

## GENERAL STUDIES AND COMMUNICATION SKILLS

SENIOR 6 – GENERAL STUDIES AND COMMUNICATION SKILLS

School Name:

Teacher's name:

Term	Date	Subject	Class	Unit No	Lesson	Duration	Class size
2	27/11/2021	GENERAL STUDIES AND COMMUNICATION SKILLS	S6	3	6	70 min	40
Type of Special Educational Needs to be catered for in this lesson and number of learners in each category				1. Visual impairment: x 2. Physically disabled: x			
Unit title		<b>National Service and Self-Reliance</b>					
Key Unit Competence		Be able to analyse and articulate the extent to which Ubudehe enables Rwandans to address various forms of socio-economic inequality and to contribute to national development.					
Title of the lesson		<b>THE ROLE OF THE UBUDEHE SYSTEM IN TACKLING SOCIO-ECONOMIC INEQUALITY AND SUPPORTING NATIONAL DEVELOPMENT</b>					
Instructional objective		By the end of the lesson, students will be able to explain the government's objectives in establishing the Ubudehe system, the logic behind the different Ubudehe categories, the process by which citizens are placed in these categories and the effects of the system as a whole.					
Plan for this class (location)		In the classroom					
Learning materials		Textbook, journal articles, newspaper articles					
References		Musa N. Agumba, Chris Kimutai and Martin Ogola, <i>General Studies and Communication Skills for Rwanda Schools: Teacher's Book – Senior 6</i>					
Timing for each step		<b>Description of teaching and learning activity</b>				<b>Generic competences and cross-cutting issues to be addressed and a short explanation</b>	
		Teacher's presentations, learners' discussions in pairs, small groups and the entire cohort, homework focusing on interviewing techniques.					
		<b>Teacher's activities</b>		<b>Learners' activities</b>			
I. Introduction  15 minutes		<b>Activity 1.</b> The teacher reviews the concepts of 'socio-economic inequality' and 'national development'. What are the key causes and consequences of inequality in Rwanda? What are some of the key drivers of, and barriers to, national development in the country?		Learners are asked to reflect on how they observe inequality and development in their home environments. The teacher prompts a group discussion on these issues, then students break into pairs to discuss them in more detail.		<b>Generic competences</b> <ul style="list-style-type: none"> <li>▪ Communication;</li> <li>▪ Critical thinking;</li> <li>▪ Cooperation.</li> </ul> <b>Cross cutting issues</b> <ul style="list-style-type: none"> <li>▪ Peace and values education (including concern for the socio-economically disadvantaged).</li> </ul>	
Development of the lesson: 45 min  15 minutes		<b>Activity 2.</b> Referring to the <i>New Times</i> article listed in the Literature section below, the teacher introduces the concept of Ubudehe, the history of this term and its application over the last 20 years in tackling socio-economic inequality and contributing to national development. This includes outlining the present system of five Ubudehe categories, how citizens are placed in these categories and the various resources and obligations that are attached to each category. The teacher also		Learners listen and engage closely with this discussion, linking it to the previous discussion of inequality and development.		<b>Generic competences</b> <ul style="list-style-type: none"> <li>▪ Communication;</li> <li>▪ Creative and critical thinking.</li> </ul> <b>Cross cutting issues</b> <ul style="list-style-type: none"> <li>▪ Peace and values education (including equality, care, development, self reliance, resilience).</li> </ul>	

<p>20 minutes</p> <p>10 minutes</p>	<p>discusses how Ubudehe intersects with other important values such as self-reliance and mutual support.</p> <p><b>Activity 3.</b> Learners read the two newspaper articles in the Cases section below. Prompted by these pieces, learners are divided into groups of five to discuss how they have observed Ubudehe working in their communities. What have they observed in the Ubudehe categorisation process and what negative and positive outcomes have they observed after citizens have been placed in these categories? One student from each group then returns to report to the whole class the main themes from their discussion.</p> <p><b>Activity 4.</b> Drawing on these student presentations, the teacher identifies the cross-cutting virtues and challenges of the Ubudehe system and supplement these points with any that may not have emerged from the students' group discussions. The teacher will highlight the observed benefits and shortcomings of Ubudehe at the individual, family, community and national levels.</p>	<p>Learners translate the discussions in Activities 1 and 2 to their home context, internalising these matters and considering how they affect their own communities, their interpersonal relations and their role as Rwandan citizens.</p> <p>Learners think critically about Ubudehe as a concept and as a system, weighing both its benefits and challenges at different levels of Rwandan society.</p>	
<p>Conclusion</p> <p>10 minutes</p>	<p><b>Activity 5.</b> The teacher interactively summarises the lesson by asking students to suggest possible ways in which the Ubudehe system could be improved and what aspects of Ubudehe might be useful in contexts beyond Rwanda.</p> <p><b>Activity 6.</b> Students will be given an individual homework assignment to discuss with one family member or close friend their personal experiences of Ubudehe and to write a 1-page summary of this discussion.</p>	<p>Learners draw together the different strands of the lesson, building a holistic appreciation of Ubudehe and its consequences. They answer the teacher's questions about their overall assessment of Ubudehe and debate this overarching theme with one another.</p> <p>Learners take these discussions into an intimate space and listen closely to a family member or friend narrate their personal experiences of Ubudehe, paying close attention to providing an accurate written record of this conversation.</p>	

### **Cases for discussion on the impact of the Ubudehe system**

Students should read the following article on the new Ubudehe categories:

[http://www.xinhuanet.com/english/2020-12/05/c\\_139565857.htm](http://www.xinhuanet.com/english/2020-12/05/c_139565857.htm)

Questions:

1. Why have these new categories been created?
2. What impact will these changes have on the students and their families?
3. What effects will this recategorisation have for the wider objectives of tackling socio-economic inequality and fostering national development in Rwanda?

Students should read the following article discussing corruption in Ubudehe:

<https://www.newtimes.co.rw/news/corruption-undermining-ubudehe-gains-officials>

Questions:

1. What is the impact of corruption on the overall Ubudehe system?
2. How widespread is this corruption, according to the article and based on your own observations of Ubudehe in your communities?
3. What can the government and everyday citizens do to combat this corruption?

### **Literature in preparing the lesson**

The following *New Times* article neatly summarises the five new Ubudehe categories:

<https://www.newtimes.co.rw/news/new-ubudehe-categories-be-activated-december>

Ezeanya, Chika. *Home-grown and grassroots-based strategies for determining inequality towards policy action: Rwanda's Ubudehe approach in perspective*. No. 2015/008. WIDER Working Paper, 2015.

# HISTORY

## SENIOR 6 – HISTORY

School Name:

Teacher's name:

Term	Date	Subject	Class	Unit No.	Lesson No.	Duration	Class size
2	01/March/ 2021	HISTORY AND CITIZENSHIP	S 6	2	3 of 8	80 min	35
<b>Type of Special Educational Needs to be catered for in this lesson and number of learners in each category</b>				Assess access issues for all students			
<b>Unit title</b>	<b>COMPARISONS OF GENOCIDES.</b>						
<b>Key unit competence</b>	Compare different genocides in the 20th century.						
<b>Title of the lesson</b>	Legal Responses to Genocide						
<b>Instructional objective</b>	Learners will be provided with extracts of the legal texts and audio-visual clips from genocide trials. They will examine how genocide is prosecuted at the local, national and international levels with a particular focus on the 1994 genocide against the Tutsi in Rwanda.						
<b>Plan for this class (location)</b>	Inside the classroom						
<b>Learning materials</b>	Textbooks, extracts from legal texts, audio-visual trial clips.						
<b>References</b>	History and Citizenship learners' book senior 6 and Teachers' guide.						
<b>Timing for each step</b>	<b>Description of teaching and learning activity</b>					<b>Generic competences and cross-cutting issues to be addressed and a short explanation</b>	
	Through attentive listening, group discussions and presentations, learners will examine the role of law in responding to genocide.						
	<b>Teacher's activities</b>			<b>Learners' activities</b>			
<b>Introduction</b>  20 min	<p><b>Activity 1 (5 min)</b></p> <p>The teacher opens the class by introducing the legal definition of genocide. She/He reads out the international legal definition and asks learners to write down what they think is important about this definition.</p> <p><b>Activity 2 (15 min)</b></p> <p>The class is divided into small groups with five learners included in each. Learners are given a chance to read the three summaries of legal responses to the 1994 genocide against the Tutsi.</p> <p>Each group discusses Questions 1 and 2 listed below.</p>			<p><b>Activity 1 (5 min)</b></p> <p>Learners have an opportunity to listen carefully and to orally answer questions in a whole class setting while listening respectfully to the answers of their classmates.</p> <p><b>Activity 2 (15 min)</b></p> <p>Learners listen attentively to the scenario and discuss their answer to questions given in the resource section of this plan.</p>		<p><b>Generic competences;</b></p> <p><b>Communication:</b> through giving answers to the questions and listening carefully to others' contributions (<i>speaking &amp; listening</i>)</p> <p><b>Cross cutting issues:</b></p> <p><b>Peace and values education:</b> Sharing, listening (learners give their views as well as listening to others' opinions).</p>	

<p><b>Development of the lesson</b></p> <p>50 min</p>	<p><b>Activity 3 (15 min)</b></p> <p>The teacher plays the three brief audio-visual clips from the Gacaca courts, the national courts and the UN ICTR. Asks learners to write down what they think the main aims of these different courts are. Learners are asked to share with the class one of the points that stood out to them.</p> <p><b>Activity 4 (15 min)</b></p> <p>The teacher divides the class into six groups. Two groups imagine that they are inyangamugiyi, two groups imagine they are national court judges and two groups imagine they are international judges. The teacher asks each group to answer Question 3 a) and b).</p> <p>The class comes back together and the learners share their reflections</p> <p><b>Activity 5 (20 min)</b></p> <p>The teacher gives each group 5 minutes to present their reflections.</p> <p>Other class members are encouraged to ask follow-up questions.</p> <p>The teacher (or a learner invited by the teacher) acts as scribe to summarise key points given by each group on the board or flipchart and encourages learners to keep similar notes themselves.</p>	<p><b>Activity 3 (15 min)</b></p> <p>Learners listen to the recording and write down what they consider to be the main points in the recording (individually).</p> <p>Some learners share one of their responses with the class while others listen (and may add to their notes).</p> <p><b>Activity 4 (15 min)</b></p> <p>Learners in their respective groups discuss one of the Measures that has helped in the reconstruction of the Rwandan society after the 1994 genocide against the Tutsi, analyse its role in social reconstruction and prepare to present a summary of it to class.</p> <p><b>Activity 5 (30 min)</b></p> <p>Groups present their findings to the whole class and field questions from the class.</p> <p>Learners listen to the presentations of other groups and ask them questions.</p> <p>Learners summarise key points in their notebooks.</p>	<p><b>Generic competences:</b></p> <p><u>Critical thinking:</u> learners analyze the different legal responses to the 1994 genocide against the Tutsi in Rwanda.</p> <p><u>Cooperation:</u> learners respect each other’s views, rights and feelings while discussing and group presentations.</p> <p><b>Cross cutting issues;</b></p> <p>Peace and values education: sharing, listening, courage and respect: as through methodology and content used in the activity, learners give their views and listen to other’s opinions.</p>
<p><b>Conclusion</b></p> <p>10 min</p>	<p><b>Activity 6 (10 min)</b></p> <p>The teacher asks learners to write down what they think are the best forms of genocide prevention and what role they can play in contributing to genocide prevention.</p> <p>The teacher invites a few learners to share their ideas with the class (Note: The teacher will try to ask learners who have so far spoken less during the lesson).</p>	<p><b>Activity 6 (10 min)</b></p> <p>Learners write something they could do to help the reconstruction of the Rwandan society after the 1994 genocide against Tutsi.</p> <p>Some learners share their ideas with the class while others listen.</p>	<p><b>Peace and values education:</b></p> <p><b>active by standing, caring, community support:</b> By writing down an individual commitment learners will develop a responsibility of active citizenship, playing their role in genocide prevention.</p>
<p><b>Teacher self-evaluation</b></p>			

## RESOURCES

### Legal Definition of Genocide

At the international level, genocide is legally defined in the “Convention on the Prevention and Punishment of the Crime of Genocide” which was approved by the United Nations General Assembly on 9 December 1948.

Article 2 of the Convention gives the following definition of genocide:

In the present Convention, genocide means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such:

- (a) Killing members of the group;
- (b) Causing serious bodily or mental harm to members of the group;
- (c) Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
- (d) Imposing measures intended to prevent births within the group;
- (e) Forcibly transferring children of the group to another group.

### Legal Responses to the 1994 Genocide against the Tutsi

#### a) Criminal Justice at the International Level

On 8 November 1994 the United Nations Security Council passed Resolution 955 establishing the United Nations International Criminal Tribunal for Rwanda. This Resolution gave the Tribunal the legal authority to prosecute people accused of committing genocide, war crimes in Rwanda between 1 January 1994 and 31 December 1994.

On 2 September 1998, the UN ICTR handed down its first decision. The Trial Chamber found Jean-Paul Akayesu, who was the bourgmestre of the then-named Taba commune, Gitarama prefecture, guilty of genocide.

On 16 June 2006 the Appeal Chamber of the UN ICTR ruled, in the case concerning Édouard Karemera, Matthieu Ndirumpatse and Joseph Nzirorera, that judicial notice should be taken of the following fact:

- 1) Between 6 April 1994 and 17 July 1994 there was genocide in Rwanda against Tutsi ethnic group.

This meant that this fact no longer needed to be established before the Trial Chambers of the UNICTR and could be taken as established.

The UN ICTR has found 62 individuals guilty of genocide and other violations of international humanitarian law and 14 people not guilty.

Here is a link that includes extracts from the UN ICTR archive alongside that of the United Nations International Criminal Tribunal for the former Yugoslavia.

<https://www.irmct.org/specials/glimpse-into-the-archives/index.html>

#### b) Criminal Justice at the National Level

On 1 September 1996 the Rwandan Transitional National Assembly passed Organic Law No. 08/1996 of 1996 on the Organization of Prosecutions for Offenses constituting the Crime of Genocide or Crimes Against Humanity committed since 1 October 1990.

Under Article 1 of this law, the international legal definition of genocide was included in Rwandan law for crimes committed between 1 October 1990 and 31 December 1994.

The law organised suspects in four categories

Category 1 - people accused of being in positions of responsibility and engaging in the organisation of the genocide at the national, prefecture, sector or cell level.

Category 2 - people accused of being perpetrators and accomplices of murder.

Category 3 - people accused of serious assaults against the person

Category 4 - people accused of property offences.

People accused in Categories 2, 3 and 4 could benefit from substantial reduction in penalties if they confessed. This reduction was increased if they confessed before the start of prosecution proceedings against them.

On 24 April 1998, twenty-two people convicted of genocide before the national courts were executed in five different locations in Rwanda. These were the only death sentences for the offence of genocide carried out in the country. Rwanda abolished the death penalty in 2007.

In May 1998 then-President Pasteur Bizimungu opened discussions on alternative justice mechanisms. These talks ultimately led to the establishment of the new *Gacaca* courts.

### **c) Community Justice at the Local Level**

On 26 January 2001, the Rwandan legislature passed Organic Law No. 40/2000 establishing the *Gacaca* Jurisdictions. The *Gacaca* courts were officially launched on the 18th June 2002 by His Excellency Paul Kagame, President of the Republic of Rwanda. The *Gacaca* Court operated in each Cell, Sector, District and Province in Rwanda. Each court comprised of a General Assembly, a Bench and a Coordination Committee. The members of the bench of the *Gacaca* Courts commonly known as Inyangamugayo Judges were Rwandans of integrity elected by the General Assembly of the cell in which they resided.

*Gacaca* retained the categories of suspects established before the national courts. Initially only category 2,3 and 4 suspects came before *Gacaca*. Following legal amendments, Category 2 and 3 were merged so that there were only three categories in total.

Overall, the *Gacaca* courts completed 1,958,634 cases. 67% were Category 3 cases relating to property offences, 30% were Category 2 cases relating to serious assaults and murder and 3% were Category 1 cases relating to those accused of being in positions of responsibility and engaging in the organisation of the genocide.

The full report from the National Service is available [here](#).

### **Question**

1. What do you see as some of the similarities between the legal responses to the 1994 genocide against the Tutsi at the local, national and international levels?
2. What do you see as the differences between the legal responses to the 1994 genocide against the Tutsi at the local, national and international levels?
3. Imagine you are an Inyangamugayo/ a national court judge or an international judge.
  - a. What do you think is the most important part of your job and why?
  - b. What do you think is the most challenging part of your job and why?

## **Role Play**

### **Inyangamugayo**

I am an inyangamugayo. I was elected by the residents of my Cell in 2001. I was elected because I rescued people in 1994 and was seen by my community as a person of integrity. I am a farmer and continued to cultivate during my time as an inyangamugayo.

### **National court judge**

I am a judge in the Rwandan Supreme Court. I graduated with a Bachelor's Degree in Law from the University of Rwanda (formerly National University of Rwanda) in 1990. I was appointed as a Judge in the Supreme Court in 2003. Before this appointment I served as Commissioner to the National Commission of Law and Constitution.

### **International judge at the UN International Criminal Tribunal for Rwanda**

I am a judge at the UN ICTR. Before joining the Tribunal, I was a lawyer, a civil judge and later an Appeals Judge in my home country, Argentina. I was nominated by Argentina as a candidate for the UN ICTR and was elected by the UN General Assembly to serve as a Judge at the UN ICTR in 2003, I served at the UN ICTR until 2009.



## GENERAL STUDIES AND COMMUNICATION SKILLS

SENIOR 5 – GENERAL STUDIES AND COMMUNICATION SKILLS

School Name:

Teacher's name:

Term	Date	Subject	Class	Unit No	Lesson	Duration	Class size
2	19/11/2021	GENERAL STUDIES AND COMMUNICATION SKILLS	S 5	1	2 of 3	70 min	40
Type of Special Educational Needs to be catered for in this lesson and number of learners in each category				1. Visual impairment: x 2. Physically disabled: x			
Unit title		<b>REPAIRING OF HARM IN RESOLVING CONFLICTS</b>					
Key Unit Competence		Be able to understand, analyse and explain the meaning and mechanisms of repairing the harm caused by a wrongful conduct					
Title of the lesson		<b>Management of conflicts through reparations</b>					
Instructional objective		At the completion of the lesson, the learners should be able to explain the importance of reparations for victims of violence, crimes or other wrongful conducts, the different forms of reparations and how these contribute to resolving conflicts and reconciling the parties.					
Plan for this class (location)		In the classroom					
Learning materials		Textbooks, a book chapter, articles, assignments consisting of searching for materials					
References		<ul style="list-style-type: none"> <li>▪ Fredricks Kawesi, Alver Akoth &amp; Phoebe Oluka, <i>General Studies and Communication Skills</i>, Senior 5 SB (RED/Longhorn Publishers, 2017).</li> </ul>					
Timing for each step		<b>Description of teaching and learning activity</b>				<b>Generic competences and cross-cutting issues to be addressed and a short explanation</b>	
		The teacher supports learners to observe the environment and come up with possible ways of conserving it					
		<b>Teacher's activities</b>		<b>Learners' activities</b>			
I. Introduction  10 minutes		<b>Activity 1.</b> Review the current lesson through questions to students covering previously covered ground on what is a conflict; what are the different types of conflict; what causes conflicts; and what are the consequences of conflicts. In concluding the review session, the teacher clarifies how reparations fit in the broad range of mechanisms aimed at managing conflicts.		Learners take time to think and answer questions that are asked in class. For some questions, they are asked to discuss in pairs, reminding each other what different concepts mean before answering the question.		<b>Generic competences;</b> <ul style="list-style-type: none"> <li>▪ Communication: through discussions with peers and articulating answers to the question.</li> </ul> <b>Cross cutting issues</b> <ul style="list-style-type: none"> <li>▪ Peace and values education (stressing the importance of values such as empathy and care in thinking about ways to resolve conflicts affecting others).</li> <li>▪ <b>Inclusive education:</b> Make sure that all students participate including students with learning impairment.</li> </ul>	

<p>Development of the lesson: 50 min</p> <p>10 minutes</p> <p>20 minutes</p> <p>20 minutes</p>	<p><b>Activity 2.</b> The teacher introduces briefly the broad concept of reparation for victims. The concept is explained based on applicable general theories and everyday practice informed by Rwandan laws but also traditional values (e.g. meaning of icyiru in traditional Rwandan society). Where relevant, the lesson draws from examples from elsewhere.</p> <p><b>Activity 3.</b> Students are divided into five groups and given ten minutes for each group to exchange on the assigned question relating to reparations. At the end of the session, each group presents what was agreed (or not) in the group as the appropriate form(s) of reparation in the case. The presentation session takes ten minutes.</p> <p><b>Activity 4.</b> Building on students' presentations, the teacher explains different forms of reparations for victims of harmful conducts: civil reparations, apologies, restitution, compensation, rehabilitation, satisfaction, guarantee of non-repetition. Examples from reparations in the context of genocide and ordinary criminal or civil cases will be given in explaining the different forms of reparations and how these contribute to reconciliation between parties to a conflict. Those examples will be drawn from the Rwandan context and beyond. In explaining these notions, the teacher will stress the challenges involved in comprehensively addressing reparations, especially in cases of mass atrocities such as genocide and related crimes of a large scale nature.</p>	<p>Learners listen and collectively engage with the teacher on the concepts. Think imaginatively about examples on how Rwandan laws or practice addresses issues of reparation for a harmful conduct</p> <p>Learners discuss the assigned questions in groups. Contributions by each individual are encouraged. The teacher makes rounds to ensure all students are actively participating in the discussions.</p> <p>Listen attentively and engage with the teacher through questions, prompting questions from the teacher, including giving examples of different forms of reparations they are aware of. They may also make comments aimed at supplementing the teacher's explanation.</p>	<p><b>Generic competences;</b></p> <ul style="list-style-type: none"> <li>▪ Communication: through asking or answering questions and listening carefully to others' contributions</li> <li>▪ Creativity in thinking about and answering question</li> <li>▪ Critical thinking in solving the different cases</li> <li>▪ Cooperation, interpersonal relations and life skills (through group work in answering the questions)</li> </ul> <p><b>Cross cutting issues:</b></p> <ul style="list-style-type: none"> <li>▪ Genocide Studies</li> <li>▪ Peace and Values Education</li> <li>▪ Inclusive education</li> </ul> <p><b>Peace and values</b></p> <ul style="list-style-type: none"> <li>▪ Empathising with the situation of victims</li> <li>▪ Respect and appreciation of others' points of view, appreciate the situation of others and the willingness to solve their problems</li> </ul>
<p>Conclusion</p> <p>10 minutes</p>	<p><b>Activity 5.</b> The teacher interactively summarises the lesson with questions to students on: (1) how reparations fit in conflict management mechanisms, (2) what are the different forms of reparation of harms caused to victims and, (3) what are the challenges involved in providing reparations in complex contexts of large-scale atrocities such as genocide.</p>	<p>Learners listen and collectively engage with the teacher on the concepts. The comprehension of the lesson by students is tested through questions and answers. They are expected to display a good understanding of explored concepts in the lesson.</p>	<p><b>Generic competences;</b></p> <ul style="list-style-type: none"> <li>▪ Communication: through asking or answering questions and listening carefully to others' contributions</li> <li>▪ Creativity in thinking about and answering question</li> </ul>

	<p><b>Activity 6.</b> Students will be given an individual homework to go and identify five Kinyarwanda sayings that translate the idea of solving a dispute, including through reparations.</p>	<p>Independent research online or through exchanges with others, mostly older generations on Kinyarwanda tradition and sayings relating to justice and reparations</p>	<ul style="list-style-type: none"> <li>▪ Research (on Kinyarwanda sayings and Proverbs)</li> </ul> <p><b>Cross cutting issues:</b></p> <ul style="list-style-type: none"> <li>▪ Peace and Values Education</li> <li>▪ Inclusive education</li> </ul>
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### **Cases for discussion on Different forms of Reparation**

The lesson introduces students to key concepts on reparations for victims as one among many mechanisms in resolving conflicts. After an introduction on the broad concept of reparations, the lesson starts with an exploration of different forms of reparations through the following examples that students are given to discuss:

1. During the class break, Bakame insulted Nyoni in front of other classmates. He called him stupid, a bastard, and many other terrible names. He also said many terrible things about Nyoni's parents. Everyone who was present heard the insults. Nyoni was very angry and sad. He wanted to fight but refrained, fearing the consequences. He went to the school authorities and reported the incident. You are playing the role of school authorities. How should this incident be resolved?
2. On Monday afternoon, Nyoni took Nzovu's school bag in class when everyone else was out during the break. He thought he was alone and no one saw him but Inyange, a classmate who was passing by, saw him take the bag. The next day, Inyange told Nzovu what happened and they reported the matter to school authorities. In what ways can what happened be repaired?
3. Ntare and Ntama had a verbal argument in class over who was the better football player, just before the teacher came in. As the argument went on, Ntare became very angry, took the laptop of Ntama and smashed it on the ground. The laptop was completely damaged. The teacher came in just after that and was told what happened. In what ways can what happened be repaired?
4. Isake was leaving school, heading home, when three boys from the upper class seized him, beat him very badly and left him with a fractured arm and rib. The aggressors only stopped and ran away because a group of other students was approaching. The latter helped Isake and carried him home. Isake said that he would no longer go to school because he was afraid. His parents encouraged him to go back and they reported the incident to the school authorities. In what ways can what happened be repaired?
5. Njangwe was heading home on Saturday evening after playing football with friends when, as he passed in front the popular bar-restaurant of the village, he was stopped by three policemen. They asked him where he was going and started harassing him, asking him to buy them beer. When he said he could not because he had no money on him, they beat him and left him badly injured. Before leaving the place, they told him that he should not say anything to anyone about what happened since they represent law and order and if he did, he would suffer even more. He decided nonetheless to lodge a complaint at the police station. In what ways can what happened be repaired?

#### **Literature in preparing the lesson**

- OHCHR, Basic Principles and Guidelines on the Right to a Remedy and Reparation for Victims of Gross Violations of International Human Rights Law and Serious Violations of International Humanitarian Law, Adopted and proclaimed by General Assembly resolution 60/147 of 16 December 2005,  
<https://www.ohchr.org/en/professionalinterest/pages/remedyandreparation.aspx>
- Felix. M. Ndahinda, 'Debating & Litigating Reparations in the Rwandan Context', in C. Ferstman & Mariana Goetz (eds.), Reparations for Victims of Genocide, War Crimes & Crimes against Humanity (2nd edn, Brill, 2020)

# ENGLISH

## SENIOR 6 – ENGLISH

School Name:

Teacher's name:

Term	Date	Subject	Class	Unit No.	Lesson No.	Duration	Class size
2	18/October/21	ENGLISH	S 6	3	2 & 3 of 14	80 min	35
Type of Special Educational Needs to be catered for in this lesson and number of learners in each category				One learner with hearing difficulties			
Unit title		CULTURAL DIVERSITY					
Key unit competence		Use language in the context of cultural diversity.					
Title of the lesson		Language structure: The use of Modal Verbs (Can, May, Shall, Should, Would, Ought to).					
Instructional objective		Correctly use modal verbs in constructing sentences related to cultural diversity.					
Plan for this class (location)		Inside the classroom					
Learning materials		Textbooks, internet, newspapers, audio-visual recording, dialogues, pictures.					
References		English language learners' book senior 6 and Teachers' guide.					
Timing for each step	Description of teaching and learning activity					Generic competences and cross-cutting issues to be addressed and a short explanation	
	Through attentive listening and reading, group discussions and presentations, learners compare different customs and rituals involved in greeting from country to country.						
	Teacher's activities			Learners' activities			
Introduction 15 min	<p><b>Activity 1 (3 min)</b> The teacher leads a brief whole-class discussion to review the previous lesson about local customs, their importance and social impact, asking Learners to share what they learned and how they may practice them in daily life.</p> <p><b>Activity 2 (12 min)</b>  The teacher reads or invites a Learner to read out the text to the learners, "<i>Greetings around the World</i>".</p> <p>The teacher orally asks questions (see resources below) about the text. (Note: The teacher will make an effort to involve Learners who seem reluctant to contribute to the discussions, and allow different points of view).</p>			<p><b>Activity 1 (3 min)</b> Learners may turn to their notes to review the previous learning and orally answer questions in a whole class setting about what was learned, giving practical examples, listening respectfully to the answers of their classmates.</p> <p><b>Activity 2 (12 min)</b> Learners listen attentively to the text and discuss their answers to questions given by the teacher.</p>		<p><b>Generic competences; Communication:</b> through giving answers to the questions and listening carefully to others' contributions (speaking &amp; listening)</p>	

<p><b>Development of the lesson</b></p> <p>55 min</p>	<p><b>Activity 3 (12 min)</b></p> <p>The teacher plays an audio-visual recording showing how people greet their co-citizens and people from foreign countries, and asks learners to write down positive and negative attitudes found throughout the greeting customs. The teacher then invites some Learners to share with the class one of the points that stood out to them.</p> <p><b>Activity 4 (13 min)</b></p> <p>The teacher divides the class into five groups and instructs each group to study the greeting rituals of 2 assigned countries comparing to those of Rwanda and prepare to present to the whole class and to analyse the extent to which the greeting customs may contribute to social harmony.</p> <p>For example: handshake vs kissing, male vs female, co-citizen vs foreigner, friends and people meeting for the first time.</p> <p><b>Activity 5 (30 min)</b></p> <p>The teacher gives each group 5 minutes to present the summary to their classmates, who are encouraged to ask follow-up questions. They use modal verbs in their statements or questions.</p> <p>The teacher (or a Learner invited by the teacher) acts as scribe to summarise key points given by each group on the board and encourages learners to keep similar notes themselves.</p>	<p><b>Activity 3 (12 min)</b></p> <p>Learners listen to the audio-visual recording and write down what they appreciate as positive attitudes and what they reject as negative attitudes (individually).</p> <p>Some learners share one of their responses with the class while others listen (and may add to their notes).</p> <p><b>Activity 4 (13 min)</b></p> <p>Learners, in their respective groups, discuss greeting customs of 2 countries in comparison with those practiced in Rwanda, analyse their impact on social harmony and prepare to present to the whole class.</p> <p><b>Activity 5 (30 min)</b></p> <p>Groups present their findings to the whole class and field questions from the class.</p> <p>Learners listen to the presentations of other groups and ask them questions.</p> <p>Learners summarise key points in their notebooks.</p>	<p><b>Generic competences:</b></p> <p><u>Critical thinking:</u> learners analyse different greeting rituals and customs and their impact on people who use them at various occasions. They do not judge any ritual or custom to be uncivilised or uncultured.</p> <p><u>Cooperation:</u> learners respect each other's views, rights and feelings while discussing and group presentations.</p> <p><b>Cross cutting issues:</b></p> <p>Peace and values education: sharing, listening, courage and respect: as through methodology and content used in the activity, learners give their views and listen to other's opinions.</p>
<p><b>Conclusion</b></p> <p>10 min</p>	<p><b>Activity 6 (7 min)</b></p> <p>The teacher asks Learners to write down one attitude that they could adopt when they are greeting a person from a foreign country, of different gender or age.</p> <p>The teacher invites a few Learners to share their ideas with the class (Note: The teacher will focus on Learners who have so far spoken less during the lesson).</p> <p><b>Activity 7 (3 min)</b></p> <p>The teacher concludes by inviting Learners to think about "Cultural diversity is a blessing, and not a loss" in the framework beyond their country.</p>	<p><b>Activity 6 (7 min)</b></p> <p>Learners write attitudes they could adopt when they greet people from foreign countries, of different gender or age.</p> <p>Some Learners share their ideas with the class while others listen.</p> <p><b>Activity 7 (3 min)</b></p> <p>Learners brainstorm about "Cultural diversity is a blessing, and not a loss" and listen to the concluding remarks of the teacher.</p>	<p><b>Peace and values education: Celebrating diversity, active by standing, caring, community support:</b></p> <p>By writing down individual attitudes, Learners will develop a world citizenship, avoiding judging or undermining others' cultural patterns; this can be monitored through positive behavioural change and mutual acceptance instead of discrimination.</p>
<p><b>Teacher self-evaluation</b></p>			

## Resource

### Greetings around the World

The customs and rituals involved in greeting someone are often different from country to country, and unfamiliar customs can sometimes be confusing. Situations get even more confusing when different greeting gestures are required between male and female, female and female, male and male, etc. Travellers, especially when in unfamiliar cultures, almost need a manual just to make sure not to offend someone when meeting and greeting.

**In the USA**, it is normal for men to shake hands when they meet, but it is quite unusual for men to kiss when they greet each other. Greetings are casual – a handshake, a smile and a ‘hello’ will do just fine.

**The British** often simply say ‘hello’ when they meet friends. They usually shake hands only when they meet for the first time. Social kissing, often just a peck on the cheek, is common in an informal situation between men and women and also between women who know each other very well.

**French nationals, including children**, shake hands with their friends and often kiss them on both cheeks, both upon meeting and leaving.

**In Japan**, the common greeting for men and women as well is to bow when they greet someone, as opposed to giving a casual handshake or a hug.

**In Arab countries**, close male friends or colleagues hug and kiss both cheeks. They shake hands with the right hand only, for longer but less firmly than in the West. Contact between the opposite genders in public is considered obscene. Do not offer to shake hands with the opposite sex.

**Hungarians** like to use the friendly greeting form of kissing each other on the cheeks. The most common way is to kiss from your right to your left. When men meet for the first time, the casual norm is a firm handshake.

**In Belgium**, people kiss on one cheek when they meet, regardless of the gender or how well they know each other.

**In Russia**, the typical greeting is a very firm handshake. Assume you’re trying to crush each other’s knuckles, all the while maintaining direct eye contact. When men shake hands with women, the handshake is less industrial. It is considered gallant to kiss women three times while alternating cheeks, and even to kiss hands.

**In Albania**, men shake hands when greeting one another. Depending on how close the men are with each other, a kiss on each cheek may be common as well. When a man meets a female relative, a kiss on each cheek, or two per cheek, is common. With friends or colleagues, normally a light handshake will do. Women may shake hands or kiss each other on both cheeks.

**In Armenia**, by tradition, and especially in the rural areas, a woman needs to wait for the man to offer his hand for the handshake. Between good friends and family members, a kiss on the cheek and a light hug are also common.

**In Rwanda**, people may simply say “*mwaramutse*”, when they meet one another. They can also shake hands when they are familiar with one another. Friends always give a hug accompanied by “*muraho*”, especially when they have spent long time without seeing one another.

A full list would be extensive, as each country differs a little in the way people greet each other. To add to the hapless traveller’s confusion are the different hand gestures around the world. Before visiting a foreign country, it is recommended to check on the various meaning of hand gestures, as a visitor may inadvertently find himself in a very unpleasant situation.

**Questions:**

1. How do the following people greet one another when meeting for the first time:
  - a. Rwandans
  - b. Americans
  - c. British
  - d. Japanese
2. What are rituals for friendly greetings for:
  - a. French
  - b. Arabs
  - c. Albanians
  - d. Armenians
3. Can you give an example of a greeting ritual having different interpretations when applied by a male to male or a male to female?
4. Which of the following people have the best casual greeting custom: Rwandans, French, Albanians?
5. Which of the following people have the worst greeting custom: Americans, Arabs, Russians?
6. What are greeting rituals or customs that cannot be accepted in Rwanda?
7. How shall you behave when you meet a person whose greeting ritual or custom is different from yours?
8. Can you describe the beauty of each people's greeting customs?
9. How can the greeting rituals and customs contribute to the harmony among the people?
10. How do you appreciate or criticise each greeting ritual or custom?



## **Modal verbs**

Modal verbs are used to express certain hypothetical conditions, such as advice, capability, or requests. They're used alongside a main verb to change its meaning slightly. Because they're auxiliary verbs, they can't necessarily be used on their own.

Modal verbs show special conditions such as:

### **Likelihood**

Some things seem likely, but we don't know for sure. In these cases, you can use the modal verbs *should* and *must* to show probability without certainty.

Eg: Her parents *must* be so proud.

My baby brother *should* be asleep by now.

### **Possibility**

In situations when something is possible but not certain, use the modal verbs *could*, *may*, or *might*.

Eg: Judging by the clouds, it *might* rain today.

She *may* become the youngest pro soccer player ever.

### **Ability**

The modal verb *can* shows whether or not the subject is able to do something, such as perform an action or demonstrate an ability.

Eg: She *can* speak three languages, but none of them well.

### **Asking permission**

If you want to ask permission to do something, start your question with *can*, *may*, or *could*.

Eg: *May* I leave early today?

*Could* I play too?

### **Request**

Similarly, if you want to ask someone else to do something, start your question with *will*, *would*, *can*, or *could*.

Eg: *Would* you get that box off the top shelf?

*Will* you turn that music down?

### **Suggestion/advice**

What if you want to recommend something, but not command it? If you're giving suggestions or advice without ordering someone around, you can use the modal verb *should*.

Eg: You *should* try the lasagna.

### **Command**

On the other hand, if you want to command someone, use the modal verbs *must*, *have to*, or *need to*.

Eg: You *must* wash your hands before cooking.

You *need to* be here before 8:00.

### **Obligation or necessity**

Modal verbs can express a necessary action, such as an obligation, duty, or requirement. Use the same modal verbs as with commands: *must*, *have to*, or *need to*.

Eg: We *have to* wait for our boss to arrive before we open.

You *don't need to* come if you *don't want to*.

### **Habit**

To show an ongoing or habitual action—something the subject does regularly—you can use the modal verb *would* for the past tense and *will* for the present and future.

Eg: When I lived alone, I *would* fall asleep with music.

I *will* arrive early and leave late to every meeting.

## Template of a Competence – based Lesson Plan

School Name:

Teacher's name: .....

Term	Date	Subject	Class	Unit N°	Lesson N°	Duration	Class size
	20 /07/ 2021	History	S6	2	... of ....	40 minutes	40 learners
<b>Type of Special Educational Needs to be catered for in this lesson and number of learners in each category</b>				One learner with visual impairment.			
<b>Unit title</b>		Prevention of genocide					
<b>Key Unit Competence:</b>		The learner should be able to explain the measures of preventing genocide from happening again in Rwanda and elsewhere.					
<b>Title of the lesson</b>		Solutions to the challenges faced in prevention of genocide: Prevention of genocide at national level					
<b>Instructional Objective</b>		By the end of the lesson, through group work and individual exercises, learners will be able to explain orally and in writing solutions to the challenges in genocide prevention at the national level in view of sustainable peace and collaboration.					
<b>Plan for this Class (location: in / outside)</b>		Inside the classroom					
<b>Learning Materials (for ALL learners)</b>		Learners' textbook (see references); braille documents, flipchart, markers/notebooks, white/blackboard/overhead projector, chalks.					
<b>References</b>		<ul style="list-style-type: none"> <li>- Aegis Trust &amp; La Benevolencija (2016). <i>Imfashanyigisho y'umufashamyumvire ku nyigisho zigamije amahoro arambye.</i></li> <li>- REB (2018). <i>Integrating concepts of peace &amp; values education into Rwandan classrooms. Teacher Guide.</i> Kigali.</li> <li>- Rwanda Education Board (2019). <i>History S6. Student book.</i> Kigali.</li> <li>- Rwanda Education Board (2019). <i>History S6. Teacher's Guide.</i> Kigali.</li> </ul>					

Timing for each step	Description of teaching and learning activity		Generic competences and cross cutting issues to be addressed + a short explanation
	Teacher activities	Learner activities	
<b>Introduction</b> 5 min	<ul style="list-style-type: none"> <li>▪ The teacher starts the lesson by greeting the class and enquiring about learners' absence.</li> <li>▪ The teacher request learners to</li> </ul>		<b>Generic competences</b> <ul style="list-style-type: none"> <li>▪ <b>Cooperation, interpersonal</b></li> </ul>

	<p>write down one key sentence related to the previous lesson and explain why.</p> <p>The teacher writes the objective of the lesson on the board and ask one learner to briefly comment it.</p>	<p>Learners write down their answers</p> <ul style="list-style-type: none"> <li>▪ <u>Expected answers:</u></li> <li>- Solutions to challenges faced in the prevention of genocide at the international level. Some reasons: Responsibility to protect where UN members agreed that any nation has the right to intervene if a country fails to protect its citizens from genocide and other crimes; the institutionalization at the UN of the Special Advisor on the Prevention of Genocide and Mass Atrocities with the mandate to inform the UN General Secretary about early warning about genocide for taking appropriate measures.</li> <li>- Regional mechanism of genocide prevention with the African Union with its Peace and Security Council Protocol which covers a comprehensive agenda for peace and security.</li> </ul> <p>Learners orally respond to teachers' questions</p> <p>Learners orally respond to the teacher's question</p> <p>Expected answer: The lesson is an opportunity to see what we can do at our level as Rwandans who experienced the Genocide to prevent other genocides. Yesterday, it was the genocide against the Tutsi; another evil can attack the Rwandan society, thus we should have skills to analyse early warning signs and to take appropriate measures.</p>	<p><b>management:</b> This will be acquired through group works and individual exercise which will help learners to internalize the content.</p> <ul style="list-style-type: none"> <li>▪ <b>Communication:</b> Through group discussion and presentation of findings, learners will increase their communication skills. By writing responses, they foster also their written communication.</li> <li>▪ <b>Research and problem solving and lifelong learning:</b> during their homework they can complete more readings to understand the working of museums/memorial. They will help their communities to put in place mechanisms to prevent genocide.</li> <li>▪ <b>Critical thinking:</b> During their discussion in groups, learners will be able to defend their ideas and agree on certain</li> </ul>
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			<p>issues after analyzing and evaluating them. Some questions require decision taking after careful judgement. During homework, they will compare a story and other resources and some conclusions (REB, 2018, pp. 18-23 for more details on critical thinking). While designing a museum, they will also be thinking about different alternatives and take decisions based on judgement.</p> <ul style="list-style-type: none"><li>▪ <b>Creativity and innovation:</b> Designing a museum should be innovative because the museum will be context based.</li></ul> <p><b>Cross cutting issues</b></p> <ul style="list-style-type: none"><li>▪ <b>Peace and values:</b> the topic itself is related to conflict prevention; working in teams to enhance collaboration and socialization of learners. Instructions to be respected during group work aim at increasing a good working environment</li></ul>
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			<p>between learners.</p> <ul style="list-style-type: none"> <li>▪ <b>Inclusive education:</b> to cater for learning with visual impairment and integration of girls and boys in the whole process of the lesson will contribute to inclusivity.</li> <li>▪ <b>Gender education:</b> integration of girls and boys in the whole process of the lesson will contribute to inclusivity.</li> </ul>
<p><b>Development of the lesson</b></p> <p>15min</p>	<p>Step 1: Group activity  The teacher forms eight groups of five students (learners count from one to eight - the teacher ensures that both girls and boys are distributed in all groups). The learner with visual impairment is also part of one of the groups.  Before explaining the activity, the teacher gives instruction to learners:</p> <ol style="list-style-type: none"> <li>a) Choose your facilitator and your rapporteur (one male, another female or the learner using braille)</li> <li>b) The facilitator will ensure that people raise their hand before talking</li> <li>c) Others have to listen carefully to their peers when talking.</li> </ol>	<ul style="list-style-type: none"> <li>- Learners carefully listen to the teacher's instructions.</li> <li>- Learners join their specific groups and perform the assigned tasks.</li> </ul>	

<p style="text-align: center;">15min</p>	<p>Activity:</p> <ol style="list-style-type: none"> <li>a) List measures taken at the national level to prevent genocide</li> <li>b) Identify one measure you feel is the most efficient and explain why.</li> <li>c) Share your answers in plenary.</li> <li>d) All groups are requested to check their answers and compare them with proposed solutions in learners' textbook (REB, 2019, pp. 65-67).</li> </ol> <p><u>Partial summary:</u> The teacher asks a question related to the first step: Explain at least two solutions in view of genocide prevention at national level. The teacher can make more comments by showing the importance of sustainable peace and the link between national, international and regional measures.</p> <p>Step 2: Individual activity</p> <p>The teacher asks learners to individually read the story on p. 67 in their textbook (<i>A genocide survivor</i> from Aegis Trust Archives) and write answers in their notebook:</p> <ol style="list-style-type: none"> <li>a) Describe the context in which you think this story happened.</li> <li>b) Write down one sentence you think can lead to genocide</li> </ol>	<ul style="list-style-type: none"> <li>- Promotion of rule of law</li> <li>- Punishment of criminals</li> <li>- Eradication of all forms of discrimination specially those which are based on ethnicity, race, religion, socio-economic inequalities</li> <li>- Promotion of national unity through equal opportunities to people</li> <li>- Keep alive memories of past acts of genocide</li> <li>- Educate people for sustainable peace</li> <li>- Create memorials</li> </ul> <p>Learners can give different reasons on the importance of each measure.</p> <p>Learners can refer to the list provided to respond to the question.</p> <p>Learners respond to the questions by writing in their notebooks.</p> <p><u>Expected answers:</u></p> <ol style="list-style-type: none"> <li>a) The story is related to the 1994 genocide against the Tutsi when people were living their homes to exile. They left behind most of Tutsi killed and only courageous people daring to save few of them.</li> <li>b) Learners can write down different sentence and the emphasis should be</li> </ol>	
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	<p>prevention. Explain why.</p> <p>c) In which category of measures to prevent genocide can we locate this story? Explain.</p> <p>d) If it was you, what would you have done when the grandmother prevented the young girl to go down off the road to see the child? Justify your position.</p> <p>e) -Identify Rwandan values which can be drawn from that story.</p> <p>-Explain how they are related to the story.</p> <p>Share your ideas in plenary.</p> <p><u>Partial summary:</u> The teacher summarises key ideas from learners' responses.</p>	<p>to show the courage of saving others.</p> <p>c) The text is related to education. Taking right decisions during period of conflict or before escalation of a conflict is essential to prevent genocide.</p> <p>d) The answer on c, can help to answer also this question.</p> <p>e) Rwandan values in Aegis Trust &amp; La Benevolencija (2016, p.19) can guide the answer.</p>	
<p><b>Conclusion:</b> -summary -Assessment</p> <p>5min</p>	<p>The teacher asks learners to orally explain some measures which can be used at national level to find solutions to challenges faced in genocide prevention.</p> <p>By means of voting cards, the teacher asks learners to raise their "Yellow" card when the answer is "Yes" and "Green" when the answer is "No". The teacher chooses two answers for learners to give reasons of their choice.</p> <p>Are following statements related to</p>	<p>Learners summarise the lesson based on the list earlier mentioned.</p>	

	<p>solutions of the challenges faced in genocide prevention at national level:</p> <ul style="list-style-type: none"> <li>a) The mandate of the SAPG is to make recommendations to the Security Council, through the Secretary General, on actions to prevent or halt genocide.</li> <li>b) As genocide is a process, it requires an adequate information, mobilisation, courage and political will to be prevented.</li> <li>c) A comparative course on genocides can contribute to genocide prevention.</li> <li>d) Prevention and punishment of the crime of genocide, fighting against denial and revisionism of genocide as well as eradication of genocide ideology and all its manifestations can contribute to genocide prevention.</li> <li>e) The Continental Early Warning System contribute to curb genocide occurrence.</li> </ul>	<p>Learners raise their voting cards and comment while asked to do so. Expected answers:</p> <ul style="list-style-type: none"> <li>a) No</li> <li>b) Yes</li> <li>c) Yes</li> <li>d) Yes</li> <li>e) No</li> </ul> <p>Comments can go in the sense that (a) is related to international level and (e) to regional level.</p>	
<b>Teacher self-evaluation</b>			

### Homework

Choose any question and respond to it in your notebook. You can complete more readings for the second question to understand the role and working of memorials. (Note: to be submitted in one week)



1. Read the following story and respond to proposed questions:

“Before the genocide erupted, I was very young and strong. I was a member of our political party youth organisation. We used to accompany the party leaders in political meetings. Youth, we were sensitized to be ready to secure our country. When the Genocide started, we felt that it was courageous to kill Tutsi as we were told that they were Rwandese Patriotic Front accomplices as a way of protecting our country. I thought we were really protecting our country. May God forgive me!

During the *Gacaca* courts, I pled guilty and confessed to having killed people in my village. The *Gacaca* courts reduced my sentence and I was released. For the moment, I participate in activities helping my neighbours who were affected by the Genocide and I pray so that no more people will be involved in such hateful deeds against Tutsi or one’s neighbor”.

a) If it was you who were young member of the political party what would you have done at the eruption of Genocide?

b) Did those involved do something good? Explain your answer.

c) The decisions taken was it done with judgment? Elaborate your answer.

d) What do you think about the decision to plead guilty?

e) Was it a firm decision or a strategy to be released? Substantiate your answer.

f) Find out some readings related to the mentioned period.

- Read them and write a short text of not more than 20 lines showing how they corroborate or no with the above story.
- In conclusion write two lines of a lesson you draw from the readings and the story.

2. Imagine a genocide memorial you can create in your home community. Describe what you can put in the memorial and explain how it can help to prevent further genocide (in not more than 1,000 words).

## ENGLISH

### PRIMARY 5 – ENGLISH

School Name:

Teacher's name:

Term	Date	Subject	Class	Unit No	Lesson No	Duration	Class size
1	23/01/2017	English	P5	5	1	1 of 25	43 learners
<b>Type of Special Educational Needs to be catered for in this lesson and number of learners in each category</b>					None		
<b>Unit title</b>	Past and future events						
<b>Key Unit Competence</b>	To use language learnt in the context of past and future						
<b>Title of the lesson</b>	Telling stories in the past.						
<b>Instructional Objective</b>	<p>Through pair work, group work and individual tasks, learners should be able to:</p> <ul style="list-style-type: none"> <li>▪ Correctly tell their stories in the past tense;</li> <li>▪ Read the story confidently and identify words in the past tense accurately;</li> <li>▪ Comprehend a story in the past tense and analyze moral choices made by different characters and their consequences;</li> <li>▪ Write their own story using the past tense following the correct structure and language (homework)</li> </ul>						
<b>Plan for this Class (location: in / outside)</b>	Inside the classroom						
<b>Learning Materials (for all learners)</b>	Story extracts, flipcharts/sacks, and picture of the market.						
<b>References</b>	English for REB book 5, 2016, REB competence based curriculum, 2015.						
<b>Timing for each step</b>	<b>Description of teaching and learning activity</b>					<b>Generic competences and Cross cutting issues to be addressed + a short explanation</b>	
	This lesson will be conducted using pair work, group work, individual tasks, reading aloud, silent reading and homework.						
<b>Introduction 15 mins</b>	<b>Teacher activities</b>	<b>Learner activities</b>			<b>Generic competences:</b>		
	<p><b>Activity 1: Oral Teacher</b></p> <p>Teacher asks students to work in pairs and share stories of their past.</p> <p>Teacher asks one pair to present their stories and others to comment on what makes stories interesting</p>	<p><b>Activity 1</b></p> <p>In pairs, one pupil shares a story about an event from their past which was so interesting and another pupil one which was so sad.</p> <p>Learners present their stories to the whole class.</p>					
					<p><b>Communication</b> - through telling and listening to individual stories in the past.</p> <p><b>Creativity and innovation</b> - By creating their own stories.</p> <p><b>Cross-cutting issues Peace and values education</b> - The activity encourages active listening and valuing each other's stories.</p>		

<p><b>Development of the lesson</b></p> <p>50 mins</p>	<p><b>Activity 2: Comprehension (10 mins)</b></p> <p>The teacher requests two learners to read the story “A market day” and asks questions 1-3 below (which test for understanding), plus any similar comprehension questions, as the teacher see fit.</p> <p><b>Activity 3: Vocabulary (10 mins)</b></p> <p>The teacher distributes copies of the story and asks learners to read silently and to identify new vocabulary. (Recommended: students keep a workbook for recording ‘new words’ and their meanings. A few students could be invited to write new words they like on the board.)</p>	<p><b>Activity 2</b></p> <p>Learners listen to the story and answer questions to demonstrate comprehension of listening.</p> <p><b>Activity 3</b></p> <p>Learners read silently, identify new vocabulary and write new words they learn in their vocabulary book (this could be a section of their exercise books). Some students share their favorite new words.</p>	<p><b>Generic competences:</b></p> <p><b>Communication</b> - through listening and responding, discussing and sharing.</p> <p><b>Cooperation</b> - through working together in groups</p> <p><b>Cross-cutting issues</b></p> <p><b>Peace and values education:</b> The questions 4-8 are designed to encourage empathy, critical thinking and personal responsibility for moral choices.</p>
	<p><b>Activity 4: Simple Past (10 mins)</b></p> <p>Teacher requests students to work in pairs again to identify verbs in the story that are in the past tense and to write above the present-tense version of the verb. (Note: Keep to simple past at this stage eg, thought-think; went-go; bought-buy.)</p> <p><b>Activity 5: Analysis (20 mins)</b></p>	<p><b>Activity 4</b></p> <p>Students work in pairs to identify past tense words and try to say what the present tense version is (writing it just above).</p> <p><b>Activity 5:</b></p> <p>The students work in groups to discuss answers to questions, which encourage them to empathize with characters in the story and think critically about their choices. Groups share thoughts with the class.</p>	

	<p>The teacher divides students into groups of 4-5 and asks them to discuss questions 4-8 below. (10 mins). The teacher then leads a discussion and asks students to share answers with the class. (Note: there will probably only be time for one answer per group).</p>		
<p><b>Conclusion</b> <b>15 min</b></p>	<p><b>Activity 6</b></p> <p>The teacher writes some of the past tense words on the board and asks learners to construct sentences orally using the words identified. (Note: for fun this could be done as a game in which learners stand in a circle and throw a ball or beanbag to each other, the person catching giving the next sentence.)</p> <p>Teacher gives homework to students to write about their own story in the past tense.</p>	<p>Activity 6</p> <p>Learners take turns to construct sentences using words identified from the story.</p> <p>Learners write the homework question and ask for clarifications, if any.</p>	<p><b>Generic competences:</b></p> <p><b>Cooperation</b> - turn taking, listening and validating each other's answers.</p> <p><b>Applying learning.</b></p> <p><b>Cross-cutting issues:</b></p>
<p><b>Teacher self-evaluation</b></p>			

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## **RESOURCES**

### **A Market Day**

It was a Saturday, a market day. Keza's father asked her to go to the market to buy household items, since she was the eldest child in her family. "Must I go alone?" she asked.

As Keza's father was still trying to decide, her neighbour and friend, Mugabo, called round. His mother had also sent him to the market, so he asked if they could go together. Keza could not hide her happiness. It was a long a walk and much more fun with a friend.

Near the market, they met a gambling man who encouraged them to play a game for money. He put a ball underneath one of three cups and moved the cups around quickly. If Keza guessed correctly which cup the ball was under, she would get two times the money she gave as a bet. Keza thought about if she should play. She wanted to win the money but was frightened of losing the money her family needed for food.

Mugabo convinced Keza to gamble the money her father gave her for shopping, telling her all the things she could buy for herself if she won. Keza foolishly gave her money to the men. She watched closely as the cups were moved around the table. She thought she knew the right one to choose, but to her disappointment she chose the wrong one.

"Give me back my money. My mother will not be happy with me", she cried. Her friend Mugabo left her struggling with the men and continued to the market. Keza thought about returning home with no money and no food. She was sad that her young brothers and sisters would have nothing to eat and scared of being punished. So she decided to go to the market and steal the items she needed to cover for the lost money.

As she put a tin of cooking oil into her bag, she was caught. People were angry at her. Her family had no food that night.

### **Questions:**

1. Where does Keza fit in her family?
2. Why did Keza not want to go the market at first?
3. What reasons for and against choosing to gamble did Keza have to consider? (Evaluating)
4. How do you think Mugabo might have felt when he discovered what happened to Keza?
5. Give a piece of advice to Keza and Mugabo? Why do you choose this advice?
6. Do you feel sorry for Keza? Why?
7. Can you think of better ways to punish her without using violence?
8. What can Keza do to repair the consequences of her choices?