

Peter & Grace Make a Difference

Classroom Activity Supplement

Low-resource activities for rural PNG classrooms

How to Use This Supplement

These activities are designed for rural PNG classrooms where paper, pens, and stationery may be limited or unavailable. Every activity can be run using only voices, bodies, the ground, sticks, stones, or whatever the classroom already has.

Each activity is linked to a chapter or theme in the book. You do not have to use them all — choose the ones that fit your students, your time, and the topic you want to explore.

Oral first, always. If something needs materials, the ground is your whiteboard — a stick and cleared earth does everything a chalkboard can. Movement and physical choices keep students engaged far better than sitting still. The most important part of every activity is the debrief conversation afterwards — that is where the real learning happens.

Materials

None required unless noted. 'Ground or board' means draw with a stick in dirt or use a chalkboard.

Chapters 1–2 | Back to School & Hearing About Aunty Lilian

Theme: Something bad happens to a family member. Rumours start. Fear spreads quickly through the community.

□ Activity 1: Pass the Story

Materials

None

Time

10–15 minutes

How it works:

Students sit in a circle. The teacher whispers a simple sentence to the first student, who passes it on as accurately as possible. By the time it travels around the full circle, the message is usually unrecognisable. Stop, reveal the original, compare.

Opening sentence to whisper:

"An old woman fell sick last week. Her neighbour saw something strange in the garden at night."

Prompts for the teacher:

1. What did the message sound like when it got back to me? What changed?
2. Why do you think it changed? Did anyone add something? Did anyone forget something?
3. Have you ever heard a rumour about someone in your community or school? How did that person feel?
4. In the story, what rumours were spreading about Auntie Lilian? How do you think she felt?
5. If you were Auntie Lilian, what would you want people to do before they believed the rumour?

The game works best when students realise they did not try to change the message — it changed by itself. That is the lesson: rumours distort even when no one is lying on purpose.

□ Activity 2: True / False / I Don't Know — Three Corners

Materials	None (or mark three spots on the ground with sticks)
Time	15–20 minutes

How it works:

Label three corners or ground spots: TRUE — FALSE — I DON'T KNOW. The teacher reads out a statement. Students move to the corner that matches what they think. Once they are there, they explain their choice to a neighbour. A few students share with the class, then the teacher clarifies.

Statements to read out:

Prompts for the teacher:

6. A woman can use magic to make her neighbour's crops die.
7. When someone in a village dies suddenly, it is always because of sickness or injury.
8. A glasman can see things that ordinary people cannot see.
9. If a lot of people in the village believe something, it must be true.
10. When someone is accused of being a sanguma, the police can help.
11. People who believe in sanguma are stupid.
12. It is possible to believe something strongly and still be wrong.

The last two statements are the most important. The second-to-last challenges contempt — students often need to be gently corrected if they dismiss community members as foolish. The last one is the core epistemological lesson of the whole book.

Chapter 3 | Peter and Grace Go Back to School: Asking Questions

Theme: Asking good questions. Knowing whose information you can trust.

□ Activity 3: Who Do I Ask? — The Trust Line

Materials	None (a line drawn on the ground with a stick)
Time	15–20 minutes

How it works:

Draw a long line on the ground (or imagine one across the room). One end is: I WOULD TRUST THIS PERSON COMPLETELY. The other end is: I WOULD NOT TRUST THIS PERSON AT ALL. The teacher calls out a source of information. Students physically place themselves on the line, then explain their position to the person standing next to them. A few students share their reasoning with the class.

Sources to call out:

Prompts for the teacher:

13. A glasman from the next village
14. A cousin who had a dream about your family
15. A doctor at the health centre
16. A pastor who has known your family for many years
17. A policeman
18. Your parents
19. The teacher at your school
20. A man on the street corner shouting about sanguma
21. A friend who heard something from another friend
22. A well-known community elder

Discussion after each:

Prompts for the teacher:

23. Why did you stand where you did?
24. Did anyone stand in a different place from you? What were they thinking?
25. What would make you trust this person more, or less?
26. In the book, Peter and Grace ask a doctor, a pastor, and a policeman. Why those people?

Disagreements between students are the best possible outcome. The goal is not consensus — it is for students to realise that trust is something you decide, using reasons, not just feelings.

□ Activity 4: Good Question / Bad Question

Materials	None
Time	10 minutes

How it works:

The teacher models a 'good question' (evidence-based, asks why or how, doesn't assume guilt) and a 'bad question' (assumes something is already true, blames someone without evidence). Students practise turning bad questions into good ones as a whole-class call-and-response.

Bad questions to transform:

Prompts for the teacher:

- 27. "Why did she curse our garden?" → turn into a good question
- 28. "Who told the glasman to target our family?" → turn into a good question
- 29. "Why does that woman always look at us when someone gets sick?" → turn into a good question
- 30. "Why does this always happen to our family?" → turn into a good question

What makes a good question?

- It asks about evidence: What do we actually know?
- It asks about cause: Why did this really happen?
- It does not assume guilt before checking facts.
- It can be answered by someone with real knowledge — a doctor, a teacher, a court.

Chapter 4–5 | Peter and Grace Learn Something Important / Do Research

Theme: Superstitions exist everywhere. Science helps us explain cause and effect. Grace cannot find anyone else in the world who believes what Cousin Lika believes.

Activity 5: Because — Cause and Effect Pairs

Materials	None
Time	10–15 minutes

How it works:

Students sit in pairs. One partner holds a 'cause,' the other finds the 'effect.' The linking word is always because. Practise together as a class first, then pairs take turns. The teacher can also do this as a whole-class call-and-response — teacher says the cause, class calls back the effect using 'because.'

Cause–effect pairs to practise (teacher reads the cause, students complete):

Prompts for the teacher:

31. "The crops died..." → "...because there was not enough rain."
32. "The baby got sick..." → "...because there were germs in the water."
33. "The old man fell..." → "...because the path was steep and his legs were weak."
34. "People got malaria..." → "...because there were mosquitoes near the water."
35. "Aunty Lilian was accused..." → "...because Cousin Lika was afraid and wanted the pigs."
36. "People believed the glasman..." → "...because they were scared and did not have other explanations."

Follow-up discussion:

Prompts for the teacher:

37. What is the difference between a reason and an excuse?
38. Can you think of something bad that happened in your community? What were the real causes?
39. When we do not know the cause of something, what should we do — guess, or find out?

□ Activity 6: Old Belief / New Knowledge — Two-Column Mapping

Materials	Ground or board
Time	15–20 minutes

How it works:

Draw two columns on the board or ground. LEFT: What people used to believe. RIGHT: What we know now. Students contribute examples from their own community and from things they have studied. The teacher adds the 'new knowledge' column WITHOUT mocking the old belief — the tone is: this is how humans learn.

Starter examples to put on the board:

Old belief	What we know now
Dancing in a circle could make rain come down	Rain is part of the water cycle — heat, evaporation, clouds, rainfall
Praying to a carved object could cure sickness	Illness is caused by germs, viruses, injury, or lack of food and clean water
A woman can cause a neighbour's crops to fail	Crops fail because of soil, rainfall, pests, or poor farming — not a neighbour's actions
Evil spirits make people sick	Sickness has physical causes that doctors and nurses are trained to find and treat
An earthquake happens because the earth is alive and angry	Earthquakes are caused by movement of the earth's tectonic plates

Prompts for the teacher:

40. Did people in the past believe these things because they were stupid? Or because they did not have the information we have now?
41. Is it possible that we believe some things today that future generations will know are wrong?
42. In the book, Grace searches for evidence and cannot find anyone else in the world who believes what Cousin Lika believes. What does that tell us?

This activity is powerful precisely because it does not position traditional communities as backward. ALL cultures once held beliefs that science later explained differently. The lesson is about human learning over time, not about shaming PNG communities.

Chapters 6–7 | Meet a Policeman / Go to Prison

Theme: The law protects everyone. Making a false accusation is a crime. The book is more powerful than the gun.

□ Activity 7: The Book vs. The Gun

Materials	Any two objects — a stick and a stone will do
Time	10–15 minutes

How it works:

Hold up two objects. Ask: which one is more powerful? Let students debate freely — most will say the weapon/force object. Then introduce the policeman's question from the book: he held up the Constitution and his gun. He said the book was more powerful. Why?

Prompts for the teacher:

43. What can a gun do that a book cannot?
44. What can a book — a law — do that a gun cannot?
45. The policeman said the law applied to everyone, even him. Why is that important?
46. In PNG, the law says it is illegal to accuse someone of being a sanguma. What does it mean for a community when their own behaviour is against the law?
47. If someone breaks that law, what should happen? Who should they go to?
48. What stops people from going to the police when they see SARV happening?

□ Activity 8: Rules That Protect Me — Circle

Materials	None
Time	10 minutes

How it works:

Students sit in a circle. Go around the circle twice — the first time, each student names one rule in their home, school, or community that protects someone. The second time, each student says what happens when that rule is broken.

Prompts for the teacher:

- 49. Who is protected by that rule?
- 50. Who makes sure that rule is followed? What if no one does?
- 51. Are there rules in your community that protect accused people — or only rules that punish them?
- 52. What is the difference between a rule made by custom and a rule made by the national law?
- 53. If a custom rule and the national law say different things, which one should people follow?

Chapters 8–9 | Go to Church / Discover the Glasman

Theme: Religious leaders have an important role. The glasman is exploiting fear for money. Good leaders protect people — they do not profit from their fear.

Activity 9: What Makes a Good Leader? — Sorting Game

Materials	Ground or board for two columns
Time	15 minutes

How it works:

Read out a quality or behaviour. Students call out which column it belongs in: GOOD LEADER or NOT A GOOD LEADER. Put each one in the correct column. After sorting, review: which of these describe the glasman? Which describe a good pastor?

Words and behaviours to sort:

Listens carefully	Demands payment for help	Tells the truth
Makes people afraid	Protects the weak	Uses power for personal gain
Goes to find out the facts	Spreads rumours	Stays calm under pressure
Blames others easily	Encourages people to follow the law	Claims special power from God
Admits when they are wrong	Pretends to have knowledge they don't have	Stands up for the accused

Prompts for the teacher:

- 54. Which of these qualities did the glasman have? Which did he not have?

55. Which qualities did the pastor in the story have?
56. In your own community, what do you look for in someone you would trust to help with a serious problem?
57. Why do you think some people trust the glasman even when they also trust their pastor?

□ Activity 10: The Glasman's Con — Role Play

Materials	None
Time	15–20 minutes

How it works:

The teacher plays the glasman. Students play the villagers. The glasman makes a frightening accusation and demands payment. Students learn and practise three responses — a question, a demand for evidence, and naming an authority. Then students take turns playing the glasman while others practise the responses.

The glasman's opening line:

"I have seen it in a vision. There is a sanguma in your family. She is the cause of your troubles. If you pay me, I can help you."

The three response patterns to practise:

Prompts for the teacher:

58. QUESTION: "How do you know this? What exactly did you see? Can you show us?"
59. EVIDENCE: "What is your evidence? A dream is not evidence. What would a doctor, a pastor, or a policeman say?"
60. NAME AN AUTHORITY: "Our pastor said sanguma accusations are against God's teaching. Our policeman said this is against the law. Who is more trustworthy — you, or them?"

Debrief questions:

Prompts for the teacher:

61. How did it feel to say those things out loud? Was it hard?
62. In real life, what makes it difficult to challenge someone like the glasman?
63. What could help — being in a group? Having an authority figure nearby? Knowing the law?
64. What could you say to a family member who wants to pay the glasman?

Chapters 10–11 | Challenge Friends / Don't Give Up

Theme: Changing minds takes time. Peer influence matters. Even Cousin Lika is not simply evil — he is afraid. Resilience is a skill we can all build.

□ Activity 11: What Is Driving Cousin Lika? — Empathy Circle

Materials	None
Time	15 minutes

How it works:

Students sit in a circle. The teacher says: 'I am going to describe something that Cousin Lika might be feeling. If you have ever felt something like that too — even for a completely different reason — put your hand up.'

Feelings to name:

Prompts for the teacher:

65. Afraid of losing respect from the people around you.
66. Worried about money and not having enough.
67. Jealous of someone in your family who seems to be doing better than you.
68. Confused about what is true and what is not.
69. Angry about something that happened to you that was not fair.
70. Scared of getting sick or of someone you love getting sick.
71. Feeling like nobody listens to you anymore.

Discussion after hands go up:

Prompts for the teacher:

72. Almost all of our hands went up for at least one of those. Does that make Cousin Lika the same as us?
73. Feeling those things is normal. What is NOT acceptable about how Cousin Lika acted?
74. What do you think would actually help Cousin Lika? What does he need?
75. Is it possible to disapprove of what someone did and still want to help them? How?

This activity does something essential: it separates the person from their behaviour. Students often resist this at first. Hold the tension — it is the right one to sit with.

□ Activity 12: The Volleyball Conversation — Casual Peer Messaging

Materials	None
Time	15–20 minutes

How it works:

In the book, Peter and Grace talk to their friends about SARV while playing volleyball — casually, not lecturing. Students practise starting a hard conversation in a relaxed, natural way. In pairs, one student is 'Peter or Grace' and one is a friend. The challenge: bring up the topic of SARV without it sounding like a lesson.

Conversation starters to practise:

Prompts for the teacher:

76. "Hey, you know what happened to my Aunty? Can I tell you something about it?"
77. "Did you hear about that family in [name a nearby place]? The police actually got involved."
78. "Our teacher said something interesting this week. Did you know that the law says...?"
79. "I was thinking about something. If someone in our family was accused, what would we do?"

Class observation:

- While each pair practises, the rest of the class watches and listens.
- After each pair, the class gives brief feedback: Did it feel natural? Did it feel like a lecture? What worked?

Prompts for the teacher:

80. What is the difference between sharing what you know and lecturing someone?
81. Why might a casual conversation be more effective than a formal one?
82. Who in your community might be hardest to have this conversation with? How would you approach them differently?

Whole-Book Activities

These activities work best after students have read the full book, or can be used as a culminating lesson.

□ Activity 13: Peacemaker / Peacebreaker — Two-Column Wall

Materials	Ground or board for two columns
Time	15–20 minutes

How it works:

Two columns on the board or ground: PEACEMAKER and PEACEBREAKER. Students call out words and actions. The teacher writes or draws them in the correct column. Groups can then compare their lists, choose the strongest examples, and decide which should go up as a permanent reminder in the classroom.

Starter words to get the class going:

PEACEMAKER	PEACEBREAKER
Listens before speaking	Spreads rumours without checking
Shares food or resources	Uses fear to get what they want

Goes to find out the facts	Makes accusations based on dreams
Defends someone who is being accused	Joins a mob without thinking
Stays calm when others are angry	Uses someone's misfortune to take their property
Apologises when wrong	Refuses to hear another side
Asks 'how do you know?'	Pretends to have special knowledge for money
Calls for help from authorities	Stays silent when they know something is wrong

Prompts for the teacher:

83. Looking at this list — where does Cousin Lika sit?
84. Where does Peter sit? Grace? The policeman? The pastor? The glasman?
85. Which of these peacemaker behaviours is hardest to do in real life? Why?
86. Which peacebreaker behaviour do you think is most common in communities — and why?

□ Activity 14: The Story Continues — What Happens to Cousin Lika?

Materials	None
Time	20–25 minutes

How it works:

Students divide into groups of 4–5. Each group invents what happens to Cousin Lika one year after the end of the story. They perform their version for the class — no writing required. Just oral storytelling or simple acting.

Questions to help each group plan:

Prompts for the teacher:

87. Does Cousin Lika change? If yes, what changed him?
88. Who helped him change — or who helped the community hold him accountable?
89. Is he welcomed back into the community? On what terms?
90. Or — does he not change? What happens then?

Class debrief after all groups have performed:

Prompts for the teacher:

91. Which ending felt most realistic to you? Why?
92. Which ending would you most want to happen in real life?
93. What does it take — in a real community — to help someone like Cousin Lika change?
94. Is reconciliation always possible? Is it always right to try?

This activity surfaces students' underlying beliefs about change, punishment, and reconciliation. There is no correct answer. The value is in hearing the range of views — and the teacher modelling that all of them are worth taking seriously.

□ Activity 15: Take It Home Challenge

Materials	None
Time	5 minutes in class + follow-up next lesson

How it works:

Before students leave, each student chooses one person at home — a parent, an uncle or aunty, an older sibling — and commits to telling them ONE thing they learned from the story of Peter and Grace.

At the start of the next lesson, go around the class:

Prompts for the teacher:

95. Who did you talk to?
96. What did you tell them?
97. What did they say back? Were they surprised? Did they agree?
98. Did the conversation go further? Did they share something from their own experience?

This is both a learning activity and a light community mobilisation exercise. Students carry the book's message home. Their family members become part of the conversation — which is exactly where these conversations need to happen.

Notes for the Teachers' Workshop

Principles to share with teachers

- **Oral first, always.**
 - In zero-stationery contexts, everything defaults to verbal, movement-based, or drawn-in-dirt. This is not a limitation — oral tradition is the dominant knowledge transmission mode in these communities. Lean into it.
- **The ground is your whiteboard.**
 - A stick and cleared earth surface does everything a chalkboard can do for sorting, mapping, listing, or diagramming. If a chalkboard exists, use it. If not, use the ground.
- **Physical movement equals engagement.**
 - Moving to corners, lining up on a spectrum, crossing the room — these work especially well with younger students and with mixed-age groups. Bodies in motion means minds awake.
- **Role play is culturally familiar.**
 - PNG communities have strong oral and performance traditions. Skits and role plays are not foreign classroom imports — they may be the most natural mode of all.

- **The debrief is the lesson.**
 - Whatever students do physically, the teacher's job is to hold the conversation that follows. That is where the learning consolidates. An activity without a debrief is just a game.
- **Disagreement is a sign of success.**
 - When students argue, take different positions on the trust line, or produce different endings for Cousin Lika — that is the activity working. Consensus is not the goal. Thinking is.

Age and level adjustments

- Younger students (primary): Keep questions concrete. Use names and specific scenarios from the book rather than abstract concepts. The Cause/Effect pairs and Pass the Story activities work especially well.
- Older students (early secondary): The Trust Line, Glasman's Con role play, and Cousin Lika's Empathy Circle can go deeper and handle more complexity. Older students can also lead activities for younger classes.
- Mixed ages: Give older students the role of group facilitator or reporter. Let younger students participate without being responsible for driving the discussion.

Sensitive moments to watch for

- Students may have personal experience of SARV in their own families. Do not force sharing, and ensure the classroom has established that experiences shared stay in the room.
- The Old Belief / New Knowledge activity can feel threatening if students hear it as an attack on their community or family. Emphasise that ALL cultures held beliefs that later knowledge revised — this is about human learning, not about PNG being wrong.
- The Glasman's Con role play can surface genuine fear about local glasman figures. Acknowledge that fear as real, while keeping the focus on the skills that help people resist exploitation.