AN AFROCENTRIC CURRICULUM FOR CONGOLESE CLASSROOMS

Pierrette Luamba
B.A., California State University, Sacramento, 2003

PROJECT

Submitted in partial satisfaction of
the requirements for the degree of

MASTER OF ARTS

in
EDUCATION
(Multicultural Education)

at

CALIFORNIA STATE UNIVERSITY, SACRAMENTO

SPRING 2011
AN AFROCENTRIC CURRICULUM FOR CONGOLESE CLASSROOMS

A Project

By

Pierrette Luamba

Approved by:

__________________________________________, Committee Chair
Lisa William-White, Ph.D.

______________________________________
Date
Student: Pierrette Luamba

I certify that this student has met the requirements for format contained in the University format manual, and that this project is suitable for shelving in the Library and credit is to be awarded for the Project.

_______________________________, Graduate Coordinator
Albert Lozano, Ph.D.

_______________________________
Date

Department of Bilingual/Multicultural Education
Abstract
of
AN AFROCENTRIC CURRICULUM FOR CONGOLESE CLASSROOMS
by
Pierrette Luamba

An Afro-Eurocentric English Curriculum for Congolese Classrooms is a culturally responsive teaching Afrocentric curriculum rich in content and has been designed for active engagement and participation (Akoto, 1994; Ani, 1994; Lee, 1994; Murrell, 1993, 1997; Roberson, 1996). This multicultural curriculum blends both the Afrocentric culture and the Eurocentric culture, and uses modern approaches that utilize student-centered methodology to sustain students in continual learning modes inside and outside their classrooms. A well balanced education fosters political stability, tolerance, and better governance. In short, a good English education allows Congolese people to empower themselves to improve their lives as citizens of both their country and the world and communicate in English as a common language.

__________________________, Committee Chair
Lisa William-White, Ph.D.

______________________________
Date
DEDICATION

For my husband, Constantin;
my children, Christian and Gloria;
my parents, Jimmy and Eunice;
my brothers, Godwill and Joel;
and my sister, Beatrice
ACKNOWLEDGEMENTS

First, I would like to thank the Lord for having always walked with me through life’s path. Many people have contributed to the writing of this project. Through their insights, instruction, and into education in general, teachers, administrators, fellow students, and friends with whom I have spent time have helped shape my thinking. I would like to especially express my sincere gratitude to Dr Lisa Williams White, my adviser and Dr Lozano, our program coordinator. Their support, guidance, and encouragement were unique. I would also like to thank Andrea Roberge, for her kindness and patience. May you all be blessed!
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dedication</td>
<td>v</td>
</tr>
<tr>
<td>Acknowledgements</td>
<td>vi</td>
</tr>
<tr>
<td>Chapter 1. INTRODUCTION</td>
<td>1</td>
</tr>
<tr>
<td>Background</td>
<td>1</td>
</tr>
<tr>
<td>Purpose of the Study</td>
<td>3</td>
</tr>
<tr>
<td>The Congolese Education Policy</td>
<td>7</td>
</tr>
<tr>
<td>The Congolese Education System Structure</td>
<td>8</td>
</tr>
<tr>
<td>Definitions of Terms</td>
<td>11</td>
</tr>
<tr>
<td>Limitations of the Study</td>
<td>14</td>
</tr>
<tr>
<td>Significance of the Project</td>
<td>14</td>
</tr>
<tr>
<td>Chapter 2. LITERATURE REVIEW</td>
<td>17</td>
</tr>
<tr>
<td>Introduction</td>
<td>17</td>
</tr>
<tr>
<td>Functions of Educational Systems</td>
<td>18</td>
</tr>
<tr>
<td>African-Centered Education</td>
<td>19</td>
</tr>
<tr>
<td>Afrocentrism</td>
<td>21</td>
</tr>
<tr>
<td>African-Centered Studies</td>
<td>24</td>
</tr>
<tr>
<td>Pan-Africanism</td>
<td>29</td>
</tr>
<tr>
<td>Conflicts in African-Centered Education</td>
<td>30</td>
</tr>
<tr>
<td>Key Characteristics of an African-Centered Curriculum</td>
<td>37</td>
</tr>
<tr>
<td>Teaching Philosophers in Second-Language Learning or Foreign-Language Learning</td>
<td>39</td>
</tr>
<tr>
<td>Summary</td>
<td>44</td>
</tr>
<tr>
<td>Chapter 3. METHODOLOGY</td>
<td>47</td>
</tr>
<tr>
<td>Introduction</td>
<td>47</td>
</tr>
<tr>
<td>Intended Population</td>
<td>49</td>
</tr>
</tbody>
</table>
Chapter 1

INTRODUCTION

Background

The education system in the Democratic Republic of Congo (DRC) plays an important role in building the country’s political institutions, in promoting economic growth and in redressing inequalities. The country is emerging from prolonged economic and political crises which have had serious, negative impacts on the education system. Over two decades of economic decline, political chaos and war have created extremely difficult conditions for education in the Congo. Other specific features of the country, namely the large number of local languages must be taken into account in developing educational policy (Table 1).

Officially, children are taught in one of the four main languages: Swahili, Lingala, Tchiluba, and Kikongo until grade two, after which French becomes the sole language of instruction (World Bank, 2005). The pedagogical challenges of teaching children at the primary stage in a language which is not their mother tongue are enormous, especially when they cannot receive parental support. Unlike in many other countries (e.g., Darfur, western Sudan; Zimbabwe, Southern Africa; Kenya; and Nigeria [Conflicts in Africa; Global issues, 2010]) emerging from conflict, in the DRC many of the structures of the Congolese educational administration still exist, and at the school level, there exists school management committees and parent teacher associations.

English is part of the Congolese curriculum (Multiple Indicator Cluster Survey
English taught as a foreign language is introduced in the ninth grade because national languages are taught earlier and French is taught as the official language. The teaching of English is intended to help students to understand, speak, read, and write the language correctly. The purpose of teaching standards is thus political, cultural, and practical. The two first years of English (ninth and tenth grade) are mainly devoted to phonological awareness of English, acquiring vocabulary, and the practice of spoken language (Congolese Department of Education [DEPS], 2010). From the very beginning, students are encouraged to practice accent articulation. In the last two years of secondary school, students are introduced to contemporary literature. At the end of the fourth year of English, students must have acquired the proficiency to hold a simple conversation with native speakers of English, read a simple English text, and write a simple text or letter (Table III). Students are also expected to pass the state English exam at the end of secondary school to earn a secondary school diploma (DEPS, 2010).

The English language which Congolese students are taught refers only to Western life styles and does not include content relating to Congolese lifestyles. Students are not “centered,” as Asante (1988) would say. For instance, a lesson may contain vocabulary focusing on European clothing that Congolese students will never wear, or foods they will never eat. Students may forget the language they do not practice and use, for learning a second language requires repetition and practice (Cummins, 2000). They will absolutely need to know the culture of the target language. However, the author of the project submits that it would be far more valuable to teach them also about what is in
their environment, in the target language, to make them part of the content. These things will make learning intimate and interesting and may encourage them to apply what they have learned doing so to their everyday life; students may perform successfully on the English college entrance exams (Chart 2.5).

**Purpose of the Study**

The purpose of this project is to propose Congolese teachers an inclusionary Afro-Eurocentric curriculum unit which allows motivated ninth-grade students opportunities for successful learning experiences to improve their mastery of the English language taught as a foreign language. This project is designed to be inclusive in improving the school success of ethnically diverse students through culturally responsive teaching, as the academic achievement of ethnically diverse students will improve when they are taught through their own cultural and experiential filters (Ladson-Billings, 1994, 1995). Therefore, the author will propose an Afro-Eurocentric curriculum to motivate Congolese ninth-grade students to use English in their everyday communication.

The designed Afro-Eurocentric English curriculum for Congolese ninth-grade students will identify key factors that would facilitate implementing an African-centered curriculum in the Congolese education system to produce positive student learning that comes with motivation, self-esteem, and respect for self and others. In the past few decades, Afrocentric scholars in the United States have discussed Afrocentric framework and created arguments for multicultural emphases of public schools curriculum. Although many school districts in America are still revising curriculums to accept a more
multicultural perspective, others (e.g., in Atlanta, Georgia) are developing and utilizing African-centered curriculum bases. The movement draws its inspiration from the work of Temple University scholar Dr. Molefi Kete Asante, who framed the Afrocentric idea in his 1980 book *Afrocentricity*. Afrocentrists believe that the traditional emphasis on European culture and history, and the disregard of African history and culture alienates those black schoolchildren who do not feel any attachment to the content offered. Therefore, the Democratic Republic of Congo, an African nation needing to reform its education system, may need to consider American models of Afrocentric political thought in designing their new multicultural curriculums. Congolese students lack direction and confidence because they are not culturally centered or empowered in their English classrooms.

Asante (1992) states, “By ‘centering’ their students of color, teachers can reduce feelings of dislocation engendered by our society’s predominantly “white self-esteem curriculums” (p. 28). Today’s student-centered education curriculum is not designed only to support development and mastery of academic skills (reading, writing, critical thinking, and math computation), according to some educators. In general, elevating social status and self-esteem levels can be realized only through education. Woodson (1933) states, “The education of any people should begin with the people themselves” (p. 460). Moses, (1998) and Singer 1994) state that standard educational curriculum over-focuses too much on European achievement and ideas that do not address the educational, psychological, and sociopolitical needs of black students. Kunjufu (2002) states that
strictly European perspectives do not prepare students for a successful future in the multicultural world. Kunjufu (2002) also states that schools affect students’ confidence and self-esteem, for students internalize what they are taught. An Afrocentric curriculum would benefit both white and Congolese students; they would understand that all cultures have made contributions to world history. An Afrocentric curriculum is a system of planned educational opportunities designed to provide African-heritage children with the skills necessary to participate in the global marketplace. The curriculum design does not only support and supplement academic skills; it also provides students with a solid foundation of experimental learning and values. Organized around an interdisciplinary, integrated academic and social skills model, the African-centered curriculum leads towards the development of youth as long-time learners and better citizens.

The intention of this curriculum is not to replace the Belgian education system that has operated in the DRC since 1885, but to infuse Afrocentric curriculum into the Eurocentric curriculum. The current curriculum designed by the Congolese Department of Education needs to be improved. The variety of instructional strategies used in this curriculum is intended to complement one another and to be motivational, valued, and enjoyable for students. As a result, students will remember the cultural concepts, relate them to their previously gained knowledge, and incorporate these cultural concepts with their own perceptions of culture and with the English skills they are learning. All of these actions work to enable them in becoming able to include English in their language repertoire.
Morris (1999) states that to provide a high quality education for students, schools must relay more on their strengths, meaning that the participation of students, parents, educators, and community all contribute to a shared social cultural and historical experience. The author’s intention in designing this curriculum unit is not to move the Eurocentric ideology away from its concept, but rather to suggest an incorporation of Afrocentric ideology beneficial and motivational for Congolese ninth-grade students into the Congolese multicultural education system. As Ashinti (2003) asserts that:

Afrocentric curriculum is not designed to proselytize the mind of children (whether of African or non-African descent) or elevate their egos by normalizing African historical and cultural perspectives and negating the historical and cultural perspectives of “others” (p. 4).

This project addresses instructional strategies and educational research with regard to African students by answering this question: Does incorporating Afrocentric pedagogy, along with implementing an Afrocentric curriculum motivate students learning English as a foreign language in Congolese classrooms? If so, English learning outcomes may be improved through an integrated reform of four elements: the multicultural curriculum, teaching, instruction material, and assessment. A Review of Related Literature supports the professional content of this Afro-Eurocentric curriculum unit.

The English teaching in the majority of secondary schools in the DRC has failed (Friti, 2006). This problem is due primarily to several issues. First most English teachers
are not qualified. They are not well trained in the subject matter, nor have they taken
courses for pedagogical techniques. Seven out of ten teachers require further training.
Second, the recommended textbook, “Go for English,” is not available in most schools. It
is expensive; most parents are unable to afford the textbook. Consequently, a variety of
different textbooks are used instead; therefore, standardization is nonexistent. Third,
many teachers are unaware of innovations occurring in the field of English language
teaching and acquisition. In-service teacher training sessions are not organized at regular
intervals. Instead of evaluating students at their listening, speaking, and writing, teaches
evaluated them on reading and grammar. This type of evaluation does not help students
see the value of learning the skills needed for daily communication situation (Friti, 2006).

The Congolese Education Policy

The policy on language of instruction has changed from time to time without
concomitant changes in teacher training, textbooks or instructional materials. In 1962, the
medium of instruction in primary grades was French, with national languages being
taught as subjects. However, in 1968, promotion of four national languages was
introduced without clear policies on how they would be integrated into the curriculum.
Between 1974 and 1985, instruction in the national languages was introduced up to class
four, with French having been taught as a subject prior to that mainly in oral form. In
1985, the policy was revised to ensure that each student’s mother tongue was used as
medium of instruction in the first two years of primary, but the teaching of French was
introduced in grade one, in both oral and written forms (Department of primary and
Secondary Education, Democratic Republic of Congo, 1992). Any education reform in the DRC will need to address a new English curriculum required in today’s global politics and economy. Despite the complexity of multilingualism, English is a part of the Congolese curriculum (UNESCO, 2001).

The Congolese educational policy is such that important and difficult choices will need to be made despite competing goals and priorities. The immediate priorities would be to universalize the primary education and improve quality at all levels. Providing free pre-primary education or expanding pre-primary education to all children is difficult in the current economy, even in the richest countries (World Bank, 2005). Even in DRC universal primary education is a priority (Table I). To elevate the standard of living, all citizens must function in the modern society; therefore, elevating the quality of education is a necessity. Decisions must be made with respect to quantitative goals and criteria for making choices beyond primary education (for example, meeting the needs of the economy and professional worker). There are needs for greater equity and needs to promote social unity. Modernizing and improving the primary and secondary Congolese schools and higher education are of great importance for the development of the country (UNESCO, 2001).

The Congolese Education System Structure

The Congolese education system is structured as follows. Secondary education consists of a “cycle long” and “cycle court.” Three streams--general, pedagogical and technical--are offered in the “cycle long.” This cycle consists of a first stage lasting two
years (called the Cycle d’Orientation earlier) which is common to all three streams, and a second stage lasting four years, which introduces the differentiation between the three main streams. Within each stream, there is some institution specialization, such as stand-alone technical schools. Most secondary schools offer all three streams and various options within each. The cycle court consists of the vocational stream alone, offered in the “écoles professionnelles” only (e.g., the home economics option for girls). Vocational education consists of a four-year option, which commences immediately after primary education, or a five-year option, which consist of a three-year course after. There are 33 options in the vocational stream. In addition, there are some “écoles d’art et métier” which offer two or three years of artisanal training (Table II).

Entry into postsecondary education is conditional on obtaining the “diplôme d’état d’études secondaires du cycle long,” after passing the “Examen d’état:” The school’s success, based on the student population’s success, can also affect whether individual students can enter postsecondary education. Separate entrance examinations for higher education institutions are rare. The vocational education stream does not allow admission to higher education. Higher education consists of three years of undergraduate study, “graduate,” and two years of postgraduate education, “license.” In medicine and veterinary medicine, the second cycle lasts for three years and leads to the title of “Docteur en Medicine”or “Docteur en Medicine Veterinaire.” These are offered in universities and non-university institutions. The latter include

---------- école professionnelles: professional schools
diplômé d’état d’étude secondaires du cycle long: graduate of high school
technological institutes which train technicians (Instituts Supérieurs Techniques IST); pedagogical institutions which train teachers for secondary schools (Instituts Supérieur Pédagogiques ISP) and combined technical-pedagogical institutes (Instituts Supérieur Pédagogiques et Techniques—ISPT). In general, the primary stage corresponds to the ages six through 11 years; the lower secondary stage to the ages 12 through 13 years; the higher secondary stage to the ages 14 through 17 years; and undergraduate education to the ages 18 through 20 years. Repetition is allowed by law only once (Table II).

The DRC’s hours of instruction appear sufficient and comparable to those in other countries. Weekly hours of instruction (excluding recreation) increase marginally over the primary cycle from 27 hours for the first four classes to 28 hours for classes five through six. The school year consists of 220 days, giving a total of about 1000 hours of instruction in an academic year. These numbers are comparable to those in various countries in the Organization for Economic Cooperation and Development (OECD), although many of these countries have shorter teaching time per week. In principle, the DRC curriculum puts a strong emphasis on reading, writing and mathematics while allowing sufficient time for imparting knowledge of Congolese and pan-African traditions and other subjects. The extent to which classroom teaching adheres to the official curriculum is not known. Only certain schools approved by the government receive government help in obtaining books and other materials. In the government approved schools only government approved textbooks can be used. In terms of textbooks choice the state’s main role at the moment is to grant approval to private
authors if a textbook conforms to existing curriculums (UNESCO, 2001).

**Definitions of Terms**

For the purpose of this project, the terms are defined as follows:

*Afrocentrism*: An ideology that emphasizes the importance of Africans and those of African descent, considered as a group of “Black people” in history, philosophy, and in culture (Asante, 1987).

*African-centered curriculum*: A curriculum specifying that teachers who use it must be “cultural representatives” who promote the cultures and political interests of African peoples (Akoto, 1994).

*African-centered education*: An education designed to empower African people based on the idea that Africans have been subjugated by European ideas limiting their awareness of themselves and indoctrinating them with ideas against them (Asante, 1998).

*Africalogical study*: A study of events, personalities, phenomenon, and ideologies related to Africa. An Africalogist is a writer who is self-conscious that he must place the historical enterprise in relationship to African history (Asante, 1996).

*Code-witching*: The act of inserting words, phrases, or even longer stretches of one language into the other, especially when communicating with another bilingual (Brown, 2000).

*Constructivist teaching approaches*: (From constructivism) ideology of learning based on the fact that learners’ dependent learning styles are associated with new knowledge. By reflecting on their experiences, they gradually construct understanding,
knowledge, and new information. The curriculum promotes hands-on problem solving, for it adapts the learner’s prior knowledge (Dewey, 1929; Piaget 1963; Vygotsky, 1978).

*Critical Pedagogy*: A teaching approach that argues that schools should help students question and challenge domination by other cultures and teach them beliefs and practices consistent with the students’ own culture. It is a theory and practice that help students to attain critical consciousness (Shor, 1996).

*Curriculum*: A series of planned events (in a school, course, classroom, or training environment) that are intended to have educational consequences for one or more students (Eisner, 1972).

*Culture*: The shared beliefs, values, and rule-governed patterns of behavior that define a group and are required for group membership (Wardhaugh, 2003).

*Foreign language learning*: This refers to the learning of a language, usually in a classroom setting, in a context where the target language is not widely used in the community (for example, learning French in China). This is sometimes contrasted with ‘second language learning’, where the language being learned is used in the community. For example, learning Italian in Florence is learning a second language (Lightbown and Spada, 2006).

*Interactionist learning theory*: A learning theory emphasizing the joint contributions of the linguistic environment and the learner’s internal mechanisms in explaining language acquisition. Learning results from an interaction between the learner’s mental abilities and the linguistic input. The term ‘interactionist’ can also be
applied to theories that explain L2 acquisition in terms of social interaction—how communication between the learner and other speakers leads to L2 acquisition (Ellis, 2004). Studies carried out by Long (Pica and Doughty, 1987), among others, have made use of input/interaction data elicited for the purpose of the enquiry.

*Kujichakua: A Swahili term meaning “self-determination” (Karenga, 1988).

“Kwanzaa:” A celebration of African-American people and their heritage, struggles, and hopes. Kwanzaa is celebrated December 26 through January 1. Dr. Maulana Ron Karenga, its inventor, based Kwanzaa on African harvest celebrations. From Swahili, this word originated in Tanzania. On a day after Christmas 1966, the Swahili word Kwanzaa entered the English language. The name comes from Swahili “matunda ya Kwanzaa,” meaning “first fruit” (Karenga, 1988).

*Multicultural Curriculum: Activities designed for children to discover and to share their common histories and experiences and to provide a connection to a broader humanity (Banks, 1996).

*Multicultural Education: A program to empower all students to become knowledgeable, caring, and active citizens in a diverse world (Banks, 1996).

“Nguzo Saba:” The candelabrum used in Kwanzaa celebrations, holding one candle for each of the celebration’s seven days. From Swahili, this word originated in Tanzania.

*Oral Literature: Literature consisting of messages or testimony transmitted orally from one generation to another (Vansina, 1987).
Second languages: Languages other than the learner’s “native language” or “mother tongue” (Ellis, 2003).

Target language: The language that a learner is trying to learn (Ellis, 2003).

Limitations of the Study

First, every study, no matter how well it is conducted, has limitations. An Afrocentric English Curriculum for Congolese Classrooms content is limited to the first year of ninth-grade English taught in the DRC as a foreign language (Table III). The curriculum focuses on reading and reading activities only. Second, data on any aspect of the Congolese education system are difficult to obtain. There is very little written on the Congolese education system, an important subject matter for political, economical, and culture development of DCR. Therefore, researchers commonly use interviews and other direct methods of data collection (e.g., long-distance calls to the Congolese Department of Education in the DRC). Due to its limitations, perhaps this project may serve as a basis for further study, and analyses to promote motivation in the teaching and learning of English as a foreign language in the DRC. Finally, data collection was challenging for research because of the economic and social issues, as well as civil and political crises, pillage and war making the country unstable. It is difficult to obtain information on the Congolese education system.

Significance of the Project

The Congolese traditional education, similar to the traditional education in America, was established with the idea of inculcating the norms, values, and beliefs of
the dominant culture (i.e., European Americans). American, as a nation state, uses its educational system as an instrument for perpetuating the dominant philosophy’s economic, sociopolitical, and cultural structures (Akoto, 1992). Just as in the DRC, traditional schools function with a Eurocentric pedagogy. This pedagogy uses hegemonic approaches that deliver instruction from a Eurocentric point of view by utilizing the norms and values attributed to European Americans, or the dominant ideology. For example, in the DRC, students are taught about natural phenomenon of climate that do not exist in the Congo. They are taught about snow when they cannot explain the two seasons in the Congo. They learn about English words for foods that are consumed in Europe, but cannot name in English the foods that grow locally. This approach, the author thinks, shortens the memory of the words learned because of their short period of repetition and use.

Many scholars, educators, and parents in the African American community agree that Afrocentric curriculum should be immersed within the tradition school curriculum (Morris, 1999). The Congolese are unaware of the benefit of the Afrocentric curriculum, or that an Afrocentric curriculum can offer guidelines for instructions for students of various ethnicities. Nevertheless, the implementation of an Africentric curriculum must be complemented with Afrocentric pedagogy. According to Asante (1992), when educators neglect Afrocentric pedagogy in using Afrocentric curriculum, Eurocentric education results.

The Afrocentric education seeks to promote an Afrocentric consciousness focused
on the elevation of Africans in America and the Diaspora. The main elements of the Afrocentric education are seeking truth about the contribution of Africa, respecting and honoring the African heritage and culture, and seeking ways to contribute to humanizing the world (Lee, 1992). She states that without an adequate method of delivery that will create the atmosphere of motivation, meaning when the Afrocentric education does not complete the Afrocentric curriculum, the outcome is not beneficial. She goes on to say that having knowledge of Black history and a love for children does not in itself indicate that a teacher can “effectively teach using an Afrocentric pedagogy” (p. 167).
Chapter 2
LITERATURE REVIEW

Introduction

This chapter focuses on Afrocentric curriculum and its effectiveness educationally, politically, economically, and socially. The development of a culturally-based, multicultural curriculum focusing on Afrocentric ideology for a Congolese ninth-grade classroom is the focus. The literature review is divided into seven sections. The review of literature begins with an overview of the Afrocentric educational system. This overview is included as a foundation for understanding the concept of the current educational system. The second section addresses the origin of Afrocentric curriculum. An Afrocentric curriculum is proposed to provide African-American students with tools and skills with which to minimize Eurocentric forces that seek to destroy them. It empowers them to gain self-respect, self-discipline, and emotional, mental, physical, and academic success. As education is usually an essential part of national politics and culture, the third section explains and defines Afrocentrism. The fourth section addresses social aspects of Afrocentric curriculum. As the curriculum addresses values of the traditional African culture, it therefore examines the human-behavior and social problems of the people of African descent better than a Eurocentric curriculum would. The fifth section covers issues about antagonism in the Afrocentric field; proponents and opponents who advocate their different viewpoints. The sixth section comprises a guide for the key characteristics of an Afrocentric curriculum. Finally, the seventh section
describes the teaching styles of multicultural education in which Afrocentrism will play an important role.

**Functions of Educational Systems**

The question of why people need education has been around for ages perhaps because of the increasing issues in the system (Freire, 1970). Finding solutions to education problem is a challenge. Schools are most of the time blamed for problems in society, but society’s influence on education is stronger. Bloom (1987) and Hirsch (1987), critics of public education, state that diversity in the curriculum will destroy national unity. Bloom (1987) argues that diversity in curriculum will destroy principles of educational practice that took decades to gain. On the other hand, Hirsch (1987) argues that the nation’s well-being depends upon its awareness of national bonding. Hirsch’s ideology is founded upon the fear that multicultural education will destroy national solidarity in search of what is culturally unique. These critics suggest that living without a common culture as a badge of national unity conducted by active political and economic competition may wreck any organized united society. On the other hand, multiculturalists argue that the foundation of national unity must be the nation’s ability to manage diversity (Taylor, Gillborn, & Ladson-Billings, 2009). Cultural ignorance is the starting point of division, racism, ethnocentrism, and other forces destructive of unity. For Hirsh (1987), public education must construct a bond of unity through universal “cultural literacy.” Other Afrocentrists (e.g., Teasley and Tyson, 2007) value the fact that Afrocentricity can support all forms of multiculturalism if people can define and develop
African agency in cultural war debates. Afrocentrists believe that Afrocentricity is important for all people of all ethnicities who want to understand African Diaspora and history. Mbabela (2005) wrote that Afrocentric perspectives offered in a multicultural context new insights for understanding African indigenous cultures. Studies of African Diaspora culture have allowed Black people worldwide to develop a more positive acceptance of influence by linguistic and other traditions on those who understand Afrocentrism.

**African-Centered Education**

When Afrocentric scholars observe the school systems in America and Africa, they conclude that Eurocentric education has failed to meet the needs of African-American and African students (Asante, 1987). There is a performance gap between black and white students in America. In Africa as well, students do not perform well in the state exam (Table IV), and they do not use English in their everyday lives, after they have spent four years learning it as a foreign language. Schools use different methods to find solutions to problems concerning the society’s influence on education to provide the best education for students. Therefore, scholars, educators, and parents in the African-American and African communities have come to conclude that an African-centered education should be immersed within the traditional school (Murrell, 1993).

The African-centered student is culturally placed at the center of the learning process, in contrast to the Eurocentrically educated African or African-descended student, who is culturally placed outside of the education experience. As a result, the African-
American and African students will be exposed to a world view that unites all peoples, traditions, and cultures within their own contexts. Moreover, in African-centered education, students will be involved in critical and creative thinking, self-concept development, cross discipline learning, character development and moral education, and meeting core curriculum goals and guidelines (Ladson-Billings, 1994). This approach empowers them with self-esteem, higher education standards, and a positive self-image.

An African-centered training model is developed to ensure that the instructional staff is competent in the delivery of an African-centered education curriculum (Sleeter, 2005). Parents, educators, and the African-American and African community are expected to play an important role in African-centered education; they will all work together in planning, developing and evaluating of the model, and in decision-making. Morris (1999) states that a successful school is a school that has succeeded with its community. Afrocentrists strongly believe that humanity began in Africa; therefore, African-centered education celebrates the cultures, heritages, and traditions of all humans. Today the growing diverse population has an important role in public education. Just as in the ideology of every field, there are proponents and opponents; Afrocentrism is not an exception. The principle of diversity is part of a nation’s political field.

The African-centered curriculum is important in the resolving unsuccessful African and African American students’ difficulties. Its main purpose is to restore the truth to the curriculum. The falsification of Africans’ role in the world civilization presents a distorted account of African civilization and history, but also in the history of
the world, where Africa has played an important part. Some Afrocentric scholars have tried to develop a framework for cultural equality as we move into the 21st Century (Karenga, 1986). African-centered educators and the Black studies movement have launched an open-ended critique of western education, which is a necessary aspect of educational reform (Freire, 1970). Without this critique and pressure, multiculturalism would remain an abstraction used to sustain anti-African and Eurocentric curriculum (Ravitch, 1990). Currently, the multicultural world demands dignity and power in the world arena. Multicultural equality and mutual respect of societies can begin only when proper historical and cultural positions are respected starting in classrooms (Asante, 1987). The correction of this detriment is in the interest of humanity. The most influential Afrocentric supporters are categorized in classical, nationalistic, and critical views. Nevertheless, some people oppose African-centered education due to misunderstandings and misinformation about what it is and what it is not, which will later be developed in this chapter.

Afrocentrism

Afrocentrism is a political, cultural, and ideological movement regarded as a philosophy opposing Eurocentricism. It is a worldview of centering on, or emphasizing, the importance of African people and those of African descents grouped as “Black people” in culture, ideology, and history. Asante (1987) defines “Afrocentrism” as “placing African ideals at the center of any analysis that involves African culture and behavior” (p. 6). According to Asante’s definition, any person committed to universal
solidarity may qualify to be an Afrocentrist. Asante (1990) goes on to state that Afrocentrism “is not, nor can it be based on biological determinism. Anyone willing to submit to the discipline of learning the concepts and the methods [of Afrocentrism] may acquire the knowledge necessary for analysis” (p. 40).

Asante (1980) began to use the term “Afrocentrism” with his publication of Afrocentricity: The Theory of Social Change (1980). This work consists of an essay in which he explains the historical analysis of African American political theory, focusing on how African-American scholars and students could challenge Eurocentric influence in their work. His second book, The Afrocentric Idea (1987) was more influenced by the revolution in “critical theory” that entered American life during the early 1980s. In the 17th, 18th, and 19th centuries, during the European era of the Enlightenment, influential and powerful Europeans introduced the chattel slave system, colonialism, and racism to destroy African cultures with the intention of building Europe and the expansion of European power. Europeans in the 17th Century had converted the chattel slave system into colonialism with consequences that still linger in the African today (Clark, 1993; Jones, 1992; Williams, 1974). Asante (1990) disagrees with Eurocentric principles and their limitations and states that “Europe has the right to view the world from its cultural center, yet it must not, however, be permitted to impose that view as universal” (p. 141). Africans, just as Europeans, have the right to give their perspective of African experience. Each culture possesses its own cultural perspectives. Asante (1987) affirms that:
The inability to ‘see’ from several angles is perhaps the one common fallacy in provincial scholarship. Those who have delighted us most and advanced thought most significantly have been thinkers who explored different views and brought new perspectives. (p. 3)

Most Afrocentrists believe that change is needed in today’s dynamic societies, particularly regarding education. With change within a society come issues that challenge success. The American culture, with its changes, needs renewed attention. Afrocentrists argue that Afrocentrism can benefit Diasporan Africans psychologically by reminding them of their own original cultures that European descended people devalued the African cultures which have a rich and ancient heritage. In addition to emphasizing the past, Afrocentrism encourages preserving and elevating African culture through artistic expression (e.g., language, cuisine, music, dance, and clothing).

Afrocentrism drew from several earlier Black Nationalist movements, including Pan-Africanism (a political union of all inhabitants of Africa), which became an important political movement in the United States and all over the world with the appearance of Marcus Garvey, a Jamaican activist who encouraged the idea of an African Diaspora and promoted the idea of an African state for Black Americans. W.E.B. Du Bois helped to found the National Association for the Advancement of Colored People (NAACP). In 1930s France, many Afrocentric activists, Francophone African intellectuals including Leopold Senghor (1934), promoted the Negritude literature movement through their work. Leaders of the Nation of Islam, such as Malcolm X and
Elijah Muhammad advocated a black homeland for African Americans. They also stated that African cultures and genetics were superior to their European counterparts.

**African-Centered Studies**

Most people usually associate Afrocentrism with Professor Asante; Afrocentrists have traced the term and discovered that Du Bois employed the idea as early as 1935 (Dubois, 1935). Although the term “Afrocentrism” was not invented until the 1960s, the idea of establishing African-American culture as a survival of African culture had already appeared in sociological and anthropological literature around the Second World War. Afrocentrist scholars and researchers believe that by studying the classical African civilizations and the various African societies, they will be able to unveil the mystery behind the history of Africans. They also believe that the European cultures have systematically segmented, distorted, falsified, and erased African history with intentions of supporting their own interests, which have included physical conquering of African lands (Asante, 1988; Diop, 1974, 1991).

Two hundred years ago, Afro-American scholars provided a scientific basis for Afrocentrism and the global role African people played in civilizing the world. Africalogical study of the ancient Black civilizations originated from the Afro-Americans because some people believe that these civilizations’ culture aspects began with the Jews. The Africalogical textbooks Williams (1869), Perry (1896), and Hopkins (1905) published provided vocabulary and themes that have been used in Afrocentric science research. Cornish and Russwurm (1827), the first African-Americans to engage in
Africalogical scholarship, explained and discussed the “Ancient Model” of history in *The Colored American* in *Freedom Journal* (1837). This journal of contemporary scientific research findings provides evidence of ancient civilizations in Egypt, Ethiopia, Babylon and Nineveh. Africalogical researcher Williams (1893) confirmed classical traditions for Blacks beginning in both Africa (Ethiopia, Egypt) and West Asia. He mentioned the presence of Blacks in Indochina and the Malay Peninsula. Perry (1893) confirmed the presence of Blacks in Egypt, Greece, and the Mesopotamia. He also provided evidence of Blacks’ role in Phoenicia. In addition Hopkins (1905) confirmed the presence of Blacks in Southeast and West Asia, China, and Africa.

Afrocentrist, scholar, and political activist Du Bois (1915) helped establish the National Association for Advancement of Colored People (NAACP). In 1895 Du Bois was the first African American to receive a doctorate from Harvard University. He founded Harvard’s Black studies and Afro-American studies department after performing historical and sociological studies on the slave trade. He mentions Europeans’ and Jews’ attempts to credit themselves for African-established culture.

Du Bois opposed black leaders, such as Booker T. Washington, who encouraged assimilation into the white society; he promoted global African unity and separatism in his later years. Du Bois puts forth his views in his well-known book *The Souls of Black Folk* (1903). His most influential book, it is a collection of fourteen essays exploring the strength and endurance of black people in the United States and the damaging effect of racism. In this book, he causes African Americans to reflect on themselves by trying to
discover their black personalities in the context of sociology, history, religion, art and music as never they had done before. Among Du Bois’ famous books, *The Negro* (1915) his Pan-Africanist account of the history of blacks in Africa and around the world reflects a deepened knowledge of Africa.

Du Bois influenced a number of authors and scholars such as Drusilla Dunjee Houston. After reading Du Bois’ *The Negro*, Houston (1926), a teacher, a journalist, and a self-taught historian, wrote her *Wonderful Ethiopia and Cush, on ancient Greece* (1926). Inspired by Du Bois, Houston discovered African history through an African-American perspective. She was perhaps the only woman at the time who wrote a multivolume work about the ancient Cushites of Ethiopia. Du Bois’ work is also mentioned in the works of Cheikh Anta Diop in the 1950s and 1960s-- for example, *The African Origin of Civilization: Myth or Reality* (1954), a one-volume translation of the major sections Diop’s first and last of the books, *Nations Nègres et Culture* (1967) and *Antériorité des Cultures Nègres* (1967). These two works have challenged and changed the direction of scholars’ attitudes about worldwide African people’s place in history and in scholarly circle around the world. It was largely due to these works that Diop, with Du Bois, was honored as writers who had “exerted the greatest influence on African people in the 20th century,” at the World Festival of Arts held in Dakar, Senegal, in 1966.

An African-American, Afrocentrist and historian, Woodson (1933) distilled his views in his famous book *Mis-Education of the Negro*, which later became one of the Afrocentrists’ foundational texts. This work published during the Jim Crow’s era, when
schools and the military were segregated, became highly influential within a few years of
publication. In it, Woodson tries to analyze and postulate the reason for African-
Americans’ still being second-class citizens although institutionalized racism had been
abolished. The educational system operated by whites taught black students that they had
nothing to contribute; African Americans were taught to fit into a white society.
Woodson argues that no one is to blame; neither whites, nor blacks. He condemned
African Americans who were successful and did not help other blacks because they
considered other blacks as having low social status. Woodson also criticized churches of
not valuing Black cultural heritage. He concluded that social and economic success could
only be realized if African-American community supported itself and recognized the
uniqueness of Black culture. His objective was similar to that of Du Bois to revolutionize
the African Americans to self-perception (Woodson, 1933).

The 1960s and 1970s were times of political and social crisis. In the United States
were born new forms of Black art, as well as the Black Power and Black Nationalism
movements, all geared towards Africa. Cheikh Anta Diop’s work was influential in the
sense that his histories related to Africa and the Diaspora included more of an African
point of view than those available from the dominant culture.
Afrocentrists viewed African peoples as makers and shapers of their history (Gates and Appiah, 2005). Achebe (1965) states:

You have all heard of the African personality; of African democracy, of the African way to socialism, of negritude, and so on. They are all props we have fashioned at different times to help us get on our feet again. Once we are up we shan’t need to counter racism with what Jean-Paul Sartre has called an anti-racist racism, to announce not just that we are as good as the next man but that we are much better. (p. 30)

According to Achebe (1965), Afrocentrism had the objective of resisting Eurocentrism of the time, either by writing a new history by destroying “the whole archive of European ideological racism” (p. 30). The most influential works of the time were *The Destruction of Black Civilization: Great Issues of a Race from 4500 B.C. to 2000 A.D.* (1987) by Williams; *The African Origins of Civilization: Myth or Reality* (1974) by Diop; and *They Came before Columbus: the African Presence in Ancient America* (1976) by Sertima. The most influential of the three works was Williams.’ His work set out to determine principles, philosophy of life, and the African value system (Williams, 1987).

According to Asante (1988), the Afrocentrism of the 1980s and 1990s became a vehicle addressing social issues and directing Black community efforts towards economical and political empowerment and self-determination. Afrocentricity in the 21st
Century’s first decade took many forms, including emphasizing the necessity for multiculturalism and uniformity in the teaching approach for history and sociology. Afrocentrists of the time (e.g. Asante, 1988) focused on motivating African Americans to center their ideology on African cultures.

**Pan-Africanism**

According to Ashanti (2003) and Asante (1998), culture is based on common relationships and experiences and may be transmitted through socialization. Pan-Africanism began in the liberation struggle of African Americans, expressing the desires of Africans and people of African descent. At the first Pan-African Conference, held in London in 1900, African Americans provided the main driving power of the movement. The works of early pioneers of Pan-Africanism, such as George Padmore, Marcus Garvey, Sylvester Williams, and W.E.B. Du Bois, none of whom were born in Africa, are a treasured part of Africa’s history (Nkrumah, 1968). Pan-Africanism later moved to Africa, its homeland.

Pan-Africanist Dr. Kwame Nkrumah, first president and prime minister of Ghana, was an influential 20th Century advocate of Pan-Africanism and a founding member of the Organization of African Unity (OAU). Nkrumah (1968) wrote several publications on Pan-Africanism. In his main work *Handbook for Revolutionary Warfare* (1968), Nkrumah introduces the concept of “pellet compress,” meaning that war was “logical and inevitable” (p. 4). Nkrumah’s (1968) intentions were to determine the maximum resistance offered by revolutionary nations that wanted to join the Pan-African
movement. This movement sees as imperative the restoration of Africa’s lost dignity, power and glory. The idea of African Union, which Pan-Africanists such as Du Bois, Nkrumah, Marcus Garvey, Sekou Toure, Padmore, Mothopeng and Azikiwe advocate and explore, was conceived in the Diaspora years before the European Union (Kenyatta, 1971). Pan-Africanists believe that an African Union will succeed with one condition—when it is based on organization; however, it must defeat classical colonialism that has embedded its roots strongly into African cultures (Nkrumah, 1973).

The Pan-African concept is an important part of Africentric education; for instance, Swahili is the most widely spoken African language and part of what the students learn in the Nguzo Saba (seven principles) of Kwanzaa which is displayed in most classrooms (Karenga, 1997). The choice of the Swahili language in East Africa reflects its status as a symbol of Pan-Africanism. The main reason for Pan-Africanism is to unify all African people and people of African descent into one group in all possible ways (Cronon, 1955). With teachers knowledgeable in Pan-Africanist principle and specifics (the Nguzo Saba; for example); students who have been exposed to Afrocentric alternative schools will be ready as adults to be socially, politically, and economically productive for they will have been educated in a supportive milieu where respect for Africanness are understood to be of value (Karenga, 1989).

**Conflicts in African-Centered Education**

The classical Afrocentric theories argue that all human civilization originates from African culture and that early Egypt was a Negroid culture. The most cited works
that espouse ideology are those of Bernal’s (1987) *Black Athena: The Afro-Asiatic Roots of Western Civilization*, and Williams’ (1987) *The Destruction of Black Civilization*. Williams wrote that not only was Egypt not only all-black, but the very name of Egypt (Kemet) was originated from Africans. Egyptologists have demonstrated for a long time that ancient Egypt was a multicultural civilization. Even before Egypt, Afrocentrists maintain, black Africans produced extensive literature. Williams (1987) insists that Africans themselves invented writing. Unfortunately, Williams says, all the literary accomplishment is lost.

Also Afrocentrists argue that the Greeks misappropriated most of their medicine and philosophy from Egypt (Williams, 1987). Nobles (1986) writes in *African Psychology* that the following originated with Africans: Aristotle’s doctrines of immortality; The Greatest Good, the lifting of man from the level of a mortal and advancing him to the level of a God; the salvation of the soul; the purpose of philosophy; and the goal of the Egyptian theory of salvation. James (1954) argues in his work *Stolen Legacy* that all praise attributed to the Greeks must be scrutinized and that students must get reeducated through arguments and ideas that he offers in his works. According to Diop’s (1991) *Civilization or Barbarism*, Egyptologists had committed a crime against science, not only against African people. Diop (1991) states, “The return to Egypt in all domains is the necessary condition for reconciling African civilizations with history, in order to be able to construct a body of human science, in order to renovate African culture” (p.3).
The second type of Afrocentric theory is nationalism. Afrocentric nationalism holds that people of African descent should establish a nation-state that would express their cultural and social ambitions and be identified with the thoughts of 17th- and 18th-Century African Americans, regardless of their location, their linguistic, or their ethnic group. African nationalism has its origins among the educated elite mainly people of African-American descent, freed slaves, and their descendants, in West Africa, 19th-Century West Africa (Garvey, 1986). By 1939, African nationalists groups existed in most territories of the African continent. In July of 1941, Prime Minister Churchill and President Roosevelt met to issue a joint declaration on the purposes of war against fascism, the Atlantic Charter. Fascism tends to include a belief in the supremacy of one national ethnic group, an insistence on obedience to a powerful leader, and a strong demagogic approach (The New Oxford American Dictionary, 2001). Encouragement of self-government resulted in the weakening of colonial powers, increased anticolonialism, and Africa’s direct involvement in World War II. The Soviet criticism of imperialism became a great inspiration for African nationalists (Churchill and President Roosevelt, 1941). Most of the nationalists were Christian mission-educated; many controlled overseas missions and founded independent churches. Most nationalists were involved in anticolonial rebellions, such as occurred Natal in 1906 and Nyasaland in 1915. The Kitawala (Watchtower Movement) and Kimbanguist churches in the Democratic Republic of Congo provided strong support for the nationalist cause in the 1950s (Appiah, 1979).
One of the most influential nationalists is Marcus Mosiah Garvey (1887-1940), leader of the Universal Negro Improvement Association (U.N.I.A, 1914), the first African-American leader in American history to organize a mass political movement. Garvey was inspired, after reading Booker T. Washington’s *Up from Slavery* (1901). His ideology was based on the fact that Africa was the ancestral home and spiritual base for all people of African descent (Cronon, 1955). His political objective was to take Africans back from European domination to build a free and “United Black Africa” (Stein, 1986).

The U.N.I.A. still survives today. Garvey left his legacy of African identification and racial pride with African Americans (Jacques-Garvey, 1986). Garvey’s wife, Amy Jacques-Garvey, edited his book *Philosophy and Opinion of Marcus Garvey* (2009) and also chose experts from it for the publication in *the Journal of Pan-African Studies* (2009). Mrs. Garvey’s objective in getting the book published was to offer to the public an opportunity to study his defense of an oppressed and struggling race. Mrs. Garvey wanted Marcus, in his own words, to be scrutinized, analyzed, and judged for the truthfulness that inspired his actions. Garvey strongly believed that leadership meets opposition; it is through opposition that leadership is formed, strengthened, and noticed. In the book Garvey states “There has never been a movement where the leader has not suffered for the cause, and not received the ingratitude of the people” (p. 63).

Garvey (1986) stresses as basic several concepts of Universal African Nationalism (UNIA), which comprise a positive and dynamic agenda for the building of African power and African racial reconstruction in the world. The first concept is African
identity. The African, in freedom, has the right to determine the nation of his choice and seek unity of African people from all sectors of the African Diaspora, which stresses common origin, ancestry, and ethnicity. The second concept Garvey invoked is African pride, which means two things: understanding and appreciating achievements of the great race in the past and African self-respect in the present. The third concept of the U.N.I.A. is self-reliance. African institutions designed for racial “upliftment” and liberation, be it political, economical or cultural, must be controlled and organized by Africans with programs dedicated to solving African problems at home and in the Diaspora. The fourth concept is African economic power, which Garvey preached. He tried to alter the situations that were relevant and common to all Black communities--alien exploitation of African lands and people, and alien ownership of African lands. He postulated that national independence without national and community control of the African state’s economy does not constitute freedom. The fifth concept of Garveyism is the requirement for African unity in both the national and the international sense. The idea is that wherever African people are located, they should create a great and powerful central nation in Africa to provide aid and protection to all African people. The final concept of universal African nationalism is the African image of God, which requires that all religious structures should be mind-liberating and serve the purpose of African liberation and nationhood (Garvey, 1986).

Another influential nationalist is Maulana Ron Karenga (alias Ronald McKinley Everett), an African-American political activist, an author and college professor best
known as the creator in 1966 of Kwanzaa (Karenga, 1991). As part of Kwanzaa (from the Swahili phrase meaning “matunda ya kwanzaa,” “First fruit”), he invented the Nguzo Saba. Karenga was active in the Black Power movement in the 1960s and 1970s.

Kwanzaa is an African American holiday celebrated from December 26 to January 1, and celebrated after the African harvest festival. Each day is dedicated to one of the seven principles (“Nguzo Saba”): self-determination, unity, collective responsibility, cooperative economics, creativity, purpose, and faith. Each evening during the Kwanzaa celebration, family members gather to light one of the candles in the Kinare (seven-branch candelabra); gifts are exchanged. On December 31st, members of the Kwazaa community gather and feast (the Karamu). Kwanzaa is observed by more than 15 million people in the world (Karenga, 1991). In addition, he founded the Black Nationalist group Us Organization, which promotes the philosophy of Kawaida (a Swahili term for tradition).

Karenga (1989) has written several works in regard to the holiday, including *The African-American Holiday of Kwanzaa: A Celebration of Family, Community and Culture*. This work presents continental African and African-American origins of celebration, a chapter for each of the Seven Principles, and a complete explanation of symbols and suggested activities are presented. In addition, the book includes a chapter of Swahili terms, as well as extensive references for further research. Karenga has also written works on Ancient Egyptian, such as *Selections from the Husia: Sacred Wisdom of Ancient Egypt* (1989), an anthology of ancient Egypt, wisdom texts, hymns and other
spiritual works (Husia a word Karenga created from Hu and Sia, the two guardians of Ra). In 1993, Karenga wrote *Introduction to Black Studies* in which he provides a thorough bibliography to help readers understand other scholars. *Reconstructing Kemetric Culture* (1996) and *Kemet and the African Worldview: Research, Rescue and Restoration* (1986) are more of Karenga’s works.

The third type of Afrocentric theory is critical Afrocentrism. Some critics claim that African nationalism is nothing other than African supremacism in disguise, while others claim that focusing on race as a basis for unity (the core idea of African nationalism) is racist. Still other critics of Afrocentrism note that all humans are descended from Africans; opponents contend that modern man did not evolve solely in Africa; physical anthropologists go by the oldest fossil remains, which are from Africa. Many authors claimed that all human beings are descended from Africa (Garvey 1986; Sertima 1976; James 1954; Diop 1974, 1991; Clark 1993; Asante 1988, 1991, 1992; and Williams, 1974). Others refuted the claim; for example, Mary Lefkowitz and Guy MacLean Rogers in the work *Black Athena Revisited* (1996).

On the other hand, Afrocentrism provokes controversy because of its battle over public education in the United States. Opponents, like Crouch (1996) claim that the Afrocentric movement is power play. Lefkowitz (1996) states that an Afrocentric curriculum is a tissue of myths naively designed to boost African-American self-esteem. Lefkowitz (1996) criticizes Asante as the arch-proponent of a morally destructive cultural realism. She claims that if truth is the playing of politics to elevate self-esteem, the
curriculum then becomes a battlefield; public schools then face replacement by publicly funded private schools.

**Key Characteristics of an African-Centered Curriculum**

Public schools in the United States and schools in the DRC are dynamic organisms whose first objective is to educate all children to be contributors to, and leaders of, a global society. All schools in general support cultural diversity. The African-centered education would seek to inspire the students with knowledge of their cultural heritage as an approach to arouse their sense of motivation, self-esteem, and self-determination, for better academic performance. Emphasizing Africa-centered education as a foundation for multiculturalism will guide schools with African students to high performance. In an African-centered education milieu, students become involved in their growth as they are actively engaged; they develop their knowledge. The students are “centered” and included as equally knowledgeable as the rest of humanity.

An African-centered education is founded with intention to develop curriculum information research and publish documents on African-centered education (Asante, 1987); to use African-centered education as a structural framework for promoting cooperation among ethnic groups (Giroux, 1997); to provide students with learning styles that relate to African-centered education (Asante, 1998); to create teams of educators that will implement and develop African-centered concepts within their curriculum (Sleeter, 2005); and finally, to organize conferences which include students, educators, administrators, parents, business leaders, and the community to focus on
African-centered education (Murrell, 1999).

Since 1960, there have been struggles in the United States to include African studies and Black studies in colleges and universities. Research, development of corrective knowledge, and inclusive curriculum materials have been designed for all school levels. Caruthers (1990), in his lecture entitled “The African-Centered Curriculum and the White Supremacy Control of African American Education” presents seven basic guidelines that can be used in teacher preparation, parent education, curriculum and textbook development, and instruction in classrooms, and communities to promote African-centered curriculum in school settings: the first is that Africa-related topics should be studied through time periods (e.g., oral tradition literature, and documents). Secondly, Africa should be presented as a contributor to world history in that classical Africa was a primary influence on European growth, civilization and development. Thirdly, Africa should be presented with balance and African people and others of African descent are one people, Continental and Diasporic. African people have in common cultural unity across Diasporan communities as a common experience of domination and economic, political, and content about social inequalities.

The fourth concepts Africa should be taught with a comparative multicultural framework. African people’s heritage includes the African presence in Europe, America, and Asia, including Mexico, the Caribbean, Canada, and South America. The accurate histories of African and African-descended people’s experience include interaction with other groups. The fifth concept is that Ancient Africa must be presented in term of
race- African humanity and civilization is anterior in the recorded history of the world. The sixth concept holds that Africa must be studied with respect to all disciplines. The appropriation of African and Diaspora forms of culture expression is the basis of much of what has created a distinguishing United States cultural character (e.g., architecture, art, fashion, language, education reforms, music, dance, and design). The seventh concept is that Africa must be presented in truth-African Diaspora histories began in Africa with human history, not with the period of enslavement. Caruthers’ (1990) seven basic guidelines parallel to standards in other research and scholarship on Black education (King, 2005), including Standards for Contextualized Teaching and Learning about People of African Descent (Godwin & King, 2010).

**Teaching Philosophers in Second-Language Learning or Foreign-Language Learning**

No single L2 instructional methodology fits all students. Styles help determine a particular learner’s ability and willingness to work within the framework of various instructional methodologies. It is foolhardy to think that a single L2 methodology could possibly fit an entire class filled with students who have a range of stylistic preferences. Instead of choosing a specific instructional methodology, L2 teachers would do better to employ a broad instructional approach, notably the best version of a communicative approach that focuses on both form and fluency. Such an approach allows for deliberate, creative variety to meet the needs of all students in the class (Oxford, 1994). What is most important, researchers argue, is the quality of the program. Whether taught in their native language or in English, English language-learners benefit most from
comprehensive programs using systematic instruction, one-on-one or small group tutoring and interactive learning strategies.

Many characteristics of critical pedagogy are similar to the characteristics to those of the constructivism approach. Before Freire (1970) wrote *Pedagogy of the Oppressed*, which contained his famous critique of the “banking concept of education” (education that revolves around the actions of teachers who “deposit” knowledge into their passive students), Dewey (1929), considered the founder of “progressive” education and constructivist education in the United States, rejected teaching practices that practiced the position of students as passive recipients, he advocated for a pedagogical approach that involved students’ active engagement with each other and with the world. As Freire who embraced both dialogic educational practices and “problem solving,” Dewey accentuated the importance of active social learning environments, and argued that learning involves the active construction of knowledge through engagement with ideas in meaningful contexts than the passive absorption of isolated bits of information. As Freire (1970) insisted on the fact that education must engage with the language and experiences of the learner, drawing on their thematic universe, Dewey (1929) had also argued that learning takes place when meaningful contexts allows the learner to build his knowledge on the schema (background) he already possesses. Both educators argue that educators must understand the world view and experiences of their students to further their learning process.

Constructivism is a philosophy that views learning as an active process in which
learners construct their own understanding and knowledge of the world through reflection and action. In this framework, learning is not a process of transmission from teacher to student, a model which positions a student as an active process of construction on the part of the learner after stimuli. Constructivist learning theory supports learning-by-doing approaches which consist of the learners’ need to construct new knowledge by organizing and rearranging their old and new knowledge to clarify their understanding; this approach facilitates second learners’ language learning and the understanding of culture (Fosnot, 1996, pp.19-20). The teacher must understand the student’s preexisting conceptions and guide activities to address and build on them. Constructivism utilizes interaction from peer criticism to facilitate the student’s ability to attain a new level of understanding. The three most important constructivists are John Dewey, Lev Vygotsky, and Jean Piaget.

Dewey (1938), an American philosopher and educator, is generally regarded as the progenitor of the progressive education movement, as well as constructivist educational theory in the United States. Dewey argued that educators needed to engage learners in meaningful and relevant activities that allow them to actively apply the concepts they attempt to teach (Dewey, 1961). In one of his works Democracy and Education (1916), Dewey writes “Education is not an affair of ‘telling’ and being told, but an active and constructive process.” Education must be grounded in experience and active inquiry. Dewey encouraged educators to implement real-world practical workshops as well as provide students with opportunities to reflect on their experiences and express their thoughts. Dewey’s other key educational texts are: Experience and
Lev Vygotsky (1978), a Russian psychologist, has been reintroduced by constructivist educators through his works *Mind in Society* (1978) and *Thought and Language* (1962) as support for their educational theories and practice. Vygotskey’s (1978) conception of “zone of proximal development” is used to refer to the cognitive level that a child is not yet at but is capable of performing at with adult guidance. Vygotsky's zone suggests that social interaction plays a fundamental role in the development of cognition and has been interpreted by constructivist educators who believe that real learning takes place in social situations that involve exchanges between learners. The common constructivist practices of collaborative learning, group work, peer mentoring, and peer review all result in learning through interaction with peers, rather than learning solely with the teacher. This approach can help learners move to a new level of understanding and intellectual development. The zone also highlights the idea that learning takes time, that it is an active process that involves critical reflect or “problem solving” than memorization and repetition, and that “scaffolding,” the process by which learners utilize discourse to help them construct structures that lies outside their competence which plays an important role in helping students learn (Ellis, 2003).

Piaget (1963) was a Swiss philosopher and psychologist known for his work in the area of developmental psychology. His works 10 to 15 years prior to his death have been cited as fundamental to constructivism. Piaget believed that intelligence is a form of adaptation; knowledge is constructed by each individual through the two complementary
process of assimilation and accommodation. He theorized that as children interact with their physical and social environments, they organize information into groups of interrelated ideas called “schemes”. When children encounter something new, they must either assimilate it into an existing scheme or create an entirely new scheme to deal with it (Wadsworth 1996).

Constructivists advocate models for learning based on the belief that students construct their own knowledge and understanding. The basis for learning is the set of all prior experience and the derived knowledge and understanding. As students learn, they constantly engage in the process of revising their prior learning based on new experience. The standards for science education seem to be based on a learning theory that closely aligns with constructive thinking. As such, they require curriculum frameworks that also align with such beliefs. If a curriculum design uses the constructive model in any given content; the students have easier access to assimilate the content, for it is organized and sequenced (inductive or deductive approaches). That is, as content is organized and sequenced, the students’ knowledge is the only appropriate basis (Long, 1996).

The social constructive perspectives that are associated with more current approaches to both first and second language acquisition emphasize the dynamic nature of the interplay between learners and their peers and their teachers and others with whom they interact (Firth and Wagner, 1997). One of the most discussed social constructivist positions in the field emerge from the work of Michael Long (1985, 1996). As an extension of Krashen’s original Input Hypothesis, Long posits what is called interaction
hypothesis, that comprehension input is the result of modified interaction. What a non-natives-speaker of English understands can be used in communication with a native speaker when the latter uses modification strategies. Native speakers often slow down speech to second language learners, speaking more literately. Modifications also include comprehension checks (e.g., clarification/repair requests) as interaction.

Freire (1970), a Brazilian educator, activist, and theorist coined the term “critical consciousness” meaning the rise of consciousness, critical understanding or conscious awareness of one’s situation. In his most widely known works Pedagogy of the Oppressed, he combines philosophical, political, and educational theory. In the third chapter of his book, Freire proposes that studying “the generative topic” (p. 117) implies two distinct steps that an individual must be involved in to attain his highest level of awareness or consciousness: the first is to go to the place where the events take place in order to become familiar with the thinking of the oppressed and the second is to apply this thinking to his systematic learning process by emphasizing group interaction between the participants so that each person both acquires consciousness of his reality and truly expresses it.

Summary

This chapter focuses on a review of related literature on the theoretical framework of Afrocentrism. Afrocentrism is a worldview centered on Africans and the descendants of African peoples, as Eurocentrism is centered on Europe and Europeans. According to Nobles (1986) “African Centered, Africentric, Afrocentric” are terms that represent

African-centered education is an inclusionary multicultural process with emphasis on the African-American and African experience that teaches that all people are equal. Afrocentric history marks African participation in the history of people in ancient Africa, and particularly descendents of Africans throughout the world. This history mostly traces Europeans invasions in Africa since the Renaissance (Diop, 1974). Critics view Afrocentrism with skepticism. They do not believe in assumptions, which many of them consider racist, regarding non-African cultures and Afrocentrists’ insisting on black beginnings of not only high civilizations, but all humanity. Multiculturalism, on the other hand, embraces historical Afrocentrism for it values, culture and history that have been devalued; it also opposes inequality of cultures. Critics are not making accusation of Black supremacism the factuality of certain claims and the method of inquiry (e.g., Lefkowitz, 1996).

A transformative African-centered curriculum demands a school leader who possesses skills, vision to garner, and organize the internal support from the school staff and external support from parents and community. Teachers must collaborate to develop the curriculum and its pedagogy (Muhammad, 2009). Key principles of an African-
centered curriculum must be utilized in the implementation of the process and acknowledged; otherwise, the African-centered curriculum will remain the Eurocentric, traditional school curriculum. “Should teachers teach African-American students, then they must read information from African-American studies;” Asante (1991) states, “otherwise, they will not be empowered with the class” (p. 31).
Chapter 3

METHODOLOGY

Introduction

The African-centered curriculum is one of the leading thrusts in the movement to reform education due to the increase in multicultural student populations in the United States and in the African Diaspora (Wilson, 1998). Despite the work of teachers being constrained and structured institutionally through accountability systems (e.g., class sizes in the DRC), teachers still have decision-making options. Without question, the teachers’ knowledge has an important implication for teaching Afrocentric curriculum, for this curriculum requires teachers to judge what is worth knowing and teaching in order to identify space in which they can motivate and work with students’ knowledge and interests (Sleeter, 2005). This chapter explains and explores connections between related literature and a typical example of an African country, the Democratic Republic of Congo, in need of a modern English curriculum. This chapter also explains and discusses the Congolese educational problems; ethnic development during adolescence; the school policies; and sociolinguistic aspects of the DRC in regards to the education which prepares teachers to utilize the interwoven Afro-Eurocentric Congolese English curriculum unit “An Afrocentric English Curriculum for Congolese Classrooms.”

The English curriculum focuses on Eurocentric culture confusing Congolese students, whose philosophical concepts are based on Congolese culture. Macedo and Barrolome (1999) state that “language is the only means through which one comes to
consciousness” (p. 34) Congolese students will gain awareness if the topics taught may be applied to the amelioration of their life style; they understand how to solve their own problems. Freire (1970) states that themes drawn from the environment of the oppressed brings them to consciousness. Asante (1987) also states that stories with themes and content from the student’s cultures (content familiarity), improve the students’ comprehension. Therefore, English learning outcomes may be improved through an integrated reform of the curriculum, teaching, instruction material, and assessment.

I observed that Congolese students rarely use the English language. Moreover, they perform poorly on their state English exam at the end of secondary school (chart 2.5). During 16 years of experience teaching English as a foreign language in both a Congolese and an American setting at all K- through-12 school levels, I taught in a local school for two years and then taught at the American School of Kinshasa (TASOK – Details on TASOK programs are available at TASOK.com) for the remaining years. I graduated from the Pedagogical Institute, a branch of the National University of DRC (1979), with a concentration in teaching English as a foreign language (TEFL) and African cultures. I also had conversations with high school students and discussions with TEFL specialists during special education teacher training at the American English Institute in Kinshasa, formally called the Congolese-American Language Institute (CALI –Details on the institution are available at CALI.com). From those interactions, I concluded that there was a need to propose a ninth-grade curriculum unit combining the
Western curriculum with the students’ environment (the Congolese culture), which would afford all students the opportunity for successful learning experiences.

**Intended Population**

As for linguistic and ethnic heterogeneity, the population of the DRC comprises three main ethnic and four main linguistic groups, along with a variety of smaller population groups differentiated by ethnicity and language, estimated to number 250 and 400, respectively. Estimates of the number of local languages vary from 250 to 700, depending on whether a particular tongue is classified as a dialect or a separate language. The DCR’s four main indigenous languages are Lingala, Kikongo, Tshiluba and Swahili. While these languages have a relatively standardized orthography and grammar, written literature is scarce and is heavily concentrated on religious texts. Swahili is associated with the eastern part of the country, but Lingala has become prominent all over the country, with its adoption by the colonial army and government as the main indigenous language of communication. The education system in the DRC has been remarkably resilient in the face of economic crises and armed conflict, setting the country apart from many other countries emerging from conflict. Therefore, teaching and learning languages entails scrutinizing the school systems, politics, and power situation in which languages are situated.

Over 200 languages are spoken in the DRC, making code-switching a usual linguistic activity. Most speakers command several varieties of any language they speak and are therefore multilingual. Multilingualism is the norm for many people throughout
the world, rather than unilingualism. The Congolese, in general, are usually required to select a particular code whenever they choose to speak. They may decide to switch from one code to another or to mix codes, even within sometimes very short utterances, and thereby create a new code in a process known as code-switch. Psycholinguists have found that second-language learners draw on what they already know (Ellis, 2003). Thus, Afro-Eurocentric curriculum created for these students, based on topics drawn from the learners’ environment, may motivate students to learn, and later use, the English language in their language repertoire. Knowing more about the development of learner language may help teachers to assess teaching procedures in light of what they may accomplish accordingly, given needs and the cultural backgrounds of their students (Freire, 1970).

The current Congolese program in English as a foreign language utilizes the Belgian system of educational approaches which the DRC has used a colony since the country became the Belgian Congo in 1885. Congolese students do not perform well on their State Examination for college entrance (Tables I and IV). The Congolese education system is in need of an integrated reform of its curriculum, teaching, instructional material, and assessment. I designed this project with the intent of replacing the actual Eurocentric curriculum with one that combines both the Afrocentric and Eurocentric ideologies. It is designed for the ninth-grade classrooms in which English is introduced as a foreign language.
Most middle school adolescents possess the same cognitive and social development regardless of anatomy, ethnicity and culture. During adolescence, issues of ethnic and culture identity assume a greater importance. Adolescents view their ethnic as a more important concept than culture identity. Along with the development of an identity in which ethnicity is embedded, adolescents may actively search to understand political beliefs, attitudes and history that accompany ethnic identity. Most Congolese ninth graders are 14 years old. However, those who started early are 13 and those who repeated a few classes along the way are 15. The student in middle adolescence with some experience in using more complex thinking processes expands thinking to include more philosophical and futuristic concerns (Green & Palfrey, 2001).

Congolese ninth graders are eager to learn English as a foreign language; they ask questions and analyze more extensively than in the past. They think about and begin to form their own codes of ethics (e.g., what do I think is right?), they think about different possibilities and begin to develop their own identity (e.g., who am I?). Also they begin to consider possible future goals (e.g., what do I want?) and systematically influence relationships with others. What distinguishes Congolese ninth graders from other ninth graders of developed countries is poverty. These students are often deprived of adequate learning conditions (language laboratories, textbooks, computers, classrooms, etc.) which their parents and the government (teachers) are unable to offer them; a necessity for students to excel in the target language. Starting with simple collections of stories, through discussions and exchange of ideas between teacher and students in
an African-focused school, students learn who they are. They will learn what their ancestors contributed to the world. Students will understand that their history is important and central to who they are and not a footnote to European history. These are some of the reasons an Afrocentric curriculum is needed: It values Africanness.

This curriculum unit “centers” Congolese ninth graders with its rich collection of folktales, rites, and stories that an informed language teacher may work around, according to the student’s needs. It speaks about familiar places and objects they use in their daily lives. Throughout this collection the students are the proactive subjects, not the objects. They may relate to some of the Congolese animals that are personalized, but focus on the values and respect of their customs and cultures according to the principles of Afrocentrism. This curriculum unit emphasizes Afrocentricity. With customary eloquence, Asante (1987) states that “Afrocentricity [African centered] as the placing of African ideals at the center of any analysis that involve African culture and behavior” (p.6). Therefore, in education, the teacher provides students with the opportunity to study the world, the concepts used, and history from an African world view. This curriculum empowers both the teacher and the student.

The Ministry of Education has a center which coordinates pedagogical research and the preparation of new textbooks. However, when the primary education curriculum was revised in 1998, there were no funds for undertaking the preparation of new books. Textbooks were prepared under the UNICEF program and made available to a few hundred schools. Even a copy of the Programme Nationale de l’Eenseignement National,
which outlines the curriculum for each year of study, is not available in most schools. The secondary education curriculum has not been revised for over two decades. Due to the lack of public funding, the role of educational management has been increasingly confined to recognizing new schools and recruiting and deploying teachers. Most of the data for the present project was collected through direct phone calls to the Congolese Department of Education in the DRC. The Congolese Embassy in the United States does not offer information over the phone, nor do they distribute brochures on education issues of the DRC.

To overcome problems regarding the failure of teaching English in the majority of the DRC’s secondary schools, Friti (2006) offers several suggestions. He says there is a real need to organize effective in-service workshops and training sessions for both teachers and inspectors of English Language Teaching (ELT) throughout the whole country. Workshop topics are appropriate when based on needs analysis. In addition, he says that the country’s official English syllabi, which are structurally organized, need improvement. This would help in choosing of textbooks for the schools. The textbooks should be produced locally to make them affordable. Finally, he believes that the evaluation of students’ work, both in class and during the “Examen d’Etat” (State Examination) should take all practical skills into consideration. These issues make teaching English difficult, but the suggested solution may facilitate the task for English teachers in the future (Friti, 2006).

In the DRC’s public schools, the standard curriculum is based on a hegemonic
form of Eurocentrism promoted as universal. Students who are taught under pure
Afrocentric or pure Eurocentric ideologies have limited multicultural understanding.
Students who excel in both ideologies are flexible and well prepared to participate in, and
contribute to, the changes that modernism has to offer. A well-structured Afro-
Eurocentric English curriculum unit should be the backbone of the Congolese education
system. An Afrocentric curriculum and African-centered education portion should
empower students and African people to deal with their problems not only by preserving
their African identity, history, and culture, but also by utilizing various strategies
(Williams, 1974; Asante, 1998; Wilson, 1998; Caruthers, 2000; Collins, 2000). If
properly taught, the English language has potential for fostering social development and
sustained economic growth in the DRC.

**Entrenchment in the Congolese Education System**

As mentioned, the current Congolese education system has not met the needs of
Congolese community. As research for this project has revealed, the Congolese education
system has failed to educate a large majority of Congolese students (World Bank, 2005).
The failure of the education system to meet the academic needs of Congolese is manifests
itself in many ways. Due to various economical, political, and social crises, students are
unable to perform adequately academically (Table IV).

Many Congolese scholars, teachers, and parents view these academic issues as
derived from the school system’s Eurocentric hegemonic structure (Ogbu, 1987). As
Afrocentrism addresses all Africans and others of African descents, education in the
United States have offered various solutions to reduce academic issues for African American students. They have created various programs such as alternative schools, Head Start programs, Upward Bound, charter schools, immersion of Afrocentric curriculums, Rites-of-Passage programs into public schools (Hopkins, 1997).

**Educational Transformation**

An Afrocentric education model contains all the principles for providing Congolese students an education that promotes destruction of hegemonic influence, acknowledges their cultural values and promotes self-esteem (Asente, 1992; Ladson-Billings, 1996). Congolese educators in general, remain unaware that many school systems elsewhere are using Afrocentric curriculums of which the present project constitutes an example and one option among many that can alleviate the poor quality of academic performance (Giddings, 2001).

In the past 20 years, as opposed its early phases, the field of Afrocentric education has further defined what characterizes an Afrocentric curriculum. Asente (1992) states that one of the major criteria for an African-centered curriculum is that it must “center” scholars within their cultural environment. Noble (1990), a professor of Black studies, played a major role in designing and implementing an Afrocentric curriculum in an Oakland, California high school.

Nobles (1990) defined an Afrocentric curriculum this way:

A curriculum infused with African and African American content must systematically guide the transmission of information and knowledge while
simultaneously reinforcing in African-American students the desire to learn and encouraging the adoption of behaviors and attitudes consistent with the historical excellence of African people. (p.10)

Nobles (1990) further states that an Afrocentric curriculum should do several things. First, it should refer to the life experiences, history and traditions of African people as the center of analysis. Second, it should utilize African and African American experience as the core paradigm for human liberation and higher-level human functioning. Third, it should assist African-American students in the self-aware act of creating history.

Akoto (1994) states that the most important component of Afrocentric pedagogy is for a teacher to transmit content about culture. Shujaa (1994) insists that Afrocentric education should be taught using Afrocentric pedagogy. Shujaa states:

Working with and an independent African-centered schools for nearly 20 years, I have seen good teachers grounded in African-centered thinking use European-centered racist materials to teach brilliant African-centered lessons. I have seen European-American as well as some African-American public school teachers grounded in European-centered thinking use curriculum materials written by our best African-centered thinkers in ways that trivialize and misrepresent the content. These experiences have convinced me that it
is the African-centeredness of the teacher’s thinking that
determines the African-centeredness to teaching. (p. 256)

Murell (2002) defines Afrocentric pedagogy and explains that
African American historical experience and cultural positionality must be
an important part of this pedagogy. He further states that this pedagogy.
He further states that this pedagogy should:

…provide teachers with a unifying framework for how they
are to apply understanding of human cognition, learning,
and development…but also guides teacher in how to situate
those understandings in practice-and to use these situated
understanding to take full account of the lives, histories,
cultures, and worldviews of children in diverse urban
communities (p. x).

Lee (1994) asserts that Afrocentric pedagogy is critical to the education
of African-American children. She comments that this pedagogy is a necessary
defense to the pervasive Eurocentric influences in education and society. Lee
(1994) also iterates that Afrocentric pedagogy is needed “to produce an
education that contributes to pride, equity, power, wealth, and cultural continuity
for Africans in America and elsewhere” (p. 297). Lee (1994) offers principles for
an effective Afrocentric pedagogy. It legitimizes African stores of knowledge;
2) positively exploits and scaffolds productive community and cultural practice;
3) extends and builds upon the indigenous language; 4) reinforces community
ties and idealizes service to one’s family, community, nation, race and world; 5) promotes positive social relationships; 6) imparts a world view that idealizes a positive, self-sufficient future for one’s people without denying the self-worth and right to self-determination of others; and 7) supports cultural continuity while promoting critical consciousness. (p. 297)

Giddings (2001), a professor of African and African-American studies researched student immersion in an Afrocentric curriculum in a tradition public school. He mentions various researchers’ perspectives on the criteria for an Afrocentric curriculum. Giddings (2001) lists five basics of what an Afrocentric curriculum should do. First, it should assist students in developing the necessary intellectual, moral, and emotional skills for accomplishing a productive, affirming life in American society. Second, it should provide such instruction as to deconstruct established hegemonic pillars and to safeguard against the construction of new ones. Third, it should provide students of African descent with instruction that uses techniques in accord with their learning styles. Forth, it should assist students of African descent in maintaining a positive self-concept with the goal of achieving a sense of collective accountability. Fifth, it should serve as a model for Banks (1998) “Transformation” and “social action” approaches to multicultural education. (p. 463). As varied as the definitions of an Afrocentric curriculum appear, many researchers and educators posit that this curriculum cannot effectively impact the lives of African-American students unless it is utilized with Afrocentric pedagogy. The Congolese
Culture Curriculum Unit (the reading unit) is an integrated Afrocentric curriculum designed to empower and benefit students through knowledge-filled lessons. The Afro-Eurocentric curriculum is enriched with culturally grounded content and based on the assumption that when academic knowledge and skills are situated within students’ lived experiences and frames of reference, the curriculum is more personally meaningful and is learned more easily and thoroughly (Gay, 2000). Therefore, students will either gain the confidence, or power that comes with attaining knowledge. Culturally responsive teaching in multicultural education is an effective instrument that can facilitate foreign language students’ acquiring the critical thinking skills and cultural knowledge that will help them participate in a culturally diverse world.

In short, the above researches have provided us with evidence that Afrocentric pedagogy must recognize the culture of the culture of the African community. Teachers must be willing to collaborate on the development of both the pedagogy and the curriculum. Some aspect of implementing an African curriculum, such as using material from it to supplement an existing Eurocentric English course, can be challenging (Hall & Hord, 2001). Community leaders, educators, and parents view an African education initiative as a possible solution to the issue of the low academic achievement which by most African and African American students face in most school systems. The intent of this project was to design a curriculum with an Afrocentric education model to promote positive student learning outcome.
If school boards and policymakers are motivated to find solutions to the Congolese students’ academic difficulties, they must understand how to implement the Afrocentered educational model within the Congolese education system for African students to excel and obtain positive results. Key principles must be acknowledged and utilized in the implementation process. The implementation of Afrocentric curriculum in the traditional schools takes effect only when acknowledged and utilized; otherwise, it will be tossed out like all the other unsuccessful reforms. As a powerful African proverb says “It takes a village to raise a child.” Family and community work in collaboration to educate African students and other students of African descent. More research should be done in the field of implementing culturally centered curriculum to improve Congolese students’ English language learning.

**Interpretation**

Secondary school exit state examination is held regularly every year. Since 1976, the examination pass rates have been in the range of 40-60 percent (World Bank, 2005). The change in the pass rate may reflect either difficulty in the content of the examination or event of particular year. For example, it dropped in to 18 percent in 1978, 30 percent in 1982 and 1983, and 46 percent and 38 percent in 1992 and 1993, respectively (Table IV). In the 1978, the sudden drop may have been due to the introduction of multiple-choice questions. The drop in other years may be associated with the national economic crisis, or the two episodes of military pillage and looting by army soldiers. Students repeat the
examination several times; they do not have other options to gain access to higher education (World Bank, 2005).

**Description of the project**

Afrocentrism is a worldview centered on Africa and people of African descent, in much the same way that Eurocentrism is centered on Europe and those of European descent. Afrocentrists (classical [e.g., Woodson, 1933] and nationalistic [e.g., Asente, 1987] camps) advance five reasons for which African-centered curriculum are essential in multicultural settings: the first and most important reason is to restore the truth to the curriculum, negating past falsification of Africa’s role in world history and civilization; the second reason is the need to construct a framework for culture equality; the third reason is that African-centered curriculums in owing facilitate people’s owning of their cultural values for their development; the fourth reason is that it aides in providing leadership in education reform; and the final reason is that African-centered curriculum educate African students about their own culture. Critics (e.g., Lefkowitz, 1997) assert that Afrocentrism is ancient myths presented as history. They also oppose propositions that any culture is superior to another including “radical Afrocentrism,” the belief that African cultures are superior to European ones. Critics doubt that Afrocentrists’ assertions that Africans created Ancient Mediterranean and Asian cultures and constituted the majority of the populations of those areas thousands of years ago. It is commonly believed that Africans were not in those areas thousands of years ago. It is commonly believed that Africans were not in those areas at those times. Writers such as
Lefkowitz (1997) are concerned with Afrocentrists’ methods of inquiry.

Throughout the various challenges that Congolese education faces, an Afrocentric curriculum to complement the existing Eurocentric curriculum would eventually “center” and empower students in their foreign-language learning (William, 1974; Wilson, 1998; Caruthers, 2000). The second chapter, the Review of Literature shows a theoretical framework focusing on Afrocentrism. The constructivism and the interactive approaches are used in the designing of the curriculum unit. The Afro-Eurocentric curriculum unit in the present project will help Congolese students construct a more correct version of their culture to facilitate solving their present and future problems as they learn the English language.

There is a difference between multicultural curriculum and Afrocentric curriculums. Multicultural education is more focused on forms of ethnocentric curriculum for students from misrepresented social-identity groups. Multicultural education focuses on breaking down the need for any ethnocentric curriculum. It varies when it comes to ideals of accuracy and completeness. The ethnocentric curriculum, on the other hand, is consistent with the ideal of accuracy and completeness. When Asente (1987) says “Afrocentric” it means “placing African ideas at the center of any analysis that involves African culture and behavior” (p.6).

An Afrocentric curriculum is the result of collaboration between teachers, administrators, parents, and community members (Morris, 1999). The program integrates historical experience of Africans and African Americans into core curriculum. Strong
family involvement, small classes, and culturally responsive instruction construct and promote a deeper understanding of African and African-American culture, this understanding being the main theme of the program. The philosophy of an Afrocentric curriculum is primarily to improve each child’s motivation and aptitude for critical thinking.

Afrocentric curriculum instructional model guides students to attain high levels of academic achievement in several ways. First, it helps students develop high levels of self-discipline, self-esteem, and self-respect. Second, it helps students meet and exceed standards in reading, writing, and mathematics. Third, it affirms African and African-American culture promoting knowledge of self and community (Asente, 1987). Therefore, it is evident that an Afrocentric pedagogy and Afrocentric curriculum will motivate Congolese ninth-grade students to utilize English in their everyday communication, for this type of curriculum empowers through the students’ culture as it center them and accommodates their needs to excel in English as a foreign language. The Afrocentric curriculum could also benefit non-African students; they would learn that all cultures have made major contributions to world history.

**Planning the Transformative African-Centered Curriculum**

According to Nobles (1987), “African-centered,” “Afrocentricity” and “Africentric” are terms representing an ideology which categorizes the thought and practice that originate from the interest and image of African people and represent and reflect their life experience, traditions and history. Asante (1987) defines Afrocentricity
as the placing of African concepts at the center of any analysis that involves African behavior or culture. In education, Asante (1987) insists that teachers should provide students with opportunities to study the world and its ideas, history, and people from an African point of view. Most Afrocentrists believe that some African and African-American students are not successful in schools because they are not empowered and culturally centered in their classrooms. Woodson’s first published work, *Mis-education of the Negro* (1933) contained principles that governed the development of Afrocentric ideas in education. Woodson (1933) claimed that if education is to be meaningful within the context of American society, it must first address the African’s historical experience, both in Africa and in America. Students must be “centered” to become empowered to be academically successful; as Asante states (1987), “Afrocentricity is the placing of African ideals at the center of any analysis that involves African culture and behavior” (p. 6).

One of the main characteristics of empowerment is respect. Students are empowered when information presented in class makes them feel an important part of the information. Having been in multicultural classrooms all her life, the author has consistently seen that when a teacher relates a class topic to the background (schemata) of students, they are pleased and “centered.” They understand better (Asante, 1987). These states register in the students’ countenances. As teaching is a communication profession, self-acceptance is one of the principal tools for providing and receiving communication. Communication is an important part of empowerment. African people may use
Afrocentric curriculum to empower themselves as a strategic means of solving their problems (Williams, 1987; Asante, 1998; Collins, 2000).

Teachers are empowered when they have credibility in a classroom. English in a Congolese classroom conveys Eurocentric culture. Asante (1987) argues that the curriculum in most schools is “white self-esteem curriculum” (p. 28). When Asante (1987) enters a classroom of white college students and presents his lecture with the words of Shakespeare, Homer, and Stephen J. Gould, he is empowered as a teacher. He has no problem centering the students in their cultural framework, for they can relate to the topic. They understand it as the language of the dominant culture. The true “centering” curriculum pursues for the Hispanic, Asian, and African student the same kind of experience that a dominant-culture-centric curriculum provides for the white child. The principles of Afrocentrism may assist the non-white students in becoming centered in order to assimilate content better.

Eventually, students who are centered in their own cultural information are better students, have greater motivation for schoolwork, and are more disciplined. Students become psychologically, socially, and culturally dislocated when they are not centered. They lack reinforcement in their own historical experience as they hang on to the European experiences of most curriculums (Asante, 1987). One of the principal aspects of an Afrocentric curriculum is that it informs people of both African and non-African descent of Africans’ cultural perspectives. If more Congolese made their culture more visible (e.g., in clothing, artistic motifs, storytelling, and music), they would be
promoting the Afrocentric movement. The Congolese culture is extremely rich in oral literature from which teachers may draw to blend African and European cultures for classroom activities. “Oral” literature in the African context makes one think immediately about the use of such genres as proverbs, maxims, folk tales, stories, dramas, riddles, histories, myths, songs, and other expressions, most often translated into French or English. The fact that literature of these genres is considered oral literature states clearly that it is not written. However, with the influence of the written medium, oral literature tends to become written.

In various African countries, one indication that a person is respected is his handling of proverbs in his mother tongue. In general, proverbs are seen as consolidating the daily know-how of what to do in any situation that one may encounter. Most Congolese stories and folk tales are built on proverbs. The knowledge of proverbs is disappearing among young intellectuals. Adults who have recourse to proverbs enjoy high regard among their peers. Therefore, it is desirable that people have access to the traditional cultural knowledge transmitted through proverbs. Many Congolese communities have collected such proverbs in their languages (e.g., Tatsopa, 1985; Kagaragu, 1984; Bergman et al., 1976). An example of such a collection of proverbs is the book *Emigani bali Bantu: proverbes et maximes des Bashi* by Abbe Kagaragu Ntabaza (1984). This book contains 3010 proverbs, and sayings, along with an analytical index that regroups the various proverbs by specific themes. It should be pointed out that Congolese cultural belief holds that proverbs should be precise and that one should use
them appropriately. Father Ntabaza (1984) cautions that certain proverbs propose ideas that may convey messages that oppose social or economic development. Nevertheless, it is a principle of Afrocentricity that oral literature is one way that students may discover their identity and learn about their cultures.

In short, in an African-centered school, the students’ cultures will be taken into account at every grade level. In the classroom, the principles of the Afrocentric approach will utilize the resources of the students’ families, community and their parents’ involvement, so the students can learn about each other. In this way they can discover and know themselves and the world and learn to treat other people’s cultures with respect. This approach academically emphasizes centering students. Training teachers to build respect for cultural diversity as a way to empower teachers themselves may raise their level of self-confidence. Students usually tend to imitate their teachers; as teachers excel, so will their students.

The Congolese society is complex; it comprises many tribes and customs. These facts sometimes may cause disputes among students. Students should be able to discuss the DRC’s cultural diversity as a principle of Afrocentricity. Students must expand their knowledge about other cultures as well. In the learning process, students and teachers must respect African and European cultures in hope of finding new synthesis in the reform of the school system and in designing an Afro-Eurocentric multicultural curriculum for Congolese students. African-centered education responds to the DRC’s education issues. Therefore, transformation can be attained through an African-centered
curriculum designed to empower and motivate students to develop as citizens in a democratic society by taking into consideration all their needs.
Chapter 4

AN AFROCENTRIC ENGLISH CURRICULUM FOR CONGOLESE NINTH-GRADE CLASSROOMS

Introduction

A curriculum is a potential part of TEFL classes. It sets goals and provides a focus for students throughout their academic performance. A curriculum also offers the teacher and the student a guide to what the students will learn and the progress they will make after completion. Many large, well-known schools provide organized curriculums for their teachers. In some small private schools, teachers are left to decide how they will conduct their classes. This decision, as well as the teaching, can be difficult for novice teachers; they are, in effect, required to develop their own curriculums. The present curriculum unit is designed to offer ideas and points using samples of an African-centered curriculum that targets language learning that will aid students in achieving their goals. It is crucial that teachers perform action research for new ideas to expand their curriculums. Teachers may utilize websites to keep pace with new ideas, attend conferences, exchange ideas and ask colleagues questions. They can provide new ideas and obtain advice based on experience.

It is difficult to evaluate the amount of English a student is capable of assimilating. Teachers must never forget that in the first year, acquiring any language other than one’s own is a slow process. EFL must put in consideration factors that influence an L2 learner of a language: exposure to the target language by native speakers, the amount of vocabulary the student knows; personal self-confidence; learning abilities, and motivation
of the student to learn a target language. These factors are important because learning a language varies from one person to another, it is very personal. This means each individual processes his or her own strategies of learning, behavior towards learning another language, and schemata in regard to learning a target language. From my pedagogical background, teaching English as a foreign language, and English as a second language, I have come to conclude that to teach and develop a curriculum for first-year students; teachers must remember to develop grammar and conversation around the following ten points: 1) Making self-introductions (e.g., name, age or things they want to share about themselves); 2) Subjective pronouns; 3) The “wh” question words “what,” “where,” and “when”; 4) Auxiliary words such as do, can, and like; 5) Relating “yes” and “no” answers to auxiliary questions; 6) The use of “that,” “these,” and “those;” 7) Giving information such as objects, time, date (with month name), and weather; 8) Introducing and encouraging dictionary usage of dictionary, beginning with the first sessions of language learning to develop vocabulary of nouns and basic verbs; 9) Simple commands (e.g., be quite, go home, come again, sit down); 10) Understanding basic phonics of English letters.

In the DRC, the English language is introduced in the ninth-grade curriculum as a foreign language. This term refers to the learning of a language, usually in a classroom setting, in a context where the target language is not widely used in the community. The banking concept, which Freire (1970) the first to define in scholarly writing, began its use in Congolese classrooms in 1885 and is still used in current
Congolese ninth-grade classrooms today (Friti, 2006). The same is true of the “drilling pattern” concept. The development of oral proficiency is of great importance, and the approach used follows a progressive process: Students listen, understand, read, write, and speak. In the first year of English, the students are expected to learn 500 vocabulary words. Students divide practice time into 80% spoken language skills, 15% reading, and 5% writing. The students practice pronunciation in readings; in this way they acquire new words. Composition is first oral, then written. Dictation is based on material learned in readings. Dictations facilitate verification of assimilated structures and monitor the degree of students’ auditory comprehension (Department of Primary and Secondary Education, Democratic Republic of Congo, 1992) (Table III, UNESCO, 2001).

Public secondary schools in the DRC fall into three categories: general education schools, technical schools, and vocational schools. Depending on the category, English is taught, per week, five hours, two hours or not at all (Table II). By the end of secondary school, two main objectives are to be achieved. First, students from general education streams should be able to use the four skills (understanding, speaking, reading, and writing) by the end of their secondary study. Second, technical students must be able to read and understand some short passages related to their stream. In reality, the students’ output is very weak. These objectives are barely met, says Friti (2006), an English teaching inspector in the DRC. Learners do not develop fluency, and those who want to improve go to private English centers, which are also taught at secondary level.
Teachers must make many preparations and decisions before they can eventually begin second-language or foreign-language (L2 or Fl) classes. Course goals, students’ needs, student’s interest, students’ language proficiency, which approaches, and what materials the L2/FL teacher must use, play an important role in the curriculum designing. While designing this reading unit, I focused on these four points: course goals, approaches to teaching reading, selecting materials, and evaluation. The first, and most important point, is the course goals, which explains the reading skills the learner should develop during the reading course. Before this point, the teacher must assess the needs of the students (Brown, 1995). Therefore, the teacher must identify the target group (those for whom the information will be gathered), for the course goals will be drawn from the students’ abilities, needs and interests. The teacher can obtain this information through a survey on the first day of class. The teacher may develop the idea of interest with integrating share time every Monday. Students may give ten-minutes presentations (on news or a topic of choice). On Fridays they may go on field trips, have a guest speaker, watch an English-language movie or work on a class project. The L2 or Fl teacher must also consider what approaches to use, and what materials are available. Another important point focuses on evaluation which depends on the goals and approach used.

The African-centered curriculum unit which I present in this chapter is in the content area of reading. In general terms, we may say that reading involves the reader, the text, and the interaction between the reader and the text (Rumelhart, 1977). Oral literature is an important part of the Congolese culture. The stories in this curriculum unit
are given as they were collected from Congolese students, and are intended to be used as
text for reading development. Congolese folktales and stories are enriched with advice,
moral values, tradition, taboos, social instruction and politics, all of which show the
philosophy of the Congolese culture.

Congolese L2/FL teachers may extend lessons according to the students’
needs by explaining and inserting relevant and important components of African history,
sociology, culture, and any other information that will center and help students. To do so
makes the curriculum even more consistent with Afrocentric ideas. Afrocentrism
encourages the preservation and elevation of contemporary African and African-
American cultures as manifested in language, ideology, cuisine, music, dance and
clothing (Karenga, 1986). Scarcella and Oxford (1992) state that “Discussions and
question-and-answer sessions after the reading stimulate high-level thinking, which in
turn whets the students’ appetite to learn more” (p. 97).

The stories in this unit are translated from French to English. I chose these stories
and rites because they are popular, most students can identify with the Congolese settings
and situations that are familiar enough to make them feel “centered.” This unit is suitable
for scientific sections (e.g., biochemistry and math-physics sections), commercial
sections, literature sections, and pedagogic sections. However, the short-cycle sections
(technical, mechanical, electricity, electronics, and agriculture), having only two hours
per week, are welcome to use the African-centered curriculum to suit the needs of the
students. Planning a curriculum unit involves considering 1) what is to be learned [goals];
2) how to teach that [according to the students’ interest]; 3) what materials to use, 4) how much time each activity will require; and 5) how to assess student during and at the end of each lesson. Alazambina, the National Minister of Secondary School Education (1992) recommends that the current curriculum of English as a foreign language (EFL) be offered one hour per day, five days a week, during the academic year of nine months (which is the equivalent of 36 weeks). Table V shows the schedule of the African-centered Congolese curriculum. In the present unit a sample of ten sessions is demonstrated.
## APPENDIX A

### Schedule for the Curriculum Unit

Schedule for an African-centered curriculum unit for Congolese classrooms

<table>
<thead>
<tr>
<th>Week</th>
<th>Lesson</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>Week 1</td>
<td>Lesson 1</td>
<td>The Man and the Leopard</td>
</tr>
<tr>
<td>Week 2</td>
<td>Lesson 2</td>
<td>Sobi and the Hawk</td>
</tr>
<tr>
<td>Week 3</td>
<td>Lesson 3</td>
<td>The Rabbit and the Monkey</td>
</tr>
<tr>
<td>Week 4</td>
<td>Lesson 4</td>
<td>Mboloko, the Leopard and the Horse</td>
</tr>
<tr>
<td>Week 5</td>
<td>Lesson 5</td>
<td>The Toad and the Rat</td>
</tr>
<tr>
<td>Week 6</td>
<td>Lesson 6</td>
<td>The Turtle and the Hawk</td>
</tr>
<tr>
<td>Week 7</td>
<td>Lesson 7</td>
<td>The Antelope and the Snail</td>
</tr>
<tr>
<td>Week 8</td>
<td>Lesson 8</td>
<td>Why turtles and Crocodiles are never friends</td>
</tr>
<tr>
<td>Week 9</td>
<td>Lesson 9</td>
<td>The Yansi Rite</td>
</tr>
<tr>
<td>Week 10</td>
<td>Lesson 10</td>
<td>The Lendu Initiation</td>
</tr>
</tbody>
</table>
Lesson 1: The Man and the Leopard

A man and a leopard had been friends. They went often hunting together. One nice day, Ms. Leopard gave birth to a little cub. Having heard the news, the man went to congratulate the happy parents. He had armed himself with a spear because the road was dangerous.

He was received with open arms and they made him taste the leopard’s delicacies the leopard’s wife was cooking.

Upon departure, he was offered an antelope freshly killed. The leopard advised him to walk with the tip of his spear forward. "It's safer," he said. The man followed the advice of his friend, but after a few hundred feet, he said, "It is not necessary and it's easier to walk with in the spear pointing backward," and that’s what he did.

At that moment, the leopard, who was hidden behind a tree to play him a bad trick, jumped and tried to catch the man by the neck.

What was surprising was that the man saw a new trophy attached to his spear. The leopard was taken by the throat.
<table>
<thead>
<tr>
<th>Subject</th>
<th>Reading Lesson 1 The Man and the Leopard</th>
</tr>
</thead>
<tbody>
<tr>
<td>Grade level</td>
<td>Beginners-- Grade Nine</td>
</tr>
<tr>
<td>Number of students</td>
<td>40</td>
</tr>
<tr>
<td>Time</td>
<td>60 minutes</td>
</tr>
<tr>
<td>Material</td>
<td>Photocopies of the text: The Man and the Leopard – plus copies of written exercises</td>
</tr>
<tr>
<td>Goals:</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Foster reading comprehension</td>
</tr>
<tr>
<td></td>
<td>Emphasize vocabulary acquisition</td>
</tr>
<tr>
<td></td>
<td>Develop reading skills and strategies through stories *</td>
</tr>
<tr>
<td></td>
<td>Develop familiarity with parts of speech</td>
</tr>
<tr>
<td></td>
<td>Develop oral reading fluency</td>
</tr>
</tbody>
</table>
Develop discussions skills through various topics (to develop Afrocentric ideas)

Promote enjoyment of reading in the target language- English

Objectives (Students will be able to):

Be able to comprehend a short story of 50-100 words

Understand the concept that one must always be careful when walking in the jungle

Understand the true concept of friendship

Develop reading skills: guessing meaning from context

Paraphrase short passages (orally)

Strengthen sound and word association through weekly oral sessions

Use a bilingual or English dictionary to find words and phrases, pronunciations

Demonstrate improved use of grammar

Vocabulary:

Students will learn L2 vocabulary by 1 to 15 words per week, 500 words per school year. The teacher will track their progress in a notebook.

Build word chart to increase vocabulary (See Table III).

*Students will focus on basic reading skills. For reading, students should already be familiar with English sounds, letters, and basic sight words.
5 min. The teacher may discuss the title with students.

The teacher engages students in discussion about the picture that appears with the reading passage.

Vocabulary

The teacher may introduce new words: Teacher reads one word at a time, and have it repeated for pronunciation (If the school possesses a language lab, teacher may prepare exercises for pronunciation).

<table>
<thead>
<tr>
<th>Nouns</th>
<th>Verbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. leopard</td>
<td>6. trophy</td>
</tr>
<tr>
<td>2. cub</td>
<td>7. spear</td>
</tr>
<tr>
<td>3. arms</td>
<td>8. backwards</td>
</tr>
<tr>
<td>1. to hunt</td>
<td>2. to taste</td>
</tr>
<tr>
<td>3. to kill</td>
<td></td>
</tr>
</tbody>
</table>
Expressions

to play a trick on someone

Comprehension

The teacher reads, students listen and follow the reading

Students answer questions:

1. Did the man like the leopard? Provide evidence.
2. Did the leopard welcome the man well in his home?
3. The leopard advised the man to walk with his spear facing the front. Why so?
4. Did the man follow the leopard’s advice?
5. What trophy from hunting was hanging on the man’s spear?
6. Was the leopard a true friend of the man? Why or why not?

Students read, underline the verbs from the text and write complete sentences with the words in the vocabulary list.

Students work in groups of five to prepare six questions from the story for peers in the other groups.
### Assignment:

5 min. The teacher explains assignment: 1) Students may write two sentences about what they would do if they were the man, and two sentences about if they were the leopard. 2) Students must study the new words, study their spelling, look words up in the dictionary, and make a complete sentence with each new word.

**Assessment**

At the end of each week, students must be given a dictation exercise on the ten new vocabulary words and asked to write complete sentences. At the beginning of each class session, four words are dictated and two complete, written sentences are requested as a daily quiz.

Every Monday, two students present current news, or something they would like to share about their tribe or customs in English. Every Friday is activity day; the teacher may invite a guest speaker; students may go on a field trip, watch an English movie, or create something in relation to the story, learn a poem or play English-language games (motivational for writing and discussions).
| 5 min. | Assignment: The teacher explains assignment: 1) Students may write two sentences about what they would do if they were the man, and two sentences about if they were the leopard. 2) Students must study the new words, study their spelling, look words up in the dictionary, and make a complete sentence with each new word. |
| Assessment At the end of each week, students must be given a dictation exercise on the ten new vocabulary words and asked to write complete sentences. At the beginning of each class session, four words are dictated and two complete, written sentences are requested as a daily quiz. Every Monday, two students present current news, or something they would like to share about their tribe or customs in English. Every Friday is activity day; the teacher may invite a guest speaker; students may go on a field trip, watch an English movie, or create something in relation to the story, learn a poem or play English-language games (motivational for writing and discussions). |
Table V. Chart for Teacher Observation of Students’ Reading Performance

<table>
<thead>
<tr>
<th>Name of student</th>
<th>Participating in small groups?</th>
<th>Asking or answering questions</th>
<th>Explaining to another</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*To be marked with plus, minus, or check.

Sobi and the hawk were good friends; they loved each other very much.

Wanting to put Sobi’s friendship to the test, the hawk said, "I will know that you really love me if you bring me an electric fish."

The bird immediately went to the river to find him one of the electric fish, but whenever he wanted to get hold of the fish it would shock him, making him let go.

Several weeks passed, Sobi sadly flew, trying new tests, gaining new failures. One day some fishermen caught an electric fish and left it on the beach. Sobi eagerly got hold of it and took to his friend the hawk.

"I know now how much you love me," said the hawk. It is my turn to prove my friendship. What do you want me to do for you?" "I wish you to stop the wind for me," said Sobi.

The Hawk flew to search for the wind, but his efforts remained fruitless until this day. He has not stopped the wind. He is not discouraged, however, and we always see him wandering and trying to stop the wind to prove his friendship to Sobi, the water bird.
<table>
<thead>
<tr>
<th>Name of Unit</th>
<th>Lesson 2: Sobi and the Hawk</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subject</td>
<td>Reading</td>
</tr>
<tr>
<td>Grade level</td>
<td>Beginners--Grade Nine</td>
</tr>
<tr>
<td>Number of students</td>
<td>40</td>
</tr>
<tr>
<td>Time</td>
<td>60 minutes</td>
</tr>
<tr>
<td>Material</td>
<td>Photocopies of the text: Sobi and the Hawk – plus copies of written exercises</td>
</tr>
</tbody>
</table>

**Goals:**

- Foster reading comprehension
- Emphasize vocabulary acquisition
- Develop reading skills and strategies through stories *
- Develop familiarity with parts of speech
- Develop oral reading fluency
- Develop discussions skills through various topics (to develop Afrocentric ideas)
- Promote enjoyment of reading in the target language- English

**Objectives (Students will be able to):**

- Understand why the hawk flies high as if it wants to stop the wind
- Understand the true concept of friendship
Develop reading skills: guessing meaning from context

Paraphrase short passages (orally)

Strengthen sound and word association through weekly oral sessions

Use a bilingual or English dictionary to find words and phrases, pronunciations

Demonstrate improved use of grammar

Vocabulary:

Students will learn L2 vocabulary by 1 to 15 words per week, 500 words per school year. The teacher will track their progress in a notebook.

Build word chart to increase vocabulary (See Table III).

*Students will focus on basic reading skills. For reading, students should already be familiar with English sounds, letters, and basic sight words.

<table>
<thead>
<tr>
<th>Time</th>
<th>Activities</th>
</tr>
</thead>
<tbody>
<tr>
<td>5 min.</td>
<td>Review activities from previous day. The teacher may check homework and give a short quiz.</td>
</tr>
</tbody>
</table>
The teacher engages students into discussion about the picture that appears with the reading passage and lets students talk about what they like about their friends.

**Vocabulary**

The teacher may introduce new words: Teacher reads one word at a time and has it repeated for pronunciation. (If the school possesses a language lab, the teacher may prepare exercises for pronunciation).

<table>
<thead>
<tr>
<th>Nouns</th>
<th>Verbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>friend</td>
<td>fisherman</td>
</tr>
<tr>
<td>fish</td>
<td>beach</td>
</tr>
<tr>
<td>bird</td>
<td>wind</td>
</tr>
<tr>
<td>week</td>
<td>fruitless</td>
</tr>
<tr>
<td>electric fish</td>
<td>friendship</td>
</tr>
</tbody>
</table>

Expression: Sobi means stork in Kikongo, one of the four Congolese (DRC) national languages.
<table>
<thead>
<tr>
<th>15 min.</th>
<th>Comprehension</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>The teacher reads, students listen and follow the reading.</td>
</tr>
<tr>
<td></td>
<td>Students read aloud and answer questions:</td>
</tr>
<tr>
<td></td>
<td>1. Who is Sobi? How did he prove his friendship to the Hawk?</td>
</tr>
<tr>
<td></td>
<td>2. On his turn, what does he have to do to prove his friendship to Sobi?</td>
</tr>
<tr>
<td></td>
<td>3. The Hawk, did he like Sobi?</td>
</tr>
<tr>
<td>10min.</td>
<td>Students read and underline verbs from the text and write complete sentences with the words in the vocabulary list.</td>
</tr>
<tr>
<td>10min.</td>
<td>Students work in groups. They may underline prefixes, bases and suffixes after the teacher’s explanations. Corrections are made in class.</td>
</tr>
<tr>
<td></td>
<td><strong>Assignment:</strong></td>
</tr>
<tr>
<td></td>
<td>The teacher explains assignment: 1) Write about something you asked your friend to do for you, and it made you happy because they did it.</td>
</tr>
<tr>
<td></td>
<td>2) Students must study the new words, study their spelling, look words up in the dictionary, and make a complete sentence with each new word.</td>
</tr>
</tbody>
</table>
Assessment:

At the end of each week, students must be given a dictation exercise on the ten new vocabulary words and asked to write complete sentences. At the beginning of each class session, four words are dictated and two complete written sentences are requested for a daily quiz.
Lesson 3: The Rabbit and the Monkey

The rabbit, who was everyone’s friend, was also the monkey’s friend. They visited each other, as we people say.

It is because of this great friendship that Jeannot the rabbit dared to say one day to Tiennot the monkey: "Why do you always scratch yourself? If you knew how it makes you look funny and unpleasant, you would not do it any more, I assure you." The monkey, who usually scratched himself, remained quiet for a moment and asked “Do I scratch myself a lot?”

"But yes, you look ridiculous, my Tiennot, and you can thank me for having made the remark, otherwise, no one would have thought of correcting you." "Ridiculous, ridiculous." murmured the monkey a little humiliated. Yet having thought he came to thank the rabbit. He added: "But you, Jeannot, if you knew how people laugh at you seeing you continually turning your head right, then left, then front, then behind like headlights of an airport tower. What do you fear? What are you afraid of?"

"I am not afraid of anything, I'm not afraid of anybody," replied the rabbit. It is to distract myself that I turn my head. I could stay perfectly calm, looking ahead of me, very quietly.”

He had not finished speaking when, believing that a voice chuckled behind him, he turned suddenly ---which, of course, made Tiennot giggle.

"Listen, friend monkey,” continued Jeannot, “Do not benefit from the distraction to make fun of me. If I tell you I can stay calm, you have to believe me." "I bet the contrary," retorted the monkey.”

“Yes, let's bet, but bet also that you can renounce your scratching.” They gave each other a high five as a sign of agreement.

So, there they stood still, like statues. Each wanted to show what he could do. But after a few moments of endurance, neither one nor the other could keep still.

The monkey, as a typist, scratched everywhere and the rabbit turned his head in all directions.
<table>
<thead>
<tr>
<th>Name of Unit</th>
<th>Lesson 3 The Rabbit and the Monkey</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subject</td>
<td>Reading</td>
</tr>
<tr>
<td>Grade level</td>
<td>Beginners-- Grade Nine</td>
</tr>
<tr>
<td>Number of students</td>
<td>40</td>
</tr>
<tr>
<td>Time</td>
<td>60 minutes</td>
</tr>
<tr>
<td>Material</td>
<td>Photocopies of the text: The Rabbit and the Monkey –plus copies of written exercises</td>
</tr>
</tbody>
</table>

Goals:

- Foster reading comprehension
- Emphasize vocabulary acquisition
- Develop reading skills and strategies through stories *
- Develop familiarity with parts of speech
- Develop oral reading fluency
- Develop discussions skills through various topics (to develop Afrocentric ideas)
- Promote enjoyment of reading in the target language- English

Objectives (Students will be able to):
Develop reading skills: guessing meaning from context

Paraphrase short passages (orally)

Strengthen sound and word association through weekly oral sessions

Use a bilingual or English dictionary to find words and phrases, pronunciations

Demonstrate improved use of grammar

Vocabulary:

Students will learn L2 vocabulary by 1 to 15 words per week, 500 words per school year. The teacher will track their progress in a notebook.

Build word chart to increase vocabulary (See Table III).

*Students will focus on basic reading skills. For reading, students should already be familiar with English sounds, letters, and basic sight words.

<table>
<thead>
<tr>
<th>Time</th>
<th>Activities</th>
</tr>
</thead>
<tbody>
<tr>
<td>5 min.</td>
<td>Review activities from previous day. The teacher may check homework and give a short quiz. The teacher engages students into discussion about the picture that appears with the reading passage and lets students talk about how to build a friendship</td>
</tr>
<tr>
<td>10 min.</td>
<td>Vocabulary</td>
</tr>
<tr>
<td>---------</td>
<td>------------</td>
</tr>
<tr>
<td></td>
<td>The teacher may introduce new words: Teacher reads one word at a time and has it repeated for pronunciation. (If the school possesses a language lab, the teacher may prepare exercises for pronunciation).</td>
</tr>
<tr>
<td></td>
<td><strong>Nouns</strong></td>
</tr>
<tr>
<td>1. Rabbit</td>
<td>6. airport tower</td>
</tr>
<tr>
<td>2. monkey</td>
<td>7. Distraction</td>
</tr>
<tr>
<td>3. friend</td>
<td>8. high five</td>
</tr>
<tr>
<td>4. people</td>
<td>9. statue</td>
</tr>
<tr>
<td>5. headlights</td>
<td>10. typist</td>
</tr>
<tr>
<td></td>
<td>Expression to make fun of something or someone.</td>
</tr>
<tr>
<td></td>
<td>Comprehension</td>
</tr>
<tr>
<td></td>
<td>The teacher reads, students listen and follow the reading.</td>
</tr>
<tr>
<td></td>
<td>Students read aloud and answer questions:</td>
</tr>
<tr>
<td>1. What remark is Jeannot the rabbit giving Tiennot the monkey?</td>
<td></td>
</tr>
<tr>
<td>2. Why do people make fun of Jeannot?</td>
<td></td>
</tr>
<tr>
<td>3. The rabbit and the monkey made a bet. Who won?</td>
<td></td>
</tr>
<tr>
<td>4. Is it easy correct a bad habit? What does the story tell us?</td>
<td></td>
</tr>
<tr>
<td>10 min.</td>
<td>Students underline the verbs from the text and write complete sentences with the words in the vocabulary list. Students work in groups. They can reconstruct sentences from the story.</td>
</tr>
<tr>
<td>10 min.</td>
<td>Assignment: The teacher explains assignment: 1) Students may write two sentences about what they would do if they were the rabbit, and two sentences if they were the monkey. 2) Students must study the new words, study their spelling, look words up in the dictionary, and make a complete sentence with each new word.</td>
</tr>
<tr>
<td>5 min.</td>
<td>Assessment: At the end of each week, students must be given a dictation exercise on the ten new vocabulary words and asked to write complete sentences. At the beginning of each class session, four words are dictated and two complete written sentences are requested for a daily quiz.</td>
</tr>
</tbody>
</table>
Lesson 4: Mboloko, the Leopard and the Horse

One day, Mboloko and the leopard came together at a meadow where a mare and a little colt were gazing on grass. The leopard was very hungry. He said to Mboloko, "Go tell that mare I am very hungry and I want buy him her foal."

Mboloko, fearing the leopard, obeyed, promising himself, however, to play a trick on him if there was an occasion to do so. He approached the mare and said, "The leopard is very hungry. He wants to buy your foal."

The mare replied that she would be glad to sell her foal.
"At what price?" asked Mboloko.
"You will find the price marked under my hind hooves."
"I know I do not read. I am only the leopard’s messenger."
"Let him come himself," replied the mare.
Mboloko reported to the leopard and added that the leopard was a great scholar, he could read and count.
"You did well," approved the leopard, and went to meet the mare. He asked her permission to look at the prices written under her hooves. The mare lifted her foot and gave the leopard a terrible blow on the forehead. The leopard fell backwards and went away screaming with pain, with his tail between his legs.
Mboloko on the other hand, held her sides with laughter.
<table>
<thead>
<tr>
<th>Name of Unit</th>
<th>Lesson 4: Mboloko, the Leopard and the Horse</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subject</td>
<td>Reading</td>
</tr>
<tr>
<td>Grade level</td>
<td>Beginners- Grade Nine</td>
</tr>
<tr>
<td>Number of students</td>
<td>40</td>
</tr>
<tr>
<td>Time</td>
<td>60 minutes</td>
</tr>
<tr>
<td>Material</td>
<td>Photocopies of the text: Mboloko, the Leopard, and the Horse - plus copies of written exercises</td>
</tr>
</tbody>
</table>

**Goals:**

Foster reading comprehension

Emphasize vocabulary acquisition

Develop reading skills and strategies through stories *

Develop familiarity with parts of speech

Develop oral reading fluency

Develop discussions skills through various topics (to develop Afrocentric ideas)

Promote enjoyment of reading in the target language- English

**Objectives (Students will be able to):**
Develop the concept of doing to others what you want them to do unto you

Develop reading skills: guessing meaning from context

Paraphrase short passages (orally)

Strengthen sound and word association through weekly oral sessions

Use a bilingual or English dictionary to find words and phrases, pronunciations

Demonstrate improved use of grammar

Vocabulary:

Students will learn L2 vocabulary by 1 to 15 words per week, 500 words per school year. The teacher will track their progress in a notebook.

Build word chart to increase vocabulary (See Table III).

*Students will focus on basic reading skills. For reading, students should already be familiar with English sounds, letters, and basic sight words.


<table>
<thead>
<tr>
<th>Time</th>
<th>Activities</th>
</tr>
</thead>
<tbody>
<tr>
<td>5 min.</td>
<td>Review activities from previous day. The teacher may check homework and give a short quiz.</td>
</tr>
</tbody>
</table>
10 min.

The teacher engages students into discussion about the picture that appears with the reading passage and lets students talk about what they like about their friends.

Vocabulary

The teacher may introduce new words: Teacher reads one word at a time and has it repeated for pronunciation. (If the school possesses a language lab, the teacher may prepare exercises for pronunciation).

<table>
<thead>
<tr>
<th>Nouns</th>
<th>Verbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. leopard</td>
<td>1. to buy</td>
</tr>
<tr>
<td>2. gazelle</td>
<td>2. to count</td>
</tr>
<tr>
<td>3. colt</td>
<td>3. to meet</td>
</tr>
<tr>
<td>4. foal</td>
<td>4. to lift</td>
</tr>
<tr>
<td>5. Mare</td>
<td>5. to hold</td>
</tr>
<tr>
<td>6. hind hooves</td>
<td>7. messenger</td>
</tr>
<tr>
<td>10. pain</td>
<td></td>
</tr>
</tbody>
</table>

Expressions

Mboloko means antelope in Lingala, one of the four national language of the DRC.
<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>15 min</td>
<td>Comprehension</td>
</tr>
<tr>
<td></td>
<td>The teacher reads, students listen and follow the reading</td>
</tr>
<tr>
<td></td>
<td>students read aloud and answer questions:</td>
</tr>
<tr>
<td></td>
<td>1. How many animals are there in this text?</td>
</tr>
<tr>
<td></td>
<td>2. Which animal was sly? Explain.</td>
</tr>
<tr>
<td></td>
<td>3. Which one was punished? How?</td>
</tr>
<tr>
<td></td>
<td>4. Which animal played a bad turn?</td>
</tr>
<tr>
<td></td>
<td>5. Do you know other animals with hooves like the horse? Which ones?</td>
</tr>
<tr>
<td>20 min</td>
<td>Teacher cuts sentences from the story and displays them around the</td>
</tr>
<tr>
<td></td>
<td>classroom students must find the one that matches the question.</td>
</tr>
</tbody>
</table>

**Assignment**

*Teacher explains assignment: 1) Students may write two sentences about what they think of Mboloko’s behavior. 2) Students must study the new words, study their spelling, look words up in the dictionary, and make a complete sentence with each new word.*

**Assessment**

At the end of each week, students must be given a dictation on the five of the fifteen new vocabulary words and asked to write complete sentences. At the beginning of each class session, four words are dictated and two complete written sentences are requested for a daily quiz.
One day on his way to the forest, the rat met a toad in a small bush. He stopped and asked him: “What are you doing here, my friend?”

“I am looking for something to eat,” replied the toad, “the bush was just burned; the insects are expensive. I have been dying of hunger for days.”

“Take courage, my friend,” said the rat, “follow me and you will get something to eat.”

The toad clung onto the tail of the rat and in no time, the two arrived at the foot of a palm tree.

“Climb up the tree,” said the rat, “we will have enough to eat.”

“But I do not know how to climb a tree,” sighed the toad, “you do not know how to climb, you do not know how to find food. You do not know how to run. You do not know how to do anything. Then, draw your plan.”

With those words, the rat climbed up the palm tree and began to eat palm nuts with appetite.

The toad waited impatiently, begging the rat to drop a few nuts. The rat upset said, “I'm tired of your laziness. I cannot be your servant. Besides, I do not like to be spoken to when I am eating. Leave me alone, ill-bred”

The toad did not answer the mean words. He began picking up dead wood and he made a heap at the foot of the palm. Then he set it on fire and stepped back.

“What are you doing?” said the rat furiously “Are you crazy? Put out the fire quickly.”

“Be quite,” replied Toad, “I do not like to be talked to when I am warming up.”

The flame invaded the palm tree and the rat died in the blaze.
<table>
<thead>
<tr>
<th>Name of Unit</th>
<th>Lesson 5: The Toad and the Rat</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subject</td>
<td>Reading</td>
</tr>
<tr>
<td>Grade level</td>
<td>Beginners-- Grade Nine</td>
</tr>
<tr>
<td>Number of students</td>
<td>40</td>
</tr>
<tr>
<td>Time</td>
<td>60 minutes</td>
</tr>
<tr>
<td>Material</td>
<td>Photocopies of the text: The toad and the Rat- plus copies of written exercises</td>
</tr>
</tbody>
</table>

**Goals:**

- Foster reading comprehension
- Emphasize vocabulary acquisition
- Develop reading skills and strategies through stories *
- Develop familiarity with parts of speech
- Develop oral reading fluency
- Develop discussions skills through various topics (to develop Afrocentric ideas)
- Promote enjoyment of reading in the target language- English
Objectives (Students will be able to):

- Develop the concept of doing to others what you want them to do unto you
- Develop reading skills: guessing meaning from context
- Paraphrase short passages (orally)
- Strengthen sound and word association through weekly oral sessions
- Use a bilingual or English dictionary to find words and phrases, pronunciations
- Demonstrate improved use of grammar

Vocabulary:

Students will learn L2 vocabulary by 1 to 15 words per week, 500 words per school year. The teacher will track their progress in a notebook.

Build word chart to increase vocabulary (See Table III).

*Students will focus on basic reading skills. For reading, students should already be familiar with English sounds, letters, and basic sight words.
<table>
<thead>
<tr>
<th>Time</th>
<th>Activities</th>
</tr>
</thead>
<tbody>
<tr>
<td>5 min.</td>
<td>Review activities from previous day. The teacher may check homework and give a short quiz. The teacher discusses the title with students. The teacher engages students in discussion about the picture that appears with the reading passage.</td>
</tr>
<tr>
<td>10 min.</td>
<td>Vocabulary</td>
</tr>
<tr>
<td></td>
<td>The teacher may introduce new words: Teacher reads one word at a time, and have it repeated for pronunciation (If the school possesses a language lab, teacher may prepare exercises for pronunciation).</td>
</tr>
<tr>
<td></td>
<td><strong>Nouns</strong></td>
</tr>
<tr>
<td></td>
<td>1. rat 6. price 1. to burn</td>
</tr>
<tr>
<td></td>
<td>2. toad 7. laziness 2. to die</td>
</tr>
<tr>
<td></td>
<td>3. bush 8. ill-bred 3. to cling</td>
</tr>
<tr>
<td></td>
<td>4. expensive 9. blaze 4. to beg</td>
</tr>
<tr>
<td></td>
<td>5. palm tree 10. (palm) nut 5. to climb</td>
</tr>
<tr>
<td></td>
<td><strong>Verbs</strong></td>
</tr>
<tr>
<td></td>
<td>1. to burn</td>
</tr>
<tr>
<td></td>
<td>2. to die</td>
</tr>
<tr>
<td></td>
<td>3. to cling</td>
</tr>
<tr>
<td></td>
<td>4. to beg</td>
</tr>
<tr>
<td></td>
<td>5. to climb</td>
</tr>
<tr>
<td></td>
<td><strong>Expressions</strong></td>
</tr>
<tr>
<td></td>
<td>1. at the foot of something</td>
</tr>
<tr>
<td></td>
<td>2. to draw a plan</td>
</tr>
<tr>
<td></td>
<td>3. to set fire</td>
</tr>
<tr>
<td></td>
<td>4. to warm up</td>
</tr>
<tr>
<td>15 min.</td>
<td>Comprehension</td>
</tr>
<tr>
<td></td>
<td>The teacher reads, students listen and follow the reading.</td>
</tr>
<tr>
<td></td>
<td>Students read aloud and answer questions:</td>
</tr>
<tr>
<td></td>
<td>1. Why didn’t the toad eat for several days?</td>
</tr>
<tr>
<td></td>
<td>2. Of what does the rat blame the toad?</td>
</tr>
<tr>
<td></td>
<td>3. What is the impatient toad waiting for?</td>
</tr>
<tr>
<td></td>
<td>4. Is the rat charitable?</td>
</tr>
<tr>
<td></td>
<td>5. What was the rat’s punishment?</td>
</tr>
<tr>
<td>15 min.</td>
<td>Teacher may have the students read. Students underline the adjectives from the text and write complete sentences. Students work in groups. Jigsaw—The teacher cuts short selections into paragraphs for students to put in order.</td>
</tr>
<tr>
<td>15 min.</td>
<td>Assignment: Teacher explains assignment: 1) What would you do if your friend does not listen to you? 2) Students must study the new words, study their spelling, look words up in the dictionary, and make a complete sentence with each new word. Assessment: At the end of each week, students must be given a dictation on the five of the fifteen new vocabulary words and asked to write complete sentences. At the beginning of each class session, four words are dictated and two complete written sentences are requested for a daily quiz.</td>
</tr>
</tbody>
</table>
The hawk and the Turtle were good friends. Turtle lived on earth and the hawk lived in the woods, on a tree.

Each day the hawk went to see his friend Turtle and asked her for some food. The turtle, generous, gave him food. One day, the hawk invited his friend to a banquet at the occasion of his daughter’s marriage. He was not sincere because he knew that the turtle would never make it to his house. The turtle could not fly, sail, or climb a tree. He wanted, through this invitation, to maintain good relations with the one who every day gave him food.

The turtle, however, decided to go to the banquet and that’s what she did. She has answered the hawk: “Your invitation is very friendly, I am very grateful. I would like to offer a gift to your daughter on the day of her marriage, but you know I'm not very skillful. I have difficulty carrying heavy packages. Come, then, the
wedding day, and look at the gift I want to offer your child.”

With that said, she went home and gathered her children; she said, “Tomorrow morning, you will wrap me in this paper. When the hawk comes, tell him that Mom is already gone, but she left this package for him. Did you hear me?”

“Yes, Mom,” they replied in chorus.

The children did what they were asked to do. The next day, when the hawk came, they handed him the package.

As he arrived in his nest, the hawk gathered all his family to show them the turtle’s gift. No sooner had he opened the gift when the turtle came out and said, “I could not come here on my own. I wanted absolutely to come to the party.”

I leave you to guess the shame and the embarrassment of the hawk. There was no party, there was no marriage.

The turtle now knew that he had been dishonest.
<table>
<thead>
<tr>
<th>Name of Unit</th>
<th>Lesson 6: The Turtle and the Hawk</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subject</td>
<td>Reading</td>
</tr>
<tr>
<td>Grade level</td>
<td>Beginners- Grade Nine</td>
</tr>
<tr>
<td>Number of students</td>
<td>40</td>
</tr>
<tr>
<td>Time</td>
<td>60 minutes</td>
</tr>
<tr>
<td>Material</td>
<td>Photocopies of the text: The Turtle and the Hawk - plus copies of written exercises</td>
</tr>
</tbody>
</table>

Goals:

Foster reading comprehension

Emphasize vocabulary acquisition

Develop reading skills and strategies through stories *

Develop familiarity with parts of speech

Develop oral reading fluency

Develop discussions skills through various topics (to develop Afrocentric ideas)

Promote enjoyment of reading in the target language- English

Objectives (Students will be able to):
Develop the concept that friendships are forever

Develop reading skills: guessing meaning from context

Paraphrase short passages (orally)

Strengthen sound and word association through weekly oral sessions

Use a bilingual or English dictionary to find words and phrases, pronunciations

Demonstrate improved use of grammar

Vocabulary:

Students will learn L2 vocabulary by 1 to 15 words per week, 500 words per school year. The teacher will track their progress in a notebook.

Build word chart to increase vocabulary (See Table III).

*Students will focus on basic reading skills. For reading, students should already be familiar with English sounds, letters, and basic sight words.
<table>
<thead>
<tr>
<th>Time</th>
<th>Activities</th>
</tr>
</thead>
<tbody>
<tr>
<td>10 min.</td>
<td>Review activities from previous day. The teacher may check homework and give a short quiz. The teacher engages students into discussion about the picture that appears with the reading passage and lets students talk about what they like about their friends.</td>
</tr>
<tr>
<td></td>
<td>Vocabulary</td>
</tr>
<tr>
<td></td>
<td>The teacher may introduce new words: Teacher reads one word at a time and has it repeated for pronunciation. (If the school possesses a language lab, the teacher may prepare exercises for pronunciation).</td>
</tr>
<tr>
<td>5 min.</td>
<td>Vocabulary</td>
</tr>
<tr>
<td>15 min.</td>
<td>Nouns</td>
</tr>
<tr>
<td>---------</td>
<td>-------</td>
</tr>
<tr>
<td>1. hawk</td>
<td>6. house</td>
</tr>
<tr>
<td>2. wood</td>
<td>7. gift</td>
</tr>
<tr>
<td>3. Earth</td>
<td>8. package</td>
</tr>
<tr>
<td>4. banquet</td>
<td>9. marriage</td>
</tr>
<tr>
<td>5. daughter</td>
<td>10. embarrassment</td>
</tr>
</tbody>
</table>

Expressions

To be grateful

To show respect

Comprehension

The teacher reads, students listen and follow the reading

Comprehension:

Students read aloud answer questions:

1. How does the turtle show the hawk her friendship?

2. Was the hawk’s friendship sincere?

3. The turtle found out that the hawk had cheated. What did she do to find out?

4. Will the friendship between the turtle and the hawk continue?

Why would their friendship continue?

Students read aloud, they may take turns reading as in a dialogue.
The teacher may have exercises such as writing sentences in the plural form or completing sentences with the new vocabulary words.

**Assignment:**

Teacher explains assignment: 1) Students may write four sentences about their embarrassment. 2) Students must study the new words, study their spelling, look words up in the dictionary, and make a complete sentence with each new word.

**Assessment:**

At the end of each week, students must be given a dictation on the five of the fifteen new vocabulary words and asked to write complete sentences. At the beginning of each class session, four words are dictated and two complete written sentences are requested for a daily quiz.
Lesson 7: The antelope and the snail

Mboloko, the elegant antelope, one day met Tambulamalembe, the snail. She laughed at him: “As you are unhappy, Tambulamalembe like you're unhappy. You are forced to drag your home with you, and you do not enjoy the happiness of travel. I can go farther in minutes than you can in ten years.”

"Oh! Oh!” said the snail, “You really think you are so quick. Well, I run faster than you, though.

"Ah! Ah! Ah, stupid snail, you can run faster than me? Repeat again these stupid words and I will crush you to teach you to respect me."

"To respect you?” said Tambulamalembe, “to respect you? I want to race you. If you beat me, I will respect you. But I am sure it is me who will win the race. It's you that will respect me."

"Okay," said Mboloko, “let’s fix the place and time for the race."

They decided to return to the same place on the day after and chose a big mango tree as a finish line.
Antelope laughed one last time and the snail departed.

The snail went to find his brother and said, "Tomorrow, I will run a race against the antelope:" you know how she is very intelligent. You are going to be at the end of the field, near the big mango trees, and I will stay at this end, he will not notice that we are two. Go quickly get in your position. You have no time to lose. You must absolutely be there tomorrow morning."

The next morning sunrise, the antelope came. The snail showed him the path to travel and it sounded the departure.

The antelope flew like a flash, not noticing that his opponent remained.

When she approached the finish, the other snail pitched his horns and rang the win. Antelope did not believe his eyes. He immediately asked at the other end, the snail accepted.

They were given the signal for departure; no bird could have followed him. The antelope arrived worn out, and out of breath. Tambulamalembe waited with a smile.

“You confess defeat?” he asked. Tilopa, the antelope acknowledged his defeat.

Today he is still unaware that the snail was misleading him.

It's always with great respect that he welcomes all snails he meets.
Name of Unit | Lesson 7: The Antelope and the Snail
---|---
Subject | Reading
Grade level | Beginners- Grade Nine
Number of students | 40
Time | 60 minutes
Material | Photocopies of the text: The Antelope and the Snail and copies of written exercises

Goals:

- Foster reading comprehension
- Emphasize vocabulary acquisition
- Develop reading skills and strategies through stories *
- Develop familiarity with parts of speech
- Develop oral reading fluency
- Develop discussions skills through various topics (to develop Afrocentric ideas)
- Promote enjoyment of reading in the target language- English

Objectives (Students will be able to):

- Be able to comprehend a short story of 50-100 words
- Understand the concept that one must always be careful when walking in the jungle
Understand the true concept of friendship

Develop reading skills: guessing meaning from context

Paraphrase short passages (orally)

Strengthen sound and word association through weekly oral sessions

Use a bilingual or English dictionary to find words and phrases, pronunciations

Demonstrate improved use of grammar

Vocabulary:

Students will learn L2 vocabulary by 1 to 15 words per week, 500 words per school year. The teacher will track their progress in a notebook.

Build word chart to increase vocabulary (See Table III).

*Students will focus on basic reading skills. For reading, students should already be familiar with English sounds, letters, and basic sight words.
<table>
<thead>
<tr>
<th>Time</th>
<th>Activities</th>
</tr>
</thead>
<tbody>
<tr>
<td>5 min.</td>
<td>Review activities from previous day. The teacher may check homework and give a short quiz.</td>
</tr>
<tr>
<td></td>
<td>The teacher may discuss the title with students.</td>
</tr>
<tr>
<td></td>
<td>The teacher engages students in discussion about the picture that appears with the reading passage.</td>
</tr>
</tbody>
</table>

**Vocabulary**

The teacher may introduce new words: Teacher reads one word at a time, and have it repeated for pronunciation (If the school possesses a language lab, teacher may prepare exercises for pronunciation).

<table>
<thead>
<tr>
<th>Nouns</th>
<th>Verbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Mboloko</td>
<td>1. brother</td>
</tr>
<tr>
<td>2. snail</td>
<td>2. tomorrow</td>
</tr>
<tr>
<td>3. home</td>
<td>3. race</td>
</tr>
<tr>
<td>4. years</td>
<td>4. field</td>
</tr>
<tr>
<td>5. mango tree</td>
<td>5. palm tree</td>
</tr>
<tr>
<td>1. to travel</td>
<td>2. to enjoy</td>
</tr>
<tr>
<td>3. to teach</td>
<td>4. to respect</td>
</tr>
<tr>
<td>5. to drag</td>
<td></td>
</tr>
</tbody>
</table>
| 15min. | Comprehension:  
The teacher reads, students listen and follow the reading.  
Students read aloud answer questions: |
| 10 min. | 1. Whom is Mboloko making fun of?  
2. What do the antelope and the snail decide to do?  
3. How much time does it take the brother of Tambulamalembe to get to the mango tree?  
4. Did the snail really win?  
5. Do snails run? Why or why not?  
6. If the antelope was intelligent what would he have done?  
Students identify setting and context. Students may take turns pretending what they would have done. |
| 5 min. | Assignment:  
The teacher explains assignment: 1) Students may write six questions that they want their peers to answer. 2) Students must study the new words, study their spelling, look words up in the |
dictionary, and make a complete sentence with each new word.

Assessment:

At the end of each week, students must be given a dictation exercise on the ten new vocabulary words and asked to write complete sentences. At the beginning of each class session, four words are dictated and two complete written sentences are requested for a daily quiz.
A very long time ago, near a river, there were two inseparable friends, the turtle and the crocodile. In the morning and evening they stood near the river and talked for hours. There was not a day that went by without seeing them side by side, either carrying each other gifts or sitting in the warm sun watching the clouds go by. They called each other “brother.”

One summer day the crocodile invited the turtle to come and spend a few days with his family. “Sure thing,” answered the turtle “True friends must include families.” During the weekend, the turtle went to visit his friend’s family. The crocodile’s wife cooked the best meal ever. The turtle was offered his friend’s room. “I cannot let you and your wife give up your bedroom for me,” the turtle said humbly. But in Africa it is a sign of respect and trust that only respected guest are offered the best of the house. After another delicious meal, the two friends parted
and said their good night. Trusting the turtle, the crocodile had shown him the eggs hidden under the bed. His ten little crocodiles were to hatch a few months later. In the middle of the night, the turtle's little stomach began to rumble. It rumbled so loud that he did not want his friend to think that he was not full. He took one of the eggs and ate it. He broke a second one and a third one. The crocodile’s wife urged his husband to check on his friend. “The sound you hear is the sound my tail makes at night to keep the mosquitoes away” said the turtle. “We have no mosquitoes in the house” said the crocodile, “But I hope you can get a good night’s sleep,” he said, trying to comfort his friend.

At day break, the turtle seemed all of a sudden in a hurry to return home. “Wait, I saved you a few present to take home with you,” said the crocodile. He gave him a present for each member of his family, hoping to visit them soon. The crocodile walked his friend to the river. As he swam further and could hardly see the turtle waving, the crocodile’s wife came running: “Wait,” she cried “the turtle has eaten all our ten babies” The crocodile, furious looked, down the river; the turtle was nowhere to be seen. The crocodile waved his fist, “I will get you someday”
<table>
<thead>
<tr>
<th>Name of Unit</th>
<th>Lesson 8: Why Turtles and Crocodiles are never friends</th>
<th>122</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subject</td>
<td>Reading</td>
<td></td>
</tr>
<tr>
<td>Grade level</td>
<td>Beginners- Grade Nine</td>
<td></td>
</tr>
<tr>
<td>Number of students</td>
<td>40</td>
<td></td>
</tr>
<tr>
<td>Time</td>
<td>60 minutes</td>
<td></td>
</tr>
<tr>
<td>Material</td>
<td>Photocopies of the text: Why Turtles and Crocodiles are never friends and copies of written exercises</td>
<td></td>
</tr>
</tbody>
</table>
Goals:

Foster reading comprehension

Emphasize vocabulary acquisition

Develop reading skills and strategies through stories *

Develop familiarity with parts of speech

Develop oral reading fluency

Develop discussions skills through various topics (to develop Afrocentric ideas)

Promote enjoyment of reading in the target language- English

Objectives (Students will be able to):

Develop the concept of friendship

Understand the concept that one must always be careful when walking in the jungle

Understand the true concept of friendship

Develop reading skills: guessing meaning from context

Paraphrase short passages (orally)

Strengthen sound and word association through weekly oral sessions

Use a bilingual or English dictionary to find words and phrases, pronunciations

Demonstrate improved use of grammar
Vocabulary:

Students will learn L2 vocabulary by 1 to 15 words per week, 500 words per school year. The teacher will track their progress in a notebook.

Build word chart to increase vocabulary (See Table III).

*Students will focus on basic reading skills. For reading, students should already be familiar with English sounds, letters, and basic sight words.

| Time   | The teacher may introduce new words: Teacher reads one word at a time, and have it repeated for pronunciation (If the school possesses a language lab, teacher may prepare exercises for pronunciation). |
### Vocabulary:

<table>
<thead>
<tr>
<th>Nouns</th>
<th>Verbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>morning</td>
<td>1. to watch</td>
</tr>
<tr>
<td>evening</td>
<td>2. to include</td>
</tr>
<tr>
<td>hour</td>
<td>3. to spend</td>
</tr>
<tr>
<td>cloud</td>
<td>4. to hatch</td>
</tr>
<tr>
<td>brother</td>
<td>5. to trust</td>
</tr>
</tbody>
</table>

### Expressions

- To give up

### Comprehension

The teacher reads, students listen and follow the reading.

Students read aloud and answer questions:

1. Do you think the turtle and the crocodile are good friends? Provide evidence for your answer.
2. Why did the crocodile’s wife cook the best food?
3. What did the crocodile do to show his friend respect? Would you do the same thing with your best friend?
4. What did the turtle do to make his friend furious?

Students work in groups of five to prepare six questions from the story for peers in another group.

Teacher makes up false questions to be answered from the story.

### Assignment:

The teacher explains assignment: 1) Can you guess what the crocodile will do when he sees the turtle again? Write four things that you think the
crocodile will do. 2) Students must study the new words, study their spelling, look words up in the dictionary, and make a complete sentence with each new word.

Assessment:

At the end of each week, students must be given a dictation exercise on the ten new vocabulary words and asked to write complete sentences. At the beginning of each class session, four words are dictated and two complete written sentences are requested for a daily quiz.
Lesson 9 The Yansi Birth Rite

Puberty rites and initiations were intended to prepare for Congolese children to go from childhood to adulthood. The children chosen had to be ten to thirteen years old to be accepted to join rites and initiations. The girls’ initiation rituals were performed around the time of their first menstruation. Boys’ initiation rituals could or could not involve circumcision. Some tribes held their ceremonies or circumcision in their earlier age. Likewise, some girls’ initiations did not involve genital mutilation. The main skills taught during initiation were sex roles; hygiene; gender functions; the proper attitude for successful reproduction, and responsibilities associated with the status of a wife and a
husband. Men and women in Congolese villages used to carry out initiation rites to strengthen their children and prepare them for success in their adulthood. The most popular rites and initiations of the Congo are the Yansi birth rite and the Lendu initiation, with which most of the initiations and rites of most Congolese tribes have a lot in common.

The Yansi birth rite was popular among Congolese traditional rites. The Yansi tribe is found in the Kwango region, the Northeastern portion of the Congo, in the Bandundu province. After giving birth, a Yansi mother separated herself from society to be completely in contact with her new baby. The mother and the baby moved into the mother and grandmother’s house. After a month following delivery, the mother would have to undergo rituals allowing her back into the Yansi tribe; then she sits on the same mat with men and greeted them. Her next step would be to take the child to a wise man or medicine man. This man prepared grilled egg shells with other substances. He fed the baby some of it; the mother was given the rest to feed the baby until the medicine was used up. The mother was also instructed to attach the bag with the medicine to the bed in which she and the baby slept. If for any reason the bag touched the floor, the treatment was to be discontinued and a new portion of medicine was to be made. When the first treatment was completed, a second treatment was offered. After the two treatments were completed the mother resumed her normal activities with the rest of the family. Traditionally, among the Yansi and other Congolese tribes, not all babies were born equal. Some babies were considered more special than others. Triplets and twins were
considered extraordinary; babies were considered special by their number at birth and were given special names. Yansi parents maintained a pot with special clay which they used as an ointment when the baby had fever. Every time the parents of the multiple children were to be temporarily absent, they would have to tell their children that they were going to be absent, and that they were not abandoning them. These parents identified themselves by wearing clay on their foreheads. Neighbors and friends who met with parents of special children for the first time had to give them some money, often coins. These coins were kept in a “baby’s medicine pot” for expenses such as sicknesses, marriage, or death. Other Yansi children were considered special by the nature of their position at birth. For example, those born feet-first or with their umbilical cords around their necks, and those born with six fingers on a hand or six toes on a foot were also considered special and given special names. The mothers observed the necessary taboos imposed by the tribes.
<table>
<thead>
<tr>
<th>Name of Unit</th>
<th>Lesson 9: The Yansi Rite</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subject</td>
<td>Reading</td>
</tr>
<tr>
<td>Grade level</td>
<td>Beginners- Grade Nine</td>
</tr>
<tr>
<td>Number of students</td>
<td>40</td>
</tr>
<tr>
<td>Time</td>
<td>60 minutes</td>
</tr>
<tr>
<td>Material</td>
<td>Photocopies of the text: The Yansi Rite and copies of written exercises</td>
</tr>
</tbody>
</table>

**Goals:**

- Foster reading comprehension
- Emphasize vocabulary acquisition
- Develop reading skills and strategies through stories *
- Develop familiarity with parts of speech
- Develop oral reading fluency
- Develop discussions skills through various topics (to develop Afrocentric ideas)
- Promote enjoyment of reading in the target language- English

**Objectives (Students will be able to):**
Understand the Yansi rite in the Congolese Culture

Understand the concept that one must always be careful when walking in the jungle

Understand the true concept of friendship

Develop reading skills: guessing meaning from context

Paraphrase short passages (orally)

Strengthen sound and word association through weekly oral sessions

Use a bilingual or English dictionary to find words and phrases, pronunciations

Demonstrate improved use of grammar

Vocabulary:

Students will learn L2 vocabulary by 1 to 15 words per week, 500 words per school year.

The teacher will track their progress in a notebook.

Build word chart to increase vocabulary (See Table III).

*Students will focus on basic reading skills. For reading, students should already be familiar with English sounds, letters, and basic sight words.
<table>
<thead>
<tr>
<th>Time</th>
<th>Activities</th>
</tr>
</thead>
<tbody>
<tr>
<td>5 min.</td>
<td>Review activities from previous day. The teacher may check homework and give a short quiz.</td>
</tr>
<tr>
<td></td>
<td>The teacher may discuss the title with students.</td>
</tr>
<tr>
<td></td>
<td>The teacher engages students in discussion about the picture that appears with the reading passage.</td>
</tr>
<tr>
<td>10 min.</td>
<td>Vocabulary</td>
</tr>
<tr>
<td></td>
<td>The teacher may introduce new words: Teacher reads one word at a time, and have it repeated for pronunciation (If the school possesses a language lab, teacher may prepare exercises for pronunciation).</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Nouns</th>
<th>Verbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>rite</td>
<td>to hunt</td>
</tr>
<tr>
<td>childhood</td>
<td>genital</td>
</tr>
<tr>
<td>adulthood</td>
<td>mutilation</td>
</tr>
<tr>
<td>circumcision</td>
<td>husband</td>
</tr>
<tr>
<td>menstruation</td>
<td>grandmother</td>
</tr>
<tr>
<td>wise</td>
<td>to instruct</td>
</tr>
<tr>
<td>hygiene</td>
<td>to wear</td>
</tr>
<tr>
<td>genital</td>
<td>To notice</td>
</tr>
<tr>
<td>mutilation</td>
<td>medicine man</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Comprehension</th>
</tr>
</thead>
<tbody>
<tr>
<td>The teacher reads, students listen and follow the reading.</td>
</tr>
<tr>
<td>Students read aloud and answer questions:</td>
</tr>
<tr>
<td>1. What is initiation?</td>
</tr>
</tbody>
</table>
2. Is initiation a good idea?

3. Does the Yansi mother live with her family after delivery? If not, where does she go?

4. What does the wise man do when the mother visits him?

5. What happens when a baby is born with six fingers?

Students work in groups of five to deconstruct difficult sentences to rebuild the story.

Teacher explains assignment: 1) Students underline 10 verbs and write complete sentences. 2) Students must study the new words, study their spelling, look words up in the dictionary, and make a complete sentence with each new word.

Assessment:

At the end of each week, students must be give a dictation on the ten words and asked to write complete sentences using the new vocabulary words. Before each class session four words are dictated and two complete written sentences are requested for a daily quiz.
The Lendu (Walendu) initiation was another popular Congolese tradition. The Walendu live in Ituri, in the Upper Congo province. Congolese societies had different traditions for passing the power to rule from the chief to his successor. There were always rituals to legitimize a new chief. Boys’ initiation demonstrated the kind of leadership position the society expected them to assume in their adult lives. A chief’s inauguration
always contained rituals designed to elevate the chief to the supernatural status of the spirits of former rulers. The chief’s spiritual powers enabled him to protect his village from danger. The village chief had the responsibility to initiate young boys.

The Walendu village chief was the pillar that sustained the village community. A fig tree was planted in the center of the village to symbolize his pillar role. The people of the village community brought their gifts to the tree; fish and game from hunting were brought to the tree. Dances were also performed around the tree. The village chief performed the Lendu initiation. It was designed to motivate young boys to aspire to become chiefs, the highest post of the village. Candidates to initiate provided the sacrificial animals for the ceremony. The Walendu raised goats, sheep, and chickens. These three kinds of animals were used as sacrificial animals. To show bravery, the candidates for initiation held the chief’s right hand as he held a flute in his left hand as he sacrificed the animals one after the other. The youths’ sense of unity as members of the village was stressed during initiation. After the sacrifice was complete, the chief with the flute in one hand and the sacrificial knife in the other hand sprinkled sacrificial blood on the audience. As the one in charge of the sacrifice, the chief cooked the meat and blood in separate pots. Only men were present. All young and old ate the sacrificial meat.

Traditional initiation schools were sources of moral and social strengths. During the colonial period (1885 to 1960) traditions were targeted for destruction, many have disappeared. That is why many books about traditional initiations and rites are written in the past tense rather than in the present tense.
<table>
<thead>
<tr>
<th>Name of Unit</th>
<th>Lesson 10 The Lendu Initiation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subject</td>
<td>Reading</td>
</tr>
<tr>
<td>Grade level</td>
<td>Beginners- Grade Nine</td>
</tr>
<tr>
<td>Number of students</td>
<td>40</td>
</tr>
<tr>
<td>Time</td>
<td>60 minutes</td>
</tr>
<tr>
<td>Material</td>
<td>Photocopies of the text: The Lendu Initiatation and copies of written exercises</td>
</tr>
</tbody>
</table>

Goals:
- Foster reading comprehension
- Emphasize vocabulary acquisition
- Develop reading skills and strategies through stories *
- Develop familiarity with parts of speech
- Develop oral reading fluency
- Develop discussions skills through various topics (to develop Afrocentric ideas)
- Promote enjoyment of reading in the target language- English

Objectives (Students will be able to):
Understand the Lendu initiation in the Congolese Culture

Understand the concept that one must always be careful when walking in the jungle

Understand the true concept of friendship

Develop reading skills: guessing meaning from context

Paraphrase short passages (orally)

Strengthen sound and word association through weekly oral sessions

Use a bilingual or English dictionary to find words and phrases, pronunciations

Demonstrate improved use of grammar

Vocabulary:

Students will learn L2 vocabulary by 1 to 15 words per week, 500 words per school year. The teacher will track their progress in a notebook.

Build word chart to increase vocabulary (See Table III).

*Students will focus on basic reading skills. For reading, students should already be familiar with English sounds, letters, and basic sight words.
<table>
<thead>
<tr>
<th>Time</th>
<th>Activities</th>
</tr>
</thead>
<tbody>
<tr>
<td>5 min.</td>
<td>Review activities from previous day. The teacher may check homework and give a short quiz.</td>
</tr>
<tr>
<td>10 min.</td>
<td>The teacher may discuss the title with students.</td>
</tr>
<tr>
<td></td>
<td>The teacher engages students in discussion about the picture that appears with the reading passage.</td>
</tr>
<tr>
<td></td>
<td>Vocabulary</td>
</tr>
<tr>
<td></td>
<td>The teacher may introduce new words: Teacher reads one word at a time, and have it repeated for pronunciation (If the school possesses a language lab, teacher may prepare exercises for pronunciation).</td>
</tr>
<tr>
<td>Nouns</td>
<td>Verbs</td>
</tr>
<tr>
<td>---------------</td>
<td>--------------</td>
</tr>
<tr>
<td>tradition</td>
<td>1. to hunt</td>
</tr>
<tr>
<td>power</td>
<td>2. to design</td>
</tr>
<tr>
<td>rituals</td>
<td>3. to slaughter</td>
</tr>
<tr>
<td>legitimize</td>
<td>4. to destroy</td>
</tr>
<tr>
<td>chief</td>
<td>5. to</td>
</tr>
<tr>
<td>demonstrate</td>
<td></td>
</tr>
</tbody>
</table>

15 min.

Comprehension

The teacher reads, students listen and follow the reading.

Students read aloud and answer questions:

1. Where is the Lendu tribe located?
2. Do have initiation in your tribe? What do they do during initiation?
3. Are initiation good or bad?
4. Who performed the village initiation? What gifts did they give the chief?
5. Would you like to become a chief? Why?

15 min.

Students work in groups of five to prepare six questions from the picture at the top of the story for peers to answer and write on the board. Exercises on parts of speech may be helpful at this time.
**Assignment:**
The teacher explains the assignment: 1) Students may write two sentences about what they would do if they were the rabbit, and two sentences if they were the monkey. 2) Students must study the new words, study their spelling, look words up in the dictionary, and make a complete sentence with each new word.

**Assessment:**
At the end of each week, students must be given a dictation on the ten words and asked to write complete sentences using the new vocabulary words. Before each class session four words are dictated and two complete written sentences are requested for a daily quiz.
APPENDIX B

Tables

Table I: Summary of Priority Issues and Recommendations (school policies)

Table II: The Education System in Democratic Republic of Congo

Table III: Chart 2.5 School Profile for Secondary School, 2000-01

Table IV: National English Program

Table V: Chart for teacher Observation of Students’ Reading Performance (p. 74)

Table I: Summary of Priority Issues and Recommendations (school policies)
Table 1. Summary of Priority Issues and Recommendations

<table>
<thead>
<tr>
<th>Goals</th>
<th>Primary</th>
<th>Secondary</th>
<th>Higher</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Equip all children with the knowledge, skills and competencies to live in a modern society, including (but not limited to) literacy and numeracy.</td>
<td>Prepare youth for the world of work: Train primary level teachers; prepare students for entry to higher education.</td>
<td>Prepare skilled personnel for the economy and administration; train secondary teachers; train research personnel; develop technological capacity in critical areas.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Policy objectives</td>
<td>1. Universalize primary completion by 2015; 2. Improve quality.</td>
<td>1. Expand lower secondary education to allow most students to complete 8 years</td>
<td>1. Regulate student flow into undergraduate and</td>
</tr>
<tr>
<td>Strategies for Formal education</td>
<td>Improving/Managing Access</td>
<td></td>
<td></td>
</tr>
<tr>
<td>--------------------------------</td>
<td>---------------------------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. Provide schools/centers close to habitations 2. In addition to complete schools, use alternatives-multigrade schools, learning centers 3. Ensure academic equivalence of different modes of delivery 4. Decide on strategy for personnel (permanent or contractual), construction and books for alternative modes. 5. Immediately conduct child census and school mapping exercises to decide on location of schools/centers.</td>
<td>1. Improve selection into higher secondary education to raise quality--but ensure participation of students from poorer backgrounds. 2. Evaluate options for increasing physical access—small schools without boarding facilities or larger schools with boarding.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. Improve selection into higher education—but ensure participation of students from poor background. 2. Consolidate small institutions 3. Distance education and open learning systems.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Table 1. Summary of Priority Issues and Recommendations (continued)

<table>
<thead>
<tr>
<th></th>
<th>Primary</th>
<th>Secondary</th>
<th>Higher Education</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Out-of-school Children/youth</strong></td>
<td>1. Non-formal centers for 9-14 year olds who are out-of-school (4 million currently) 2. Enable transition back to normal schools for those who meet minimum standards.</td>
<td>1. Non-formal education in basic literacy, numeracy and work skills for adolescents and young adults (above 15 years of age).</td>
<td></td>
</tr>
<tr>
<td><strong>Strategies for Curriculum improving education quality</strong></td>
<td>1. Review policy regarding language of instruction and transition from regional language to French 2. Review appropriateness of materials in early primary grades and for transition to</td>
<td>1. Revision of curricula and programs. 2. Consider lengthening duration of lower</td>
<td>1. Modernize curricula 2. Reduce the number of options and courses for individual degrees.</td>
</tr>
</tbody>
</table>


<table>
<thead>
<tr>
<th>Teaching-learning conditions</th>
<th>foreign language.</th>
<th>secondary education and reducing duration of higher secondary education.</th>
<th>1. Be selective—concentrate on courses that are critical for economic development and for supporting education system.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Limit class size to 50.</td>
<td>2. Eliminate double shift</td>
<td>3. Refresher training for all teachers followed by periodic training—focus on key areas such as teaching of language and subject matter knowledge; choose appropriate delivery model.</td>
<td>4. Provision of textbooks, pupil and school educational materials. 5. Periodic assessment of learning outcomes.</td>
</tr>
<tr>
<td>1. Teacher training, books and assessment—same issues as in primary education.</td>
<td>2. Review content of terminal examination in line with curriculum changes.</td>
<td>3. Equip laboratories and libraries.</td>
<td>2. Increase number of qualified teachers-training of teachers in priority courses by enabling foreign</td>
</tr>
<tr>
<td>Cost</td>
<td>Reduce staffing norms and eliminate disparities between provinces</td>
<td>1. Reduce staffing norms especially for non-teaching staff</td>
<td>1. Reduce administrative and non-teaching staff 2. Encourage merger or networking of small institutions to share costs of expensive facilities and equipment. 3. Target public funds to courses</td>
</tr>
<tr>
<td>----------------------------------------------------------------------</td>
<td>------------------------------------------------------------------</td>
<td>----------------------------------------------------------</td>
<td>--------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td></td>
<td>2. Reduce costs of textbooks (through domestic production and distribution)</td>
<td>2. Increase class size</td>
<td>2. Increase class size 3. Reduce cost of textbooks 4. Develop criteria for selecting schools for upgradation of laboratories and</td>
</tr>
<tr>
<td></td>
<td>3. Reduce costs of construction using different technology and community management/contribution</td>
<td>3. Reduce cost of textbooks</td>
<td>3. Reduce cost of textbooks 4. Develop criteria for selecting schools for upgradation of laboratories and</td>
</tr>
<tr>
<td></td>
<td>4. Transparent and selective criteria for rehabilitation of infrastructure</td>
<td>4. Develop criteria for selecting schools for upgradation of laboratories and</td>
<td>4. Develop criteria for selecting schools for upgradation of laboratories and</td>
</tr>
<tr>
<td></td>
<td>5. Stagger classroom construction and</td>
<td></td>
<td>5. Stagger classroom construction and</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>teachers to come to DRC 3. Use twinning arrangements to upgrade courses and exchange faculty.</td>
</tr>
</tbody>
</table>
rehabilitation to reduce initial investment costs.

Table I Summary of Priority Issues

<table>
<thead>
<tr>
<th>Libraries.</th>
</tr>
</thead>
<tbody>
<tr>
<td>and programs that are of national interest—through, for example, innovation fund.</td>
</tr>
</tbody>
</table>
Table 1. Summary of Priority Issues and Recommendations (continued)

<p>| Financing—Public and private shares | 1. Gradually reduce and eliminate all charges in primary education, including textbooks and other educational materials. 2. State to pay all salaries in public sector—determine sustainable levels for salaries and eliminate disparities across provinces. | 1. Eliminate the expenses for motivation and other charges for paying administrative staff. 2. State to pay all salaries in public institutions—eliminate disparities across provinces and determine appropriate salary levels. 3. Household to continue paying for textbooks (purchase or rental) 4. Target subsidies/scholarships to poor students. | 1. State to pay all salaries in public institutions—review salary differentials and determine appropriate salary levels. 2. Increase investment by private and foreign institutions in Congolese higher education. 3. Target public subsidies to poor students. |</p>
<table>
<thead>
<tr>
<th>Governance</th>
<th>Educational Reform Administration</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Deconcentration of administrative powers to provinces regarding school calendar, alternative schools. 2. Strengthen accountability—training of management committees, informing parents, keeping separate school accounts. 3. Reduce the proliferation of administrative structures (government and sector).</td>
<td>Same as primary education</td>
</tr>
<tr>
<td>1. Review existing system—give more autonomy to universities and strengthen accountability mechanisms. 2. Develop criteria and mechanisms for licensing new instructions. 3. Set up quality assurance system to cover public and private, domestic and</td>
<td></td>
</tr>
<tr>
<td>Legal framework</td>
<td></td>
</tr>
<tr>
<td>-----------------</td>
<td>------------------</td>
</tr>
</tbody>
</table>

Review Law Framework (in progress)—including criteria and mechanisms for regulating the conventional and private unsubsidized institutions.

Adopted from The World Bank 2005--Education in the Democratic Republic of Congo: priority and options for regeneration
Table II. The Education System in Democratic Republic of Congo

<table>
<thead>
<tr>
<th>Category</th>
<th>Theoretical age</th>
<th>Streams/sections</th>
<th>Duration</th>
<th>Hours of English per week</th>
<th>Required Qualifications</th>
<th>Certificate/diploma awarded</th>
</tr>
</thead>
<tbody>
<tr>
<td>Primary</td>
<td>6-11</td>
<td>Primary</td>
<td>6 years</td>
<td></td>
<td>Certificat d’études primaires</td>
<td>Certificat d’études primaire</td>
</tr>
</tbody>
</table>
| Secondary         | 12-17           | Sections scientifiques:  
| Generale          |                 | -Bio-chimie  
<p>|                   |                 | -Math-Physique | 6 years  | English -05 hours per week | Diplôme d’Etat * | Diplôme d’état d’études secondaires cycle long |
|                   |                 | Sections commerce |         |                           |                        |                             |
|                   |                 | Sections Literaire |         |                           |                        |                             |
|                   |                 | Sections Pédagogique (teacher -training) |         |                           |                        |                             |</p>
<table>
<thead>
<tr>
<th>Technique</th>
<th>Sections Technical:</th>
<th>6 years English-02 hours per week</th>
<th>Diplôme d’Etat *</th>
</tr>
</thead>
<tbody>
<tr>
<td>Technical:</td>
<td>Mechanics</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>-electricity</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>-electronics</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>-agriculture</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>-sewing</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Professionals</td>
<td>12-16</td>
<td>5 years</td>
<td>Certificate of elementary school</td>
</tr>
<tr>
<td></td>
<td>Sections Vocational</td>
<td>No English taught</td>
<td>Certificate of professional aptitude</td>
</tr>
<tr>
<td></td>
<td>(e.g., Art &amp; crafts)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>-Wood work</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>-masonry</td>
<td></td>
<td></td>
</tr>
<tr>
<td>University</td>
<td>18-22</td>
<td>1st cycle-3years</td>
<td>Graduat</td>
</tr>
<tr>
<td>University</td>
<td>University</td>
<td>State diploma * cycle long</td>
<td>Licence Diploma of higher education</td>
</tr>
<tr>
<td>University</td>
<td></td>
<td>2nd cycle-2years</td>
<td></td>
</tr>
<tr>
<td>University</td>
<td>University</td>
<td>4-7years</td>
<td>Diploma of higher education</td>
</tr>
<tr>
<td>------------------------------------------------------------------</td>
<td>------------</td>
<td>----------</td>
<td>----------------------------</td>
</tr>
<tr>
<td>Institut Supérieur Pédagogique (ISP—equivalent to bachelor of Arts)</td>
<td>18-22</td>
<td>1st cycle-3years</td>
<td>State diploma * cycle long</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2nd cycle-2years</td>
<td></td>
</tr>
<tr>
<td>Institut Supérieur Technique (ISP—equivalent to bachelor of Arts)</td>
<td>18-22</td>
<td>1st cycle-3years</td>
<td>State diploma * cycle long</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2nd cycle-2years</td>
<td></td>
</tr>
</tbody>
</table>

*English is a requirement as a foreign language. Structure of current Education System of the DRC-2011*
Table III: Chart 2.5 School Profile for Secondary School, 2000-01

Note: Adopted from *Annuaire Statistiques* (Annual Statistics) and population

*WORLD BANK 2005 DRC* P. 37

38. This last figure is especially low in 2001, because the passing rate in the state exams was lower (33%) than in the previous year.
Table IV. PROGRAMME NATIONAL D’ANGLAIS (National English Program)

<table>
<thead>
<tr>
<th>Vocabulaire actif à acquérir (active vocabulary to acquire)</th>
<th>Pratique de la langue (skills)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Comprendre et parler (comprehension and speech)</td>
</tr>
<tr>
<td>3ᵉ année secondaire (1st year of English [9th grade])</td>
<td>50 mots (50 words)</td>
</tr>
<tr>
<td>4ᵉ année secondaire (2nd year of English [10 grade])</td>
<td>1000 mots (1000 words)</td>
</tr>
<tr>
<td>Étage secondaire</td>
<td>Nombre de mots</td>
</tr>
<tr>
<td>-----------------</td>
<td>----------------</td>
</tr>
<tr>
<td>5e année secondaire (3ᵉ year of English [11 grade])</td>
<td>1500 mots (1500 words)</td>
</tr>
<tr>
<td>6e année secondaire (4ᵉ year of English [12 year of English])</td>
<td>2000 mots (2000 words)</td>
</tr>
</tbody>
</table>

REFERENCES


(AKADarryn C. Roberts) Miami University. www.muohio.edu/InitiativeAnthology/


(Ed.) New York: Teachers College Press.


Conflits in Africa (2010). <p>Anup Shah,  


Department of Primary and Secondary Education, Democratic Republic of Congo:


Friti, M. (2006). Make the readers familiar with the English language and teaching techniques, an article by Munkiampay Friti, English Teaching Inspector, Kinshasa DRC.


Louisiana State University Press.


Giddings, G. J. (2001). Infusion of Afrocentric content into the school curriculum:


New York: Routledge.


learning about people of African descent.* Rochester: Rochester Teacher Center, NY

/ Atlanta, GA: Academy for Diaspora Literacy, Inc.

Green Green M, Palfrey JS, (2002). *Bright Futures: Guidelines for Health Supervision of

for Education in Maternal and Child Health.

principles, Implementing change: Patterns, Principles, and potholes.* (pp. 3-19).

Boston: Allyn & Bacon.


Bibliography. (3 Ed.) *IPN Reports-in-Brief*. 


