



South Sudan



Secondary English

4

Student's Book



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South Sudan

SECONDARY

4

English

Student's Book 4



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Introduction

The term gender is used to refer to the sex of a person, which is either male or female. Physical and/ or social conditions are commonly used to represent a range of identities that are assumed to define the abilities of a person based on their gender. Gender equality refers to the ideas of disposing both male and females to similar social, economic and political conditions. Equality between sexes means that both men and women receive the same treatment and opportunities.

In South Sudan, gender is characterised by social and economic conditions. Since independence, the government of South Sudan has implemented national policies and laws that promote gender equality. The Transitional Constitution and Bill of Rights 2011 advocates for equality between men and women. In an effort to diminish gender inequality, the government has allocated 25% Affirmative Action Quota for women in legislative positions. Furthermore, the national government of South Sudan encourages women to take part in peacekeeping initiatives through negotiating terms and promoting peace agreement policies.

Key vocabulary: Gender, sex, male, female, human rights, gender equality, affirmative action, stereotypes, roles, physiological trait, discrimination, national policies, gender parity, bias, misogynist



Activity 1: Reading about gender discrimination



As a class

Read the extracts below.

Gender equality: Why it matters

Women and girls represent half of the world's population and therefore also half of its potential. But today, gender inequality persists everywhere and stagnates social progress. As of 2014, 143 countries have guaranteed equality between men and women in their constitutions but 52 have yet to take this step.

What happens if gender equality is not ensured?

Inequalities faced by girls can begin right at birth and follow them all their lives. In some countries, girls are deprived of access to health care or proper nutrition, leading to a higher mortality rate. As girls move into adolescence, gender disparities widen. Child marriage affects girls far more than boys. Globally, nearly 15 million girls under age 18 are married every year — or 37,000 each day.

Marrying young also affects girls' education. About one third of developing countries have not achieved gender parity in primary education. In sub-Saharan Africa, Oceania and Western Asia, girls still face barriers to entering both primary and secondary school.

How does gender inequality affect women?

Disadvantages in education translate into lack of access to skills and limited opportunities in the labour market. Women's and girls' empowerment is essential to expand economic growth and promote social development. The full participation of women in labour forces would add percentage points to most national growth rates — double digits in many cases.

Are there any other gender-related challenges?

Yes. Worldwide, 35 per cent of women have experienced physical and/or sexual intimate partner violence or non-partner sexual violence. An estimated 133 million girls and women have experienced some form of female genital mutilation/cutting in the 29 countries in Africa and the Middle East, where the harmful practice is most common with a high risk of prolonged bleeding, infection (including HIV), childbirth complications, infertility and death.

But, why should gender equality matter to me?

Regardless of where you live, gender equality is a fundamental human right. Advancing gender equality is critical to all areas of a healthy society, from reducing poverty to promoting the health, education, protection and the well-being of girls and boys. Investing in education programmes for girls and increasing the age at which they marry can return \$5 for every dollar spent. Investing in programs improving income-generating activities for women can return \$7 dollars for every dollar spent.

What can we do to fix these issues?

If you are a girl, you can stay in school, help empower your female classmates to do the same and fight for your right to access sexual and reproductive health services. If you are a woman, you can address unconscious biases and implicit associations that can form an unintended and often invisible barrier to equal opportunity. If you are a man or a boy, you can work alongside

women and girls to achieve gender equality and embrace healthy, respectful relationships. You can fund education campaigns to curb cultural practices like female genital mutilation and change harmful laws that limit the rights of women and girls and prevent them from achieving their full potential. (Extracted from http://www.un.org/sustainabledevelopment/wp-content/uploads/2016/08/5_Why-it-Matters_GenderEquality_2p.pdf)

Birdsong

By Chimamanda Ngozi Adichie

The woman, a stranger, was looking at me. In the glare of the hot afternoon, in the swirl of motorcycles and hawkers, she was looking down at me from the back seat of her jeep. Her stare was too direct, not sufficiently vacant. She was not merely resting her eyes on the car next to hers, as people often do in Lagos traffic; she was **looking** at me. At first, I glanced away, but then I stared back, at the haughty silkiness of the weave that fell to her shoulders in loose curls, the kind of extension called Brazilian Hair and paid for in dollars at Victoria Island hair salons; at her fair skin, which had the plastic sheen that comes from expensive creams; and at her hand, forefinger bejewelled, which she raised to wave a magazine hawker away, with the ease of a person used to waving people away. She was beautiful, or perhaps she was just so unusual-looking, with wide-set eyes sunk deep in her face, that “beautiful” was the easiest way of describing her. She was the kind of woman I imagined my lover’s wife was, a woman for whom things were done.

My lover. It sounds a little melodramatic, but I never knew how to refer to him. “Boyfriend” seemed wrong for an urbane man of forty-five who carefully slipped off his wedding ring before he touched me. Chikwado called him “your man,” with a faintly sneering smile, as though we were both in on the joke: he was not, of course, mine. “Ah, you are always rushing to leave because of this your man,” she would say, leaning back in her chair and smacking her head with her hand, over and over. Her scalp was itchy beneath her weave, and this was the only way she could come close to scratching it. “Have fun oh, as long as your spirit accepts it, but as for me, I cannot spread my legs for a married man.” She said this often, with a clear-eyed moral superiority, as I packed my files and shut down my computer for the day.

We were friends out of necessity, because we had both graduated from Enugu Campus and ended up working for Celnet Telecom, in Lagos, as the only females in the community-relations unit. Otherwise, we would not have been friends. I was irritated by how full of simplified certainties she was, and I knew that she thought I behaved like an irresponsible, vaguely foreign teen-

ager: wearing my hair in a natural low-cut, smoking cigarettes right in front of the building, where everyone could see, and refusing to join in the prayer sessions our boss led after Monday meetings. I would not have told her about my lover — I did not tell her about my personal life — but she was there when he first walked into our office, a lean, dark man with a purple tie and a moneyed manner. He was full of the glossy self-regard of men who shrugged off their importance in a way that only emphasised it. Our boss shook his hand with both hands and said, “Welcome, sir, it is good to see you, sir, how are you doing, sir, please come and sit down, sir.” Chikwado was there when he looked at me and I looked at him and then he smiled, of all things, a warm, open smile. She heard when he said to our boss, “My family lives in America,” a little too loudly, for my benefit, with that generic foreign accent of the worldly Nigerian, which, I would discover later, disappeared when he became truly animated about something. She saw him walk over and give me his business card. She was there, a few days later, when his driver came to deliver a gift bag. Because she had seen, and because I was swamped with emotions that I could not name for a man I knew was wrong for me, I showed her the perfume and the card that said, “I am thinking of you.”

“**Na wa!** Look at how your eyes are shining because of a married man. You need deliverance prayers,” Chikwado said, half joking. She went to night-vigil services often, at different churches, but all with the theme Finding Your God-Given Mate; she would come to work the next morning sleepy, the whites of her eyes flecked with red, but already planning to attend another service. She was thirty-two and tottering under the weight of her desire: to settle down. It was all she talked about. It was all our female co-workers talked about when we had lunch at the cafeteria. **Yewande is wasting her time with that man—he is not ready to settle down. Please ask him oh, if he does not see marriage in the future then you better look elsewhere; nobody is getting any younger. Ekaete is lucky, just six months and she is already engaged.** While they talked, I would look out the window, high up above Lagos, at the acres of rusted roofs, at the rise and fall of hope in this city full of tarnished angels.

Even my lover spoke of this desire. “You’ll want to settle down soon,” he said. “I just want you to know I’m not going to stand in your way.” We were naked in bed; it was our first time. A feather from the pillow was stuck in his hair, and I had just picked it out and showed it to him. I could not believe, in the aftermath of what had just happened, both of us still flush from each other’s warmth, how easily the words rolled out of his mouth. “I’m not like other men, who think they can dominate your life and not let you move forward,” he continued, propping himself up on his elbow to look at me. He was telling me that he played the game better than others, while I had not yet conceived

of the game itself. From the moment I met him, I had had the sensation of possibility, but for him the path was already closed, had indeed never been open; there was no room for things to sweep in and disrupt.

“You’re very thoughtful,” I said, with the kind of overdone mockery that masks damage. He nodded, as though he agreed with me. I pulled the covers up to my chin. I should have got dressed, gone back to my flat in Surulere, and deleted his number from my phone. But I stayed. I stayed for thirteen months and eight days, mostly in his house in Victoria Island — a faded-white house, with its quiet grandeur and airy spaces, which was built during British colonial rule and sat in a compound full of fruit trees, the enclosing wall wreathed in creeping bougainvillea. He had told me he was taking me to a Lebanese friend’s guesthouse, where he was staying while his home in Ikoyi was being refurbished. When I stepped out of the car, I felt as though I had stumbled into a secret garden. A dense mass of periwinkles, white and pink, bordered the walkway to the house. The air was clean here, even fragrant, and there was something about it all that made me think of renewal. He was watching me; I could sense how much he wanted me to like it.

“This is your house, isn’t it?” I said. “It doesn’t belong to your Lebanese friend.”

He moved closer to me, surprised. “Please don’t misunderstand. I was going to tell you. I just didn’t want you to think it was some kind of . . .” He paused and took my hand. “I know what other men do, and I am not like that. I don’t bring women here. I bought it last year to knock it down and build an apartment block, but it was so beautiful. My friends think I’m mad for keeping it. You know nobody respects old things in this country. I work from here most days now, instead of going to my office.”

We were standing by sliding glass doors that led to a veranda, over which a large flame tree spread its branches. Wilted red flowers had fallen on the cane chairs. “I like to sit there and watch birds,” he said, pointing.

He liked birds. Birds had always been just birds to me, but with him I became someone else: I became a person who liked birds. The following Sunday morning, on our first weekend together, as we passed sections of **Next** to each other in the quiet of that veranda, he looked up at the sky and said, “There’s a magpie. They like shiny things.” I imagined putting his wedding ring on the cane table so that the bird would swoop down and carry it away forever.

“I knew you were different!” he said, thrilled, when he noticed that I read the business and sports sections, as though my being different reflected his good taste. And so we talked eagerly about newspapers, and about the newscasts on AIT and CNN, marvelling at how similar our opinions were. We never discussed my staying. It was not safe to drive back to Surulere late,

and he kept saying, “Why don’t you bring your things tomorrow so you can go to work from here?” until most of my clothes were in the wardrobe and my moisturizers were on the bathroom ledge. He left me money on the table, in brown envelopes on which he wrote “For your fuel,” as if I could possibly spend fifty thousand naira on petrol. Sometimes, he asked if I needed privacy to change, as if he had not seen me naked many times.

We did not talk about his wife or his children or my personal life or when I would want to settle down so that he could avoid standing in my way. Perhaps it was all the things we left unsaid that made me watch him. His skin was so dark that I teased him about being from Gambia; if he were a woman, I told him, he would never find a face powder that matched his tone. I watched as he carefully unwrapped scented moist tissues to clean his glasses, or cut the chicken on his plate, or tied his towel round his waist in a knot that seemed too elaborate for a mere towel, just below the embossed scar by his navel. I memorized him, because I did not know him. He was courtly, his life lived in well-oiled sequences, his cufflinks always tasteful.

His three cell phones rang often; I knew when it was his wife, because he would go to the toilet or out to the veranda, and I knew when it was a government official, because he would say afterward, “Why won’t these governors leave somebody alone?” But it was clear that he liked the governors’ calls, and the restaurant manager who came to our table to say, “We are so happy to see you, sah.” He searched the Sunday-magazine pull-outs for pictures of himself, and when he found one he said in a mildly complaining tone, “Look at this, why should they turn businessmen into celebrities?” Yet he would not wear the same suit to two events because of the newspaper photographers. He had a glowing ego, like a globe, round and large and in constant need of polishing. He did things for people. He gave them money, introduced them to contacts, helped their relatives get jobs, and when the gratitude and praise came — he showed me text messages thanking him; I remember one that read “History will immortalise you as a great man”— his eyes would glaze over, and I could almost hear him purr.

One day he told me, while we were watching two kingfishers do a mating dance on a guava tree, that most birds did not have penises. I had never thought about the penises of birds.

“My mother had chickens in the yard when I was growing up, and I used to watch them mating,” I said.

“Of course they mate, but not with penises,” he said. “Did you ever see a cock with a dick?”

I laughed, and he, only just realizing the joke, laughed, too. It became our endearment. “Cock with a dick,” I would whisper, hugging him in greeting, and we would burst out laughing. He sent me texts signed “CwithaD.” And

each time I turned off the potholed road in Victoria Island and into that compound full of birdsong I felt as though I were home.

The woman was still looking at me. Traffic was at a standstill, unusual this early in the afternoon. A tanker must have fallen across the road — tankers were always falling across the roads — or a bus had broken down, or cars had formed a line outside a petrol station, blocking the road. My fuel gauge was close to empty. I switched off the ignition and rolled down the window, wondering if the woman would roll down hers as well and say something to me. I stared back at her, and yet she did not waver, her eyes remaining firm, until I looked away. There were many more hawkers now, holding out magazines, phone cards, plantain chips, newspapers, cans of Coke and Amstel Malta dipped in water to make them look cold. The driver in front of me was buying a phone card. The hawker, a boy in a red Arsenal shirt, scratched the card with his fingernail, and then waited for the driver to enter the numbers in his phone to make sure the card was not fake.

I turned again to look at the woman. I was reminded of what Chikwado had said about my lover the first day that he came to our office: “His face is full of overseas.” The woman, too, had a face full of overseas, the face of a person whose life was a blur of comforts. There was something in the set of her lips, which were lined with cocoa lip pencil that suggested an unsatisfying triumph, as though she had won a battle but hated having had to fight in the first place. Perhaps she was indeed my lover’s wife and she had come back to Lagos and just found out about me, and then, as though in a bad farce, ended up next to me in traffic. But his wife could not possibly know; he had been so careful.

“I wish I could,” he always said when I asked him to spend Saturday afternoon with me at Jazz Hole, or when I suggested we go to a play at Terra Kulture on Sunday, or when I asked if we could try dinner at a different restaurant. We only ever went to one on a dark street off Awolowo Road, a place with expensive wines and no sign on the gate. He said “I wish I could” as though some great and ineluctable act of nature made it impossible for him to be seen publicly with me. And impossible for him to keep my text messages. I wanted to ask how he could so efficiently delete my texts as soon as he read them, why he felt no urge to keep them on his phone, even if only for a few hours, even if only for a day. There were reams of questions unasked, gathering like rough pebbles in my throat. It was a strange thing to feel so close to a man — to tell him about my resentment of my parents, to lie supine for him with an abandon that was unfamiliar to me — and yet be unable to ask him questions, bound as I was by insecurity and unnamed longings.

The first time we quarrelled, he said to me accusingly, “You don’t cry.” I realised that his wife cried, that he could handle tears but not my cold

defiance.

The fight was about his driver, Emmanuel, an elderly man who might have looked wise if his features were not so snarled with dissatisfaction. It was a Saturday afternoon. I had been at work that morning. My boss had called an emergency meeting that I thought unnecessary: we all knew that His Royal Highness, the Oba of the town near the lagoon, was causing trouble, saying that Celnet Telecom had made him look bad in front of his people. He had sent many messages asking how we could build a big base station on his ancestral land and yet donate only a small borehole to his people. That morning, his guards had blocked off our building site, shoved some of our engineers around, and punctured the tires of their van. My boss was furious, and he slammed his hand on the table as he spoke at the meeting. I, too, slammed my hand on the cane table as I imitated him later, while my lover laughed. “That is the problem with these godless, demon-worshipping traditional rulers,” my boss said. “The man is a crook. A common crook! What happened to the one million naira we gave him? Should we also bring bags of rice and beans for all his people before we put up our base station? Does he want a supply of meat pies every day? Nonsense!”

“Meat pies” had made Chikwado and me laugh, even though our boss was not being funny. “Why not something more ordinary, like bread?” Chikwado whispered to me, and then promptly raised her hand when our boss asked for volunteers to go see the Oba right away. I never volunteered. I disliked those visits — villagers watching us with awed eyes, young men asking for free phone cards, even free phones — because it all made me feel helplessly powerful.

“Why meat pies?” my lover asked, still laughing.

“I have no idea.”

“Actually, I would like to have a meat pie right now.”

“Me, too.”

We were laughing, and with the sun shining, the sound of birds above, the slight flutter of the curtains against the sliding door, I was already thinking of future Saturdays that we would spend together, laughing at funny stories about my boss. My lover summoned Emmanuel and asked him to take me to the supermarket to buy the meat pies. When I got into the car, Emmanuel did not greet me. He simply stared straight ahead. It was the first time that he had driven me without my lover. The silence was tense. Perhaps he was thinking that all his children were older than me.

“Well done, Emmanuel!” I said finally, greeting him with forced brightness.

“Do you know the supermarket on Kofo Abayomi Street?”

He said nothing and started the car. When we arrived, he stopped at the gate. “Come out here, let me go and park,” he said.

“Please drop me at the entrance,” I said. Every other driver did that, before looking for a parking space.

“Come out here.” He still did not look at me. Rage rose under my skin, making me feel detached and bloodless, suspended in air; I could not sense the ground under my feet as I climbed out. After I had selected some meat pies from the display case, I called my lover and told him that Emmanuel had been rude and that I would be taking a taxi back.

“Emmanuel said the road was bad,” my lover said when I got back, his tone conciliatory.

“The man insulted me,” I said.

“No, he’s not like that. Maybe he didn’t understand you.”

Emmanuel had shown me the power of my lover’s wife; he would not have been so rude if he feared he might be reprimanded. I wanted to fling the bag of meat pies through the window.

“Is this what you do, have your driver remind your girlfriends of their place?” I was shrill and I disliked myself for it. Worse, I was horrified to notice that my eyes were watering. My lover gently wrapped his arms around me, as though I were an irrational child, and asked whether I would give him a meat pie.

“You’ve brought other women here, haven’t you?” I asked, not entirely sure how this had become about other women.

He shook his head. “No, I have not. No more of this talk. Let’s eat the meat pies and watch a film.”

I let myself be mollified, be held, be caressed. Later, he said, “You know, I have had only two affairs since I got married. I’m not like other men.”

“You sound as if you think you deserve a prize,” I said.

He was smiling. “Both of them were like you.” He paused to search for a word, and when he found it he said it with enjoyment. “Feisty. They were feisty like you.”

I looked at him. How could he not see that there were things he should not say to me, and that there were things I longed to have with him? It was a willed blindness; it had to be. He chose not to see. “You are such a bastard,” I said.

“What?”

I repeated myself.

He looked as though he had just been stung by an insect. “Get out. Leave this house right now,” he said, and then muttered, “this is unacceptable.”

I had never before been thrown out of a house. Emmanuel sat in a chair in the shade of the garage and watched stone-faced as I hurried to my car. My lover did not call me for five days, and I did not call him. When he finally called, his first words were “There are two pigeons on the flame tree. I’d like you to see them.”

“You are acting as if nothing happened.”

“I called **you**,” he said, as though the call itself were an apology. Later, he told me that if I had cried instead of calling him a bastard he would have behaved better. I should not have gone back — I knew that even then.

The woman, still staring at me, was talking on her cell phone. Her jeep was black and silver and miraculously free of scratches. How was that possible in this city where **okada** after **okada** sped through the narrow slices of space between cars in traffic as though motorcycles could shrink to fit any gap? Perhaps whenever her car was hit a mechanic descended from the sky and made the dent disappear. The car in front of me had a gash on its tail-light; it looked like one of the many cars that dripped oil, turning the roads into a slick sheet when the rains came. My own car was full of wounds. The biggest, a mangled bumper, was from a taxi that rammed into me at a red light on Kingsway Road a month before. The driver had jumped out with his shirt unbuttoned, all sweaty bravado, and screamed at me.

“Stupid girl! You are a common nuisance. Why did you stop like that? Nonsense!”

I stared at him, stunned, until he drove away, and then I began to think of what I could have said, what I could have shouted back.

“If you were wearing a wedding ring, he would not have shouted at you like that,” Chikwado said when I told her, as she punched the redial button on her desk phone. At the cafeteria, she told our co-workers about it. **Ah, ah, stupid man! Of course he was shouting because he knew he was wrong —that is the Lagos way. So he thinks he can speak big English. Where did he even learn the word “nuisance”?** They sucked their teeth, telling their own stories about taxi-drivers, and then their outrage fizzled and they began to talk, voices lowered and excited, about a fertility biscuit that the new pastor at Redemption Church was giving women.

“It worked for my sister oh. First she did a dry fast for two days, then the pastor did a special deliverance prayer for her before she ate the biscuit. She had to eat it at exactly midnight. The next month, the very next month, she missed her period, I’m telling you,” one of them, a contract staffer who was

doing a master's degree part time at Ibadan, said.

"Is it an actual biscuit?" another asked.

"Yes now. But they bless the ingredients before they make the biscuits. God can work through anything, **sha**. I heard about a pastor that uses handkerchiefs."

I looked away and wondered what my lover would make of this story. He was visiting his family in America for two weeks. That evening, he sent me a text. "At a concert with my wife. Beautiful music. Will call you in ten minutes and leave phone on so you can listen in. CwithaD." I read it twice and then, even though I had saved all his other texts, I deleted it, as though my doing so would mean that it had never been sent. When he called, I let my phone ring and ring. I imagined them at the concert, his wife reaching out to hold his hand, because I could not bear the thought that it might be he who would reach out. I knew then that he could not possibly see me, the inconvenient reality of me; instead, all he saw was himself in an exciting game.

He came back from his trip wearing shoes I did not recognise, made of rich brown leather and much more tapered than his other shoes, almost comically pointy. He was in high spirits, twirling me around when we hugged, caressing the tightly coiled hair at the nape of my neck and saying, "So soft." He wanted to go out to dinner, he said, because he had a surprise for me, and when he went into the bathroom one of his phones rang. I took it and looked at his text messages. It was something I had never thought of doing before, and yet I suddenly felt compelled to do it. Text after text in his "sent" box were to Baby. The most recent said he had arrived safely. What struck me was not how often he texted his wife, or how short the texts were — "stuck in traffic," "missing you," "almost there" — but that all of them were signed "CwithaD." Inside me, something sagged. Had he choreographed a conversation with her, nimbly made the joke about a "cock with a dick" and then found a way to turn it into a shared endearment for the two of them? I thought of the effort it would take to do that. I put the phone down and glanced at the mirror, half expecting to see myself morphing into a slack, stringless marionette.

In the car, he asked, "Is something wrong? Are you feeling well?"

"I can't believe you called me so that I could listen to the music you and your wife were listening to."

"I did that because I missed you so much," he said. "I really wanted to be there with you."

"But you **weren't** there with me."

"You're in a bad mood."

"Don't you see? You weren't there with **me**."

He reached over and took my hand, rubbing his thumb on my palm. I looked out at the dimly lit street. We were on our way to our usual hidden restaurant, where I had eaten everything on the menu a hundred times. A mosquito, now sluggish with my blood, had got in the car. I slapped myself as I tried to hit it.

“Good evening, sah,” the waiter said when we were seated. “You are welcome, sah.”

“Have you noticed that they never greet me?” I asked my lover.

“Well . . .” he said, and adjusted his glasses.

The waiter came back, a sober-faced man with a gentle demeanour, and I waited until he had opened the bottle of red wine before I asked, “Why don’t you greet me?”

The waiter glanced at my lover, as though seeking guidance, and this infuriated me even more. “Am I invisible? I am the one who asked you a question. Why do all of you waiters and gatemen and drivers in this Lagos refuse to greet me? Do you not see me?”

“Come back in ten minutes,” my lover said to the waiter in his courteous, deep-voiced way. “You need to calm down,” he told me. “Do you want us to go?”

“Why don’t they greet me?” I asked, and gulped down half my glass of wine.

“I have a surprise for you. I’ve bought you a new car.”

I looked at him blankly.

“Did you hear me?” he asked.

“I heard you.” I was supposed to get up and hug him and tell him that history would remember him as a great man. A new car. I drank more wine.

“Did I tell you about my first bus ride when I arrived in Lagos, six years ago?” I asked. “When I got on the bus, a boy was screaming in shock because a stranger had found his lost wallet and given it back to him. The boy looked like me, a green, eager job seeker, and he, too, must have come from his home town armed with warnings. You know all the things they tell you: don’t give to street beggars because they are only pretending to be lame; look through tomato pyramids for the rotten ones the hawkers hide underneath; don’t help people whose cars have broken down, because they are really armed robbers. And then somebody found his wallet and gave it back to him.”

My lover looked puzzled.

“Rituals of distrust,” I said. “That is how we relate to one another here, through rituals of distrust. Do you know how carefully I watch the fuel gauge when I buy petrol just to make sure the attendant hasn’t tampered with it? We know

the rules and we follow them, and we never make room for things we might not have imagined. We close the door too soon.” I felt a little silly, saying things I knew he did not understand and did not want to understand, and also a little cowardly, saying them the way I did. He was resting his elbows on the table, watching me, and I knew that all he wanted was my excitement, my gratitude, my questions about when I could see the new car. I began to cry, and he came around and cradled me against his waist. My nose was running and my eyes itched as I dabbed them with my napkin. I never cried elegantly, and I imagined that his wife did; she was probably one of those women who could just have the tears trail down her cheeks, leaving her makeup intact, her nose dry.

The traffic had started to move a little. I saw an **okada** in my side mirror, coming too fast, swerving and honking, and I waited to hear the crunch as it hit my car. But it didn't. The driver was wearing a helmet, while his passenger merely held hers over her head—the smelly foam inside would have ruined her hair—close enough so that she could slip it on as soon as she saw a **LASTMA** official ahead. My lover once called it fatalism. He had given free helmets to all his staff, but most of them still got on an **okada** without one. The day before, an **okada**, the driver bareheaded and blindly speeding, had hit me as I turned onto Ogunlana Drive; the driver stuck his finger into his mouth and ran it over the scratch on the side of my car. “Auntie, sorry oh! Nothing happen to the car,” he said, and continued his journey.

I laughed. I had not laughed in the three weeks since I had left work at lunchtime and driven to my lover's house. I had packed all my clothes, my books, and my toiletries and gone back to my flat, consumed as I went by how relentlessly unpretty Lagos was, with houses sprouting up unplanned like weeds.

During those three weeks, I had said little at work. Our office was suddenly very uncomfortable, the air-conditioning always too cold. His Royal Highness, the Oba of the town near the lagoon, was asking for more money; his town council had written a letter saying that the borehole was spewing blackish water. My boss was calling too many meetings.

“Let us give thanks,” he said after one of the meetings.

“Why should we be praying in the workplace?” I asked. “Why must you assume that we are all Christians?”

He looked startled. He knew that I never joined in, never said “Amen,” but I had never been vocal about it.

“It is not by force to participate in thanking the Lord,” he said, and then in the same breath continued, “In Jesus' name!”

“Amen!” the others chorused.

I turned to leave the meeting room.

“Don’t go,” my co-worker Gerald whispered to me. “Akin brought his birthday cake.”

I stood outside the meeting room until the prayer ended, and then we sang “Happy Birthday” to Akin. His cake looked like the unpretentious kind I liked, probably from Sweet Sensation, the kind that sometimes had bits of forgotten eggshells in it. Our boss asked him to give me or Chikwado the cake to serve.

“Why do we always have to serve the cake?” I asked. “Every time somebody brings in a cake, it is either Chikwado serves it or I serve it. You, Gerald, serve the cake. Or you, Emeka, since you are the most junior.”

They stared at me. Chikwado got up hurriedly and began to slice the cake. “Please, don’t mind her,” she said to everyone, but her eyes were on our boss. “She is behaving like this because she did not take her madness medicine today.”

Later, she said to me, “Why have you been behaving somehow? What’s the problem? Did something happen with your man?”

For a moment, I wanted to tell her how I felt: as though bits of my skin had warped and cracked and peeled off, leaving patches of raw flesh so agonizingly painful I did not know what to do. I wanted to tell her how often I stared at my phone, even though he had sent two feeble texts saying he did not understand why I’d left and then nothing else; and how I remembered clearly, too clearly, the scent of the moist tissues he used to clean his glasses. I didn’t tell her, because I was sure she would deliver one of her petty wisdoms, like “If you see fire and you put your hand in fire, then fire will burn you.” Still, there was a softness in her expression, something like sympathy, when I looked up from my computer screen and saw her watching me while her hand went slap, slap, slap on her head. Her weave was a new style, too long and too wiggly, with reddish highlights that brought to mind the hair of cheap plastic dolls. Yet there was an honesty about it; Chikwado owned it in a way that the woman in the jeep did not own her Brazilian hair.

A young boy approached my car, armed with a spray bottle of soapy water and a rag. I turned on my wipers to discourage him, but he still squirted my windscreen. I increased the wiper speed. The boy glared at me and moved on to the car behind me. I was seized with a sudden urge to step out and slap him. For a moment, my vision blurred. It was really the woman I wanted to slap. I turned to her jeep and, because she had looked away, I pressed my horn. I leaned out of my window.

“What is your problem? Why have you been staring at me? Do I owe you?” I shouted.

The traffic began to move. I thought she would roll down her window, too. She made as if to lean toward it, then turned away, the slightest of smiles on her face, her head held high, and I watched the jeep pick up speed and head to the bridge.

(Adapted from <https://www.newyorker.com/magazine/2010/09/20/birdsong-2#ixzz0zWjmtluf>)

Individually



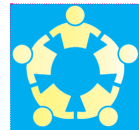
1. Briefly state what the story is all about.
2. Discuss the voice used in the story. Identify the other voices in the story. Cite examples from the story to support your answers.

In pairs



1. Discuss with sufficient evidence from the story how the following themes have been exploited:
 - (a) Distrust
 - (b) Relationships
 - (c) Gender discrimination

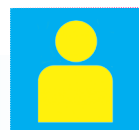
In groups



Answer the following questions.

2. Identify any forms of discrimination in the extracts you just read.
3. Are there other forms of gender discrimination that you know of? Discuss and write these forms down.
4. Discuss the dangers of gender discrimination as learnt from the extracts.

Individually



Write a composition

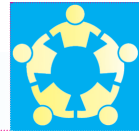
Write a descriptive composition that details a case of gender discrimination that you know of or have heard about. How was the person discriminated against? What was the harm in the discrimination? What happened afterwards?

If you have not heard of any case, come up with a fictional composition on gender discrimination.



Activity 2: Talking about gender issues

In groups



Answer the following questions.

1. Discuss in groups some of the issues that affect any gender.
2. Which of the issues affect men more than women?
3. Which issues affect women more than men?
4. Present your findings to the class.

In pairs



1. Discuss with a friend how the government of South Sudan has fought against issues of gender inequality and discrimination.
2. One of you to write briefly what you have discussed.
3. Exchange your points with another pair and discuss your findings. What differences have you found as you discussed?

Individually



1. Write two paragraphs of how gender issues such as discrimination can be tamed in your school.
2. Give your teacher the written work.



Activity 3: Reading about gender inequality



As a class

Read the article below.

The global problem of gender inequality

The degree and causes of gender inequality vary throughout the world. Noticeable crimes against women consist of violence, femicide (murder of women), and rape (war rape). Honour killing, one such offense, is when a female member of a family is killed for the perception of having brought dishonour to the family. It has become a massive issue in countries such as Pakistan and the Muslim Middle East, and is on the rise. In July 2009, two Saudi Arabian sisters, 21 and 19 years old, were killed by their brother in the presence of their father under the rubric of defending the family's honour. Other instances of illegality include the over 3,000 women in Guatemala who have been murdered over the past seven years on account of cases involving misogynistic violence, the estimated 130 million girls who were genitally mutilated in Africa and Yemen, and the approximate 5,000 women in India who suffer female infanticide each year (bride burning) due to insufficient dowry payment — money given to the husband by bride's family. These actions are not only unlawful violence against women, but also towards the whole of humanity.

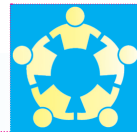
Sex-selective abortion is yet another major disaster of gender inequality as it fuels human trafficking, demographic imbalance and sexual exploitation. India and China, the two most populated nations on Earth, both informally maintain this practice of preference for male child birth over female. Females are undervalued in Chinese society, and under ONE CHILD POLICY, families opt for boys over girls. In China, with approximately 32 million more boys than girls under the age of 20, females are widely viewed as weaker, more expensive, and less intelligent than men. This gender imbalance has caused a ratio of 126 boys to 100 girls among the 1-4 age groups. Similarly, in India the birth of a boy is welcomed while that of a girl is viewed as a burden. Undoubtedly, sex-selection is a violation of the right to life and has distorted the natural sex ratios of 50/50 in countries in which it is practiced.

National and international measures are at work, but they are not sufficient to minimise and eliminate gender inequality. For instance, the Society of Defending Women's Rights in Saudi Arabia is designed to empower women

and protect their rights. In India, the Prevention of Immoral Traffic, the Dowry Prevention Act and the Sati Act aim to prevent widow burning. Indeed, China and India are both fighting feticide and infanticide. By providing financial assistance to families with girls, India is not only encouraging female education, but also supplying parents with financial aid for their daughter's dowry. Meanwhile, China has taken strides to limit the abuse of modern technology by outlawing the use of ultrasound or gender detection methods. Moreover, they have granted parents who have a female child another chance at birthing a son in the hopes that families will not abandon, abort or murder their female infant.

(Extracted from https://www.huffingtonpost.com/nake-m-kamrany/gender-inequality_b_1417535.html)

In groups



Answer the questions below.

1. Define gender inequality as you understand it from the article.
2. Discuss different measures that have been taken by different countries to tackle gender inequality.

Individually



1. Sex-selection is a violation of the right to life.
 - (a) Explain the statement above.
 - (b) Identify the statistics from the story which clearly shows how the violation of the above right is violated in different countries.
2. Gender inequality exists in different countries around the world. Compare the situation in South Sudan to that in other countries citing relevant examples from the story.

Read the extract below. From what you learn, answer questions 3 and 4.

Gender inequality exists in South Sudan and it negatively affects women more than their male counterparts. Women, who constitute 49% of the population, are in most cases marginalised in social and economic spheres and, therefore, are unable to contribute effectively to social, economic and

political development. The SSDP in its broad outline recognises that there is a high correlation between poverty, social vulnerability and gender inequality. Strongly related to the poverty, social vulnerability and gender inequality is the low literacy level among women, estimated at 70% (NBHS, 2009). This state of affairs is a key determinant of gender inequality in South Sudan.

The ratio of girls to boys in primary school had shifted slightly in the past few years, evidently attributable to the Government of South Sudan's political will to promote gender equality and empower women by putting the right policies in place, enacting the relevant laws where they are required, and by designing the right strategies and programmes on the education of the girl child in particular. As a consequence, the ratio of girls to boys in primary, secondary and tertiary education has been rising.

Factors that force girls out of school include late starts in education, as well as family and cultural responsibilities because girls are more likely than boys to assume roles of providing home care and support for relatives that are aged or sick. This implies that the elimination of gender disparities remains a challenge at secondary school level. This might also be the case at tertiary education level. Therefore, there is a need to formulate strategies that target family and cultural tendencies with a view to eliminating them altogether.

The Government of the Republic of South Sudan (RSS) adopted a national plan for action on Combating Gender-Based Violence (C/GBV) because gender-based violence was commonly practised. Following this plan of action, it adopted a national policy on women empowerment and the national policy for girl's education in 2007; as well as the national strategy on Female Genital Mutilation (FGM) in 2008. The adoption of the quota system in the general election law of 2008, which guaranteed 25% of the total number of seats for women in the legislative assemblies, in addition to earlier policies constituted the necessary evidence of the then existing political will to empower women in Southern Sudan. This has led to more seats held by women, though male Parliamentarians, Governors and Undersecretaries still outnumber women. There is a need to accelerate progress on this front.

(Adapted from http://www.aho.afro.who.int/profiles_information/index.php/South_Sudan:MDG_Goal_3:_Promote_gender_equality_and_empower_women)

3. Discuss any ways that the South Sudan government has made strides to ensure gender inequality is eliminated in the country.
4. Do you think the government can do more? Discuss.

Individually



Write an essay

Pretend you have a friend who strongly believes that a girl should not be as educated as the boy. What would you tell them to convince them otherwise? Write this down in form of an essay. Remember to appeal to their emotions and use facts.

In pairs

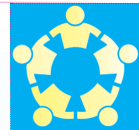


1. Discuss with a friend the advantages of girls getting a good education.
2. Present your findings in a form of a role-play, where one acts as the one asking the questions and the other as the one responding. Make this as interesting as possible.
3. Which pair gave the best performance?

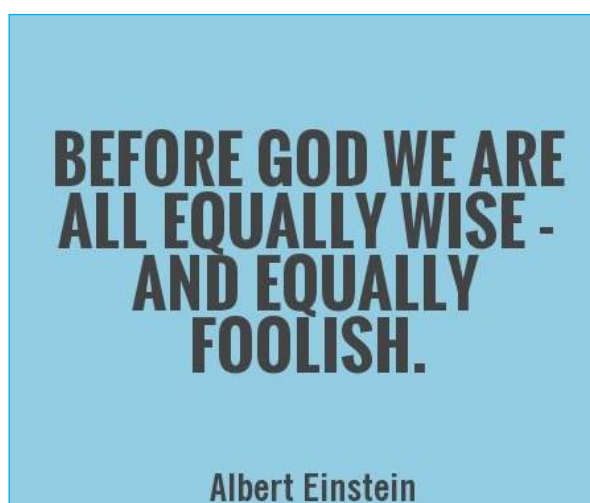
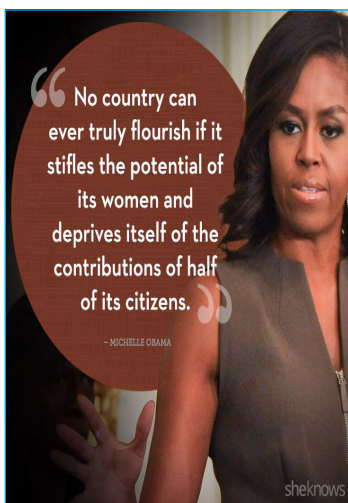


Activity 4: The need for gender equality

In groups



Read the following quotes. Do you agree with what they say?



In pairs

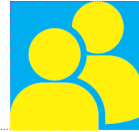


Discuss with your friend ways in which you as students can advocate for gender equity in your community.



Activity 5: Find out

In pairs

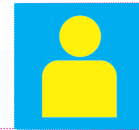


Read the words below. What words do you already know their meanings?

Gender, gender equality, gender inequality, national policies, intelligence

1. Come up with a sentence using each word to show its use.
2. Share the sentences with the class.

Individually



1. Write a sentence that best describes each of the words given in the box above.
2. Give the work to the teacher to mark.



Activity 6: Debating on gender equity

As a class



Debate on the motion: The local communities should maintain and respect gender equity. Your teacher will guide you on how to do this.



Activity 7: Discussion on gender equity

As a class



Read the poem below.

Equality (he for she)

Females and males are one in the world
Although that is not the belief that has been furl'd.
We are told that one gender is better than the other.
It seems it's just one stereotype; one after another.

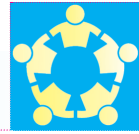
Equality can become realised if only we believe
and take the initiative to take action and achieve.
Why shouldn't men and women be treated the same?
To have equal rights and equal pay, that should really be our aim.
Men, gender inequality is your issue too
Although you may not agree, am afraid it's true.
You should have the right to express your emotions and be what you please.
You should not be pulled back by stigma, but instead be who you are at ease.

Instead of fighting, we should be pulling together
and make this journey a joint endeavour.
We are of equal value if we only open our eyes
At the heart of change is where we become most wise.
Now or never? If not us then who?
The interest in this movement must come through.
Equality is not a privilege but a human right.
All genders on the spectrum should be able to shine bright.

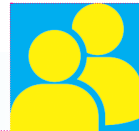
Poem by Shannon Perry

Jan 2016

Shannon Perry is an amateur poet. The poem 'Equality (he for she)', has been included in this unit to allow you to critically evaluate the positive and negative aspects of the poem.

In groups**Respond to the following.**

1. Discuss how effectively Shannon Perry has used language effects to connect with her audience through the message she conveys in the poem, 'Equality (he for she)'.
2. Identify some of the literary devices that Shannon Perry could have used to improve the quality of the poem, 'Equality (he for she)'.

In pairs**Answer the following questions.**

1. Read the poem in Activity 7 again.
2. Using your own words, paraphrase what the poem is about.
3. From the poem, what two things can we do to realise equality?
4. How does gender inequality affect men?

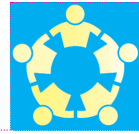
Individually**Write an essay.**

1. Investigate from different books as well as resource persons some traditions that exist and that lead to gender inequality.
2. How do these traditions and traditional norms affect the fight for gender equity?
3. Find out the reasons why communities have continued to hold on to these norms.
4. Write an essay to present your findings.
5. Write your own poem about inequality in gender.

**Activity 8: Listening to the importance of gender equity****As a class**

Watch and listen to the recording provided by your teacher of community leaders in South Sudan talking about the importance of gender equity.

In groups

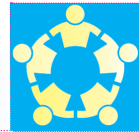


1. Discuss the recording you have watched in your groups. Are the leaders right in their discussions? Have each group member discuss their own views and opinions on the subject.
2. The group secretary should compile the major points from the group discussion. Choose a member from the group to stand and present the group's findings to the class.



Activity 9: Researching on the importance of gender equity

In groups

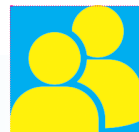


1. Conduct a research using the Internet, magazines, journals and textbooks on the roots of gender inequality and how they are expressed in today's society.
2. Write a report that clearly shows your findings.
3. Choose a member from the group to present the groups' report to the class.



Activity 10: Advocating for gender equality

In pairs



1. Study the pictures on page 24.
2. Say what is shown in the pictures.
3. Present your answers to the class.



In groups



- In your groups, prepare a campaign poster for gender equity. Brainstorm on the following:
 - What aspect of equity do you want to bring out in your campaign poster?
 - What kind of poster will bring out the message you want?
 - What will be on the poster?
 - What colours will the poster have?
 - Where will you place the poster?
- Prepare the poster as discussed in the group. Each group should then present their poster to the class.
- Put up the poster in strategic places in the class or the school.
- From the posters, which is your favourite? Why?

5. You can also have a campaign, where you walk around your community holding up the posters and fliers and spreading the message of gender equity. Below are examples of posters that demonstrate gender equality.



Activity 11: Story relating to gender equality

As a class



Read the story below.

Letter to my Sisters by Fatima Conteh

My dear sister,

When you read this unusual letter, the news of my death will have saturated the atmosphere in our community, Fullah Town. As I write, I can imagine how

the news of my death will be received. I can imagine so many things while I am alive and writing. I won't be able to imagine anything when I am dead, because I don't know whether dead people are capable of imagination, though our religion teaches us that there is life after death.

I do know as I write these last words in my life that my death will cause a great commotion. As usual, I know how mother will wail. She will beat her flabby breasts. Breasts that have suckled eleven children. She will undo her long, beautiful hair and pull it apart. She will shout and ask what she has done to God that she should deserve such punishment. She will call my name countless times and she will ask why God should deprive her of her eldest daughter and the fifth of her eleven children, why only nine are alive. She will run about, crying and shouting, and many women will chase her and try to console her. Some will say that it is the wish of God, Allah, the Almighty, that I die. She will never believe that I took my own life voluntarily. No, she will never believe it because suicide is uncommon in our community. Poor mother, I know how she will feel.

As for Baba (father), one can never be sure how he will react. In our society, men are not supposed to weep. It is a sign of weakness. In any case, none of us ever saw Baba cry. He is such a hard-hearted man. He will feel sad, very sad. Then I know he will grab his prayer beads. And his peers, some of the neighbours, will come and sit by him and say exactly what Baba is saying.

But Baba will not weep. He believes so much in his manhood, his religion and God and the total submission of women to men and their parents. He will say I died because it is the will of Allah, the Greatest. He will tell people to hurry and bury me before it is too late. So the whole community will be busy. People will assemble in and around our house, talking about me and my accomplishments. Many will not accept my death as a finality.

I know how you my sisters will react to the news of my death. You will cry like Mama. Your eyes will be red and they will bulge. I know how Intuma will sing while weeping. She will say she has lost her eldest sister. She will ask who killed our sister. She will talk about her sister who was the first female Muslim girl to get a university education and then to have gone to the white man's country to become the first female medical doctor in the Fullah Town community. As for Amina, she will just gnash her teeth. She will probably go into a trance. It will take her a long time to believe. She will believe days later, after my funeral; otherwise she will think I will come back to life.

After a while, she will say to herself that she must stop crying. That it is God's will. Isha will take over from her. She will say that someone killed her sister.

She will cry for a long time. In the end, she will lose her voice and her speech will be incomprehensible for some time. As for Ajaratu, she will leave the compound and run towards the stream. Then people will chase her for fear she might drown herself or do some other harm to herself. I know how all of you, my sisters, will react.

As for our brothers, they are no different from Baba and all our uncles. But I think that the little boys will cry. They will all cry because they will remember what I used to do for all of them at the end of Ramadan month and on Christmas. They will miss the presents that I used to work so hard to get for them just to make them happy. The older brothers will probably hate me for killing myself. They will never stop to think, to understand and appreciate why I did what I did. But that is their business, they are all just like Baba, full of their manhood.

The dailies will have various captions. I can imagine such headlines as, 'Dr Dao commits suicide', 'Fullah Town has lost its first female doctor'. Some will say, 'Suicide, Dr Dao dead'. Some papers will suspect foul play until the facts are known. But that is what should be expected. It is normal.

In the hospital where I work, my colleagues and my patients will react likewise. Many of my colleagues have always said that I am too reserved for their comfort. Some think it is because I am a Muslim. Some think that it is because I am in a profession which is traditionally male. I never told them the reason for my apparent reserve. My patients would be shocked and baffled. I can imagine how Ya-Yanoh will feel. Remember sisters, I always tell you about Ya-Yanoh, the woman with a big ulcer on her left thigh. In her village they say that her ulcer is incurable because she is said to be a witch. She also believes that and has become very miserable. She is insulted by all and sundry and her situation is made worse by the fact that she is childless. When I admitted her, she narrated her ordeal to me and I told her I would help her to get well. She could not believe it. At the time of writing this letter, she is in the process of getting discharged. Her sore is healed, completely. I remember when I used to go on my rounds in the wards. She was my favourite patient. I treated her like our mother. She told me I had restored her dignity and respect. So when she returns to her village, walking straight and confident, people will regard her as a human being. Before that she was treated with contempt and opprobrium.

Sometimes, after listening to her stories, I felt like crying. She is a nice woman after all. One thing I remember about her is her teeth. They are very clean and almost intact. Because of this also, she said people accused her of

witchcraft. According to people in her village, she said, a woman of her age ought to have few teeth. So her life was one full of torment. How she will cry when news of my death reaches her.

Amina and Ajara will recall the lady who said that I am the only female doctor she ever knew and how happy that made her. She used to say that even if she died, she would have had the satisfaction of having known a female doctor. She was joking, of course. I like her all the same. She is one of my favourites. She appreciates the fact that we work hard and make lots of sacrifices, especially those who have night duty. But then she would say that had she been a doctor she would not have liked night duty because she wants to be with her husband. Then she would laugh and the other patients would join in her laughter. She is such fun. She too will cry and feel very sad.

My dear sisters, I know that you will want to know why I took my life. Well, it is a long story. Partly, I am doing it for your sakes. I did it so that you can get freedom. For this, I have to sacrifice my life to set you free, you and your daughters and your daughters' daughters.

You may not understand now. However, as you read along, as you get to the end of this letter, I am sure you will understand and appreciate my action. You may not approve of this method of helping you to be free, to be women of dignity, pride and self-esteem. I am writing this unusual letter to justify my action to be free. I hope I am also helping women of my community. If I fail to tell you the reason for my action, some of you will never forgive me. This is why I am writing the story of my life to you, my younger sisters. I owe it to you as a moral duty, to tell you the truth, nothing but the truth.

From the time I was a little child, Baba was always concerned about upholding the family name of the Daos. The upholding of the family name transcends everything in Baba's life. The respectability and reverence which the name Dao enjoys should never be allowed to diminish. But from the time I can remember things correctly, it had appeared that the upholding of the family name was the sole responsibility of us girls. The fact that our great grandfather was among the few Imams of the mosque of Fullah Town has served to enslave us rather than make us free people. You know how people talk about us. We should not say certain things because we are of the Dao family. The things that normal people do we cannot do. We are a very religious family. But above all we are women; so we hold the family name in trust.

As you know, we went to the Koranic school at an early age and finished in record time, before our brothers — both the elder and the younger ones. We always did better than they did. Baba, as you all know, was against our going

to school to get Western education. He was more inclined to allow the boys rather than us. His argument was the usual and familiar one, to which our uncles, apart from one, also subscribe. Girls should get married and have children. Western education, he had observed, bred immorality, disrespect for elders and for tradition. That he finally allowed us to go to school was due to the influence of one of our uncles, Uncle Bubu. But that is not surprising. Uncle Bubu is the most educated and enlightened of them all. That he went to school was an accident of history. So he knows what education means. We all thanked him for what he did for us. But that was a long time ago.

In school we did better than all our brothers. Even the eldest never reached my standard. We all know how Nkodo Shaifu, from our own point of view, brought dishonour to this family. He had had children out of wedlock. Baba was not offended. He was happy he had grandchildren. Worst of all, Nkodo had had these children while still at school. He could not pass his examinations to go to college. That, to me, is a shame. Baba never thought it was dishonourable. It was Uncle Bardara who felt somewhat embarrassed by the incident.

Do you still recall our big secret? No one, as far as I know, can forget that incident. I am referring to the time Ajara almost died while trying to induce an abortion. We had all been so terrified that if it became known that one of us had been made pregnant out of wedlock, it would have brought dishonour to the Dao family. Ajara almost lost her life. I hope all of you are beginning to understand what I am trying to point out to you.

Have we not lamented many times that we are not allowed out of the house except when accompanied by several of our younger brothers? You know that we must always come home much earlier than even our younger brothers. You also know how we are watched. Our friends are even chosen for us. That applied to me too as an elder sister. That was how I found myself the centre of ridicule, because by the time I went to college I did not know how to dance. I found it difficult to socialise. My friends used to say I had two left feet. I learned to dance much later in life when I was in England studying medicine. I was afraid of men, because I was afraid they would ask me out to parties. I must confess that I was miserable.

Have you girls noticed how our younger brothers can dance to all sorts of music? Baba would only say with delight that they are men.

You all remember the incident when Baba threatened to disown me. I am referring to the day I wore trousers. I had just come from England and thought I had grown out of that type of family control. Baba said it was a big shame, a dishonour to the family for a girl, his daughter, to put on trousers. 'This

was why I said that Western education breeds immorality. You have come here now to teach your own younger sisters bad manners. God have mercy on you. I tell you, hell fire will consume you for this!' He had even scolded mother. It was mother who had given birth to somebody like me. Hell fire, he said, will also consume mother. According to him, hell was not comparable to anything we knew of on earth. He always threatened us with hell fire. That day, Baba was very angry with me. He even threatened to set fire to me if he ever saw me in trousers again. I always damn that day when I think of it. It was a terrible day. Mother wept later for me. Poor mother, she weeps for everything. I felt guilty as though I had committed a crime.

I always thought women could wear trousers in Islamic countries. Baba said I was to dress like a woman. He meant perhaps for me to tie a wrappa. To tie a wrappa, and to do work, I thought. Whenever I looked into my wardrobe and glanced at my beautiful trousers, I felt pain in my stomach. The thought that I could never put them on while I was under the regime of Baba made me feel sick.

Home has become hell for me. No boyfriend would dare call me or come to our house. When I had intimated to Baba that the government had provided me with a house, he told me I would leave his house only on my way to my matrimonial home. I wept bitterly. Mother wept too. For Baba, unmarried girls should not live by themselves. It is immoral. But it is all right for our brothers to live by themselves. That would not bring dishonour to the family. My God! So I accepted in disbelief.

'Why then did I have to spend so much of my time going to college?' I asked myself. I would have been like our mother. Mama accepted and believed that she was born to serve Baba or any man that would have her as a wife. Mama could never question anything Baba said to her, good or bad. Mama, whose once seductive figure had now become lost in fat, because Baba had scolded her that she was giving him a bad name by staying slim. Baba likes fat women. So Mama became fat. I once told her that from a professional point of view her fat would kill her. I meant it. She laughed and ignored me. 'If you disobey your husband, you will not go to heaven.' She was sure and very serious about it. I laughed and Mama thought I was stupid.

You all remember when we wanted to talk to Uncle Bardara. We wanted to talk to him so that he could talk to his brother to allow us freedom of movement, speech and association. We hesitated. It was difficult to trust Uncle Bardara also. We saw him beat his wives very often for minor offences. One day he beat one of his wives until the woman vomited. Her crime had been that she

had gone to watch masquerade devils. For Uncle Bardara, it was the devil that had induced his wife. So he had decided to beat the hell out of her, as our people would say. In many ways, Uncle Bardara is like Baba. Many people also like Baba because he is said to be very religious. He knows the Koran and quotes from it with ease, which has earned him the envy of his peers. He has visited the Holy City of Mecca several times and this also adds to the reverence people have for him. He looks like someone incapable of hurting a fly. His countenance is deceptive, very deceptive.

My world then became a prison, a closed world. Sometimes I feel guilty even just talking to men. I feel my father's curse will affect me. I have contemplated rebellion many times. But again, I have been taught that an outright act of rebellion against any of one's parents is sinful. I am afraid.

Do you remember when our elder brother searched my wardrobe after money and inadvertently came across a letter from a boyfriend of mine? You remember how he read my letter and reported the matter to Baba? You know that his emphasis was on these sentences: 'I got attracted to you because of your brown eyes, beautifully framed features and exquisitely contoured body which makes men stare at you when you walk. You are also as brilliant as you are beautiful.' He was vexed. He had already assumed the role of Baba. Can all of you imagine? Our lives would be regimented from morning to evening. I know as well as you do that Nkodo will be a worse tyrant than Baba.

What then is our future? Amina, that question is for you. Of all my sisters, it is you who will say that, despite my feelings, I should not have taken the action I have taken. Maybe you are right. Well, wait until you get to be my age. Wait until you qualify. I hope, however, that by the time you finish reading this letter, your view will support mine. I really hope so. I do not want to feel that the action I am taking will have been in vain. I hope you feel that life is worth living and not something you should endure.

You can only be of use to yourself and to mankind if you are free. I mean if you are free to move, to associate, to talk, to feel inner harmony and a sense of worth. That is exactly what we have not been able to achieve.

Exactly five days ago, a meeting was held. Baba had summoned many elders and family members. Unknown to me, they agreed that I should marry the son of Alhaji Hamsu. The decision was final. You all know Alhaji Hamsu's son, the head teacher at the Islamic school. He is even older than our elder brother. He has two wives. I am supposed to be wife number three, because we are all Muslims. Baba said he comes from a noble family. Their great grandfather was also among the few who became Imam of Fullah Town Mosque. These

are all the considerations. Mama unfortunately is in favour, because she has no choice.

Yes, I am to marry to Alhaji Hamsu's son, the fat man. As fat as a bundle. Fat and clumsy. He has created around him an aura of innocent vulnerability. Perhaps that is why Baba likes him as a husband for me. But despite this deception, like our Uncle Bardara, he beats his wives and children with efficient brutality.

I know that Amina and Aisha would laugh at this. You will think it is a big joke. We are so incompatible that I find it difficult to believe that Baba did this without consulting me. So I asked myself whether I was born never to make a choice, never to enjoy freedom, never to be happy.

Now I am to move to another house of exile, to serve a worse master, to be enslaved again. To say no would be to bring dishonour to the family. To accept is to compromise my freedom. So what is my choice? If I had told mother that I would not accept such a proposal, she would have ordered me to repeat 'ASTERFULAI' seven times, because I am not supposed to refuse whatever my father proposes or wishes, even as an adult. I do not know what is good for me. Women do not know what is good for them. Imagine any of you, my sisters, being a wife of Alhaji Hamsu's eldest son. Our mother married Baba because, in their time, their own concept of marriage was different from ours. Things have changed, you know. We should not be standing still while others are moving. Everybody has a right to be happy, to be free, to love someone of his or her choice, irrespective of family name or religion. It is because of these considerations that I have decided not to enter into such a relationship, organised by Baba and others. I have decided not to move from one prison house into another for the rest of my life. If this act of defiance robs me of the Kingdom of Heaven, I am prepared to explain myself to Allah the Greatest. I am sure there is justice and freedom in Heaven.

The time I have set for myself is near, the time for my departure. I know that death is painful. Many have died before me in this world because they believed in a cause. Many more will die for ideas and principles they believe in. As you know, sisters, for me the world has been a rugged terrain for most of my life. I hope that as a result of my action you will in time enjoy the softer terrain of this world. Do not despair, but do not be complacent either.

The moment is coming nearer. The minutes are moving faster. I am now coming to the end of my letter. The room is hot. There is a breeze but not enough to make the place cool. As usual, I can smell some of the concoctions in Baba's room. He is probably awake, making all sorts of things for his numerous clients. Or maybe he is awake, praying. He could also be just reading his Koran. The smell from his room is very fresh.

Mother is fast asleep. I am sure she hopes to see me in the morning. She will come to wake me up. She will come to say, 'N'damba my daughter, are you not going to work today?' Then I will reply, 'No, Mama, today is my day off.' Then she will go and prepare breakfast. Breakfast that is always like a feast in this house.

I am now looking at my wardrobe. It is full of all sorts of clothes. Clothes that all of you have always admired and wished to have and wear. But where do you wear them to? To the office? I look at my many trousers and shoes. They are so nice. But of what use are they if they cannot be worn in freedom? I cannot wear them in Baba's house. It would have been worse at Alhaji Hamsu's son's house. Now, as I look at them, I feel happy, I enjoy them, I enjoy the feeling of possession. It is a wonderful feeling.

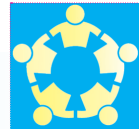
Finally, my dear sisters, it is said in the Koran that there is life after death. I am not sure about that. Let us hope it is true. If it is true, then we shall meet again. It will be a wonderful reunion. I will be eager to hear the stories of your lives, to know if they were different from mine. Then we shall make merry eternally and live for ever after.

So goodbye.

N'damba

(Adapted from; Half a Day and Other Stories: An Anthology of Short Stories from North Eastern and Eastern Africa. By Ayebia Clarke)

In groups



Respond to the following.

1. Discuss the quality of the story in terms of highlighting issues to do with gender equality.
2. Discuss the techniques the writer has used to achieve this purpose. Give relevant examples from the story.

Individually



Write an essay.

Write a critical review identifying the themes, key features and characters in the story '**Letter to my Sisters**'. Select appropriate sentences, phrases and relevant information to support your view.



Activity 12: Language practice

Gerunds

Read the sentences below

- (a) Excessive drinking and smoking are harmful to your health.
- (b) Quitting smoking and drinking is good for your health.

The words 'drinking', 'smoking' and 'quitting' are called **gerunds**.

A gerund is a noun that is made from a verb by adding **-ing**. It can be used as an object or a subject in a sentence.

Look at the sentences below:

1. I like *reading* novels.
2. They stopped *smoking* after being expelled from school.
3. Lopuke hates *drinking* alcohol because it makes someone misbehave.

In the sentences above, the words in italics are gerunds used as objects.

Read the sentences below:

1. *Stealing* is forbidden.
2. *Bullying* is bad.
3. *Sneaking* is a bad habit.

In the sentences above, the words in italics are gerunds used as subjects.

Practice exercise 1

Identify the gerunds in the following sentences. Say whether they are used as subjects or objects.

1. Smoking has very sensitive bad effects on the smoker.
2. Smoking has no benefit to the smoker.
3. Smoking also affects the teeth and the eyes of the smoker.
4. Say no to smoking.
5. Smoking gives them pleasure.
6. Avoid suffering.
7. Quitting cigarettes makes smokers gain weight.
8. Smoking reduces a person's appetite.
9. Experimenting is another reason.
10. Smoking leads to addiction.

Practice exercise 2

Rewrite the following sentences using the gerunds of the words in brackets correctly.

11. Riya enjoys (read) science fiction.
12. Crystal suggested (see) a movie after doing the homework.
13. I miss (work) in the tourism industry.
14. Where did you learn (speak) Kiswahili? Was it in Kenya or in Tanzania?
15. Do you mind (help) me translate this letter?
16. You've never mentioned (live) in Uganda before. How long did you live there?

17. If she keeps (come) to school late, she's going to get expelled.

Glossary

Affirmative action	– action favouring those who tend to suffer from discrimination.
Bias	– the action of supporting or opposing a particular person or thing in an unfair way.
Female	– of, relating to, or being the sex that typically has the capacity to bear young or produce eggs.
Gender	– the roles society assigns to people based on their sex.
Gender discrimination	– this is when there is a bias based on a person sex that leads to defining the role he or she should play in society.
Gender equality	– the state in which access to rights or opportunities is unaffected by gender.
Gender parity	– a situation where there is relative equality in terms of numbers and proportions of men and women, boys and girls and is usually calculated as the ratio of female-to-male values.
Human rights	– a right which is believed to belong to every person.
Intelligence	– the ability to learn or understand or to deal with new or trying situations.
Male	– an individual of the sex that is typically capable of producing small, usually mobile gametes which fertilise the eggs of a female.
Misogynist	– a person who hates women, or a characteristic of someone.
National policies	– a broad course of action adopted by a federal government in pursuit of its objectives.
Sex	– either of the two main categories (male and female) into which humans and most other living things are divided on the basis of their reproductive functions.
Stereotypes	– a widely held but fixed and oversimplified image or



Pre-reading activity: Word Puzzle

Individually



1. Study the word puzzle below and identify words related to the topic 'Transport'.
2. List the words in your book.

Read across

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

Read down

In pairs



1. Compare the words you found with those found by your friend. Who found more words?
2. List them down.

Introduction

Transport involves the movement of animals, goods and humans from one place to another. Modes of transport are the means by which this mobility is achieved. They fall under three categories: water, land and air. Transport forms the backbone of the economy of any country. This explains why most countries have invested a lot on their transport systems. Although South Sudan has lagged behind as far as transport is concerned, significant advancements are being witnessed. There is, however, still more room for improvement within the sector.

Key vocabulary: Transport, economy, production, innovation, technological, producers, consumers, perishable, fragile, market, benefits, opportunities, impassable, infrastructure, multimodal transport



Activity 1: Reading about transport and economy

As a class



Read the extract below.

The impact of transport on economic development of Africa cannot be over emphasized. Inferior transport systems have negative knock-on effects on the economies of countries. The relationship between effective transport systems and economic development is shown by African economies that exhibit the lowest levels of productivity and are the least competitive in the world.

Poor and substandard transport systems raise the transaction costs of doing business in African countries, which impedes the growth of economic activities. Despite the wealth and abundance of resources with which Africa is endowed, the serious deficits in Africa's transport infrastructure place enormous strains on domestic economic productivity and limit the development of economic regional integration.

African states with inadequate transport systems suffer the consequences of the high transaction costs of doing business, as well as the huge inefficiencies created by poor transport systems that severely curtail economic development. As a result, intra-Africa trade still remains a challenge on the continent due to

sub-standard transport networks. Given that intra-Africa trade is only 12% of all trade on the continent, Africa needs to improve transport infrastructure in order to increase the volume of trade amongst African countries. This in turn will facilitate the growth of key sectors of African economies.

Effective transport systems are key to Africa's economic integration. By ensuring that transport systems between countries are designed in such a way that production centres are linked with distribution hubs across the continent, greater efficiencies will be created. Such integrated transport networks will allow African countries to compete effectively and, importantly, tap into regional markets.

Productivity, growth and economic competitiveness are higher in countries with effective transport infrastructure services. Effective and efficient transport infrastructure (road, rail, air etc.) is a pre-requisite for opening up production zones in landlocked countries. Reliable road and rail transport allows companies to import and export goods. This is the case in South Africa where most of the bulk commodities for export are carried by Transnet Freight rail, and 70% of consumer goods going to various destinations are transported by road.

Inadequate infrastructure in sea ports in Africa compromises the competitiveness of market centres given the fact that about 80% of the world's trade is facilitated by sea ports linked to road and rail infrastructure. Despite the high volumes of goods that require transport, most African countries prioritise road infrastructure investments over rail transport investment due to the enormous capital investment needed for rail infrastructure and rolling stock. As such, the inadequacy of transport systems cuts rural areas and marginalized communities off from market centres and makes it difficult to stimulate economic activities in these areas.

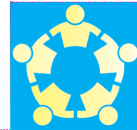
The provision of air transport infrastructure plays a big role in boosting economic development. Air transport plays a significant role in linking countries, cities and towns with respect to transporting goods needed for development. Facilitating the transportation of goods and people by air is instrumental in unlocking economic opportunities in countries. Furthermore, providing air transport in countries stimulates greater infrastructure development, which then promotes economic growth in areas cut off from transport services. Apart from creating employment, air transport impacts positively on developing local economic potential through its unique characteristics, such as speed, reliability and safety.

There is a direct relationship between the maturation of air transport and

the development of infrastructure and economic development. Developing efficient air transport infrastructure in Africa is of strategic importance, given the fact that six of the world's fastest growing economies are located in the continent. African countries present innumerable opportunities for investors intending to develop transport infrastructure networks that can catalyze economic development. Such investment in transport is needed to sustain the impressive economic growth rates exhibited by African countries.

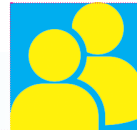
(Extracted from <https://constructionreviewonline.com/2015/11/the-impact-of-transport-on-economic-development-of-africa/>)

In groups



'The impact of transport on economic development of Africa cannot be overemphasized.' Discuss the relevance of this statement from the extract you just read.

In pairs



1. Discuss how inadequacy in transport systems causes countries to incur high transaction costs while doing business.
2. Giving relevant examples from the story, show how air transport unlocks economic potentials in African countries.

Individually



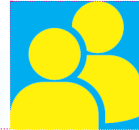
Write the answers to these questions.

1. List down the ancient methods of transport that were used by early man.
2. Transport has significantly changed over the years. Show this change in form of an essay, where you look at what is old and what is new. In your essay discuss some of the disadvantages associated with modern transport.



Activity 2: Building your vocabulary

In pairs



Read the words below.

Transport, economy, production, innovation, technological, producers, consumers, perishable, fragile, market, benefits, opportunities

1. What words do you already know their meaning?
2. In what context did you hear the words?

Individually



1. Write a definition of each of the words in the list above.
2. Come up with sentences to show the meaning of each of the words.



Activity 3: Talking about transport in South Sudan

Observe the images below.



B



C



Individually



Study the images above. Challenge yourself to write 5 things that are the same and 5 things that are different about image 'A' and image 'C'. Use descriptive and figurative language as you write about each of the images.

In groups



Imagine you could step into any of the pictures shown. What would you see, hear and feel? In the groups, each member should stand and describe what they are feeling or seeing, and the rest of the group members should guess which picture you are in.

In pairs

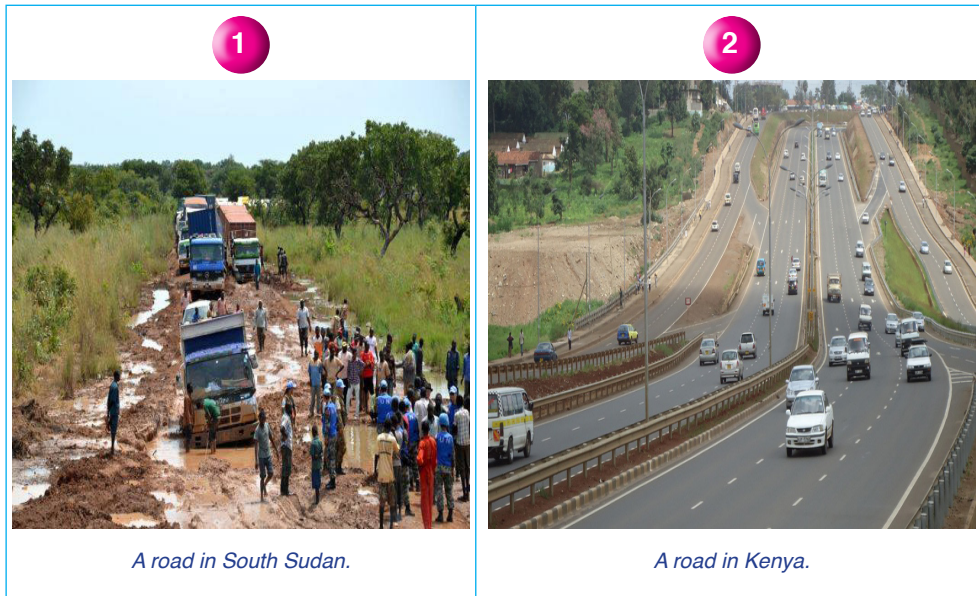


1. What are the advantages of air transport as compared to cart transport?
2. Compare and contrast the past and the present modes of transport in terms of convenience.



Activity 4: Problems and challenges facing transport in South Sudan

Look at the pictures below.



In pairs



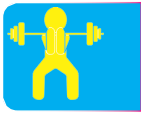
Respond to the following.

1. What conclusions can you draw from Picture 1?
2. If you were to advise the government of South Sudan to construct a road similar to that in Picture 2, what advantages of Picture 2 over Picture 1 would you cite?

In groups



1. Discuss what aspects of transport in your own country you are particularly proud of.
2. What aspects in the transport sector within your country do you think need improvement?
3. Come up with a poster to demonstrate one of the aspects you identified in 2 above. Use the poster to campaign for various ways in which transport in South Sudan can be improved.



Activity 5: Reading about the challenges facing transport in South Sudan

As a class



Read the extract below.

Newly independent South Sudan faces a challenge in making its own way in transport development. Despite earning \$6 billion in oil revenues since 2005, South Sudan's spending has not been proportional to its income, but rather has lagged behind North Sudan's development of transport and social support. South Sudan benefitted from strong donor support during 2004–10, the interim period defined by the Comprehensive Peace Agreement. It focused on reestablishing regional transport links and access to seaports as well as rehabilitating its ports, airstrips and single rail line. South Sudan also successfully liberalised the ICT sector. Nonetheless, the new country's transport system remains in

such a dismal state that it is difficult to pinpoint a single most pressing challenge. The transport system of South Sudan is generally underdeveloped and in a serious constraint on its economic growth. For instance, the utility of the unpaved roads is compromised during the rainy season, when many of them are impassable. In



People walk along dirt roads that have been turned into streams of mud by the rain, in the UNMISS base in Malakal, South Sudan.

addition to this, the multimodal transport is hampered by the poor condition of the existing infrastructure and inadequate connectivity between modes. This is one of the factors that explains why the economy of South Sudan has lagged behind in comparison to other countries of the world. The transport sector accounts for half of the country's spending needs, and water and sanitation account for a further quarter of the total spending. So many improvements are needed that the nation cannot realistically catch up with its neighbours within 10 years, or even longer. South Sudan's annual transport sector funding gap is \$879 million per year. Given that the country's total

needs are beyond its reach in the medium term, it must adopt firm priorities for its infrastructure spending. It also must attract international and private sector investment and look to lower cost technologies to begin to close its funding gap.

In terms of the size of its economy, South Sudan's spending needs on the transport system are huge relative to the country's gross domestic product (GDP) (around 23 percent of GDP annually) but small relative to the average estimated needs for other African fragile states—likely because of the oil's large contribution to the economy. The resource influx due to oil exports obviously plays in favour of South Sudan's potential to afford the long-term massive interventions in the transport sector. But the daunting conditions faced in South Sudan across the board make the possibility that existing spending will be boosted to the level required, not to mention the maintaining of this level over a decade highly unlikely for the country. Given that such levels of spending are beyond reach in the medium term, only by using an incremental but sustained approach to transport improvements will the challenge of turning around South Sudan's transport situation become manageable. This makes it absolutely critical to adopt sound principles for the prioritisation of many competing infrastructure needs.

Meanwhile, adopting lower-cost technologies can help the country develop a strong transport system backbone and pave the way for growth and productivity in the near future. Finally, if all else fails, it may be necessary to realistically extend the time horizon for meeting the transport targets beyond the illustrative period of 10 years considered here. In the case of South Sudan, the total amount of the cost of inefficiencies is low relative to the economy, since the actual provision of services is almost nonexistent. Addressing inefficiencies will not only result in modest gains in the short run but will be vital to creating solid institutions for attracting new investors and getting the biggest bang for their buck in coming years.

Individually



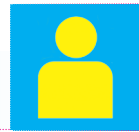
Write down the key theme from the extract.

In pairs



Respond to the following.

1. Identify the challenges facing the transport system in South Sudan.
2. Discuss how poor transport has affected economic development in South Sudan. Present your answers to the class.

Individually

Using the points generated above, write an essay explaining the challenges facing the transport sector in South Sudan and their impact to the country's economy.

**Activity 6: Listening activity****As a class**

Visit a community leader at his/her office. Listen to the community leader talk about the plans for transport in your area. Make notes on the plans highlighted by the community leader. Ask questions wherever necessary.

**Activity 7: Conducting a research****In groups**

1. Carry out a research from your community on the general transport system. Consider:
 - (a) The situation of the roads, railway and airstrips (if any).
 - (b) How effective are the available modes of transport?
 - (c) How effective do they serve the community?
2. Make a report on your findings. Divide yourselves in two subgroups from your existing groups. Let each subgroup come up with a report. Discuss and deliberate on the reports. Come up with a final report for the original group for class presentation. In your report, discuss;
 - (a) What changes you think can be done to improve the transport system within your area?
 - (b) How the improvements would benefit the locals within your area?



Activity 8: Reading about transport

As a class

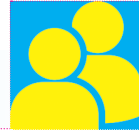


Read the poem below and answer the questions that follow.

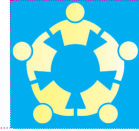
Public transport nation

AH, the joys of public transportation
The “T”, the “El”, the “Tube”
short trips through hell
wading through the masses of humanity
clinging to the subways lack of sanity
sleeping men and women – homeless
sprawled upon the benches,
the less fortunate among us – “bums”
redefined as “monetarily deficient”.
“Elderly” – strap clutching hangers-on
ignored by the seated “texters and tweeters”
video game players, and “up-skirters”
inhaling the toxic cocktail of perfumes,
colognes, body lotions, hair sprays,
hair gels, and anti-body odor poisons -
choking on the inhaled culture of diversity.
Focused on one spot lest eye contact occur
swaying to the music of too-loud ear buds,
strobe lighted rumble through darkness,
flashes of life, of history, never fully known.

(Lawless J. (2015, August 29). Public transport nation. Extracted from <https://www.poetrysoun.com/public-transport-nation-rand>

In pairs

1. Discuss what the poem is about.
2. The first line of the poem is, 'Ah, the joys of public transportation.' How would you describe this line?

In groups

1. What techniques does the author use to communicate meaning? Illustrate your answer using sentences from the poem.
2. Identify the key features, themes and characters from the poem. Identify lines from the poem to illustrate your answers.
3. Paraphrase the poem about transport.

**Activity 9: Language practice****Articles**

Articles are words that define a noun as specific or unspecific.

Examples

- (a) After **the** long journey, **the** glass of juice tasted particularly good.

By using the article **the**, we've shown that it was one specific journey that was long and one specific glass of juice that tasted good.

- (b) After **a** long journey, **a** glass of juice tastes particularly good.

By using the article **a**, we've created a general statement, implying that any glass of juice would taste good after any long journey.

There are two types of articles in English:

- (a) Definite
- (b) Indefinite

The definite article

The definite article is the word *the*. It limits the meaning of a noun to one particular thing.

For example, your friend might ask, “Are you going to **the** party this weekend?” The definite article tells you that your friend is referring to a specific party that both of you know about. The definite article can be used with singular, plural, or uncountable nouns.

Example

Please pass me *the* red pen, *the* black one belongs to Narot.

The indefinite article

The indefinite article takes two forms.

- (a) It's the word *a* when it precedes a word that begins with a consonant.
- (b) It's the word *an* when it precedes a word that begins with a vowel.

The indefinite article indicates that a noun refers to a general idea rather than a particular thing. For example, you might ask your friend, “Should I bring a gift to the party?” Your friend will understand that you are not asking about a specific type of gift or a specific item. “I am going to bring *an* apple,” your friend tells you.

Again, the indefinite article indicates that she is not talking about a specific apple. Your friend probably doesn't even have any apple yet. The indefinite article only appears with singular nouns.

Example

Please hand me *a* book; any book will do.

Exceptions: Choosing a or an

There are a few exceptions to the general rule of using *a* before words that start with consonants and *an* before words that begin with vowels. The first letter of the word *honor*, for example, is a consonant, but it's unpronounced. In spite of its spelling, the word *honor* begins with a vowel sound. Therefore, we use *an*.

Examples

- (a) My mother is *a* honest woman. (Wrong)
- (b) My mother is *an* honest woman. (Correct)

Similarly, when the first letter of a word is a vowel but is pronounced with a consonant sound, use *a*.

Example

- (a) Teker Riek Dong is a South Sudan governor. (Correct)
 (b) Teker Riek Dong is *an* South Sudan governor. (Wrong)

Article before an adjective

Sometimes an article modifies a noun that is also modified by an adjective. The usual word order is article + adjective + noun. If the article is indefinite, choose *a* or *an* based on the word that immediately follows it.

Examples

- (a) Keji will bring a small gift to Lam's party.
 (b) I heard an interesting story yesterday.

Indefinite articles with uncountable nouns

Uncountable nouns are nouns that are either difficult or impossible to count. Uncountable nouns include intangible things (e.g., information, air), liquids (e.g., milk, water), and things that are too large or numerous to count (e.g., equipment, sand, wood). Because these things can't be counted, you should never use **a** or **an** with them—remember, the indefinite article is only for singular nouns. Uncountable nouns can be modified by words like *some*, however.

Examples

Please give me *a* water. (Wrong)

Water is an uncountable noun and should not be used with the indefinite article.

Please give me *some* water. (Correct)

However, if you describe the water in terms of countable units (like bottles), you can use the indefinite article.

Example

Please give me *a* bottle of water.

Practice exercise 1

Complete the following sentences with the correct article for each question.

- I need to go to ___ bed now. I've got ___ meeting at 8am tomorrow.
- When I went to ___ University, I studied ___ course in ___ psychology within my business degree.
- During the school holidays in ___ South Sudan, one day we had ___ lunch in ___ really cool restaurant in ___ Juba.

4. We try to go to ___ cinema at least once ___ month, but we hardly ever go to ___ theatre.
5. Adut: "Bol, if I get ___ parcel delivered here tomorrow, will you be at ___ home?"
Bol: "Well, I have to go to ___ work in the morning, but I'll be here after ___ lunch in ___ afternoon."
6. For my night time routine, I have ___ quick shower, then I read in ___ bed before I go to sleep.
7. "Which is ___ highest mountain in ___ South Sudan?" "Everyone knows that it's ___ Mount Kinyeti!"
8. Namibia is in ___ southern Africa. Tunisia is in ___ north.
9. ___ Tower of London, ___ Buckingham Palace and ___ Big Ben are famous tourist attractions in ___ London.
10. I'm really into ___ heavy metal music and ___ chess. When I leave ___ school, I want to study ___ physics, but you never know what will happen in ___ life. I might become ___ rock star!
11. ___ computer has revolutionised ___ business world since ___ 1980s.
12. I normally take ___ bus to work, but when it is sunny, I go by ___ bike.
13. Last night we went to ___ restaurant. There was ___ fat man singing ___ beautiful song and everyone in ___ restaurant was amazed. I think that ___ song was ___ Italian and ___ man definitely looked like he was from ___ Italy.

Glossary

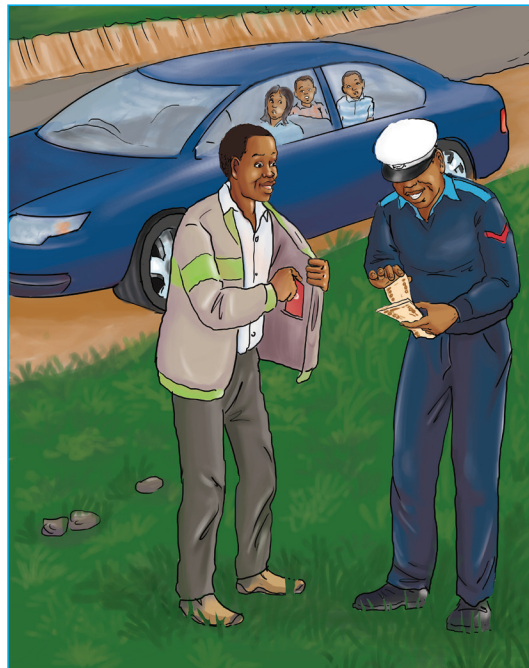
- Economy** – the state of a country or region in terms of the production and consumption of goods and services and the supply of money.
- Fragile** – (of an object) easily broken or damaged.
- Impassable** – impossible to travel along or over.
- Infrastructure** – the basic physical and organisational structures and facilities (e.g. buildings, roads, power supplies) needed for the operation of a society or enterprise.
- Innovation** – the action or process or coming up with a new method, idea, product, etc.
- Market** – an area or arena in which commercial dealings are conducted.
- Perishable** – things, especially foodstuffs, likely to decay or go bad quickly.
- Production** – the action of making or manufacturing from components or raw materials, or the process of being so manufactured.
- Technological** – relating to science and industry.
- Transport** – take or carry (people or goods) from one place to another by means of a vehicle, aircraft, or ship.

Introduction

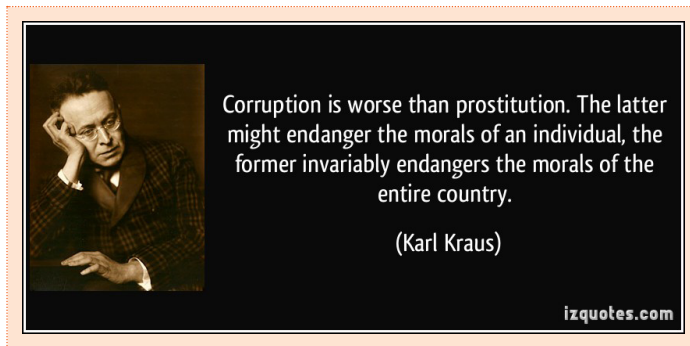
Corruption is one of the evils that has transcended all the boundaries present in the world. It is in as many countries as well as institutions in the world. It can be said to be the use of one's power or position in society to gain a favour or grant a service.

Nothing good comes from corruption. The poor continue to be poor and oppressed, while the ones in power execute their services and favour without consideration for justice or equity. The economy suffers as a result because the people given the chance to work or operate companies might not be as genuine. The people given jobs are not the most qualified nor those with the best interests of the company at heart. Corruption should therefore be avoided and eradicated in the society for the country to flourish in totality.

Key vocabulary: Corruption, transcend, poverty, transparency, bribe, bribery, extremism, society, economy.



Bribery is a form of corruption.



Activity 1: Reading about corruption and its effects on the society



As a class

Read the extract below.

Curbing the menace of corruption in South Sudan

Corruption is a term that has been perceived in various ways by various scholars. Its conceptualisation has attracted in recent past competing and numerous views and approaches. It is therefore seen as a worldwide phenomenon which has long been with every society in the world. It has been identified as the bane of most political and economic problems in societies. Corruption is again considered as an enemy of economic development because of its various vices. A nation that condones corruption is often besieged with a lot of economic, political and social vices.

Khan (1996) defines corruption as an act which deviates from the formal rules of conduct governing the actions of someone in a position of public authority because of private – regarding - motive such as wealth, power or status. “Corruption is the perversion of integrity or state of affairs through bribery, favour or moral depravity” ... It takes place when at least two parties have interacted to change the structure or processes of society or the behaviour of functionaries in order to produce dishonest, unfaithful or defiled situations”. In other words - corruption is a systematic vice in an individual, society or a nation which reflects favouritism, nepotism, tribalism, sectionalism, undue enrichment, amassing of wealth, abuse of office, power, position and derivation of undue gains and benefits.

Corruption also includes bribery, smuggling, fraud, illegal payments, money laundering, drug trafficking, falsification of documents and records, window dressing, false declaration, evasion, underpayment, deceit, forgery, concealment, aiding and abetting of any kind to the detriment of another person, community, society or nation. Again careful study of the presentation of Otite shows that corruption transcends bribery but includes “treasury looting and also the deliberate bending of rules of the system to favour friends or hurt foes. It is clearly the evidence of absence of accountability, law and order.”

Corruption exists everywhere in the world and it becomes the norm particularly if the chances of being caught and severely punished are low and if it is a generally accepted or tolerated mode of behaviour. Corruption in Africa is a development and social issue which becomes an impediment to change and a serious constraint on economic growth and poverty reduction.

Corruption in African countries has become endemic, as such, it is found almost in all aspects of life. Endemic corruption implies a breakdown of the rule of law and in most instances a loss of state legitimacy. It perverts the normal use of connections, networks and reciprocity and leads to increased personalisation of power. As a result, people come to rely on connections and favours instead of formal political, social and economic rules and illegitimate use of state resources becomes acceptable.

Where corrupt practices have become entrenched, large scale corruption by which government officials amass large fortunes co-exists with petty corruption by which officials at almost every level request payment to perform tasks or provide services which they should be doing as part of their job.

An average African comes to see corruption and the inefficiencies and distortions it creates, as an inevitable facet of life. Over-time, the public sector becomes dysfunctional, the legal system proves ineffectual and the institutions of government lose legitimacy. Such degraded situations cause growing percentages of economic and administrative activity to become informal, thereby further widening the gap between the government and the people.

In the final analysis, corruption can be described as the conscious attempt or deliberate diversion of resources from the satisfaction of the general interest to that of self (personal) interest. The disdain for corruption is clearly felt mainly on ground of morality. There is no doubt that it inflicts some sorts of adverse effects on any society where it exists and persists until such society is purged of its immorality.

It is evident that corruption is a growing threat to the integrity and viability of a country like South Sudan. Although the President is working diligently to rid the country of this malfeasance, the lack of criminal convictions against corruption reduces the President's "zero tolerance" mantra to a mere hollow gong.

To his credit, the President has suspended a number of debased officials and ordered their investigation, but the results of the investigations have often been disappointing. No money has ever been recovered, nor has anyone ever served a jail sentence in connection to corruption charges.

The government of South Sudan fight against corruption, should be tailored along implementing the measures below:

- (a) Reconstituting investigation committees to include respectable international institutions and reinvestigate all the scandals and commit to prosecute all individuals and private companies that have assisted, facilitated, or participated in corruption cases. The Ministry of Justice, Anti-Corruption Commission, and ad-hoc investigation committees should spearhead the fight.
- (b) For Anti-Corruption to be effective, it should be completely independent of the Executive and it should report directly to the Judiciary and the Assembly; otherwise, it should not be a commission, it should be a department within the Ministry of Justice.
- (c) The Judiciary must make sure that corruption cases are adjudicated in a free, fair, and open manner.
- (d) All investigation committees should be open to the media and any trials should be made publicly with the participation of media and should be broadcasted on national television.
- (e) The legislature, especially the public account committee, must step up its oversight role and exert pressure on the executive to strengthen financial management systems and report regularly to the Assembly in order to curtail running away level of corrupt practices.

(Extracted from <http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.631.5272&rep=rep1&type=pdf>)

In pairs



1. Discuss some of the effects of corruption in the society as described in the extract above.
2. 'Those who fight corruption should be clean themselves - Vladimir Putin' Support the quote above with substansive evidence from the passage.

Individually



1. State which concrete measures the government has taken to eradicate corruption from our country. Relate your answer with examples from the passage you read as a class.
2. A single law can be implemented effectively to help curb the menace of corruption. List down ways through which such a law can be enforced in the fight against corruption.

In groups



Read the extract below.

To a varying degree, corruption exists in almost all countries. However, the degree to which it impacts the common people's lives and increases poverty is directly proportional to the level of this scourge and how widespread it is in society. A country's or province's development depends on how much of the States resources are lost to this ugly practice. In developed countries, where corruption is limited to a small number of projects and where common people do not encounter it on a daily basis, the adverse impact tends to be marginal and does not jeopardise the welfare of its people. In contrast, in a poor country like Pakistan, where each borrowed dollar must be spent to uplift the people from poverty, it has a significant impact. A recent World Bank report lists corruption and lack of transparency as the two core reasons that hamper Pakistan's drive for development. However, these indices do not convey the terrible pain and sufferings that the brutal practice of corruption has caused to the common people of Pakistan. Many people in Pakistan believe that much of the development and a significant portion of the operations allocations are lost due to bribery and other related illegal and unethical activities. The extreme poverty and lack of infrastructure and basic services in the rural areas of Sindh and Balochistan are in part fuelled by bribery, influence peddling, extortion and abuse of power. The people and international donors must rise to the occasion and start pressurising Islamabad to curtail corruption and improve governance. Failure to do so in a timely manner will continue to frustrate the poor people and make them weary of the current democratic system and drive them to extremism.

(Extracted from <http://nation.com.pk/16-Aug-2011/impact-of-corruption-on-our-society>)

Answer the following questions.

1. Read this sentence from the extract again: 'Failure to do so in a timely manner will continue to frustrate the poor people and make them weary of the current democratic system and drive them to extremism.' How true is this statement?
2. Discuss the ways that the society can be frustrated by the prevalence of corruption. Give relevant examples or illustrations.
3. The group secretary should then write down the points from the discussion.
4. Have a representative from the group present your findings to the class.

Individually



Read the two extracts above again. Make comparisons as to how corruption has affected the society.



Activity 2: Reading about corruption and its effects on the economy



As a class

Read the extract below.

Simon took another deep breath and scratched his head. This was his first time ever to be in such a situation – such a dilemma. What should he say? What should he do? These questions pounded in his head like a preacher screaming, raising his voice for God to hear. The questions seemed to be amplified by the tight space of his small office.

His office was approximately a 3 by 3 metre box. It had a cheap L shaped desk that faced the doorway. On it was a new HP computer that the department had recently purchased from Daltron.

He mainly used it for typing his reports and emailing. Although most of his emails were not office related, it was an important part of his routine. On the other side of his beloved desk was Mr James Le, an expatriate businessman trying to buy some land in the city – and the cause of his dilemma.

Le pushed a plump brown envelope over to him, gave him a 'let's be friends' smile and said, "I'm sure all the paper work is in order."

He took another look at the papers and frowned. The land title that Le applied was already under someone else's name. How was he going to handle this? He thought of telling the man off that the land was not for sale but he decided against it. Subtlety was the way to handle clients. Rrr! Rrr! Rrr! His chain of thoughts was suddenly interrupted by the vibration of his mobile phone.

The caller ID showed his wife's name. His wife never called unless it was an emergency. "Excuse me, sir, I have to take this. It will only be a moment," he said as he held the phone to his left ear. "Hello."

His wife sounded distraught. "Timmy has been suspended from school...", she managed between sobs, "because of his school fees."

His first born son Timothy, or as everyone called him, Timmy, was 9 years old and the apple of his eyes. There was nothing he wouldn't do for his son.

He took a deep sigh, pressure started to build up in his chest and he found it hard to breath. He loosened his tie and took a drink from a bottle of 'Nature's Own' he had bought that morning. "Don't worry dear, I'll take care of it," he lied as he hung up.

The truth was he barely had enough money to buy food for the house. He had debts, bills, rent and so many other expenses that his government salary would not last a week let alone pay his son's school fees. His family made it through each fortnight thanks to his wife selling buai beside the house gate. However, due to the tense political situation in the city, she opted to stop until things cleared out. Now, he was their only source of income.

"Are you alright?" Le asked, sounding concerned. He had been watching, studying Simon like a hawk, waiting for the opportune moment to strike. It had arrived.

"Listen, I can see you are troubled. Is it financial? Maybe I can help?" Le blurted without waiting for an answer. He knew he had to strike while the iron was hot.

"Inside this envelope is K10, 000," he said pushing the brown package closer to Simon. "This will solve your financial worries," he said as a matter of half-fact. "It's a gift, a token of my appreciation for what you are going to do for me."

Simon's mind was in turmoil. He knew it was wrong. He could not take money the money, the implications, and the complications it would have on his job, his family, his life. He could even get fired if someone knew...but he could also accomplish a lot with that amount of money.

He could pay little Timmy's school fees right up till college; he could even buy a car or make a down payment for a house. His meager government salary was always stretched with bills, fees and other pressing concerns. This was his chance to get ahead of the game.

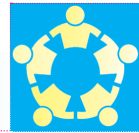
He peered around his small office as if someone was watching as he slowly placed his right hand on the envelope and moved it to the edge of his desk, right into the open drawer. His immediate needs had been taken care of – now to return the favour.

“No worries,” he said as he reached out his right hand to Le, “come tomorrow. I should have the paperwork sorted by then.”

Le smiled like an old friend as he firmly grasped Simon’s hand, “I’ll see you tomorrow.”

(Adapted from <https://hubpages.com/literature/sinai-the-dilemma>)

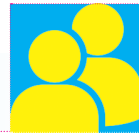
In groups



Answer these questions.

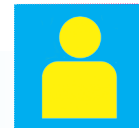
1. From the extract, what do you think is the meaning of corruption?
2. Explain how Simon’s work will be compromised by accepting the money.

In pairs



Discuss the effects of corruption on the economy of a country if the workers all behaved like Simon.

Individually

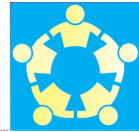


Write an argumentative composition that highlights how corruption can affect the economic development of a household whose main provider has no money to bribe their way into the business world.



Activity 3: Discussing about corruption in institutions in the society

In groups



Read the short extract below

Sectors and institutions most affected by corruption

But political parties were not the institutions regarded as most corrupt in all countries. According to the TI Global Corruption Barometer 2004, respondents in Argentina, Indonesia, South Korea, Taiwan and Ukraine rated parliaments/ legislatures as being at least as corrupt as political parties, if not more.

In Cameroon, Georgia, Ghana, Guatemala, Kenya, Malaysia, Mexico, Moldova, Nigeria, Pakistan, the Philippines, Russia, South Africa and Ukraine, the police were fingered as the most corrupt institution. In Afghanistan, Croatia, (the former Yugoslav Republic of) Macedonia and Venezuela, the judiciary/ legal system was identified as the institution most affected by corruption.

In Hong Kong, the Netherlands, Norway and Singapore, the private sector/ business was identified as most affected by corruption. In Portugal and Turkey, tax revenue authorities were deemed the most corrupt, and in Albania, Bulgaria, Cameroon, Kosovo, Lithuania, Moldova, Romania and Ukraine, customs authorities were singled out as most affected by corruption, although sometimes scoring equally poorly to other institutions and sectors.

(Extracted from https://www.transparency.org/news/pressrelease/political_parties_are_most_corrupt_institution_worldwide_according_to_ti_gl on 15/02/18)

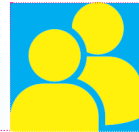
1. List institutions where corruption is rampant as from the extract.
2. Suggest ways of minimising this corruption.
3. Why do you think these institutions have such high rates of corruption?
4. How does this affect the overall development of the society where they operate?
5. Present your findings to the class.

In pairs

1. With your friend, list reasons why corruption needs to be dealt with for a country to thrive.
2. How can the South Sudan Anti-Corruption Commission (SSACC) be made effective?

Individually

Find out some of the reasons why corruption thrives in societies. Use books in the library, the internet or by asking your parents and guardians. Present your findings in form of an essay.

**Activity 4: Comparing the effects of corruption****In pairs**

Discuss in pairs whether there is a way corruption can affect both the society and the economy at the same time.

Individually

Write a detailed essay to show what you discussed above in pairs. You can also find out more on corruption from books in the library or from the internet.



Activity 5: Building your vocabulary

Individually



Read the dialogue below. It is between two friends talking about corruption. Use the words given below to complete the blanks in the dialogue.

KENYI: Today we had an interesting lesson.

RIYA: What was the lesson about?

KENYI: We were discussing and how it has negatively affected our

RIYA: What did you learn?

KENYI: We learnt that this is an evil that exists in almost all countries. When it exists in the business community, it has adverse effects on the of the country.

RIYA: That sounds bad. So what are some examples of corruption?

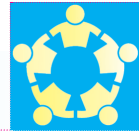
KENYI: There are many examples. For example, when one gives a so they can win a case or get themselves out of a situation.

RIYA: I know someone who gave that. They wanted to get the land behind our home but did not want to use the right channel. So they gave a gift to the officer and the officer gave the land to him. The family that owned this land will now remain in a state of because that land was their only source of livelihood.

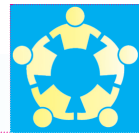
KENYI: That is very sad. We need to have our community leaders practising so they can be accountable for every decision they make. This is the only way we will be able to completely eradicate corruption from the society.

RIYA: I agree.

(money, faithfulness, integrity, bribe, corruption, economy, bribery, country, homeless, landlessness)

In groups

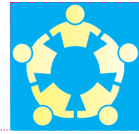
1. Read the dialogue above with the blanks filled.
2. Choose members from the group to act out the dialogue to the class.
3. Which pair gave the best presentation?

**Activity 6: Impacts of corruption in South Sudan****In groups**

1. Using different resource materials such as the Internet, books and magazines, identify the complexity of corruption as an issue facing South Sudan.
2. Note down the points from the discussion.
3. Choose a representative to present your findings to the class.

**Activity 7: Eradicating corruption**

In groups



Respond to the following.

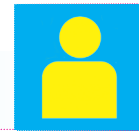
Is there a way the society can be able to tame corruption? Discuss.

In pairs



1. Discuss some of the ways the community leaders can lead from the front when it comes to eradicating corruption.
2. What would be the advantages of eradicating corruption completely from South Sudan? Discuss with your friend.
3. Discuss the points you have come up with from the two questions above with another group. Note down any points that you and your friend had not come up with.

Individually



Write a comprehensive essay that looks at the measures that can be taken to eradicate corruption in South Sudan.



Activity 8: Listening activity

As a class



Listen to the community leader who will come to your school to talk about corruption.

In groups



1. Discuss what the community leader discussed in class in your groups. Is the leader right in their discussion?

2. Have each group member discuss their own views and opinions on the subject. The group secretary should compile the major points from the group discussion. Choose a member from the group to stand and give the points to the class.



Activity 9: Learning on the anti-corruption laws in the country

In groups



1. Listen to a commissioner from The South Sudan Anti-corruption Commission (SSACC) on how they implement anti-corruption laws under South Sudan Anti-corruption Commission Act 2009.
2. Write an essay that clearly discusses your newly gained knowledge on anti-corruption laws.
3. Choose a member from the group to present your essay to the class.



Activity 10: Poem relating to corruption

As a class



Read the poem below by Dr. A. Celestine Raj Manohar M.D.

The Fight Against Corruption

The country cannot bear it anymore;
 The vice has gained in-roads to every sphere;
 Corruption rules the roost in daily life;
 The weed has grown much better than good plants!

The common man's the most affected one;
 Corruption stays in forms, guises galore;
 Taxes are worse and thanks to corruption;
 No one is happy with the pay he gets!

Cheating has turned to be the way of life;
 Stealing is not a crime for corrupted;

Corruption is the prime cause for price-rise;
The big cheats thrive despite the stricter laws.

Progress has been stifled by corruption;
The hand is used to get bribes all life-time;
The tongue speaks lies with ease and variety;
The time has come to root out corruption.

But who will fight this social evil great?
The few who try are not perfect at all;
The honest ones who try don't make headway;
The beast is live and loitering a free!

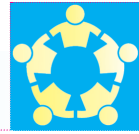
The shark no longer stays in deeper seas;
The ice-berg's tip can't be made out these days;
The roots are stronger, gone too far and wide;
The habit's now second nature of man!

No nation can go on in this fashion;
The good that's done is undone by this bad!
A popular uprising is the answer;
But good leaders are not an easy find!

Fasting is not the way of doing things;
Violence only begets violence with time;
A lot of patience is needed to fight;
Unite must souls, hearts, minds to curb menace.

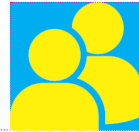
Real progress comes if corruption's less;
Most people are fed up with how things are;
A renaissance must soon stem this vice fast;
Just righteousness can win over evils!

'Tis time to fight corruption in all ways;
Perseverance will tilt the balance soon;
A lot of sacrifice is essential;
The victory is a priceless gift to man!

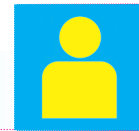
In groups

Read the poem above again.

1. Discuss the quality of the poem in terms of highlighting issues to do with corruption.
2. Discuss the techniques the writer has used to achieve this purpose. Give relevant examples from the poem.
3. Paraphrase the poem.

In pairs

1. Read the poem above again with your friend.
2. Note down the key features the poet has used in the poem. What effect do these features have in regards to achieving the purpose of the poem?

Individually

1. Write a review identifying the themes and key features in the poem. Select appropriate sentences, phrases and relevant information to support your view.
2. Write your own poem about corruption.

**Activity 11: Speech****Individually**

1. Pretend you are to give a speech to a community gathering on the effects of corruption in your community. The gathering includes community leaders, owners of companies, head teachers in schools and members of the community. Prepare what you will present. Some of the things to consider include:
 - (a) the definition of corruption using local terms they can understand,

- (b) some of the effects of corruption,
 - (c) how corruption has led to lack of development of the economic sector,
 - (d) why the community needs to get together to fight corruption.
2. Write the speech in your books. Present it to the teacher for marking.
- Remember to use effective communicating skills such as clarity of points, proper arrangement of ideas, moving from known to unknown as well as a summary at the end of the speech. In your speech use persuasive techniques that you learnt in Secondary 1 and 2.



Activity 12: Language practice

Auxiliary verbs

Auxiliary verbs are sometimes called *helping verbs* because they are needed to form many of the tenses.

Auxiliary verbs are: **be, do, have, will, shall, would, should, can, could, may, might, must, ought to, etc.**

The most used auxiliary verbs are the verbs **to be, to do** and **to have**.

For example: The auxiliary **to do** is needed to ask questions in the present and past simple tenses. **To be** is needed for the present and past continuous, and all the passive forms. The auxiliary **to have** is used in the present and past perfect tenses. Some tenses, like the present perfect continuous, need more than one auxiliary.

Here are some examples of the common auxiliary verbs in action:

- (a) **Do** you like Ethiopian food?
- (b) **Does** your mother speak English?
- (c) **Did** you come to school yesterday?
- (d) Why **are** you talking? You should **be** listening to me!
- (e) I **was** having a bath when you called!
- (f) A new road **is being** built behind the school.
- (g) **Have** you done your homework?
- (h) My father **has** never visited the USA.
- (i) How long **have** you **been** living abroad?
- (j) By this time next year I **will have been** learning Spanish for 3 years!

Practice exercise 1

Fill in the blanks with an appropriate modal auxiliary verb.

1. I _____ call you tonight.
2. I _____ give you a laptop for your birthday.
3. What time _____ I come and see you?

4. What on earth _____ we do?
5. _____ I get something to eat?
6. Make me a cup of tea, _____ you?
7. I promise I _____ tell lies again.
8. I _____ punish you if you do that again.
9. _____ I carry your bag?
10. 'Can somebody help me?' 'I _____'.
11. _____ the train be on time.
12. The contractor _____ be responsible for the maintenance of the building and its premises.

Practice exercise 2

1. Tell me, _____ you coming to the party?
2. They _____ finished the job.
3. What _____ you do every Saturday?
4. I _____ like to watch TV. There is a good movie on.
5. She _____ not want to stay at home. She wants to go out with her friends.
6. He _____ called me twice this morning.
7. What _____ she do in her free time?
8. Where _____ they go yesterday?
9. She _____ always wanted to meet him.
10. What _____ they doing when you came in?

Glossary

- Bribe** – something valuable (such as money) that is given in order to get someone to do something. It is usually used to get someone to do something illegal or dishonest.
- Bribery** – the act or crime of giving or accepting a bribe.
- Corruption** – dishonest or illegal behaviour especially by powerful people (such as government officials or police officers)
- Economy** – the process or system by which goods and services are produced, sold, and bought in a country or region.
- Poverty** – the state of being poor.
- Society** – people in general thought of as living together in organised communities with shared laws, traditions, and values.
- Transcend** – to rise above or go beyond the normal limits of (something).
- Transparency** – the quality that makes something obvious or easy to understand.

**Pre-reading activity: Poem on communication**

Read the poem below by Kim Z Dale.

Licensed to Kill Time

I kill time. I kill time all the time. I am a serial killer of time.
I strangle it with stupidity.
I butcher it with bitchiness.
I slaughter it with silliness.
I vanquish it with vapidness.
I clobber it with clicks.
I torture it with trolls.
I murder it with memes.
I smite it with smileys.
I eviscerate it with videos.
I bash it with baby pictures.
I bludgeon it with blog posts.
I suffocate it with selfies.
I hammer it with hoaxes
I quash it with quizzes.
I immolate it with emoji.
I gag it with games.
I torment it with trivia.
I needle it with news.
I maul it with email.
I poison it with private messages.
I sting it with statuses.
I assassinate time with the astute and the asinine.
Either works.
I am the Internet, licensed to kill time.
Retrieved from <http://www.chicagonow.com/listing-beyondforty/2014/03/licensed-to-kill-time/>

**As a class**

Re-read the above poem. Create a tune and try singing it in unison.

Introduction

Technology has had notable impacts on the society. There are rampant changes in technological advancements in the world today. The most significant advances have been made in communication technology. Communication technology generally refers to all the programs used in creating, manipulating and processing information. The most common gadgets used today in communication technology are computers, smartphones and other hand-held devices. These devices, coupled with technology, have enabled people communicate faster and over longer distances. Communication technology has resulted to what has often been referred to as a global village, where people remain in touch with each other irrespective of the physical distance separating them.



Key vocabulary: Economy, communication technology, education, Internet, computer, smartphones, Information technology (IT)



Activity 1: Reading about 'The Machine That Won the War'

As a class



Read the extract below.

The Machine That Won the War

By Asimov Isaac

The celebration had a long way to go and even in the silent depths of Multivac's underground chambers, it hung in the air. If nothing else, there was the mere fact of isolation and silence. For the first time in a decade, technicians were not scurrying about the vitals of the giant computer, the soft lights did not wink out their erratic patterns and the flow of information in and out had halted.

It would not be halted long, of course, for the needs of peace would be pressing. Yet now, for a day, perhaps for a week, even Multivac might celebrate the great time, and rest.

Lamar Swift took off the military cap he was wearing and looked down the long and empty main corridor of the enormous computer. He sat down rather wearily in one of the technician's swing-stools, and his uniform, in which he had never been comfortable, took on a heavy and wrinkled appearance.

He said, "I'll miss it all after a grisly fashion. It's hard to remember when we weren't at war with Deneb, and it seems against nature now to be at peace and to look at the stars without anxiety."

The two men with the Executive Director of the Solar Federation were both younger than Swift. Neither was as gray. Neither looked quite as tired.

John Henderson, thin-lipped and finding it hard to control the relief he felt in the midst of triumph, said, "They're destroyed! They're destroyed! It's what I keep saying to myself over and over and I still can't believe it. We all talked so much, over so many years, about the menace hanging over.

Earth and all its worlds, over every human being, and all the time it was true, every word of it. And now we're alive and it's the Denebians who are shattered and destroyed. They'll be no menace now, ever again." "Thanks to Multivac," said Swift, with a quiet glance at the imperturbable Jablonsky, who through all the war had been Chief Interpreter of science's oracle. "Right, Max?"

Jablonsky shrugged. Automatically, he reached for a cigarette and decided against it. He alone, of all the thousands who had lived in the tunnels within

Multivac, had been allowed to smoke, but toward the end he had made definite efforts to avoid making use of the privilege. He said, "Well, that's what they say." His broad thumb moved in the direction of his right shoulder, aiming upward.

"Jealous, Max?"

"Because they're shouting for Multivac? Because Multivac is the big hero of mankind in this war?" Jablonsky's craggy face took on an air of suitable contempt. "What's that to me? Let Multivac be the machine that won the war, if it pleases them."

Henderson looked at the other two out of the corners of his eyes. In this short interlude that the three had instinctively sought out in the one peaceful corner of a metropolis gone mad; in this entr'acte between the dangers of war and the difficulties of peace; when, for one moment, they might all find surcease; he was conscious only of his weight of guilt.

Suddenly, it was as though that weight were too great to be borne longer. It had to be thrown off, along with the war; now! Henderson said, "Multivac had nothing to do with victory. It's just a machine."

"A big one," said Swift. "Then just a big machine. No better than the data fed it." For a moment, he stopped, suddenly unnerved at what he was saying. Jablonsky looked at him, his thick fingers once again fumbling for a cigarette and once again drawing back. "You should know. You supplied the data. Or is it just that you're taking the credit?" "Wo," said Henderson, angrily. "There is no credit. What do you know of the data Multivac had to use; predigested from a hundred subsidiary computers here on Earth, on the Moon, on Mars, even on Titan. With

Titan always delayed and always that feeling that its figures would introduce an unexpected bias."

"It would drive anyone mad," said Swift, with gentle sympathy. Henderson shook his head. "It wasn't just that. I admit that eight years ago when I replaced Lepton as Chief Programmer, I was nervous. But there was an exhilaration about things in those days. The war was still long-range; an adventure without real danger. We hadn't reached the point where manned vessels had had to take over and where interstellar warps could swallow up a planet clean, if aimed correctly. But then, when the real difficulties began-" Angri-ly-he could finally permit anger-he said, "You know nothing about it."

"Well," said Swift. "Tell us. The war is over. We've won."

"Yes." Henderson nodded his head. He had to remember that. Earth had won so all had been for the best. "Well, the data became meaningless." "Meaningless? You mean that literally?" said Jablonsky.

"Literally. What would you expect? The trouble with you two was that you

weren't out in the thick of it. You never left Multivac, Max, and you, Mr. Director, never left the Mansion except on state visits where you saw exactly what they wanted you to see."

"I was not as unaware of that," said Swift, "as you may have thought."

"Do you know," said Henderson, "to what extent data concerning our production capacity, our resource potential, our trained manpower—everything of importance to the war effort, in fact—had become unreliable and untrustworthy during the last half of the war? Group leaders, both civilian and military, were intent on projecting their own improved image, so to speak, so they obscured the bad and magnified the good. Whatever the machines might do, the men who programmed them and interpreted the results had their own skins to think of and competitors to stab. There was no way of stopping that. I tried, and failed."

"Of course," said Swift, in quiet consolation. "I can see that you would." This time Jablonsky decided to light his cigarette. "Yet I presume you provided Multivac with data in your programming. You said nothing to us about unreliability." "How could I tell you? And if I did, how could you afford to believe me?" demanded Henderson, savagely. "Our entire war effort was geared to Multivac.

It was the one great weapon on our side, for the Denebians had nothing like it. What else kept up morale in the face of doom but the assurance that Multivac would always predict and circumvent any Denebian move, and would always direct and prevent the circumvention of our moves? Great Space, after our Spy-warp was blasted out of hyperspace we lacked any reliable Denebian data to feed Multivac and we didn't dare make that public."

"True enough," said Swift. "Well, then," said Henderson, "if I told you the data was unreliable, what could you have done but replace me and refuse to believe me? I couldn't allow that." "What did you do?" said Jablonsky. "Since the war is won, I'd tell you what I did. I corrected the data."

"How?" asked Swift.

"Intuition, I presume. I juggled them till they looked right. At first,

I hardly dared, I changed a bit here and there to correct what were obvious impossibilities. When the sky didn't collapse about us, I got braver.

Toward the end, I scarcely cared. I just wrote out the necessary data as it was needed. I even had the Multivac Annex prepare data for me according to a private programming pattern I had devised for the purpose."

"Random figures?" said Jablonsky. "Not at all. I introduced a number of necessary biases."

Fablonsky smiled, quite unexpectedly, his dark eyes sparkling behind the crinkling of the lower lids. "Three times a report was brought me about

unauthorised uses of the Annex, and I let it go each time. If it had mattered, I would have followed it up and spotted you, John, and found out what you were doing. But, of course, nothing about Multivac mattered in those days, so you got away with it.”

“What do you mean, nothing mattered?” asked Henderson, suspiciously.

“Nothing did. I suppose if I had told you this at the time, it would have spared you your agony, but then if you had told me what you were doing, it would have spared me mine. What made you think Multivac was in working order, whatever the data you supplied it?” “Not in working order?” said Swift.

“Not really. Not reliably. After all, where were my technicians in the last years of the war? I’ll tell you, they were feeding computers on a thousand different space devices. They were gone! I had to make do with kids I couldn’t trust and veterans who were out-of-date. Besides, do you think I could trust the solid-state components coming out of Cryogenics in the last years? Cryogenics wasn’t any better placed as far as personnel was concerned than I was. To me, it didn’t matter whether the data being supplied Multivac were reliable or not. The results weren’t reliable. That much I knew.” “What did you do?” asked Henderson.

“I did what you did, John. I introduced the bugger factor. I adjusted matters in accordance with intuition-and that’s how the machine won the war.” Swift leaned back in the chair and stretched his legs out before him. “Such revelations. It turns out then that the material handed me to guide me in my decision-making capacity was a man-made interpretation of man-made data. Isn’t that right?”

“It looks so,” said Jablonsky. “Then I perceive I was correct in not placing too much reliance upon it,” said Swift. “You didn’t?” Jablonsky, despite what he had just said, managed to look professionally insulted. “I’m afraid I didn’t. Multivac might seem to say, Strike here, not there; do this, not that; wait, don’t act. But I could never be certain that what Multivac seemed to say, it really did say; or what it really said, it really meant. I could never be certain.”

“But the final report was always plain enough, sir,” said Jablonsky. “To those who did not have to make the decision, perhaps. Not to me. The horror of the responsibility of such decisions was unbearable and not even Multivac was sufficient to remove the weight. But the point is, I was justified in doubting and there is tremendous relief in that.”

Caught up in the conspiracy of mutual confession, Jablonsky put titles aside, “What was it you did then, Lamar? After all, you did make decisions. How?” “Well, it’s time to be getting back perhaps but-I’ll tell you first. Why not? I did make use of a computer, Max, but an older one than Multivac, much older.”

He groped in his own pocket for cigarettes, and brought out a package along with a scattering of small change; old-fashioned coins dating to the first years

before the metal shortage had brought into being a credit system tied to a computer-complex. Swift smiled rather sheepishly. "I still need these to make money seem substantial to me. An old man finds it hard to abandon the habits of youth." He put a cigarette between his lips and dropped the coins one by one back into his pocket.

He held the last coin between his fingers, staring absently at it. "Multivac is not the first computer, friends, nor the best-known, nor the one that can most efficiently lift the load of decision from the shoulders of the executive. A machine did win the war, John; at least a very simple computing device did; one that I used every time I had a particularly hard decision to make."

With a faint smile of reminiscence, he flipped the coin he held. It glinted in the air as it spun and came down in Swift's outstretched palm. His hand closed over it and brought it down on the back of his left hand. His right hand remained in place, hiding the coin. "Heads or tails, gentlemen?" said Swift.

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In groups



Answer the following questions.

1. Summarise what the extract above is about.
2. Using Asimov Isaac story, what prediction can you make about the advancement of technology in the country and the state of technology in a year's time to come.
3. Basing your argument on what Asimov Isaac predicted, discuss how technology controls your learning and how often you do your research using the technology with directives from the teachers.

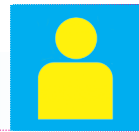


As a class

Answer the following questions.

1. 'One of the significant effects of computers, smartphones and hand-held devices on the society is that they have improved communication.' Justify how true this statement is.
2. Support your answer with enough proof and evidence either from the story by Asimov or from reliable sources.

Individually



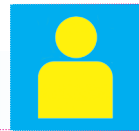
1. Show how relevant the technological devices available in your school are and try to predict how long the technology will be relevant for learning.
2. Explain how well learners are able to access and leverage this technology.
3. Giving examples, show how well the technology align with the school mission and vision.

In pairs



1. Discuss how suited the technology in the school is in preparing you as learners for the modern world.
2. Summarise how you can combine this technology with other tools to grow learning.
3. Outline the measures you should take when this technology does not work.

Individually



1. Reflect on instances when you benefited from either a computer, a smartphone or any other hand-held mobile device.
2. How different would the situation have been if you did not have the device? Write an essay to demonstrate this.



Activity 2: Impacts of communication technology on the society

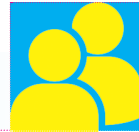
In groups



1. Using any reference materials such as the Internet, textbooks and journals, find out the complexity of the impact of communication technology on society.
2. Write your points clearly. Choose a representative to present your points to the class.

Individually

Write an essay discussing both the positive and negative impacts of communication technology on the economy and the society.

**Activity 3: Building your vocabulary****In pairs**

Read the words below.

Communication technology, education, Internet, computer, smartphones, Internet technology (IT)

Building on your prior knowledge of the above words, discuss the context under which you used the words.

Individually

Fill in the gaps in the following passage with the most appropriate word from the words in the pair activity.

Peter was on his way from school. He kept thinking of his future that looked quite promising. During the day's last lesson, the teacher had talked about 1 and how it had impacted on all aspects of human life. Peter hoped that he would one day grow to become an 2 expert. He had seen his brother work with his 3 from the house although their house did not have 4 connection. He often pestered his brother to help him learn a few things about computers and the Internet. His brother had promised to buy him a 5 instead after he successfully completed his secondary education. Peter worked hard so that he would get the gift from his brother. That would give him the exposure he so desired into the field of technology. It would also act as a stepping-stone towards his career. He believed that a good 6 and his passion would help his attain his career.



Activity 4: Listening to an IT expert

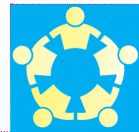


As a class

1. Listen to an IT expert talk about the impact of communication technology.
2. Write down the impacts mentioned by the expert.



Activity 5: Conducting a research on the effects of communication technology



In groups

1. Carry out a research from your local community on the influence of communication technology on the society and the economy.
2. Write a group report on the findings of the research.
3. Present your group report to the class.



In pairs

1. Make recommendations based on your findings on how South Sudan can best make use of communication technology to improve the society and the economy.
2. Present your recommendations to the class for further discussion.



Activity 6: Reading on communication technology



As a class

Read the comprehension below.

The Influence of Digital Communication on Young Adult Contemporary Fiction

By Melissa J. Dagele

Walk down the hallways of any high school, or even a middle school or elementary school these days, and listen closely to what you're hearing. Look over a teen's shoulder as they're chatting with their friends using an instant messaging (IM) program on the Internet.

Peek at some text messages they send to their friends. After such observations, you may feel like you need a translator to communicate with young adults these days. You may hear and see such things as:

"Just Facebook me later." –Translation: "Send me a message on Facebook."
 "So, I Googled him." –Translation: "I looked him up on the Internet and used Google search engine to find more information."
 "LOL! IDK what 2 say but gtg 4 now? Brb" –Translation: "I'm laughing out loud! I don't know what to say, but I have to go for now. I'll be right back."
 "Omw! C U Soon! :)" –Translation: "I'm on my way! I'll see you soon! Smiley face."

In March of 2011, Anna Stewart of CNN announced that the Oxford English

Dictionary would be formally recognising such language and listing OMG (oh my god), LOL (laughing out loud) and FYI (for your information) as words. Chief editor of new words for the dictionary, Graeme Diamond, explained that although these words may have resulted from the character limits in tweets and texts, they have been adopted as commonly used expressions in everyday speech and print.

Digital Communication History

It began with emails in the early 1990s and quickly evolved into bulletin board systems, chat rooms, and instant messaging programs. College students across the country were connecting with strangers all over the world, and

teens would later use it to continue conversations with friends from school once they got home for the evening. By 1996 AOL introduced the Buddy List, which allowed users to know when friends were online and available to instant message with others (Clemmitt, 2006).

Social networking sites such as Friendster, My Space and Facebook gained popularity upon their introduction in 2003. These websites allowed users to set up a web presence and befriend people that they knew, or would like to get to know, all over the world. If a person had an opinion he or she wanted to share with the rest of the world, he or she could set up a web log, or blog, to be read by millions at the click of a mouse.

Years of emails, text messaging and instant messages through social networks such as My Space and Twitter have finally started to change the written word (Brown, 2010). The 2011 version of The New Oxford American Dictionary now contains what is being called web speak and includes such phrases and abbreviations such as BFF (best friend forever), defriend (to stop being someone's friend on Facebook), and hashtag, the pound sign (#), to create a keyword in a status update on Twitter.

Young Adult Literature and Digital Communication

Digital media have increasingly impacted communication styles and literature written for young adults. Braun (2007) stated in her article Reading – It's not just about the books (YALSA, Summer, 2007) that teens read more than some realise when one considers the time they spend on the Internet reading blogs, My Space, wikis or Facebook pages. Rosen (2010) noted the rules of grammar, spelling, punctuation, and other conventions of the English language are more relaxed on the Internet, causing some adults to fear that this is allowing teens to develop bad writing habits. However, researchers pointed out that not all students use text speak, and of those who do most were able to separate its informal context from the need for more formal communications such as with instructors. (Drouin & Davis, 2009).

Emge (2004) asserted the digital age has affected the way young adults communicate in society through text messaging, chatting on the Internet through instant messaging, and surfing the web at the same time. The quick way in which their communication flows is affecting their attention span. This change in interaction between young adults has inspired authors to write books to appeal not only to young adult interests, but in a format they understand and can easily read.

Young adult literature has commonly addressed the issues faced by its readers in real life; reflective of this, the narrative voice of young adult literature has been changing to reflect communication changes. As technology changes,

so do the writing styles of recent novels, and more books are being published to mimic digital communication formats such as emails and instant messages (Koss & Teale, 2009).

Emge (2004) noted that in 2000, Paula Danzinger and Ann Martin coauthored *Snail Mail No More*. This was one of the first young adult novels to be written to include email messages between the characters. Two years later, *ChaseR: A Novel in emails*, was written by Michael J. Rosen entirely as emails from the character, Chase, to friends and family.

As time progressed, so did the young adult novels that used digital communication as a means for the characters to share their stories. In 2004, Lauren Myracle began a series of books entirely in instant messages between four friends. *TTFN* was her first book to be written entirely in instant messages. The pages were printed to resemble a chat screen, complete with emoticons. Readers were invited to learn the story of these characters and make assumptions about twists and turns in the plot based on what was happening in the conversation.

Emge (2004) asserted that not all books are written strictly for enjoyment of the reader. Some authors have used this genre to help teach young adults about Internet Safety and the importance of protecting their privacy. *Love, Sara* written by Mary Beth Lundgren in 2001, is the story of a girl who meets up with someone she has been chatting with online and is molested. *Katie.com* by Katherine Tarbox, written in 2000, is her true story about how she was persuaded to meet a man in real life, only to be molested by him in a Houston hotel while in town for a school swim meet. Regardless of the plot, these novels continue to be popular among teens and young adults.

(Adopted from <https://scholarworks.uni.edu/cgi/viewcontent.cgi?article=1012&context=grp>)

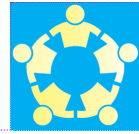


As a class

Watch/listen to either of the video clips links below

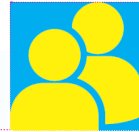
1. <https://www.youtube.com/watch?v=vWLCyFtni6U>
2. <https://www.youtube.com/watch?v=C6KJbxiQjZk>

In groups



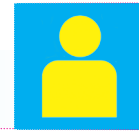
1. Discuss the quality of the comprehension passage you just read. Is the author convincing enough in the way she is presenting factual evidence?
2. Identify the techniques the author (Melissa J. Dagele) uses in communicating meaning.

In pairs



1. Discuss the disadvantages that you think have come with communication technology.
2. What do you think can be done about the above mentioned disadvantages?

Individually



Write a short story (around 100 words) based on your personal experience with current communication technology devices.



Activity 7: Debate

As a class



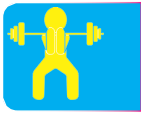
Conduct a debate on the motion:

'Computer innovation has more advantages than disadvantages.'

Individually



Write down the important points from the debate.



Activity 8: Language practice

Subject-verb agreement

It is a requirement in the English grammar that the **subjects** and **verbs** to agree with each other in a sentence in both singular and plural form. Therefore in the subject is singular, its verb must also be singular and when the subject is plural, its verb must also be plural. However, in present tense, nouns and verbs form plurals in opposite ways. The **nouns** add an '**s**' to the singular form; **verbs** do away with the '**s**' from the singular form.

- i. Rule 1 and 2 for subject-verb agreement
 1. A verb agrees with its subject in number. Singular subjects always take singular verbs. For example,
 - a. The bag stays in the house.
 - b. The plant smells good.

The words 'stays' and 'smells' are singular verbs.

2. Whether the subject is in singular or plural form, its number does not changed by words that come between the subject and the verb. For example,
 - a. One of the glasses is broken. '*Of the glasses*' is a prepositional phrase. The subject '*one*' and the verb '*is*' are both singular.

Practice exercise 1

Complete the sentences below with the correct verb.

1. Your friend _____ (talk) too much.
2. The man with the roses _____ (look) like your father.
3. The children in the pool _____ (swim) well.
4. Kiden _____ (drive) a cab.
5. The rugby players _____ (run) five miles every day.
6. That red-haired lady in the fur coat _____ (live) across the street.
7. Riya _____ (cook) dinner for her family.
8. The boys _____ (walk) to school every day.
9. The weather on the coast _____ (appear) to be good this weekend.

10. The center on the basketball team _____ (bounce) the ball too high.

Practice exercise 2

Write five sentences of illustrating the first two subject-verb agreement rules you have learnt.

- ii. Rule 3 and 4 for subject-verb agreement
3. In some cases, the subjects often take a singular verb even though the meaning may appear to be plural. The subjects below always assume the singular verbs:

Each, someone, either, anyone, neither, nobody, one, somebody, no one, anybody, everyone, everybody

For example:

- a. Someone in the game was (not were) hurt.
b. Neither of the men is (not are) working.
4. The following words may be singular or plural, depending on how they have been used in a sentence: some, any, all, most.

Examples in sentences,

- a. Most of the news is good. (singular)
b. Most of the clothes were yellow. (plural)
c. All of the food was gone. (singular)
d. All of the students were late. (plural)

Practice exercise 3

Complete the following sentences using the correct verb.

1. Each of the girls _____ (look) good on skis.
2. Everybody _____ (was, were) asked to remain quiet.
3. Neither of the boys _____ (is-are) here yet.
4. _____ (Is-Are) each of the girls ready to leave?
5. Several of the sheep _____ (is-are) sick.
6. Some members of the faculty _____ (is-are) present.
7. Nobody in the class _____ (has-have) the answer.

8. Each of the girls _____ (observe-observes) all the regulations.
 9. All of the milk _____ (is-are) gone.
 10. Most of the seats _____ (was-were) taken.
- iii. Rule 5,6 and 7 for subject-verb agreement
1. Subjects connected by 'and' are plural. Subjects connected by 'or' or 'Nor' take a verb that agrees with the last subject.

Examples in sentences

- a. Lam and Lopuke are leaving.
 - b. Neither Lam nor Lopuke is leaving.
 - c. Neither Lam nor his friends are leaving.
2. *There* and *here* are never subjects. If sentences begin with these words, the subject is usually found later on in the sentence.

Examples in sentences

- a. There were five pens on the shelf. (were, agrees with the subject book)
 - b. Here is the report you wanted. (Is agrees with subject report)
2. Collective nouns may be singular or plural, depending on how they are used in the sentence.

A collective noun is a noun used to name a whole group. Some common examples include:

army, crowd, orchestra, audience, flock, public, class, group, swarm, club, herd, team, committee, jury, troop, United States

Examples in sentences:

- a. The orchestra is playing a hit song. (Orchestra is considered as one unit—singular.)
- b. The orchestra were asked to give their musical backgrounds. (Orchestra is considered as separate individuals—plural)

Practice exercise 4

Complete the sentences below with the correct verb.

1. Kenyi and his parents _____ (visit-visits) each other often.
2. Either the cups or the glasses _____ (are-is) in the dishwasher.
3. Wani and Odong _____ (need-needs) a ride to work.

4. There _____ (is-are) a dog, a cat, and a bird in the garage.
5. Neither Deng nor his brothers _____ (was-were) at the party.
6. Here into the main ring of the circus _____ (come-comes) the trained elephants.
7. Either the workers or the boss _____ (deliver-delivers) the merchandise.
8. The committee _____ (work-works) hard for better schools.
9. There _____ (is-are) many things to do before the holidays.
10. The jury _____ (was-were) polled for their verdicts.
11. Here _____ (is-are) the nails you need for the projects.
12. Either Joyce or Ellen _____ (was-were) here.
13. The United States _____ (is-are) a country of contrast.
14. A magazine and a book _____ (was-were) lying on the floor.
15. The family _____ (is-are) occupied with their individual problems.

iv. Rule 8,9 and 10 for subject-verb agreement

2. Expressions of time, money, measurement, and weight are usually singular when the amount is considered as one unit.

For example,

- a. Five dollars is too much to ask.
 - b. Ten days is not nearly enough time.
 - c. On occasion, however these terms are used in the plural sense:
 - d. There were thirty minutes to countdown.
3. In some cases when nouns, are in plural form, they are actually singular in meaning.

For example,

- a. Mathematics is an easy subject for some people.
 - b. Physics is taught by Prof, Baldwin.
2. Don't and Doesn't must agree with the subject. Use 'doesn't' after he, she, it.

For example,

- a. Doesn't he know how to sail?
- b. They don't make shows like that anymore.

Practice exercise 5

1. Mumps _____ (is-are) one of the most uncomfortable diseases.
2. One hundred South Sudanese pound _____ (is-are) not a lot of money to some people.
3. Kiden _____ (doesn't-don't) look very well today.
4. Twenty minutes _____ (is-are) the amount of time it takes me to get home from work.
5. It _____ (doesn't-don't) seem so cold today.
6. Gymnastics _____ (is-are) easy for Angela.
7. Interesting news _____ (is-are) what sells our paper.
8. A pound of cookies _____ (cost-costs) about a dollar.
9. They _____ (doesn't-don't) think they'll win the game tonight.
10. He _____ (don't-doesn't) speak very well.

Glossary

- Communication** – the imparting or exchanging of information by speaking, writing or using some other medium.
- Communication technology** – the activity of designing and constructing and maintaining communication systems.
- Computer** – an electronic device which is capable of receiving information (data) in a particular form and performing a sequence of operations in accordance with a predetermined but variable set of procedural instructions (program) to produce a result in the form of information or signals.
- Education** – the process of receiving or giving systematic instructions, especially at a school or university.
- Internet** – a global computer network providing a variety of information and communication facilities, consisting of interconnected networks using standardised communication protocols.
- Smartphones** – (Plural) a mobile phone that performs many of the functions of a computer, typically having a touch screen interface, Internet access and an operating system capable of running downloaded apps.
- Technology** – the application of scientific knowledge for practical purposes, especially in industry.

Introduction

Culture refers to the totality of a people's way of life. It is usually learned and socially transmitted. Culture generally gives order and meaning to the political, social, economic, religious and aesthetic modes and norms of a community. Every community has its unique culture, which acts as its symbol of identity. However, with the recent global world, most cultures are slowly fading away giving way to new ways of life.

Key vocabulary: Culture, society, economy, preserving, community, innovation, creativity, identity



Pre-reading activity: Reading and acting a play

In pairs



Take turns to read the conversation below between a student and an alien.

(It is around 5.00pm. People are busy within the town, most still working while others are closing down their shops and leaving for their homes. It is rush hour and this is evident as the traffic is building up. Some students are on their way from school, still dressed in their school uniform. Then suddenly, a student sees an alien, dressed in heavy clothes, all covered up except the eyes. They look rather puzzled.)

STUDENT: *(Shocked)* An alien!

ALIEN: *(Shocked)* A human!

STUDENT: *(Evidently shaky)* Can I help you?

ALIEN: The thing is....you see...our spaceship broke down and I somewhat accidentally landed here.

STUDENT: *(With mouth a gape)* You can talk?

ALIEN: You can talk too?

(They are both evidently scared and shocked that they can understand one another.)

- ALIEN:** So you guys for sure exist?
- STUDENT:** I cannot believe you too exist.
- ALIEN:** Now that we do and you do too, maybe you could take me around.
- STUDENT:** Well, there may be nothing much to see around here other than the human preparations for Christmas.
- ALIEN:** Christmas? What is Christmas?
- STUDENT:** What is Christmas? You have not heard of Christmas? Christmas is the time when we, humans, celebrate the birth of Jesus Christ. I know you may want to ask who Jesus Christ is. If you will still be around, I will invite you to school to watch our play on Christmas.
- ALIEN:** I will be glad to come along.
- STUDENT:** In the meantime, let me show you around.
(They are walking around town, stealing glances at each other from time to time.)
- STUDENT:** I do not know how it is in space, where you come from, but here, people have real conversations, the people are real, and buildings are real too.
- ALIEN:** They sure are. This place seems to have quite a number of people. I am fascinated by how happy and free they look. What are they all doing out here?
- STUDENT:** Most of them are working. We all have to make a living here, you know!
- ALIEN:** That sounds just as strange as does everything else here.
- STUDENT:** In a few hours' time, it shall be getting dark and they will all leave for their homes till tomorrow. So where do you come from?
- ALIEN:** MOM
- STUDENT:** What do you mean by MOM? Everyone here has a mom too.
- ALIEN:** *(Laughing)* Mars Orbiter Mission.
- STUDENT:** Okay, makes sense now. So what happened to your spaceship? Where are the rest?
- ALIEN:** I actually do not know. After it broke down, we were all on our own.
- STUDENT:** You must be very brave.
- ALIEN:** No, you are wrong. I am not very brave. I was scared to death!
(They both giggle at that)
- ALIEN:** So you said most people work away from their homes?
- STUDENT:** Yes.

- ALIEN:** Why do they have to live away from their workplaces?
- STUDENT:** Plenty of reasons. Sometimes they cannot afford to live at their workplaces. Sometimes their spouses work elsewhere so they have to find a mutual place to live together. Sometimes people want their children to attend specific schools. Some people love certain neighbourhoods as compared to others.
- ALIEN:** So why not just get a job in the neighbourhood of their choice?
- STUDENT:** Well, the jobs are not always available.
- ALIEN:** And they commute to their jobs in these funny metal boxes.
- STUDENT:** (*Smiling*) Yes, we call them cars.
- ALIEN:** I hear they run on limited fuel or fossil supply that is not readily available and that evidently pollutes the air. Why not use cleaner transportation forms, for example trains?
- STUDENT:** A good number of people do. However, humans love cars. The cleaner transportation systems are rather expensive and most people cannot afford them.
- ALIEN:** Should people not just be forced to switch?
- STUDENT:** I guess it is not that easy. Humans hate being forced or told what to do.
- (*Both giggle once more*)
- STUDENT:** Virgil is still the Frogboy.
- ALIEN:** What? Who is Virgil?
- STUDENT:** It is no one per se. Those are words that are found in the Harbor and I interpret them to mean that humans will just be that, humans. Take for instance, we know that cars cause environmental pollution, which is dangerous not only to other species, but to us too. We come up with more environmentally friendly means of transport but still insist on using cars!
- ALIEN:** That I would say makes you all Virgil, once a Frogboy, always a Frogboy!
- (*They look at each other and laugh hysterically.*)
- ALIEN:** So what are you really taught in school? Same measures to reduce environmental pollution that you all apparently oppose?
- STUDENT:** Ironically yes.
- (*It is getting late so they agree to accompany each other to the student's home where they both shall spend the night awaiting tomorrow's Christmas play at his school.*)
- (*By Mwololo-unpublished*)



As a class

Select two pairs to role-play the above conversation. Which of the pairs did a better job?

Individually



1. List down all cultural aspects that have been highlighted in the short play.
2. In your own words summarise the events taking place in the play you read in pairs.
3. Define the term alien according to your understanding.
4. Identify and explain some of the challenges that urban dwellers encounter from the play you read.
5. Write a play whereby the participants discuss some of the issues that are experienced because of cultural differences in the community.



Activity 1: Preserving culture in the changing world



As a class

Read the extract below.

Traditional Culture and Modern Culture: Man's fall from grace by Stanley Knick

In some ways, traditional culture and modern culture are alike. Any culture is a system of learned and shared meanings. People learn and share things over the course of generations, and so we say they are a culture. Traditional and modern culture function similarly because both are ways of thinking, ways of relating to people and to the universe.

The beginning of culture was language. The first word was culture. Someone looked up from whatever else was going on and said something, and that first

word was the building block of all human culture. You could pass it around. You could imitate it or change it. Its meaning could be shared among people.

Maybe the word was “food” or “love” or “God.” It doesn’t matter what the word was, what language it began, or when or how. It just was. And the word constituted culture, because the word carried meaning.

If there were only one concept to be considered in the discussion of culture, it is this: meaning. How do we know whether the group of letters a-p-p-l-e represents that sweet-tart yellow or red fruit, or a brand name of computer? How do we know whether the group of letters l-e-a-d represents that blue-gray metallic chemical element, or the verb that signifies “to show the way?” How do we know what a person’s intentions are when they wave their hand at us from across the street? It is because we have learned to share the meanings of words. Of course meanings are not limited to written words but began with thought words and spoken words, signed words, gestured words, pictured words. All these kinds of words carry meaning. And it is in the meanings of things that culture resides, regardless of whether it is traditional or modern culture. So we can commence with the idea that our traditional ancestors, like their modern descendants, learned and shared meanings.

Traditional and modern culture are alike in another way. Both developed to accommodate their surroundings. Both traditional and modern culture work for people because they are suited to local environmental conditions. A farming culture would not work as well in Antarctica. Inuit (Eskimo) culture would not survive as well in the Sahara. Bedouin culture would not function as well in Manhattan. Culture of any kind works best (and longest) if it is well adapted to local conditions.

It should perhaps be noted that there is apparently nothing genetic about the presence or absence of traditional culture; traditional culture is not the sole province of any one ethnic group. For example, in ancient Europe the Celts and Teutons lived traditional culture. In ancient North America the Anishinabe and Lakota lived traditional culture. In ancient Africa the Bantu and Yoruba lived traditional culture. At some point back in history all human beings — regardless of what continent they occupied and which ethnic group they constituted — all lived in a traditional tribal culture.

Modern culture developed in some areas of the planet as human societies grew larger. Mass organisation in some form — first the development of large work forces and armies, and later the development of mechanised means of production — was an important force in changing traditional culture into

modern culture. The shift from rural life to urban life is at the core of the development of modern culture.

While traditional and modern culture may be similar in some ways, in some very significant ways they are clearly different from each other. Traditional culture, such as our human ancestors enjoyed, is held together by relationships among people — immediate family, extended family, clan and tribe. Everyone lives nearby. Everyone knows how he or she fits into the mix because relationships, and the behaviors that go along with them, are clearly defined. “Brother” is someone toward whom I must act like a brother. “Uncle” is someone from whom I expect a certain kind of behavior. If I violate what is expected, everyone will know. Perhaps there will be severe consequences.

But this does not rob the humans who live traditional culture of their individuality. Some brothers act differently from other brothers. Some uncles take on different roles depending, for example, on whether they are mother’s brother or father’s brother, or whether they are particularly gregarious or more somber, and so on. But in general, well-defined family and clan relationships, and the kinship terms that signal them, make daily operations in traditional society take a workable course. If you have the proper relationship with someone, you can get just about anything accomplished. If, on the other hand, you don’t have the proper relationship, you find it difficult, if not impossible, to accomplish anything. You learn that kinship terms are key phrases in getting along. In traditional culture, relationships and people seem to be what matters.

In the modern culture of mainstream America, most people live in nuclear families: Mom and Dad and 2.5 kids. Many have only occasional contact with family members outside the immediate household. Young people quickly learn that their importance depends on how many and what kind of things they can control. Eventually they learn that power — personal, economic, social, political, religious, whatever — gets things done. Modern culture has a tendency to spread out, to build empires, to capitalise on as many resources as possible. Modern culture seems to be held together by power and things, not by people and relationships.

In modern culture people learn that business life is separate from personal life, for example that church and state can be kept apart. We learn to compartmentalise our lives. During the week we can be shrewd business-makers in a competitive marketplace where there are happy winners and tragic losers. On the weekend we can go to church or temple and ask forgiveness for our transgressions, and then go back on Monday and start all

over again. We learn (in some form) two key phrases: “It’s nothing personal, but...” and “It’s just business.”

But in traditional culture things are not that simple — business life and personal life are often the same thing. Partners in trade and other economic activities are generally the same people as one’s kin relations. Similarly, the principles and values that guide spiritual and ceremonial life are the same principles and values that guide political life. Thus in traditional culture, the compartmentalising or separating of business and personal life, of religious and political life, would not work. You cannot separate how you treat your trade partners from how you treat your cousins if they are the same people. You cannot separate your spiritual values from your political values if they are the same values.

Another way in which the two differ is that traditional culture tends to stay relatively the same for long periods of time. It is basically a conservative system. Does this mean that new ideas are not incorporated from time to time, that traditional culture is static? Certainly not. The traditional culture of our ancestors changed in response to the same kinds of forces that produce biological change.

The invention of new things in traditional culture (for example, new technologies such as ceramics or the bow and arrow) work in the same way as genetic mutations: something unusual happens, and things after that are different. Preferences for especially useful things and ideas in traditional culture work in the same way as natural selection: something does a better job or is more desirable in some way, so it becomes more common thereafter. Ways of thinking and doing things in traditional cultures flow from one culture to another just like genes flow from one biological population to another: folks come into contact, something gets exchanged. Isolation of a small, unusual sample of people in a traditional culture causes whatever that thing is that makes them unusual to become more common in future generations (for example, if a small group of people sets off to start a new village, and they all just happen to like to wear their hair a certain way, then their offspring would tend to wear their hair that way too) — in just the same way that genetic drift operates. Ancient traditional culture did change. But it was such a conservative system that it tended to resist change whenever it could.

In contrast, modern culture thrives on change. It creates new goods and services, and teaches us to want them. It adds new technologies, things and ideas at an increasingly rapid rate, such that the amount of cultural change experienced in America between 1950 and 2000 is far greater than

the amount of change experienced in the entire eighteenth and nineteenth centuries in America. Change in modern culture is propelled by all the same forces that cause change in traditional culture, only in modern culture the changes happen more quickly. Modern culture is a more mutable system that tends to change often.

Another way in which traditional culture and modern culture differ is in their relationship to environment. Traditional cultures lived in close contact with their local environment. This taught that nature must be respected, cooperated with, in certain ritualized ways. One did not make huge changes in the environment, beyond clearing fields for agriculture and villages. Society saw itself as part of nature; its spiritual beliefs and values held humans as the kinsmen of plants and animals.

In contrast, modern culture creates its own environment, exports that cultural environment to colonies in far away places. It builds cities and massive structures. It teaches that nature is meant to be manipulated, to be the source of jobs and wealth for its human masters. It sees itself as being above nature. Its religions commonly cast humans as the pinnacle of nature: at best its paternalistic supervisors, at worst its righteous conquerors.

These differences in the way traditional and modern culture perceive and interact with the environment have various consequences for the humans in those cultures. Not the least of these is the difference in sustainability. A culture that lives in relative harmony with its environment has a greater likelihood of sustaining itself than does a culture that destroys its environment. The culture of our human ancestors existed for thousands of years without doing any substantive damage to the ecosystem. In a very few centuries modern culture has eliminated or endangered numerous plant and animal species, degraded many waterways and negatively impacted the health of many of its citizens: “better” living through chemistry!

A closely related comparison between traditional and modern culture concerns ways of thinking. Modern culture is built upon knowledge. The more bits of knowledge one controls — a larger database, a larger computer memory — the more power one has. Modern culture produces new bits of knowledge so rapidly that sometimes our computers tell us “Memory is Full!” People in modern culture are more likely to feel that things are changing, that bits of knowledge are coming at them, so rapidly that they cannot absorb it all, cannot make sense of it all. Modern culture is long in knowledge.

The traditional culture had a broad base of knowledge, as well. All plants and animals in the local environment were known by name and by their potential

usefulness to humans. Weather, geology, astronomy, medicine, politics, history, language and so on were all parts of a complex integrated body of knowledge. But in traditional culture life went on beyond knowledge, to the level of wisdom — seeing the patterns in the bits of knowledge — and to the level of understanding — realising that there are more profound patterns made by the patterns of wisdom.

Take medicine as an example. Traditional man had a pain in his stomach; he found a plant in his local environment that had a certain medicinal property. These were bits of knowledge. If he prepared the plant's leaves a certain way, and drank the tea that resulted, it would make the pain in his stomach go away. This is a scientific method, a process that involves seeing the pattern in the bits of knowledge: x (the plant) goes with y (the preparation) to produce z (the treatment). This realising of patterns is what I call wisdom. Both modern and traditional culture go this far, but here they often tend to diverge.

Eventually this traditional ancestor realised that there were all kinds of plant treatments for all kinds of ills — that for every ailment there was a treatment — and that there was a balancing act that operated on a universal scale of which he was but a small part. There was a harmony that could become disturbed if he destroyed the forest in which the plants grew, or if he overestimated himself by taking for granted the wisdom he had gained about the plants — and this harmony had to be maintained on all levels (physical, social, environmental, spiritual, etc.). This realisation that the patterns of wisdom were themselves connected in higher order patterns was the beginning of what I call understanding. The traditional culture of our ancestors was long in understanding, whereas modern culture frequently seems to stop the thought process at the level of wisdom.

In modern culture, the elders tend to think of traditional culture as “primitive,” “backward,” somehow “childlike.” In traditional culture, on the other hand, the elders tend to think of modern culture as “hollow,” “ignorant,” somehow “childlike.” But modern culture tends to take over traditional culture because modern culture is powerful: it is mechanised, it moves mountains, it digs canals and drains swamps, it overwhelms, and it is seductive — it glitters, it tastes sweet, it goes fast. And it advertises.

So why do so many people these days seem to be refugees from modern culture? Why are so many people who were raised in the ways of modern culture now so interested in traditional American Indian or Celtic culture? Why is there a constant stream of people searching for a “new age,” for “medicine men” and powwows and traditional ceremonies and Highland games?

I think it is because there is a hole in modern culture, where the truly important spiritual and humane parts of life used to be. Put another way, I think that inside modern man there is a traditional man somewhere — who wants the security of feeling connected to an extended family and a clan of other humans — who longs for the pleasure of hearing stories told around the hearth — who resonates to the steady drum rhythm or the haunting bagpipe wail — who plods through his anxious dreams grasping at bits of knowledge, thirsting, perhaps unknowingly, for the cool, delicious harmony of understanding. I believe the shift from traditional to modern culture was one of man's greatest falls from grace.

(Adapted from https://www.huffingtonpost.com/stanley-knick/traditional-culture-and-m_b_655992.html)

Individually



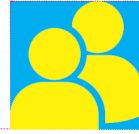
Re-read the story Traditional culture and Modern culture: Man's fall from grace and answer the following questions.

1. In a few words, summarise the message the author is trying to convey in this passage.
2. Describe the similarities between the traditional and modern culture.
3. Describe the differences between traditional and modern culture.
4. Explain why the author says that the invention of new things in traditional culture works in the same way as genetic mutation.
5. According to the passage, how does modern culture thrive on change?
6. Compare and contrast how traditional culture and modern culture differ in their relationship to the environment.
7. Why does the author say that elders in the modern culture view traditional culture as 'primitive'?

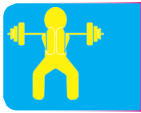
In groups



1. Discuss the aspect(s) of your community's culture that you would like to preserve.
2. Which of the methods described in the passage of preserving culture would you employ in number 1 above?
3. Have a member from the group present the group's points.

In pairs

1. Are there some cultures within your society you think have been preserved from the past? If yes, describe them.
2. Which of the cultural preservation method(s) was/were used to preserve the culture(s) you have mentioned above?
3. Present your findings to another pair and discuss.



Activity 2: Effects of culture on the society and the economy

As a class

Read the extract below.

The Man

By Victor Keri Wani

There once lived a man whose real age and name were not known by all those near and distant to him. All those men and women, born when the man was already an adult, grew up, lived, became old and died while he remained unchanged. The man married many times and kept on marrying whenever his young and beautiful wife became old and died.

He produced generations of children who multiplied and dispersed to various lands and no longer had any thought or remembrance of him as their ancestor. In fact, the people who lived with the man knew nothing about him and feared to ask him why he did not age and why he did not allow them to call him by his name – if he had a name at all. Although they feared him, they liked him because he was very helpful to them, interpreting the seasons and sometimes prophesying drought and hunger. They would respond to his predictions by storing large quantities of food. If his prediction was an attack from a hostile tribe, they would quickly craft weapons for their defence and, in the eventual outbreak of war, the tribesmen would be found armed to the teeth, forcing their enemy to retreat without a battle. All in all, the people regarded the man as their protector from all the evils on earth.

Now it happened that the current wife of the man became old and died. So

he married another beautiful young woman, for he was a great admirer of beautiful women. He loved this wife so much that he promised to do and give her whatever she asked of him.

The woman did not have any immediate request that she wanted to have from the man and nothing that she wished done. So she asked him to allow her some time to make up her mind on what she would like from him.

She thought and thought and thought. But good ideas did not come into her mind readily. One day, however, one of the elders in the village died and a number of elders came to consult with the man on burial traditions as he, more than any other person in the whole tribe, knew about it best.

In addressing the man in the presence of his wife, the eldest of the elders called him 'the man'. When he had gone with the elders to where the dead man was to be buried. The wife remained, thinking of what she would ask of him. She decided to ask him his name; something she, like the rest of the villagers, had always feared to ask. When the man returned from the burial, his wife approached him and said: "I have thought carefully and at long last I have found what I would like you to do for me in fulfilling your promise as my husband."

"What is it, wife?" the man asked eagerly. "I want you to tell me your name," she said. Suddenly the face of the man became gloomy. He was silent for some time. Then he said, "I will tell you my name, but if you love me as dearly as I love you and if you don't want me to die and leave you a widow, never, never, never call or tell it to anyone."

Obviously the woman was happy at being so honoured by her husband – alone, of all the past wives he had married – to be offered the knowledge of his name. She promised him that she would not call it or tell it to anyone. "My name is Libolibo," said the man. The wife kept her promise. She neither called her husband by name or told it to anyone. They lived happily together for many decades and she bore him a son and several daughters during this period.

The son was named Kenyi, and Kenyi's parents loved him very much.

When he grew up, he decided to marry a beautiful lady. His mother liked the lady so much that she always accompanied her when she went to cut grass for thatching the roof of their house, to fetch water from the river or firewood from the bush. The young woman, too, liked her mother-in-law. She would often ask her the name of her father-in-law but each time the mother-

in-law would change the topic to other unrelated matters. But one day, after growing tired of listening to the repeated question of her daughter-in-law, the old woman decided to tell her the name of her husband.

"I shall tell you the name of your father-in-law," she said, "but first assure me that you will not call him by it or tell it to anyone. Remember, your husband Kenyi, his own son, does not know the name of his father."

"I promise not to call him by his name nor tell it to anyone, including my husband," said the daughter-in-law in assurance.

"Your father-in-law will die if you call him by his name," said the old woman, as if the assurance from her daughter-in-law was not enough.

"I promise I shall not call him by his name," the young woman repeated.

"His name is Libolibo."

The daughter-in-law thought the name sounded good. She repeated it softly to herself. Several years passed by. From the day she was told the name of her father-in-law, she wondered about the danger that would befall him if he was called by his name. Why should he die from hearing his own name since everyone on earth was addressed by his or her name? She was puzzled.

It took several months to decide to call him by name. Before she did this, however, she made sure her mother-in-law, her husband and all other villagers were at home so that, should the man contemplate doing anything against himself, he would be prevented from doing so. As usual she had prepared some nice food for him, which she placed where he always sat to eat and went to call him.

"Libolibo. Your food is ready," she announced. As if he did not hear, she repeated her message. "Libolibo, I say your food is ready."

The man, Libolibo, emerged from his house with a strange fiery look. He glanced eastward, westward, southward and finally northward. Then he looked up to the sky and quickly returned inside. In a short while, he came out with his bed, which he left outside. He went inside again and this time returned with his weapons; a handful of spears, a bow and a quiver of arrows which he laid carefully on the bed. He then went in again and this time came out with the rest of his most valuable earthly belongings which he arranged carefully on the bed and finally lay down upon them. Then he began to sing a song:

“Oh! my daughter-in-law, you called me Libolibo, I am gone. Why did you call me Libolibo? I am finished. What have I done that she called me Libolibo? I am gone. Kenyi, your wife called me Libolibo, I am finished. There is the village for you. Oh! my people, I am gone. Truly my name is Libolibo. I am gone.”

While he sang this song, the bed on which he lay shook and its legs sank into the ground. This strange happening was witnessed by the entire village, most of whom were summoned by the singing voice. All were dumbfounded and afraid at the sight of their protector leaving them in this most peculiar way. Libolibo sang on and on, until he disappeared into the ground.

(Adapted from Women in folktales and short stories of Africa by Taban lo Liyong.)

Individually



Re-read the story The man and answer the following questions.

1. Why did the man not want people to know his name?
2. What made the man live long and age well?
3. What made the man's daughter in law refer to him by his real name?
4. Do you think the man's wife betrayed him by telling their daughter in law his real name?
5. Do you think it is important for people to keep their secret and that of others? Why or why not.

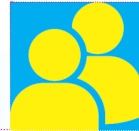
In groups



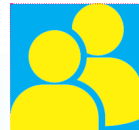
1. What culture from the story above is similar to a culture that you have in your community?
2. Discuss how the culture of the people discussed in the story above affects their economic activities.

Individually

Write two paragraphs to show the continuation of the story you just read.

In pairs

1. Discuss how some cultural aspects within your society have influenced the economy of the area you live in.
2. Religion is a significant cultural aspect in South Sudan. List ways in which religion has influenced the society of South Sudan.

**Activity 3: Building your vocabulary****In pairs**

Read the words below.

Society, economy, preserving, community, innovation, creativity, identity

1. Look up the meaning of the words in a dictionary.
2. Write their meaning.

Individually

1. Create sentences of your own using each of the words above to show their meaning.
2. Exchange your book with your friend and compare the sentences. Correct where necessary.



Activity 4: Cultural development

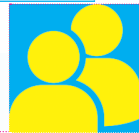
As a class



Study the pictures below. What do the pictures show?



In pairs



1. List down the cultural aspects presented in the pictures above.
2. Prepare and present a possible interview with the photographer of one of the pictures above.

In groups



1. Using any reference material such as journals, the Internet and textbooks, identify the complexity of the impact of culture on the society and economy.
2. Discuss ways through which culture develops over time.
3. Write your points clearly and choose a representative to give a class presentation on the same.

Individually

Write an essay setting out ways through which culture develops over time and its impact on society and economy.

**Activity 5: Listening to a community leader****As a class**

1. Listen to a community leader talk about the need to preserve and develop the traditional culture.
2. Write down the points mentioned by the leader.

**Activity 6: Conducting a research on cultural preservation****In groups**

1. Carry out a research from your local community on the most prevalent feature of its culture.
2. Find out how the community has been able to preserve this feature.
3. Find out why they have preserved that cultural feature.
4. Write a group report on the findings of the research.
5. Find a representative to make a presentation of the report to the class.

In pairs

1. Make recommendations based on how South Sudan can best preserve and develop her traditional culture.
2. Present your recommendations to the class.



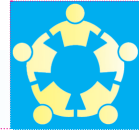
Activity 7: Reading about culture

As a class



Read the passage in Activity 1 page 83 again as a class.

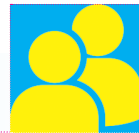
In groups



Respond to the following.

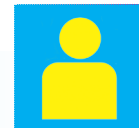
1. Discuss the quality of the story in regards to highlighting issues to do with culture and society.
2. Explain the attitude of the writer towards traditional cultural practices. Illustrate.
3. What techniques does the author use to achieve effectiveness? Illustrate.

In pairs



1. Write a critical review of the passage.
2. Identify the main features, themes and characters from the story. Support your answers with phrases or sentences from the passage.

Individually



Write a story that you know or have heard of that deals with any aspect of culture that you have learnt about.



Activity 8: Language practice

i. Order of adjectives

When more than one adjective appear in a single sentence, the way they appear is determined by the kinds of adjectives they are. Certain kinds of adjectives appear before others. The table below shows how adjectives should be ordered in a sentence.

Number	Opinion	Size	Shape	Age	Colour	Nationality	Material	Noun
An	enjoyable							holiday
Two	Lovely	small		young	Black			ante- lopes
Some	expensive		round	New		South Sudanese	metallic	brace- lets

Examples

1. She wore a smart, long, new, circular, red, Sudanese, linen dress.
2. James wore a ragged, old, brown, Italian coat.

Practice exercise 1

Rewrite these sentences giving the correct order of adjectives.

1. Erick bought a new Rwandan blue shirt.
2. They looked like young, Italian, beautiful girls.
3. I like yellow, silk, long clothes.
4. They sang old, Congolese, melodious songs.
5. The volcanoes are tall, magnificent hills.

Practice exercise 2

Rewrite the text below filling the gaps with the adjectives given below.

(vast, unique, exciting, beautiful, various, swampy, mountainous)

South Sudan is a 1 country. It has a 2 landscape. It is also blessed with a variety of animals. One of the most popular animals in South Sudan are different types of antelopes. Tracking antelopes offers a very 3 experience. There are also other 4 activities that one can engage in. One can visit any of the 5 national parks in the country. One such park is Boma National Park. It has a 6 savannah grazing land and a big 7 area.

ii. **Use of ‘make/help someone feel + adjective’**

Read the following sentences extracted from the passage.

1. The drugs make them feel **frustrated** and stuck.
2. Drugs help someone feel **excited**.

In the sentences above, the words ‘frustrated’ and ‘excited’ are adjectives.

They describe the feeling that people have when they take drugs.

Other examples of adjectives include:

1. **Good** idea – describing an idea. For example, *his ideas turn out to be good*.
2. **Happy** child - describing a person. For example, *it is a wise child*.
3. **Bright** dress - describing a thing. For example, *that dress is bright*.
4. A **good** feeling - describing a feeling. For example, *it makes me feel good*.

We can use the pattern *make/ help someone feel + adjective* as follows:

1. It makes them feel jealous.
2. It helps her feel young.
3. They make Jane feel pretty.
4. The music helps Bryan feel relaxed.

Practice exercise 3

1. Identify the adjectives in the sentences below.
 - a. Samson is a tall boy.
 - b. Their songs are melodious.
 - c. The baby is sleepy.
 - d. She wore a long skirt.
 - e. They have expensive watches.
2. Construct your own sentences in the pattern *make/ help someone feel + adjective*. Using the following adjectives in your sentences.
 - a. happy
 - b. sad
 - c. bitter
 - d. anxious
 - e. stressed
 - f. lonely
 - g. loved
 - h. excited
 - i. nostalgic
 - j. hopeful

Glossary

- Community** – a group of people living in the same place or having a particular characteristic in common.
- Creativity** – the use of imagination or original ideas to create something; inventiveness.
- Culture** – the arts and other manifestations of human intellectual achievement regarded collectively.
- Identity** – the characteristics determining who or what a person or thing is.
- Innovation** – the act or process of introducing new ideas, devices or methods.
- Preserving** – maintaining (something) in its original or existing state.
- Society** – the aggregate of people living together in a more or less ordered community.



Pre-reading activity: Different leaders

In groups



1. Look at the pictures below.
2. Name the leaders that are shown and what institution they head or have headed.
3. Prepare questionnaires that you can use to interview the leaders shown below about their leadership roles.

1



2



3



4





In pairs



1. Choose one of the leaders shown in the pictures that you admire.
2. Prepare and present to your friend a summary of contributions to democracy of the leader you identified from the pictures you looked into.
3. Ask your friend to guess who the leader is that the photographer interacted with.

Individually

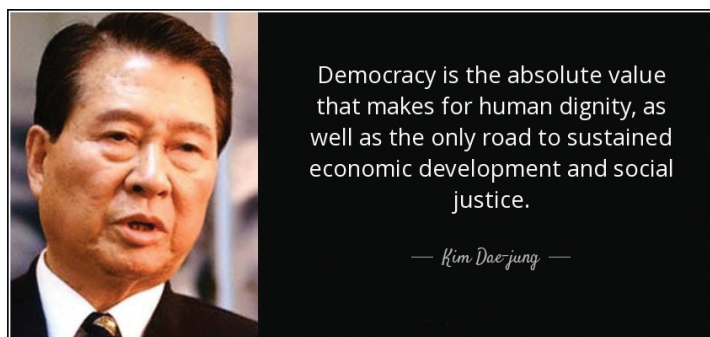
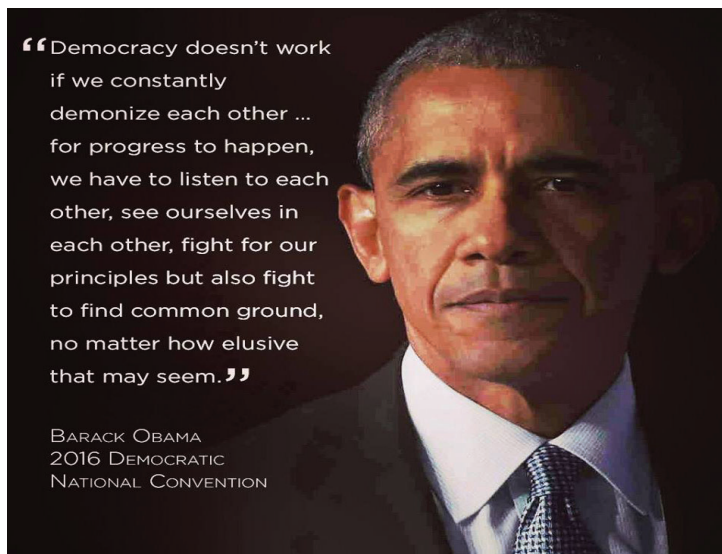


Imagine you could step into any of the pictures and have a chance to interact with the leader shown. How would that make you feel? What would you talk about? Write an essay detailing your feelings, thoughts and the experience of your interaction. Present the essay to the class and have them say the leader you are talking about.

Introduction

When leaders are chosen by the people who they will lead, the local people feel a connection to the power. When the majority make their opinion count in any situation, then this is democracy at its best. Democracy, viewed by many as the best way of governance, gives the power to people who others feel are capable. It also incorporates a system of dealing with conflicts where the final outcomes depend on what participants do, with no single force controlling what occurs and its outcomes.

Key vocabulary: Democracy, political systems, governance, sovereign, fraud, election, monarchy, communism, dictatorship, citizen, vote





Activity 1: Reading about democracy

As a class



Read the article below.

Why is Democracy Performing so Poorly?

By Francis Fukuyama

Modern liberal democracies combine three basic institutions: the state, rule of law, and democratic accountability. The first of these, the state, is a legitimate monopoly of coercive power that exercises its authority over a defined territory. States concentrate and employ power to keep the peace, defend communities from external enemies, enforce laws, and provide basic public goods.

The rule of law is a set of rules, reflecting community values that are binding not just on citizens, but also on the elites who wield coercive power. If law does not constrain the powerful, it amounts to commands of the executive and constitutes merely rule by law.

Finally, democratic accountability seeks to ensure that government acts in the interests of the whole community, rather than simply in the self-interest of the rulers. It is usually achieved through procedures such as free and fair multiparty elections, though procedural accountability is not always coincident with substantive accountability.

A liberal democracy balances these potentially contradictory institutions. The state generates and employs power, while rule of law and democratic accountability seek to constrain power and ensure that it is used in the public interest. A state without constraining institutions is a dictatorship. And a polity that is all constraint and no power is anarchic.

As Samuel Huntington used to argue, before a polity can constrain power, it must be able to employ it. In the words of Alexander Hamilton, "A feeble execution is but another phrase for a bad execution; and a government ill executed, whatever it may be in theory, must be, in practice a bad government."

There is a further critical distinction to be made between patrimonial and

modern states. A modern state aspires to be impersonal, treating people equally on the basis of citizenship rather than on whether they have a personal relationship to the ruler. By contrast, patrimonial states are ones in which the polity is regarded as a species of personal property, and in which there is no distinction between the public interest and the ruler's private interest. Today there are no fully patrimonial societies, since no one dares any longer to claim ownership of an entire country, as kings and queens did in ages past. There are, however, many neo-patrimonial states that pretend to be modern polities, but these in fact constitute rent-sharing kleptocracies run for the private benefit of the insiders. Neopatrimonialism can coexist with democracy, producing widespread patronage and clientelism in which politicians share state resources with networks of political supporters. In such societies, individuals go into politics not to pursue a vision of public good, but rather to enrich themselves. Coercion remains central to the functioning of the state, which is why state power so often generates fear and hatred. Michael Mann has famously distinguished between "despotic" and "infrastructural" power, the former related to coercion and the latter to the ability to provide public goods and look after the public interest.

This distinction might tempt us to say that "good" states have infrastructural power, while "bad" states make use of despotic power. But, in fact, coercion is important to all states. Successful states convert power into authority—that is, into voluntary compliance by citizens based on the belief that the state's actions are legitimate. But not all citizens agree to obey the law, and even the most legitimate democracies require police power to enforce the law. It is impossible to control corruption, for example, or to collect taxes if nobody goes to jail for violating the law.

Enforcement capacity does not emerge simply through passing laws; it also requires investment in manpower and training, and in establishing the institutional rules that govern its exercise.

If there is anything that the experience of the past 25 years should have taught us, it is that the democratic leg of this tripod is much easier to construct than the rule of law or the modern state.

To put it slightly differently, the development of modern states has not kept pace with the development of democratic institutions, leading to unbalanced situations in which new (and sometimes even well-established) democracies have not been able to keep up with their citizens' demand for high-quality government services. This has led, in turn, to the de-legitimation of democracy as such. Conversely, the fact that authoritarian states like China and Singapore have been able to provide such services has increased their

prestige relative to that of democracy in many parts of the world.

The recent experiences of Afghanistan and Iraq illustrate this problem. After the U.S. invasion and occupation of these countries in 2001 and 2003, respectively, the United States was able, with some international help, to organise democratic elections that led to the seating of new governments in both countries.

The quality of democracy in both places-especially in Afghanistan, where the presidential elections of 2009 and 2014 were marred by serious allegations of fraud was questioned by many, but at least a democratic process was in place to provide leadership that had some semblance of legitimacy.

What did not occur in either place was the development of a modern state that could defend the country's territory from internal and external enemies and deliver public services in a fair and impartial manner.

Both countries were beset by internal insurgencies, and in 2014 the U.S.-trained Iraqi army collapsed in the north under the onslaught of ISIS. Both countries were plagued by extremely high levels of corruption, which in turn undermined their ability to deliver government services and undercut their legitimacy. The huge investments in state-building in both places by the United States and its coalition partners seem to have had limited effect.

State-building failures also played a key role in events in Ukraine. Western friends of democracy cheered when the Orange Revolution forced a new presidential election in 2004, leading to the defeat of incumbent prime-minister Viktor Yanukovich by Viktor Yushchenko. But the new Orange Coalition proved feckless and corrupt, and did nothing to improve the overall quality of governance in Ukraine. As a result, Yanukovich defeated Yushchenko in 2010 in what most observers credited as a free and fair election.

Yanukovich's presidency was marked by even higher levels of predatory behavior, generating a new round of protests in Kyiv after his announcement in late 2013 that he would pursue association with Vladimir Putin's Eurasian Union rather than with the European Union. In the meantime, Putin had consolidated his increasingly illiberal rule in Russia and strengthened his state's position vis-à-vis the outside world, making possible the outright annexation of

Crimea following Yanukovich's ouster in February 2014.

I would argue that the current conflict pitting Russia against the new Ukrainian government and its Western backers is less one over democracy per se than over modern versus neo-patrimonial political orders.

There is little question that, in the wake of the Crimean annexation, Vladimir Putin has become very popular in Russia and would be likely to win overwhelmingly if a new election were to be held. The real choice facing people in this region is a different one—whether their societies are to be based on governments seeking to serve the public interest in an impersonal manner, or are to be ruled by a corrupt coalition of elites who seek to use the state as a route to personal enrichment.

The legitimacy of many democracies around the world depends less on the deepening of their democratic institutions than on their ability to provide high-quality governance. The new Ukrainian state will not survive if it does not address the problem of pervasive corruption that brought down its Orange Coalition predecessor. Democracy has become deeply entrenched in most of Latin America over the past generation; what is lacking now in countries such as Brazil, Colombia, and Mexico is the capacity to deliver basic public goods like education, infrastructure, and citizen security. The same can be said of the world's largest democracy, India, which suffers from pervasive clientelism and corruption.

In 2014, it decisively turned to the BJP's Narendra Modi in hopes that he would provide decisive leadership and strong government in place of the feckless and corrupt Congress-led coalition that had been in power for the past decade.

There is by now a huge literature on democratic transitions, much of it published originally in the *Journal of Democracy*. There is a much smaller literature available on the question of how to make the transition from a neo-patrimonial to a modern state, though some progress has been made over the past decade and a half. This reflects a conceptual deficit, rooted in misconceptions of the nature of the underlying problem.

For example, there is a tendency to associate state modernity with the absence of corruption. Corruption, of course, is a huge problem in many societies and has generated its own large literature. But while there is a high degree of correlation between levels of corruption and poor state performance, they are not the same thing.

A state may be relatively uncorrupt and yet be incapable of delivering basic services due to a lack of capacity. No one has argued, for example, that Guinea, Sierra Leone, or Liberia has been unable to deal with the recent Ebola epidemic because of pervasive corruption in their respective public-health systems; rather, the problem is one of insufficient human and material resources—doctors, nurses, and hospitals with electricity, clean water, and the like.

“State capacity” therefore comes much closer than the absence of corruption to describing what is at the core of state modernity. Modern states provide a bewildering array of complex services, from keeping economic and social statistics to providing disaster relief, forecasting the weather, and controlling the flight paths of airplanes. All these activities require huge investments in human resources and in the material conditions that allow agents of the state to operate; the simple absence of corruption does not mean that these will exist.

Yet even the term “state capacity” fails to capture the ends that this capacity serves and the degree to which it is being employed impersonally. There is, moreover, a serious lack of clarity about the ways in which strong state capacity has been generated in the past. At the moment, there is something of a consensus within the international donor community on how to pursue good governance, a consensus that is embedded in programs like participatory budgeting, the Open Government Partnership, and the initiatives of the numerous organisations promoting government transparency around the world. Underlying these approaches is the theory that good governance is the product of greater transparency and accountability.

These approaches assume that more information about government corruption or malfeasance will lead to citizen anger and demands for better state performance, which will in turn push governments to reform themselves. Better-quality democracy, in other words, is seen as the solution to the problem of corruption and weak state capacity.

The only problem with this strategy is that there is strikingly little empirical evidence demonstrating that such an approach is how existing high-performing governments have been created, either historically or under contemporary circumstances. Many states with relatively high performing governments—China, Japan, Germany, France, and Denmark, for example—created modern “Weberian” bureaucracies under authoritarian conditions; those that subsequently went on to become democracies inherited meritocratic state apparatuses that simply survived the transition. The motive for creating modern governments was not grassroots pressure from informed and mobilised citizens but rather elite pressure, often for reasons of national security.

Charles Tilly’s famous aphorism that “war makes the state and the state makes war” sums up the experience not just of much of early modern Europe, but also of China during the Spring and Autumn and Warring States periods, leading to the emergence of an impersonal state during the Qin unification in the third century B.C.E.

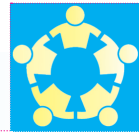
Individually



Answer the following questions.

1. List some of the characteristics of democracy from the article above.
2. How does power flow in a democracy?
3. Do you think there is democracy in how your school is run? Give points to show why or why not.
4. According to the passage, what is democratic accountability?
5. Discuss the difference between patrimonial states and modern states.
6. According to the author why is coercion important for states?
7. From the passage, what does the legitimacy of many democracies around the world depend on?

In groups



Do you think true democracy is truly achievable in the governing of a country? Why or why not? Give relevant examples to support your position.

Individually



Write an essay from the discussion you had in groups above. Present your essays to the teacher.



Activity 2: Reading about how democracy works

As a class



Read the extract below.

Pillars of a democracy

In a democratic government key principles include free and open elections, the rule of law, and a separation of powers, typically into the following:

- Legislature (law-making)

- Executive (actually governing within those laws)
- Judiciary (system of courts to administer justice)

It is felt that separating these powers will prevent tyrannical rule (authoritarianism, etc). Critics of this may argue that this leads to extra bureaucracy and thus inefficient execution of policy.

Not all countries have or need such a complete separation and many have some level of overlap. Some governments such as the US have a clear separation of powers while in other countries, such as the United Kingdom, a parliamentary system somewhat merges the legislature and executive.

An edition of a Wikipedia article looking at the separation of powers noted that "Sometimes systems with strong separation of powers are pointed out as difficult to understand for the average person, when the political process is often somewhat fuzzy. Then a parliamentarian system often provides a clearer view and it is easier to understand how 'politics are made'. This is sometimes important when it comes to engaging the people in the political debate and increase the citizen [participation]."

This suggests that education of politics is also important. The US, for example, attempts to teach children about their system of governance. In the UK, for example (also writing from personal experience) this is not typically done to the same extent (if at all). This may also be a factor as to why further separation of powers in the US has been reasonably successful.

Some people talk of the difference between a minimalist government and direct democracy, whereby a smaller government run by experts in their field may be better than involving all people in all issues at all times. In a sense this may be true, but the risk with this approach is if it is seen to exclude people, then such governments may lose legitimacy in the eyes of the electorate. Direct democracy, on the other hand, may encourage activism and participation, but the concern is if this can be sustained for a long period of time, or not. (There are many other variations, which all have similar or related problems; how to handle efficiency, participation, informed decision making and accountability, etc. Different people use different terms such as deliberative democracy, radical democracy, etc.)

The historical context for some countries may also be a factor. Many examples of successful democracies include nations that have had time to form a national identity, such as various European or North American countries.

Other nations, often made up of many diverse ethnic groups, may find themselves forced to live together. A major example would be most African countries, whose artificial borders resulted from the 1885 Berlin Conference

where European colonial and imperial powers, (not Africans) carved up Africa (for the colonial ruler's own benefit, not for Africans).

Such nations may find themselves in a dilemma: an intertwined set of branches of government may allow democratic institutions to be strengthened, but it may also lead to corruption and favouritism of some groups over others. Furthermore, many such countries have been emerging from the ravages of colonialism in the past only to be followed by dictatorships and in some cases social and ethnic tensions that are freed from the restraints of authoritarian rule. As such, many poor nations in such a situation do not have the experience, manpower or resources in place to put in an effective democracy, immediately.

It is therefore unclear if what is determined as best practice for an established democracy is necessarily, or automatically, the recipe for a newly emerged democracy. For example, a country coming out of dictatorship may require a strong leadership to guide a country towards further democracy if there are still elements in the society that want the old ways to come back. This might mean more integration of powers, to prevent instability or the old rulers attempting to manipulate different branches of government, for example. However, in this scenario, there is of course a greater threat that that strong leadership would become susceptible to being consumed by that power, and it may become harder to give it up later.

Getting this one aspect of governance right, let alone all the other issues, is therefore incredibly challenging in a short time. As such, an effective democracy may not be easy to achieve for some countries, even if there is overwhelming desire for it.

In addition to those formal aspects of a functioning democracy, there are other key pillars, for example,

- Civilian control of the military
- Accountability
- Transparency.

Civilian control over the military is paramount. Not only must the military be held to account by the government (and, by extension, the people), but the military leadership must fully believe in a democratic system if instability through military coups and dictatorships are to be avoided. Indeed, some nations do not have full-time professional armies for the reason that coups and military take-over is less likely. Others, notably the more established powers, typically do have it, because they have had a recent history of war and their place in the world stage may make it seem a necessary requirement.

To achieve the openness that transparency and accountability gives, there is an important need for a free press, independent from government. Such

a media often represents the principle of the universal right to free speech. This combination is supposed to allow people to make informed choices and decisions thereby contributing to political debate, productively.

Transparency and accountability also requires more bureaucracy as decisions and processes need to be recorded and made available for the general public to access, debate and discuss, if necessary. This seems easy to forget and so it is common to hear concerns raised about the inefficiency of some governmental department.

Efficiency, however, should not necessarily be measured in terms of how quickly a specific action is completed or even how much it costs (though these can be important too). The long-term impact is often important and the need to be open/transparent may require these extra steps.

A simple comparison on procuring a service may help highlight this:

A responsible government may request a tender for contract. An open process to document these and how/why a final choice was made is important so that there is openness, understanding, and accountability to the people. For example, the media and citizenry can use this to determine whether or not decisions have been made with the best interests in mind. Some of the higher profile issue may require sustained public discourse and expensive media coverage, too.

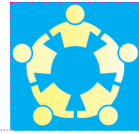
With a private company, the same process could be followed, but all workers (especially in a large company) and shareholders are not equal, and the company's board is usually entrusted to make many decisions quickly. They do not have to record every single detail or even request an open tender for contract if they don't want to. The 'market' and the shareholders will presumably hold the company to account.

Even when companies are subject to these same requirements of openness (to shareholders, to whom public companies are accountable), governments may have requirements that companies do not have, such as providing universal access to a service such as health care. Companies, however, can chose what market segments they wish to go for.

A government may therefore incur costs and expenditures that are not needed by a private company. This raises legitimate concerns about excessive drives for privatisation being led by misguided principles, or the wrong type of efficiency. Conversely, one could hide behind the excuse of democratic accountability if accused of not acting quickly and decisively enough. Openness, transparency, independent media, etc. are therefore key to assuring such processes are not abused in either direction.

Shah. (2012, January 28). Democracy [Blog post]. Retrieved from <http://www.globalissues.org/article/761/democracy>

In groups



1. Say how democracy works from the article above.
2. Is this the way democracy works in South Sudan. Explain your answer.

Individually



1. Summarise information about democracy that is shared in the passage.
2. From the passage discuss the differences between minimalist government and direct democracy.
3. Why does the author prefer civil control over military control?
4. How does transparency and accountability contribute to a democratic state?
5. Highlight in an essay form the importance of democracy.



Activity 3: Discussion on political systems

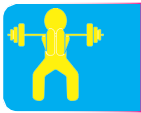
In groups



1. There are basically five political systems in the world: democracy, republic, monarchy, communism and dictatorship.
2. Find out from different sources such as the Internet, books, magazines, journals or from parents and guardians the definitions of the above political systems and some of the characteristics that demonstrate them.
3. From your discussion, which system sounds fair? Give reasons why.
4. Which of the political systems identified is harsh to the people it governs?
5. The group secretary should write the group's responses to the above questions in an orderly way.
6. Choose a member from the group to stand and present the group's report to the class.

Individually

Choose one of the political systems discussed in the groups. Define what it is, and the characteristics that it has. Give also its advantages and disadvantages to the people governed by it. Present this information in an essay format. Give the essay to the teacher for marking.

**Activity 4: Building your vocabulary****In pairs**

Read the following words

rule of law, imperialism, sortition, reforms, majority rule, regime

1. Discuss with your friend what the words mean.
2. Have you heard these words before? Where did you hear them? Tell your friend.

Individually

1. Make a sentence with the words you read above.
2. Read the sentences to the class. Correct each other where necessary.



Activity 5: Discussing the complexity of democracy

In groups



1. Using different resource materials such as the Internet, books and magazines, identify how complex democracy is, as an issue in South Sudan.
2. Write down the points from the discussion.
3. Choose a representative to present your findings to the class.

In pairs



1. Discuss some of the traits that prove a democracy is in place.
2. What are some of the issues that leaders in South Sudan might face as they try to develop a truly democratic system?
3. Have the group secretary write down the points, then have a member from the group stand and present the group's work to the class.

Individually



Write an essay that looks at the issues leaders in South Sudan face as they govern a democratic country. Present the essay to the teacher for marking.



Activity 6: Listening to community leaders

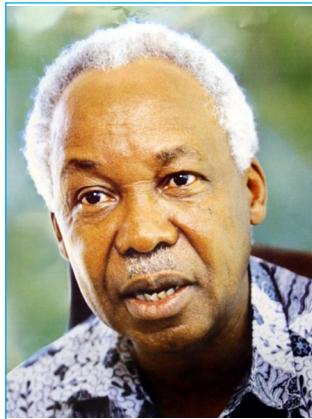
Individually



Look at the pictures below.



An educated, enlightened and informed population is one of the surest ways of promoting the health of a democracy.



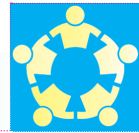
You cannot develop people. You must allow people to develop themselves.

1. Name the leaders shown in the pictures above.
2. Do you agree with what they are saying? Support your reasons.



As a class

Listen to the community leader who will come to your school to talk about how democracy works in South Sudan at a local and national level.



In groups

1. Discuss what the community leader discussed in class in your groups. Are there things that can be improved in terms of democracy in the local level? Have each group member discuss their own views and opinions on the subject.
2. The group secretary should compile the major points from the group discussion. Choose a member from the group to stand and give the points to the class.



Activity 7: Researching on the origin of democracy



In groups

1. Conduct a research using the Internet, magazines, journals and textbooks on the origins of democracy as well as the different democratic institutions around the world. You can also find this information from your parents, teachers or guardians.
2. Write a report that clearly shows your findings.
3. Choose a member from the group to present the group's report to the class.



In pairs

Find out which of the democratic institutions you discovered in your research are found in South Sudan. List them all. Exchange your work with another pair and compare your findings.



Activity 8: Reading fiction on democracy

As a class



Read the poem below.

Democracy by Langston Hughes

Democracy will not come
Today, this year
Nor ever
Through compromise and fear.

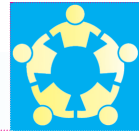
I have as much right
As the other fellow has
To stand
On my two feet
And own the land.

I tire so of hearing people say,
Let things take their course.
Tomorrow is another day.
I do not need my freedom when I'm dead.
I cannot live on tomorrow's bread.

Freedom
Is a strong seed
Planted
In a great need.

I live here, too.
I want freedom
Just as you

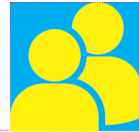
In groups



Read the poem above again.

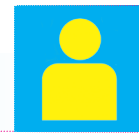
1. Discuss the quality of the poem in terms of highlighting issues to do with democracy.
2. Discuss the techniques the poet has used to achieve this purpose. Give relevant examples from the poem.

In pairs



1. Read or listen to Langston Hughes perform the poem above again with your friend.
2. Note down the key features the poet has used throughout the poem. What effect do these features have in regards to achieving the purpose of the poem?
3. Paraphrase the poem.

Individually



Write a critical review identifying the themes and key features in the poem above. Select appropriate sentences, phrases and relevant information to support your view.



Activity 9: Writing

In pairs



1. Read the poem in the previous activity again.
2. With a friend, try and come up with a poem that praises democracy. Use relevant words in your poem. Write down the poem and present it to the class.
3. Which pair had the most interesting poem? Why?

Individually



1. Write the poem you and your friend came up with.
2. Write it creatively in a colourful frame. Use figurative and descriptive language in your poems.
3. Paste this poem on the wall in the class and also at home. This will remind you that democracy is truly important.



Activity 10: Language practice

i. Time clauses with the past simple tense

Look at the following sentences as written in the passage.

1. When Lowi became a young man, he moved to Juba to start a business.
2. When he started his business, he pledged to work hard and make it a success.

'When' is a time clause. In the sentences above, it is used with the past simple tense to tell when;

1. Lowi started a business.
2. He pledged to work hard and make it a success.

Practice exercise 1

Join the sentences below using 'when'

1. Akot became sick. She lost her appetite.
2. The teacher was sad. The pupils misbehaved.
3. My sister complained. My mother scolded her.
4. The children were happy. Visitors brought them gifts.
5. She lost her keys. They were playing.
6. Buwa was unhappy. She failed her exams.
7. My brother was excited. My mother took him out for dinner.
8. They were disappointed. The business failed.
9. They fell asleep. The lights went off.
10. Awi was happy. He completed the homework.

ii. Time clauses with the past continuous tense

As you have learnt before, past continuous tense uses ‘-ing’ and sentences in the past tense.

We use connectors such as; ‘while’ and ‘as’ to show that certain events were happening at the same time in the past.

Look at the sentences below:

1. **While** the lesson was going on, many students were quickly completing their assessment.
2. The UN military groups watched **while** the war was going on.
3. **While** we were waiting, they were busy watching TV.
4. As the police came close to us, the attackers hurried to get away.

You realise that ‘while and ‘as’ in the sentences above, are used to connect two sentences that describe events that happened at the same time in the past.

Practice exercise 2

Join the following sentences using ‘while’ and ‘as’ to show that the events happened at the same time in the past.

1. The pastor was preaching. The children sang.
2. Bol slept. The teacher was teaching.
3. The naughty boys sneaked out of school. The music competitions were going on.
4. They gossiped. The chairperson was giving a speech.
5. He did his homework. He was travelling.
6. They made a decision. They were waiting for you.
7. We cooked. Mother was entertaining the guests.
8. She listened to music. Her brother was doing cleaning.
9. Adut watched over the children. Their mothers were weeding at the farm.
10. My father watched the television. My mother was cooking dinner.

Glossary

- Citizen** – a person who legally belongs to a country and has the rights and protection of that country.
- Communism** – a way of organising a society in which the government owns the things that are used to make and transport products (such as land, oil, factories, ships, etc.) and there is no privately owned property.
- Democracy** – a system of government in which the citizens exercise power directly or elect representatives from among themselves to form a governing body, such as a parliament.
- Dictatorship** – a government or country in which total power is held by a dictator or a small group.
- Election** – the act or process of choosing someone for a public office by voting.
- Fraud** – an act of deceiving or misrepresenting.
- Governance** – the action or manner of governing a state, organisation, etc.
- Monarchy** – a form of government in which a country is ruled by a monarch.
- Political systems** – a coordinated set of principles, laws, ideas, and procedures relating to a particular form of government, or the form of government itself.
- Sovereign** – having unlimited power or authority.
- Vote** – to make an official choice for or against someone or something by casting a ballot, raising your hand, speaking your choice aloud, etc.

Introduction

The justice system of any country forms the most important part of its government. It is the system that is responsible for law and order within a country, ensuring that any criminals are fairly judged and punished. It is generally a set of agencies and processes that the government uses to control criminal activities and impose penalties on anyone violating the law. The operations of any justice system depend on the jurisdiction in charge such as state, city, country, the federal or tribal government. The justice system of South Sudan is its judiciary, which is known as Judiciary of South Sudan (JOSS). It is a constitutionally mandated branch of the government that oversees the court systems within the country.

Key vocabulary: Justice, law, legal disputes, legal, courts, tradition, custom, constitution, jurisdiction, government



Activity 1: Reading about justice and how it works in South Sudan.

As a class



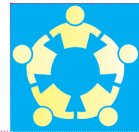
Read the extract below.

The justice system of South Sudan is built on a combination of both the customary and statutory laws. Although South Sudan has enacted a variety of laws since 2005, their use in courts and legal disputes are limited. This is as a result of poor dissemination of laws, little experience with new statutory provisions, the difficulty of most legal staff in understanding English and the lack of access to statutory courts among other reasons. The Supreme Court of South Sudan is the highest of the South Sudan's courts. Below the Supreme Court is the Courts of Appeal and the High Courts, in that order. The County Courts come



next, with other tribunals on a smaller scale being created whenever necessary. Generally, the Justice System of South Sudan has undergone a significant growth since the country's independence. For instance, the government codifies customary law courts within the country to decide on cases that are within their jurisdiction such as cases on tradition, customs, ethics and norms of the community. Justice therefore in the Sudanese context works depending on the jurisdiction of the matter at hand. This determines the justice system to be used in settling any dispute(s). Some critics have however argued that democracy is not fully exercised within the country.

In groups



Answer the following questions.

1. Why do you think the justice system of South Sudan has combined the customary (associated with the way people do things based on their customs) and statutory laws (something controlled by a law or rule)?
2. Do you think the justice system of South Sudan is at its best? Explain your answer.
3. With help from other sources, identify the complexity of the justice system of South Sudan.
4. Have the group secretary write the responses clearly. Choose a representative to present them in class.

In pairs



1. Think about a situation when you needed justice to prevail. Explain the process through which you got or were denied justice.
2. With a close reference to South Sudan, how do the African practices such as marriage, societal laws and respect for elders help maintain justice?
3. Exchange your findings with another pair.

Individually

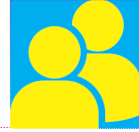


Write a well-balanced essay analysing the justice system of South Sudan. Use other reference materials from the library to find content for this essay.



Activity 2: Building your vocabulary

In pairs



Read the words below.

1. Justice, law, disputes, legal, courts, tradition, custom, constitution, jurisdiction, government.
2. Write the meaning of the words as you know them.
3. Confirm the definitions from the dictionary.
4. Write the correct meaning of the words as you have learnt from the dictionary.

Individually



1. Construct sentences to show the meaning of each of the words above.
2. Exchange your book with your friend and read their sentences.



Activity 3: Listening to a community leader

As a class



Listen to a community leader talk about how the justice system works in South Sudan both at the local and national level.

Individually

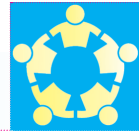


1. Write down the points mentioned by the community leader.
2. Write the difference between the local and national level of justice in South Sudan.



Activity 4: Conducting a research on justice and the different institutions

In groups



1. Use the internet and any other available sources to pool a research on the different views of justice in the world.
2. Research also on the different institutions that promote justice around the world.
3. Write a group report from your research.
4. Choose a representative to give a class presentation.



Activity 5: Watching/Listening about justice

As a class



Watch/Listen to a video clip on 'Justice for All' using the link provided below and answer the questions that follows.

https://www.youtube.com/watch?v=6r_EZrChg7o

In groups



1. Discuss the quality of the video clip with regard to highlighting specific issues of justice.
2. What does the video clip tell us about the custom and traditions of the people shown in the clip? Discuss.

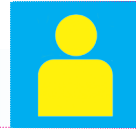
In pairs



1. Identify the main features, themes and characters in the video clip you just watched/listened to. Use the knowledge you gained in Secondary 2, Unit 7 on TV programme production.

2. 'Women in South Sudan have few options to support themselves especially in rural areas.' Discuss how true this statement is with regard to the video clip you just watched.

Individually



1. How would you define the availability of statutory courts in the community from which Rose hails from? Discuss in an essay form.
2. Discuss how strong or weak South Sudan formal statutory justice system is. Support your answer using evidence from Rose's story.



Activity 6: Language practice

i. Connectors

As you learnt in Secondary 3, **connectors** are joining words. They are used to join words, phrases and clauses to form complete sentences.

Examples:

1. Ladu stopped drinking alcohol **because** he was wasting a lot of money.
2. She started taking drugs **in order to** cope with stress.
3. Kiden started smoking **due to** peer pressure.
4. He joined the gang **so as to** please his friends.

In these sentences, the words in bold are called connectors. We can use them to join two sentences as shown below:

1. Kenyi stopped drinking alcohol. He wanted to bring back his family.
Kenyi stopped drinking alcohol **in order to** bring back his family.
2. Kenyi stopped drinking alcohol. He wanted to feel good.
Kenyi stopped drinking alcohol **so as to** feel good.
3. My father stopped smoking. He wanted to make us happy.

My father stopped smoking **in order to** make us happy.

Other examples of connectors are:

- **And** - Immanuel is bathing. Nancy is bathing. *Immanuel and Nancy are bathing.*
- **But** - Mary is singing. Dan is dancing. *Mary is singing but Dan is dancing.*

- **Or** - *Take a mango or a banana.*
- **Both...and** - *Both Iragena and Iribagiza are Rwandan names.*
- **Not only...but also** - *Not only is she beautiful, but also bright.*
- **Not...but** - *The teacher is not a lady but a man.*
- **Either...or** - *You are either right or wrong.*
- **Neither...nor** - *It is neither cold nor hot.*
- **Whether...or** - *Whether you are white or black does not matter; we are all God's creation.*
- **As...as** - *The water is as clear as crystal.*
- **Although** - *It was done well although it was late*

Practice exercise 1

1. In groups, write sentences using 'in order to'.
2. In pairs, write sentences using connectors such as:
 - (a) because,
 - (b) and,
 - (c) although,
 - (d) so,
 - (e) but.

ii. Clauses with 'because' and phrases with 'in order to'

Look at the two sentences below.

1. They may also join a gang **because it gives them a sense of belonging**.
2. They also abuse drugs **in order to cope with stress**.

In sentence (1) above, the words in bold make a clause. In sentence (2) the words in bold make a phrase. Clauses or phrases in a sentence begin from the connector in the sentence. Connectors are words such as: *because, since, due to, in order to, as, when* etc.

Even though in both sentences the words in bold tells more about the other part of the sentence, one is a clause and the other a phrase. A clause has a subject that is actively doing an action. A phrase may have nouns or verbs, but it does not have a subject doing an action.

The words in italics below are phrases. The group of words in italics do not have a subject (doer) doing an action (verb) hence they are called phrases.

1. They abuse drugs *in order to cope with stress*.
2. Gangs can sell drugs *in order to make money*.

The words in italics in the sentences below are clauses. They have a subject (noun/ pronoun) actively doing an action (verb). These clauses have a doer actively doing an action. Note that in a clause, the subject can be a noun or a pronoun.

1. An individual can start up a habit *because his/ her friends are doing it*.
2. Gangs are dangerous *because they increase violence*.

Phrases

1. They came early in order to clean the house.
2. Nazi did not sleep because of the noise.
3. Lenah was stressed due to the bad results.

Clauses

1. The teacher caned them because they are naughty.
2. She left the house when it stopped raining.
3. They made a lot of noise when the lights went off.
4. She smiled because the students were making fun of her dress.

Practice exercise 2

In your groups, discuss whether these groups of words are phrases or clauses.

1. behind the dog
2. into a fence
3. before the first test
4. after the devastation
5. between ignorance and intelligence
6. into thousands of pieces
7. because of her glittering smile
8. since she laughs at diffident men
9. when the saints go marching in
10. because she smiled at him

iii. 'When'-clauses with 'will', (in order) to be'

In unit 6 you learnt that 'When' is a time clause used in English to demonstrate a period of time based on an action or event, similar to dependent clauses in conditional sentences e.g., I will cook dinner when I get home. In both cases the main clause is dependent on the second clause. A time clause shows the event will happen at a certain time. A clause that starts with an adverb of time like this is not usually a complete idea e.g., When I get home.

Practice exercise 3

Combine the following sentences using the when-clauses. The first one has been done for you.

Lam and Akot will get married. This will be after Alam graduates.

Lam and Akot will get married when Alam graduates.

1. Ladu is going to get a raise. Then they are going to move to a large apartment.
2. They're going to move to a large apartment. Then they're going to have a baby.
3. They'll have their first child. Then Juan will get a part-time job.
4. Their child will be two. Then Buwa will go back to work full-time.
5. Opi will work full-time. At the same time, Akello go to school.
6. Akello will graduate. Then he'll find another job.

Glossary

- Constitution** – a body of fundamental principles or precedents according to which a state or other organisation is acknowledged to be governed.
- Courts** – (plural) a body of people presided over by a judge, judges or magistrate, and acting as a tribunal in a case.
- Custom** – a traditional and widely accepted way of behaving or doing something that is specific to a particular society, place or time.
- Dispute** – disagreement or argument.
- Government** – the group of people with the authority to govern a country or state; a particular ministry in office.
- Jurisdiction** – the territory or sphere of activity over which the legal authority of a court or other institution extends.
- Justice** – the quality of being just; equitable, righteousness or lawfulness.
- Law** – the system of rules which a particular country or community recognises as regulating the actions of its members and which it may enforce by the imposition of penalties.
- Legal** – relating to law/ permitted by law.
- Tradition** – a long-established custom or belief that has been passed on from one generation to another.

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South Sudan

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