creation care • Hope 	<ul style="list-style-type: none"> • Climate change causes and effects • In a pastoralist Maasai dryland context <ul style="list-style-type: none"> • Best practices of mitigation • Best practices of adaptation for resilience • Ongoing challenges <ul style="list-style-type: none"> • Land rights • Population growth • Hope

■ 45-minute lessons

Three Lessons (3)

Masomo matatu

1) Biblical creation care	2) Pastoralist Maasai creation care and OT creation care	3) Climate change mitigation and adaptation
---------------------------	--	---

- Introduction to the aim of the lessons
- Genesis 1:1-5

- **Maasai triangulated world**

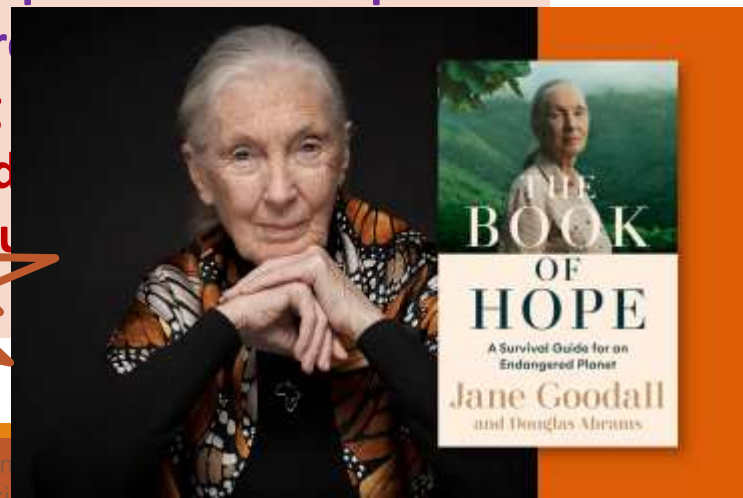
- Climate change causes and effects
- In a pastoralist Maasai dryland context
 - Best practices of mitigation
 - Best practices of adaptation for r

Mitigation/Kupunguza measures are those actions that are taken to reduce and curb greenhouse gas emissions.

Adaptation/ Marekebisho measures are based on reducing vulnerability to the effects of climate change.

Mitigation, therefore, attends to the **causes** of climate change, while adaptation addresses its **impacts**.¹

- Ongoing
 - Land
 - Popu
- Hope



¹ "Climate Change Mitigation and Adaptation: Simple Guide to Schools in Africa" (UNESCO, United Nations Educational, Scientific and Cultural Organization) <https://unesdoc.unesco.org/ark:/48223/pf0000372168>. ;Photo: Jeekc, GNU Free Documentation License, Version 1.2, https://commons.wikimedia.org/wiki/File:Jane_Goodall.jpg

Lesson Plan

Andalio la Somo

Template in DOC & RTF

Lesson #		Equipment Needed	
Context	Form 2 Biology; Confirmation Women's Group; TEE	Supplies/Handouts	

Main Point	
Learning Outcomes	As a result of this lesson, the learner will:
Cognitive: Know	
Affective: Feel	
Applicative: Do	

Time	Content
	1) HOOK (Attention getter)
	Transition statement: (connecting Hook to Main Point)
	2) HOOK - KNOW (Bible observation and/or core content)
	3) LOOK - FEEL (Bible interpretation and/or personal reflection on core content)
	4) TOOK - DO (Application. What do DO and/or take away from this lesson?)
	Prayer

NOTES: (Add teaching notes here.)

Lesson Plan

Andalio la Somo



Hook: Catching attention and engaging learners in the importance of the main message of the text/content.

Transition Statement: Connecting the HOOK to the Main Point.

Book / KNOW: Reading and making discoveries within the text/content (ENGAGE the participants!)

Look / FEEL: Reflecting upon the importance or meaning of the text/content

Took / DO: Application of the text/content for today's context.

Lesson Plan: Creation Care in a Maasai Context Page 1

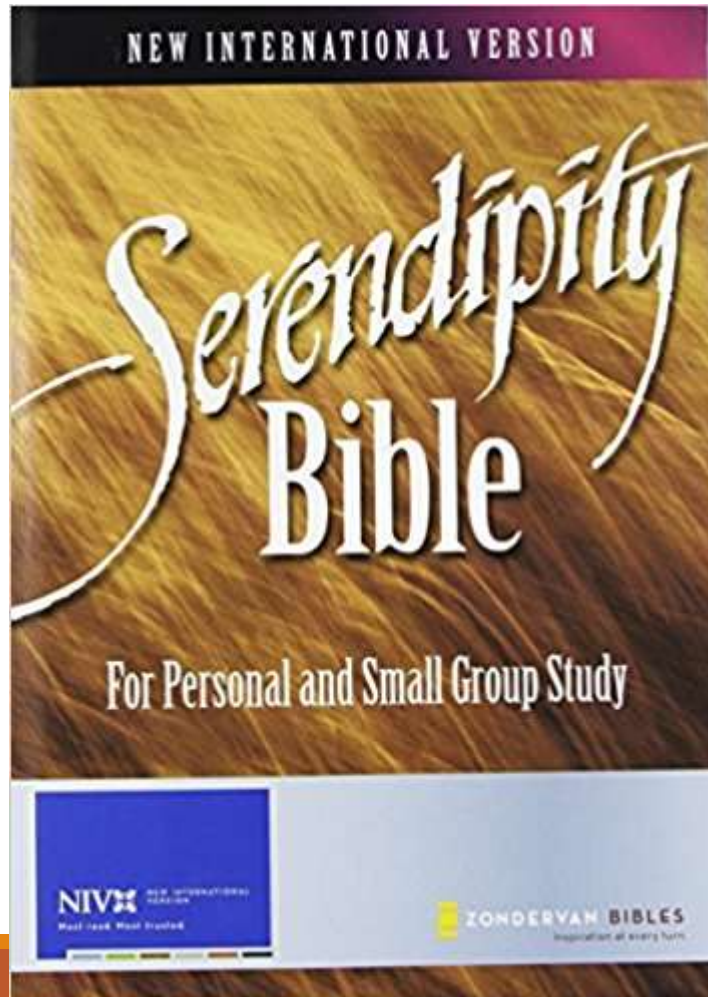
Lesson #		Equipment Needed	
Context	Form 2 Biology; Confirmation Women's Group; TEE	Supplies/Handouts	
Main Point			
Learning Outcomes: As a result of this lesson, the learner will:			
Cognitive: Know			
Affective: Feel			
Applicative: Do			
Time	Content		
	1) HOOK (Attention getter)		
	Transition statement: (connecting Hook to Main Point)		
	2) BOOK: KNOW (Bible observation and/or core content)		
	3) LOOK: FEEL (Bible interpretation and/or personal reflection on core content)		
	4) TOOK: DO (Application. What do DO and/or take away from this lesson?)		
	Prayer		

NOTES: (Add teaching notes here.)

Your Lesson Plan can be longer than 1 page.

HOOK

A “Hook” Resource for Bible Studies



talked and discussed these things with each other, Jesus himself came up and walked along with them; ¹⁶but they were kept from recognizing him.

¹⁷He asked them, “What are you discussing together as you walk along?”

They stood still, their faces downcast. ¹⁸One of them, named Cleopas, asked him, “Are you only a visitor to Jerusalem and do not know the things that have happened there in these days?”


¹⁹“What things?” he asked.


“About Jesus of Nazareth,” they replied. “He was a prophet, powerful in word and deed before God and all the people. ²⁰The chief priests and our rulers handed him over to be sentenced to death, and they crucified him; ²¹but we had hoped that he was the one who was going to redeem Israel. And what is more, it is the third day since all this took place. ²²In addition, some of our women amazed us. They went to the tomb early this morning ²³but didn’t find his body. They came and told us that they had seen a vision of angels, who said he was alive. ²⁴Then some of our companions went to the tomb and found it just as the women had said, but him they did not see.”

²⁵He said to them, “How foolish you are, and how slow of heart to believe all that the prophets have spoken! ²⁶Did not the Christ^a have to suffer these things and then enter his glory?” ²⁷And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself.

²⁸As they approached the village to which they were going, Jesus acted as if he were going farther. ²⁹But they urged him strongly,

^a26 Or Messiah; also in verse 46

 1. What are the two disciples talking about as they walk (see vv. 19–24)? What tones of voice do you hear? What hopes are dashed? What plans might they be making? How do they react to the “stranger”? 2. From your knowledge of OT prophecy, what passages might “the stranger” have discussed with them in verses 25–27 (see list in Introduction to Hosea)? Why did Jesus do a roundabout Bible study rather than just reveal his identity immediately and directly? 3. Why did Jesus act as if he was going further? 4. What has happened to the other disciples that has caused them to change their minds from verse 11? Why a special appearance to Peter?

 1. Where is your “Road to Emmaus”—the place where Jesus surprised you recently? What happened? Did you urge him to stay (v. 29)? Why or why not? 2. How well do you think you can explain the life, death and resurrection of Jesus Christ, and the way a person can have a relationship with him? Try rehearsing or role playing



Luke 24:13–35

For Lite Study

ON THE ROAD TO EMMAUS

It is right after the Resurrection, but these two followers of Jesus are still sad and confused. See how Jesus comes alongside them and lets them talk about their disappointment and shattered dreams, then gives them great healing and hope.

Optional Ice-Breaker Questions:

- When you’re really down, do you want to be alone or with others?
- When did you last experience a broken dream or a broken heart?

1. What do you think caused these men to leave Jerusalem?
 - fear—They feared for their lives.
 - disillusionment—They thought they lost their political liberator.
 - overload—Jesus’ suffering and crucifixion had wiped them out.
 - loneliness—They wanted to get back home.
 - despair—They lost their hope along with their spiritual leader.
 - other: _____

2. Why didn’t they recognize Jesus when he joined them?
 - They were preoccupied.
 - They were depressed.
 - They couldn’t recognize Jesus in his resurrected body.
 - God kept them from recognizing him.
 - other: _____

3. What opened their eyes?
 - a sudden burst of insight
 - Jesus breaking bread
 - the Holy Spirit
 - putting two and two together
 - other: _____

4. What helps you recognize Jesus alongside you when you are down?
 - spending time alone with God
 - talking with someone who cares
 - reading Scripture
 - taking Communion
 - focusing on worship
 - fellowshiping with others
 - other: _____

5. If Jesus were to walk for a few miles with you today, what would you talk to him about?
 - the struggles I am going through
 - my family
 - my job
 - I don’t know.
 - other: _____

6. What does the resurrected Jesus need to change in your life?
 - my spiritual vision
 - my unbelief
 - my discouragement
 - my loneliness
 - other: _____

7. How would you describe your “walk” with Christ right now?
 - up and down
 - growing
 - very close
 - slipping
 - exciting
 - other: _____

8. How can the group pray for you?


Warning!


- Serendipity needs a prepared facilitator to avoid long stories and various personal opinions to be the “authority.”
- The text should be the “authority.”




Luke 24:30

this in your group. Who could you communicate these truths with today?

 What favorite slogan or pep talk do you recall from your mentors (parents, a coach, music teacher, etc.)? How were you treated when you blew it?

 1. How is “Peace be with you” a good summary of the Gospel? 2. Why are the disciples having such difficulty believing: (a) Not using their eyes? (b) Not enough evidence? (c) Not enough faith? (d) Too much excitement? Why was it necessary for them to see that Jesus was not a ghost? 3. What interpretation from Jesus helps them to believe? 4. What task does he give them? With what promise? How must they have felt? 5. Why do the disciples react so differently when Jesus is taken away now (vv. 50–53; compare when he was taken away by the Crucifixion, v. 46)?

 1. Why is it important to you that Jesus’ mission was anticipated far beforehand in the Old Testament? 2. How would you live differently if Jesus was not currently reigning in heaven, but was only another noble martyr? 3. In light of your circumstances, where is the mission field Jesus has sent you? Who are some of the people you can witness to by your life? By your words? Who are the disciples in your life who encourage your service to Christ? 4. How do you respond to his mission for you: (a) Let’s get going! (b) I couldn’t possibly do that! (c) He didn’t mean me? (d) I’m scared, but I’ll trust him? Why? 5. What has been the high point for you in this study of Luke?

“Stay with us, for it is nearly evening; the day is almost over.” So he went in to stay with them.

³⁰When he was at the table with them, he took bread, gave thanks, broke it and began to give it to them. ³¹Then their eyes were opened and they recognized him, and he disappeared from their sight. ³²They asked each other, “Were not our hearts burning within us while he talked with us on the road and opened the Scriptures to us?”

³³They got up and returned at once to Jerusalem. There they found the Eleven and those with them, assembled together ³⁴and saying, “It is true! The Lord has risen and has appeared to Simon.” ³⁵Then the two told what had happened on the way, and how Jesus was recognized by them when he broke the bread.

Jesus Appears to the Disciples

³⁶While they were still talking about this, Jesus himself stood among them and said to them, “Peace be with you.”

³⁷They were startled and frightened, thinking they saw a ghost. ³⁸He said to them, “Why are you troubled, and why do doubts rise in your minds? ³⁹Look at my hands and my feet. It is I myself! Touch me and see; a ghost does not have flesh and bones, as you see I have.”

⁴⁰When he had said this, he showed them his hands and feet. ⁴¹And while they still did not believe it because of joy and amazement, he asked them, “Do you have anything here to eat?” ⁴²They gave him a piece of broiled fish, ⁴³and he took it and ate it in their presence.

⁴⁴He said to them, “This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms.”

⁴⁵Then he opened their minds so they could understand the Scriptures. ⁴⁶He told them, “This is what is written: The Christ will suffer and rise from the dead on the third day, ⁴⁷and repentance and forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem. ⁴⁸You are witnesses of these things. ⁴⁹I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high.”

The Ascension

⁵⁰When he had led them out to the vicinity of Bethany, he lifted up his hands and blessed them. ⁵¹While he was blessing them, he left them and was taken up into heaven. ⁵²Then they worshiped him and returned to Jerusalem with great joy. ⁵³And they stayed continually at the temple, praising God.

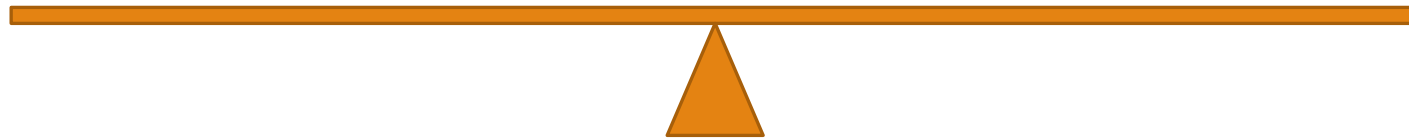
BOOK

Book Tips

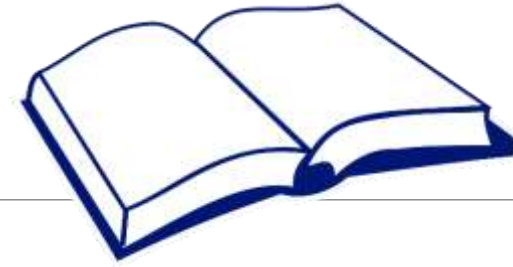
READER RESPONSE:
Untrained readers are given
voice to share opinions
from their cultural
understandings

FACILITATOR:
The Bible is the
authority

LECTURE: The
leader is the
authority



Book Tips

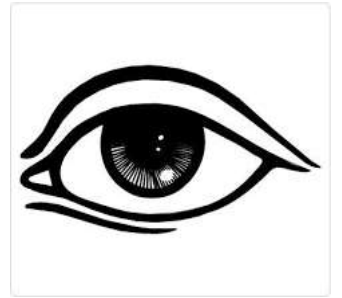


- Engage the text!
- Identify key aspects that support your **main point** that are in the **text**.
- Provide a handout to mark up, perhaps colored pencils!
- Give a few instructions for observations that you saw.
 - Command verbs, contrasts, many names of God, accusations, remedies, consequences
- Have a couple extra tasks for the fast workers!

LOOK

Look Tips

- Reflect on the engagement of the text!
- Prepare questions that focus on your **main point!**
- Ask open ended, not yes or no questions.
- Have a couple extra questions to bring the learners back to the text, in case someone goes off on a tangent!



TOOK

Took Tips



- This is the DO portion of your learning outcomes. Make these hold together.
- Reflect on the **main point!**
- Bring that point into a contemporary context.
- If you have an activity, make sure it is tied into your main point!
- With youth, it might be good to have a material reminder (i.e., a token, such a making a bookmark) to take away.



Q & A

- **Any questions?**

Debrief/Wrap up

- 1. What are the strengths of this project?**
Je, ni nguvu gani za mradi huu?
- 2. What are the weaknesses/challenges of this project?**
Je, ni udhaifu/changamoto zipi za mradi huu?
- 3. What needs to be adapted/changed?**
Ni nini kinachohitaji kubadilishwa / kubadilishwa?
- 4. Payment envelopes / Bahasha za malipo**
- 5. Closing prayer / Maombi ya kufunga**

The End Mwisho



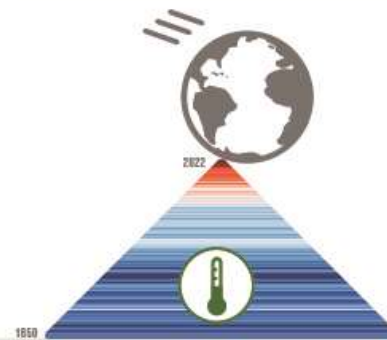
UN Sustainable Development Goal #13



TAKE URGENT ACTION TO COMBAT CLIMATE CHANGE AND ITS IMPACTS

EARTH'S TIPPING POINT

STANDING AT THE BRINK OF CLIMATE CALAMITY



WHERE WE ARE

THE WORLD WILL EXCEED 1.5°C BY 2035 AND FACES A 2.5°C WARMING BY 2100

WHAT WE NEED

DEEP, RAPID AND SUSTAINED GHG EMISSION REDUCTIONS BY 43% BY 2030 AND TO NET ZERO BY 2050

BILLIONS TO TRILLIONS:

GLOBAL CLIMATE FINANCE FLOWS REACHED AN ANNUAL AVERAGE OF \$803 BILLION IN 2019-2020

HOWEVER, DEVELOPING COUNTRIES REQUIRE NEARLY \$6 TRILLION BY 2030



THE RATE OF SEA-LEVEL RISE HAS **DOUBLED** IN THE LAST DECADE



HIGHLY VULNERABLE REGIONS

EXPERIENCE **15X HIGHER MORTALITY RATES** FROM DISASTERS COMPARED TO VERY LOW VULNERABILITY REGIONS (2010-2020)

