

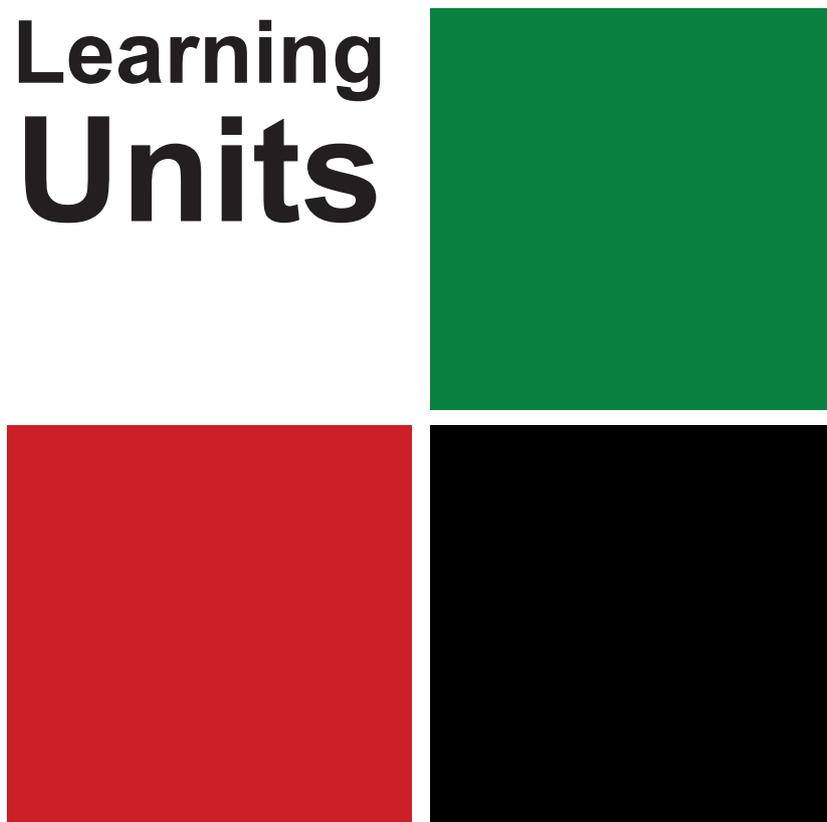
The Sahrawi Arab Democratic Republic



Ministry of Education and Vocational Training

Primary education: social sciences

**Learning
Units**



Guide for Teachers

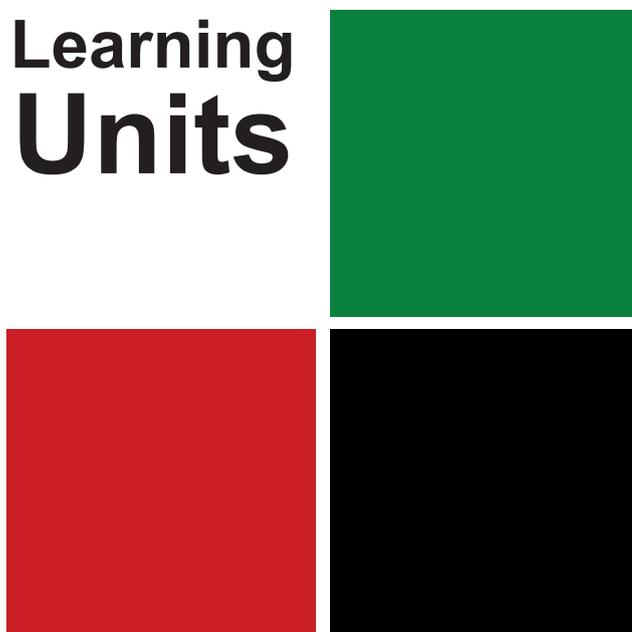
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Introduction

Sahrawi people's tenacity shows not only because they have taken refuge far from their land living in chronic emergency for more than 45 years, but also because of the deep conviction that their survival is guaranteed by the cohesion and the strengthening of their identity. This identity, despite serious historical events jeopardizing it, has been built from generation to generation based on founding elements such as democracy, tolerance, the spirit of peace and inclusion.

Still, from the first years of refuge, in the middle of the war with Morocco, with scarcity of means imposing a basic standard of living at limit of the essential, the literacy of minors and adults remained the priority, in addition to nutrition and health. On my first visit in 1984, I was struck by how, disregarding the very limited means at their disposal, in a tent, squatting on the ground in front of a broken blackboard or cardboard, a variety of learners of all ages were studying.

CISP, present in the camps since mid '80, has supported this priority for years, regardless of the availability of donors, by giving equal importance, in perfect agreement with the Sahrawi authorities, to the improvement of school equipment and the strengthening of the quality of the educational offer. Although regarded by all as a priority, the education sector relies on scarce and discontinuous resources from international donors. However, since 2000, a path has been traced not supported by big names but by continuously and certainly relying on the solidarity of the associative world and territorial cooperation. In particular, since 2007, the Emilia-Romagna Region, the Municipality of Forlì, and the University of Bologna, have supported an institutional strengthening course, run in stages, by the RSDA Ministry of Education and built together through a continuity of projects. This process has been confirmed (something enviable by the Italian system!) by the Ministers who have followed one another in the renewals of the Sahrawi governments.

"Right to education, right to the future for the new Sahrawi generations", the last in the sequence of projects supported by the authorities of Emilia-Romagna, closed the cycle of actions leading to the development of two important instruments: The Framework Document for the definition of intervention strategies of the Ministry of Education and the Learning Units.

Sharing and comparing professional experience by the staff involved has led to mutual enrichment, and over the years has developed not only important working relations but also consolidated relations of friendship. We are ready to continue the work with new challenges, confident that the future holds for these beautiful people a return to their land in justice and peace.

Giulia Olmi

coordinator of CISP projects in Algeria
and in the Sahrawi, refugee camps

New teaching proposals for primary school

An experiment to make teaching more effective in the Sahrawi camps

A challenge for primary school

Although in a difficult context and with limited resources, the working group of the RSDA Ministry of Education did not hesitate to renew teaching methods by introducing innovative methods which currently represent a challenge in many other situations around the world and in Europe.

The material contained in this manual indeed proposes to experiment with some innovations in the content and teaching methods in order to contribute to the improvement of the quality of teaching in the primary schools of the Sahrawi refugee camps.

This proposal foresees the replacement of part of the teaching divided by subjects and based on the textbook by a teaching organized in interdisciplinary learning units. In Italy too, we wish by such an occasion to assess, the competences of children and teachers.

Marina Medi

CISP consultant for education projects

A curriculum made up of learning units

What are Learning Units (LUs)

The LUs are teaching proposals which aim to involve the children in the study of a topic or a problematic of the reality in which they live, through activities of observation, research and reasoning.

Each LU theme has been chosen because it is considered important for children's education, but also because it is related to their experience. We want to arouse the children's interest and curiosity by inviting them to think, ask questions and seek answers. We know, in fact, that the goal of studying is not so much to learn a content, which is often forgotten over time, but to learn to think, to reflect, to seek the information that we need, to find solutions.

When children are invited to study something that relates to their experience and their questions, their learning is easier and above all more lasting: as a result, they can acquire real skills.

Each unit is quite short, that is to say, it can be done in the classroom in 4-3 lessons, in order to prevent the interest and motivation of the pupils from decreasing. Usually, the subject of the unit is problematic and the pupils are guided to find the answers to the questions by collective work. The theme of LUs is therefore not presented to the pupils in a book, but it is the pupils themselves who, under the direction of the teacher, build the learning path with their collective work and make their "book".

Indeed, each LU ends with a written or graphic activity that summarizes the work done.

In this first experiment, the LUs that we propose are all centered on themes concerning time, space and society, therefore on subjects linked to history, geography, and social studies. But the development of each LU has an interdisciplinary character; indeed, the activities that are offered allow you to practice reading, writing, arithmetic, drawing, musical and motor expression, etc.

We believe that linguistic, mathematical or artistic skills can only be fully acquired when they are used in concrete situations to meet real needs for expression and communication. Thus, in each LU, in addition to the general training objective, the specific objectives of the different subjects that can be affected with the different offered activities, are indicated.

What LUs look like

In this manual, teachers will find a guide to help them do their work with the learning units.

For each LU is underlined:

- The subject to be discussed and its importance for the student's learning
- The objectives of the different subjects to learn
- The stages of the work to be carried out with the students, with a precise indication of the activities to be carried out
- The methodologies with which the students work. These include the teaching materials and tests necessary for the assessment of learning.

This guide gives precise indications, but the teacher must consider it as a help and not as an obligation; therefore, if he/she thinks that in the concrete situation in which they are working it is necessary to make changes, they can add new aspects of the subject or modify the suggested methodologies. It is important to always remember that what a teacher offers to children should allow them to develop reasoning, critical thinking, the exchange of opinions and collaboration.

A group of the LUs to study the history and the Sahrawi cultural heritage

All the LUs presented in this manual have a common subject, namely the history and the Sahrawi cultural heritage. In fact, we believe that these contents are an essential part of the primary school curriculum which should help children to grow up and form themselves as active and conscious citizens. This is why it is fundamental that they feel part of a people which has a history and a culture. Even if the family and the community have contributed since the birth of each child to form this common identity, at school it is possible to deepen their knowledge and above all to see them in a more general and complex way.

By the term "cultural heritage" we mean all the tangible and intangible traces which bear witness to the cultural existence of a people. Cultural heritage brings together the choices made to meet the basic needs of existence; the territory where we live and where human settlement has brought about transformations; objects of material culture used daily and which have been transmitted in the past; languages, traditions, religion, modes of organization and interaction with others, artistic products, etc. It is important to make children understand that the cultural heritage of their people, which is part of their daily experience, was formed in the past and that this also happened through contact and encounter with other cultures.

In fact, people do not live in isolation, but in interaction with others, they reshape the characteristics of their own culture. If, therefore, it is necessary to know one's roots and protect one's traditions, it is also important to understand that one's culture is never static, but lives in history and therefore changes creatively according to contributions that come from the rest of the world.

It is especially important to think of this at this time in history when information's technology connects the whole world, but risks leveling everyone on a single cultural model. On the other hand, thinking of the characteristics of our cultural heritage and its value allows us to consciously control which parts of our traditions are changing and which ones we want to preserve because they are the basic elements of our identity.

In the case of the Sahrawi people who, for years, have been forced to live far from their land and in conditions of total unease, it is absolutely essential to preserve their cultural heritage and transmit it to young people, as well as to think critically the aspects of novelty that it is useful and appropriate to introduce into the culture.

The themes proposed in each LU and their development are planned taking into account the age of the children and the difficulty of the subjects. They can therefore form a sector of the vertical program, from first to fifth class, that proposes each year a new subject to be studied in depth in order to learn more about the history and culture of the Saharawi people.

The working group:

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- Mohamed Ayda el Yazid, Inspector.
- Mohamed Hassan Boukhars, Central Inspector.
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LEARNING UNIT FOR THE FIRST YEAR OF PRIMARY CLASS

The food I like

Introduction

This unit is designed for the first class and is part of the program of the domain of the society in time and space. However, this unit allows reading, writing, calculating and drawing, which are the main activities in the field of languages and which are of fundamental importance in the first year of primary school.

The theme allows us to approach a first step in the study of the cultural heritage of the Sahrawi people, which is part of the study of history.

Food is a central element of a people's identity because it reflects both its relationship to the environment and its history.

The foods consumed by a population are closely linked to the environment in which they live, with their climate, the cycle and amount of precipitation, the characteristics of the soil. This is why the people of the desert, like the Sahrawis, have a diet based on meat, animal fats and milk, while the people in front of the Mediterranean use much more fruits, vegetables, fish and olive oil.

But the choice of foods to consider as good and how to prepare them also depends on the history of a people and the traditions handed down from mother to daughter. Religion can lead to the rejection of certain foods, normally consumed by other peoples; the foods to which we are accustomed since childhood lead us to favor more or less strong flavors and smells, more or less salty or more or less sweet.

The taste of foods from one's own culture is part of everyone's identity. We associate it with mother and homeland, deep values that prevent us from finding the same flavors elsewhere and which we lack, if for some reason we have to move away from our country.

But food is one of the cultural aspects where it is easier to exchange with the traditions of other peoples. In meeting different cultures, food is the first aspect in which elements of convergence and agreement can be found. Some foods of someone become also foods of the other (think, for example, of pizza which is now eaten all over the world), in other cases, two traditions are founded to invent a new recipe (like pizza / kebab which is now consumed in European countries where migrants from the Middle East and North Africa have arrived).

Goals

Linguistic area

Read and write words
Count to ten
Write larger numbers and add them
Have the concept of major and minor
Tell personal experiences
Prepare and conduct interviews
Hear stories and draw parts of them
Make headlines

Space and time area

Graphic representation of the passage of time during the day
Connect food to different parts of the day

Cross area

Ask questions and seek answers
Acquire and interpret information
Design and work together towards a goal
Rebuild the work done in a metacognitive way

METHODOLOGICAL DESCRIPTION OF THE ACTIVITIES

The learning unit is divided into three lessons.

The methodology to be used is always active, which does not provide solutions to the questions, but rather leads the children to the answers and the formation of concepts with a work of observation, reflection and discovery.

In order for the children to understand and remember what has been discussed, it is recommended that the teacher, at the beginning of the lesson, writes down today's date and mentions the topic to be discussed, but without writing it down yet. In fact, she invites you to leave the empty space of the title which will be written at the end of the lesson and which the pupils will propose and decide together. Indeed, finding the correct titles is a very important cognitive operation because it leads to identify the heart of the speech and to express it in a synthetic way. It is also an excellent evaluation tool, because the students' proposals allow the teacher to check if they have been able to follow and understand the work done in this lesson.

To help children systematically remember what they are studying, when moving to the next lesson, the teacher should ask them what was discussed in the previous lesson, so that the new content is linked to what has been already studied.

The collective construction of a collective product also has the function of synthesizing and systematizing learning. Keeping it hanging in the classroom is a working memory for the months to come.

At the end of each lesson, it is important to devote a moment to metacognitive reflection, which is very useful so that the children reflect on what they have learned and so that the teacher understands whether the didactic proposal they have made is valid or if something needs to be changed.

The teacher asks four questions:



Children respond and compare.

The work can be done orally, if time is limited, or each child responds by writing the answers in their notebook and then reads it out for everyone.

FIRST PART

The teacher asks the children to tell which food they prefer. The children say this and she writes them on the board one on top of the other.

Then she tells them that a vote will be taken to see what food the students like the most in the class and shows them a container to place the votes. Then give each child a small piece of paper and ask them to write their name and their favorite food on it, in case they copy them on the board.

When the children are finished, they take their sheet and put it in the container. Then the teacher reads the sheets aloud and, with the help of the children, divides them into small piles according to the answers.

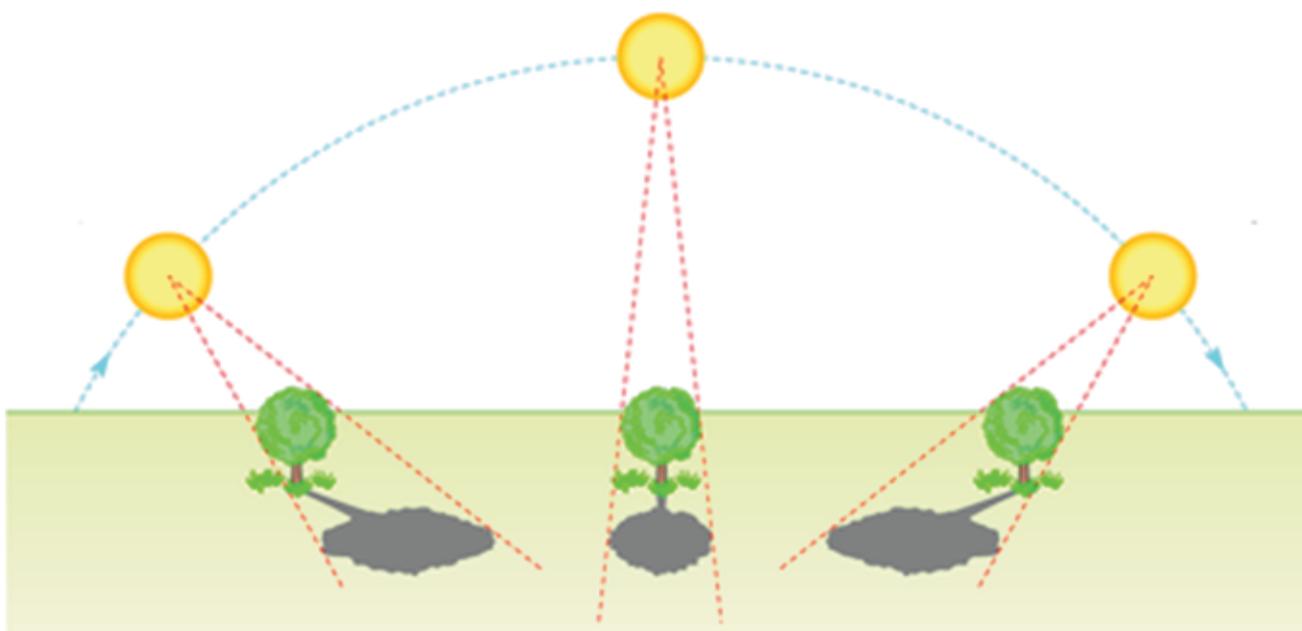
Then the students count the sheets in each stack and write the result on the board next to the name of each food item already written. If the children only know the numbers up to ten and in a pile, there are more than ten answers, the teacher suggests that they write when they reach ten, then add the missing numbers, starting to count again, but by writing + after the first ten (for example 2 + 10). The teacher explains that the + sign is a quick way to tell that something is being added.

Next, we evaluate which food is the favorite and which is not, using the words plus and minus to mean that the pile of the favorite food is larger than the others, which are less.

At the end, they find the title of the lesson and answer the metacognition questions.

SECOND PART

The teacher draws this picture on the board and asks what it represents:



It should be clear that it represents the day from sunrise to sunset.

Then she asks the children to say what they eat in the morning and she writes it down under the rising sun; then they count what they eat at the other two hours of the day and she writes it down under the midday sun and the evening sun. The children then copy the drawing and the text into their notebooks.

At the end, they find the title of the lesson and answer the metacognition questions.

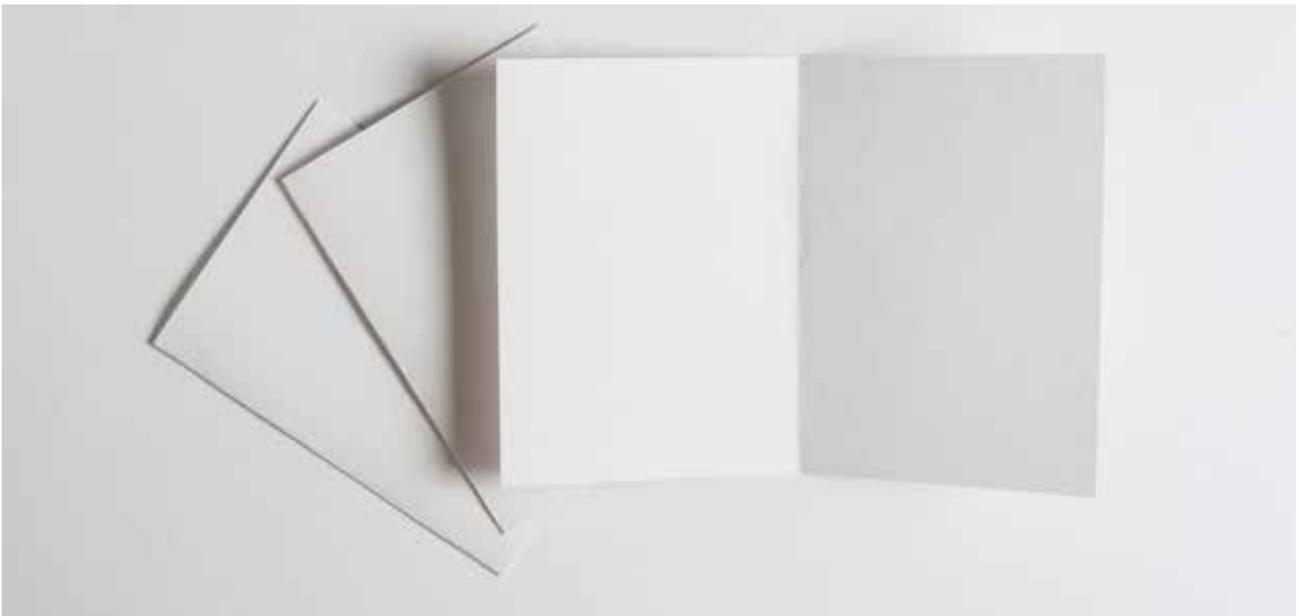
THIRD PART

The teacher says that today it is easy for mothers to prepare food: food comes to us with donations and other food can be bought in stores; we have kitchens with gas stoves and running water. However, when the Sahrawis traveled through the desert with camels, what did they eat? Where did they find the food? How did they cook it? The children make assumptions, the teacher suggests interviewing an old man who can recount his experience; tell the students that it is necessary to prepare for the interview with the questions that we will ask the witness. The children propose questions and the teacher notes them.

When the guest arrives, the children ask the questions they remember and the teacher completes them based on the notes. When the witness has left, the teacher suggests that each one of the children draws a picture in his notebook of the part of the story that has marked him the most. Then, under the drawing, they will write the legend, that is, the explanation of what was depicted. At the end, they find the title of the lesson and answer the metacognition questions.

NECESSARY MATERIAL

White sheets



LEARNING UNIT FOR SECOND CLASS

The hamada

Introduction

The hamada is the type of ecosystem that characterizes not only the area where the SADR refugee camps are located, but also much of Western Sahara. It is a type of desert land, with only a few shrubs, made up of rocky plateaus and soil of sand, earth, salt and crushed stone.

The hamada is a poor and monotonous environment, but it is in this latter that the children are born and raised and, probably, it is the only one that they know directly and not through photographic images or television.

Observing it closely, getting to know it in its components, discovering how even a desert is rich in stimuli and in animal and plant life is the first step in reading different environments, comparing them and seeing how humans settled there.

The Sahrawi culture has developed in this type of environment and, therefore, talking about the hamada with the students is a way of making them discover an important part of the history of their people.

Goals

Linguistic area

- 1) learn new words and synonyms
- 2) Describe orally
- 3) Build tables and maps
- 4) Draw familiar objects and spaces
- 5) Listen to stories and summarize them with pictures and words
- 6) Find titles

Area of natural systems and technological applications.

- 1) Learn the five senses and what they are used for
- 2) Reflect on the importance of water for animal and plant life
- 3) germinate and grow a plant

Space-time area

- 1) Organize a story in time sequences
- 2) Know the characteristics of the desert and the plants and animals that live there

Social Studies and Citizenship area

- 1) Know the legends of the Sahrawi people linked to the desert

Cross area

- 1) make assumptions
- 2) Acquire and interpret information
- 3) draw conclusions
- 4) Design and work together towards a goal
- 5) Rebuild the work done in a metacognitive way

METHODOLOGICAL DESCRIPTION OF THE ACTIVITIES

The learning unit is divided into three parts.

FIRST PART

We describe the hamada

The teacher writes the word Hamada in the center of the board and asks the children to suggest words or short sentences that relate to this reality. These can be words referring to specific elements or emotions. She writes them around the central word and the children copy them into their notebooks. Then the teacher takes the children to the edge of the daíra so that they can see the desert. Invite to observe the hamada and answer these questions:

- 1) What do you see? Children should observe the ground: is it flat, wavy, bumpy, etc.? What is it made of: sand, pebbles, stones, etc.? What are the colors, are there plants and what kind? Are there any signs of human presence? You can see very far, but if it were windy, what would you see?
- 2) How do you feel? Describe the sounds heard at that time. What do you feel when the wind blows hard?
- 3) What smells do you smell? Do they smell the desert or the neighboring human dwellings?
- 4) What does it taste like? Children taste a grain of sand on the tip of their tongue.
- 5) How does it feel to touch the sand? The children run their hands on the ground and say what they feel. They may possibly try to dig a bit so that they don't just feel the surface of the ground.

Students observe and discuss with each other and with the teacher.

If it is not possible to drop out of school, the teacher tells the children to go after school to observe the desert so that they can answer the questions.

Back in class, suggest making a poster like this:

 Eye	Look See Observe	Sight	In the Hamada ...
 Ear	Hear Listen Perceive	Hearing	In the Hamada ...
 Nose	Feel Sniff	Smell	In the Hamada ...
 Mouth	Savour Taste	Taste	In the Hamada ...
 Hand	Touch Caress Feel	Touch	In the Hamada ...

In the first column, draw the five parts of the body, ask the children what these parts are, and at their suggestion, write the five names.

In the second column, write what the five parts of the body are used for, always at the suggestion of the children. The propositions can be varied (for example, listening, hearing, perceiving etc.). If the children cannot find them on their own, the teacher will suggest other verbs and explain the meaning of the word "synonym".

In the third column, write the names of the five senses that the children will need to memorize for the next lesson.

In the fourth column, write the observations made by the children during the visit to the hamada, related to each sense.

Then, together, they choose the title of the poster (for example: "Let's observe the hamada with the five senses") and, when it is finished, they hang it in the classroom.

Finally, the teacher asks the students the metacognitive questions so that they reconsider what they have done in this first part of the unit.

SECOND PART

Desert plants and animals

The teacher asks if the hamada is completely empty or if there are life forms.

She suggests making a list of known animals divided into two columns, one for wilderness animals and one for community pets. The children suggest some. Then the teacher shows the pictures on the poster of wild animals and, if one of them is missing, she adds it in the correct column. Then the children copy the two lists into their notebooks, choose the title and draw one of the animals we talked about.

The teacher asks why, according to them, there are so few plants and animals in the desert. It must come out that in order to live one must eat and drink, and the desert does not offer much food or much water. She asks the children where in the daira we get food and water for humans and pets, and the children recount their experiences.





The teacher asks another question: How do wild animals survive if there is so little food and water in the hamada? The children make assumptions and then the teacher explains that only a few have learned to live in the desert; some are able to collect dew (and show the image of the beetle), while others use the water contained in their prey (and show the image of the hedgehog).

At the end, the teacher invites them to find the title of the lesson and asks the metacognition questions.



During manual work hours, the teacher suggests creating posters of desert plants as a group. Students stick twigs of some plants that grow in the hamada on the posters, writing down their names if they know them. By observing the plants, the pupils notice that they are generally low (shrubs), have small leaves often thorny. The teacher asks the children to make assumptions about why desert plants are like this, and the students discuss.

To verify the importance of water for life, the teacher offers this experiment:

1) In two small containers (for example, the bottom of two plastic bottles), you will place a small layer of toilet paper or a tissue or cotton. On top you will place 5-4 lenses. One container will look like this, while the other will pour in enough water to soak the paper and cover the lentils.

2) In the following days, they will continue to keep only one of the containers wet and watch for changes. When the lenses of the wet container start to sprout, the children will observe the phenomenon of life being born if there is water. If you want to follow the development of the plant, when the shoots are a little bigger, you can place them in pots with soil and manure to grow, obviously continuing to moisten them.

THIRD PART

Stories and legends of the desert

The teacher asks a grandmother or a grandfather to come to class and tell a story or a legend of the Sahrawi tradition taking place in the desert. If it is not possible to bring in the old woman, the teacher tells it herself.

Then the children in groups decide how to sequence the story to tell it in a well understood way; then each one writes the story with pictures and words, divided into sequences (for example, a sequence on each sheet). Ultimately, the best story hangs on the wall.

If you liked the activity, you can repeat it with another story.

As always, at the end the lesson is titled and metacognition is performed.

LEARNING UNIT FOR THE SECOND YEAR

Tea ritual

The tea ritual is part of the culture of the Sahrawi people, like many other inhabitants of North Africa, and it is something that children know because they see it at home, but at school, it becomes a subject of study and an opportunity to carry out many educational activities that serve to develop skills in different areas of the school curriculum.

The tea theme is divided into several parts:

How to prepare tea: what tools do you need, how to do it: in this part, in particular, the process of storytelling, classification, writing and knowing new words should be done

• What is tea and where it comes from: In this case, we start with scientific cutting in order to observe and explain the tea leaves, then make assumptions about its origin and then give information about the cultivation and processing of tea

Tea rituals: when, how and who brings it into the family: in this part they practice storytelling and report on the habits and myths associated with tea drinking. They also talk about foods and drinks more suitable for adults and children, as well as the dangers of using fire or hot objects.

Tea in the traditions of the Sahrawi people: it tells the story of the arrival of tea in North Africa, as well as the discovery of different ways of consuming tea in other cultures.

This learning unit is planned for the second section, so you should take into account that children's abilities are still limited, especially in writing. For this reason, it is recommended that the texts be written first by the teacher on the board, then copied by the children in their own notebooks. However, it is important that this is done collectively, the collective work in which all children participate, makes them feel that it is their work.

And even the final mural should feel like a team effort, not a script that others have prepared. If it's a painting, it can be hung in the section in remembrance of the work that has been done.

To check the learning unit and assess whether the children have achieved the required goals in the different areas, the following should be done:

- Monitor each child's notebook and assess if the texts and drawings are correct and ordered
- Participation in the collective construction of texts, in particular the evaluation of the ability to cooperate with others, interest and creativity.
- Ask the child to present orally the last part of the poster (mural), and in this way it is understood that the child has understood the different subjects he is discussing and if they can be expressed orally

Goals

Linguistic area

- 1/ Oral description: Draw and write things and behaviors
- 2/ Dictation writing
- 3/ Build captions and titles
- 4/ Contribute to the writing of descriptive and narrative organizational texts
- 5/ Talk about everyday experiences
- 6/ Collectively create a summary table

Space-time area

- 1/ Building a sequence of events
- 2/ Learn the history of tea: where does it come from? How is it? Where is it grown? Who started looking for it? Who are the others who use it in Africa and in the world?

Social and Citizen Studies area

- 1/ Analyze social roles or behaviors in everyday situations
- 2/ Know one of the traditional rituals of desert culture (and barbarian world)
Natural systems and technological applications area
- 1/ Observe and describe dried and wet tea leaves
- 2/ Discover the process of casting and dissolving

Cross area

- 1/ Ask questions and find answers
- 2/ Search for relations between cause and effect
- 3/ Working together in the light of the goal
- 4/ Rebuild the path in some way metacognition

A systematic description of activities

The learning unit is divided into four chapters

Each chapter can be completed in one lesson. The topic of the lesson must be clear from the beginning and at the end it is absolutely necessary that we come to a common conclusion between all the topics we have talked about, (written text, table, drawing, part of a table, etc. ...

To make sure the children understand what we are talking about and remember it, we recommend that the teacher at the beginning of the lesson write down today's date and speak verbally about the topic, but don't write it down in the beginning. Jointly, we must propose and decide together. Indeed, identifying the right title is a cognitive process of great importance because it leads to identifying the central core of the discourse to express it, but it is also an excellent evaluation tool. Follow it and understand it from the work done in this lesson.

Always and in order to help children to regularly remember what they are studying, especially as they move from one chapter to another, the teacher should ask the children about any subject covered in the previous lesson, so that the new content is linked to that which preceded it

In addition, the group construction of the final table has the function of summarizing and organizing the learning program, and the teacher can keep it suspended in the class in order to preserve the collective working memory in the months to come.

THE FIRST LESSON

How to prepare tea: what tools are needed and how is it prepared?

The teacher asks the children if they have drunk tea at home and if they know what it takes to prepare it, according to the children's instructions, since everyone has experience at home, the teacher should write everything she needs to prepare tea on the board.

Then she suggests rewriting it in a table where two categories appear: utensils and foods, then clearly explains the meaning of these two words:

Tool: the object that performs the activity.

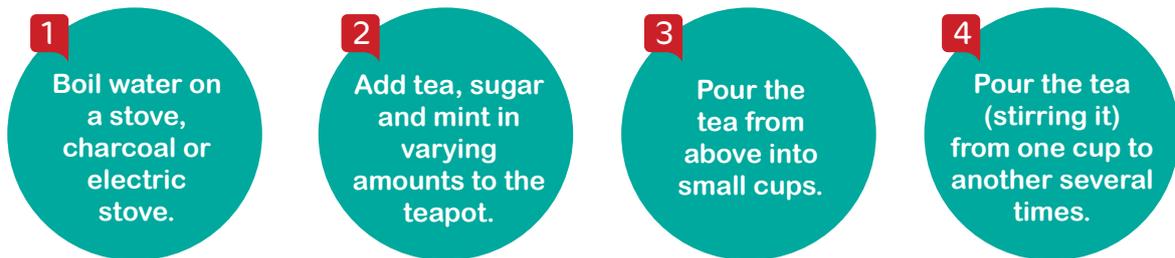
Food: any substance that can be eaten or drunk and in this way the body is nourished so that it can survive.

Then the children have to copy the board and draw the different subjects

With the children, all the steps necessary for the preparation of tea are traced. The settings are written on the board, and numbered in sequence. Terms used to indicate before the hour, then after and finally ... etc.

She suggests that the children write a text entitled (The Tea Recipe) in the notebook, using the sequence of steps written on the board, and the text should have the character of an organization text and be shaped like this one:

To prepare tea, you need to:



THE SECOND LESSON

What is tea and where does it come from.

The teacher brings with her some dry tea from home and a teapot with leftover tea (tea leaves and liquid tea).

She asks the children to observe the dry tea, the children look at it and filter it, he notices that the tea is made from dry pieces, which can be crushed, is dark in color and has a slight aroma, then the teacher shows them what remains at the bottom of the previously prepared teapot, then asks them what happened to the tea and mint, as well as sugar and water, that are the ingredients of the recipe written in the previous lesson. children should note that the tea has softened and its leaves are not crushed like the first, and became soft, and the mint wilted, and the sugar was gone, because it melted, and the water changed color and smell.

NOTE: We recall that written texts can be of five types:

The narrative text, which is a text in which a story is told, that is, a series of events that unfold over time and revolve around one or more characters.

The poetic text, which is a text that wants to express the emotions, experiences, feelings that the author wants to evoke and communicate to the reader.

Informative-descriptive text, which aims to provide the reader with information and news on a given topic.

The argumentative text, which is a text intended to present and support a thesis by refuting any evidence to the contrary.

The regulatory text, which is a text that establishes the rules to be followed, the prescriptions and the instructions. Children should summarize what they saw in the notebook and make short captions explaining the drawings.

The teacher should ask a few questions:

If tea is made from leaves, which plant does it come from? Are there such trees in the hamada?

If the tree does not grow here, then where is it growing? How is it?

How did the tea get here?

The children have to make and discuss some assumptions, then the teacher explains to them how the tea is made, and where it grows, using the tea card (in which the tree appears alone, and the farms that indicate that the tree grows in mountains, in hot areas and where it rains a lot, as well as drying places, bags or transport boxes)



Finally, the children write a sentence in the notebook such as: tea is made from the leaves of a tree that grows in hot places and where it rains a lot.

THE THIRD LESSON

The tea ritual: when, how and who prepares tea in a family.

The teacher asks the children to say if the tea has been prepared for their families: who prepares it, when, who is allowed to drink it and who is not?

It should be clear that the use of tea is a common thing for all families, and it is prepared in the same way, and it is better to emphasize that it is a sign of hospitality and exchange of information, according to custom, and it is served to people in three batches, with different additions of sugar.

The reason is that the tea is only brewed by adults because there is a risk of getting burnt. When using fire or boiling water, children can talk about events that were done to prevent them from getting burned.

The teacher can ask the children if they drink tea or other types of drinks, and what are they?

Children can write the sentence in the notebook that says: I like - I don't like, my favorite drink is ...

LESSON FOUR

Tea in the tradition of the Sahrawi people

The teacher poses the problem: if tea is grown in far away places, how do we, the Sahrawis, use it? Thus, she tells the story of the arrival of tea in the desert.

For a long time in the desert nobody knew about tea, and for drinking everyone used water. One day, a group of traders arrived with their camels in a distant Asian country, China.

There, they saw that these people were drinking a dark drink with great pleasure, they asked to taste it, and they found it delicious, it gives a feeling of pleasure and well-being, the Chinese showed the merchants what is tea and how it is prepared, and so when the merchants wanted to go back to their houses loaded with what they traded in this country, they also decided to take with them tea, which was dry and therefore light and which did not ferment during the long months required for the return journey. In the countries through which they passed on the way back to the desert, they made many people taste the tea and they found it good. Therefore, they were able to sell it.

As the tea spread so much, many merchants later went to China to buy it, and therefore the use of this drink spread to many African countries and they still drink it until now. Today, tea is not only cultivated in China, but in many other countries and even in Africa.

The teacher should tell them that the use of tea has also spread to other countries around the world, but not everyone prepares it the same way we do. The English, for example, put it in a teapot, but they do not froth, and they also add milk to it, today in many countries it is sold in small bags which are placed directly in boiling water. (if possible, bring it and show it to the children).



The teacher suggests making a wall painting on tea. The children suggest what to put in the painting. Among all the things that have been worked up to the hour, the other parts are given to other children to follow and interpret them in agreement with them on where and how to write it.

Emperor Shen Nong



According to Chinese legend, Emperor Shen Nong cared so much about hygiene that he drank only boiled water, and he also ordered all his subjects to do the same.

One day the emperor was sitting and resting in the shade of the tea tree in the desert, a light breeze passed and dropped some tea leaves in the boiling water, and with it the color of water changed to a golden color, curiosity prevailed the great emperor, and it made him taste this delicious drink for the first time, after drinking it he felt amazingly good, so he wanted to learn more about this tree that produces these wonderful and

useful leaves, and to his delight he decided to cultivate them as well as to ask his people to use them, and this is how the use of tea began .

LEARNING UNIT FOR THE THIRD PRIMARY YEAR CLASS

Footprints of an ancient civilization

Presentation

This learning unit is another step in the study of Sahrawi cultural heritage, which is one of the recurring themes of the vertical program of history, geography and social sciences.

However, this unit should be seen as part of a set consisting of three units connected to each other, so it would be good to present them to the children one after the other.

This first unit on rock art aims to make children aware of the existence of traces of an ancient civilization in the Sahrawi territories, some of which are kept in a museum in Boujdour. These traces should arouse the interest to study in more detail the type of civilization which produced them.

The second unit, included in the part of the program which refers to the history of mankind, is devoted to the study of the civilizations of hunting, fishing and gathering which produced traces on the rocks, considering them as the model of society that lasted throughout the Paleolithic era.

The third unit, which is inserted in the part of the program devoted to social sciences and associated lifestyles, a part of this ancient civilization to reflect on the basic needs of human beings and how each society should be able to respond to them. By comparing the past with the present, it will then be possible to reason about the life of the Sahrawi people in the refugee camps in relation to the time when they were on the land from which they were driven out.

Why study the traces of a Paleolithic society that lived in the Sahara?

Traces of an ancient civilization of hunting, fishing and gathering have been found in Western Sahara, as well as in many other places on what is now the largest desert in the world, but which was once a lush green savanna. It is an artistic and cultural heritage that is important to know, preserve and enhance because, like all the different events that have occurred over the centuries, it constitutes the heritage of a people, its roots on which it had built its identity. This is why, despite the difficult conditions in which the Sahrawi people live today, a museum has been created in the refugee camps where this part of their history is also kept and the subject is treated at school. The study of rock art from the Sahara serves above all for young people to know and appreciate their cultural heritage, but also to discover that there are places dedicated to the preservation of this heritage, museums, so that everyone can know them. and enjoy them. The presentation of what a museum is and its usefulness will be made in the next learning unit, which will be devoted to the study of the civilizations of hunting, fishing and gathering.

Goals

Linguistic area

- 1) Describe objects and images orally
- 2) Create titles
- 3) Write under dictation
- 4) Contribute to the writing of descriptive and narrative texts
- 5) Painting on stone

Space-time Area

- 1) Understand two central elements of the historical discipline: time changes things and the environment conditions human societies: by observing the traces of rock art found on the Sahrawi territory, we discover that in the past the Sahara was not a desert environment, but was inhabited by people who made a living from hunting and gathering.
- 2) Understand the concept of historical source and make historical assumptions using material traces as sources

Natural systems and technological applications area

- 1) Prepare natural colors for painting on stones

Cross area

- 1) Ask questions and find answers
- 2) Acquire and interpret information
- 3) Finding cause and effect relationships
- 4) Identify the similarities and differences
- 5) Design and work together for a purpose
- 6) Rebuild the work done in a metacognitive way

NOTE: We recall that written texts can be of five types:

The narrative text, which is a text in which a story is told, that is, a series of events that unfold over time and revolve around one or more characters.

The poetic text, which is a text that wants to express the emotions, experiences, feelings that the author wants to evoke and communicate to the reader.

Informative-descriptive text, which aims to provide the reader with information and news on a given topic.

The argumentative text, which is a text intended to present and support a thesis by refuting any evidence to the contrary.

The regulatory text, which is a text that establishes the rules to be followed, the prescriptions and the instructions.

METHODOLOGICAL DESCRIPTION OF THE ACTIVITIES

The learning unit is divided into three lessons.

The methodology to be used is always the active method, which does not provide the solutions to the questions, but leads the children to the answers and to the formation of the concepts with a work of observation, reflection and discovery. In order for the children to understand and remember what has been said, it is recommended that the teacher, at the start of the lesson, writes down today's date and say the topic to be discussed, but without writing the title. In fact, she invites you to leave the empty space of the title which will be written at the end of the course and the students themselves will propose and decide together. Indeed, finding correct titles is a cognitive operation of great importance because it leads to identify the heart of the discourse and to express it in a synthetic way. It is also an excellent assessment tool, as the students' proposals allow the teacher to check if they can follow and understand the work done in this lesson. Still, to help children systematically remember what they are studying, in the next lesson the teacher should ask them what was discussed in the previous lesson, so that the new content is linked to the one that has already been studied.

The collective construction of a poster also serves to summarize and systematize the learning. Keeping it hanging in the classroom helps keep the memory of work in the coming months.

At the end of each lesson, it is important to devote a moment to metacognitive reflection, which is very useful for the children to reflect on what they have learned and for the teacher to understand whether the teaching proposal she made is valid or whether something needs to be changed.

The teacher asks four questions:

- 1 What did we talk about and what did we do today?
- 2 What did I learn that I didn't know?
- 3 What did I like the most?
- 4 What didn't I like?

The children answer and compare.

The work can be done orally, if we have little time available, or each child responds by writing the answers in his notebook and then reads them for everyone.

FIRST LESSON

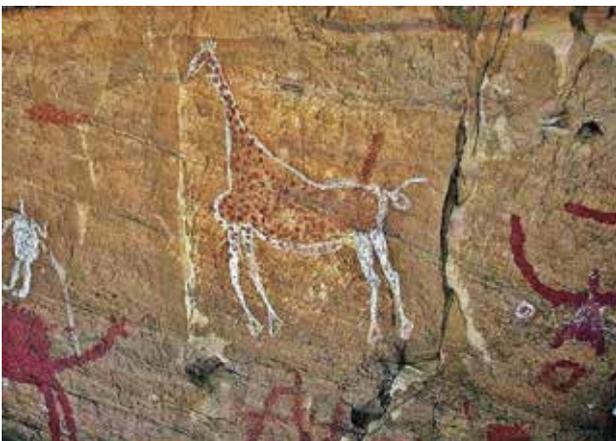
Ancient designs on stones tell us a story

The teacher relates this story:

Once upon a time there were men from a Sahrawi caravan traveling in the desert. As they were assign by a large rock, they saw that figures were carved in the stone. Intrigued, they approached and found that on this rock and on the walls of some nearby caves, many other figures had been carved or designed with different colors. What did these numbers represent? Who had made them? Why were they there in the desert? Why were they made and when?

Later these Bedouins learned that in many other parts of the Sahara similar incisions and designs have been found in the rocks.

The teacher shows the photos of some rock engravings and paintings found in the Sahrawi territory and in other parts of the Sahara Desert (numbered from 1 to 6) and invites to observe and describe them. Then she writes on the chalkboard the model card that the children should complete for each picture:



Example number 1 (after 3 ,2, etc.).

It's a..... (Engraving or painting)

It was done (on a wall, on a stone, another, it is not clear) Represents

Divide the class into groups and each group is assigned a photo and a blank sheet. The group must reproduce the figure shown in the photo (or at least part of it) and complete the form. Then the sheets will be pasted on a poster which will be hung in the classroom with an appropriate title (for example, Rock Art in the Sahara, but it is better if the title is proposed by the pupils). Finally, the teacher invites the children to write in their notebooks a brief summary of what they have done. The text can be written individually, in groups or in class, depending on the pupils' ability to write a narrative text independently. At the end, don't forget to find the lesson title together and answer the metacognition questions.

At the end of the course, the teacher suggests that the children draw on the stones, just like the former inhabitants of these lands. Invite everyone to get a flat stone big enough for the next lesson to draw a figure (if it is not possible to get stones, children can draw on white sheets or directly in their notebooks. it also is possible to draw on the walls of the school or on the stones that define the parking lots or the streets). Children must be informed of the things necessary to make the drawings and these are:

4 containers of different colors, which can be obtained by recycling cans or bottles cut in half

- water
- A piece of coal
- Two tablespoons of henna
- a tablespoon of turmeric
- A bit of another spice which would give it a different color

The course is organized in such a way as to bring the ingredients for the next lesson.

SECOND LESSON

We design on the rocks

The teacher suggests that the children think about what they can draw on their own stone. It must be something that can be used by a historian of the future to understand some aspect of the life we are living in this period (eg, a car, a cell phone, a pair of glasses). In other words, it must be a track that says something about our society.

The children decide what to draw and make a pencil sketch in their notebooks which serves as a guide for drawing on the stone.

Next, we will explain how to create colors. The teacher explains that they cannot be artificial colors, but must be made by us with natural ingredients, like the rock art authors did.

Obviously, we cannot have many nuances, but only those that can be obtained with the substances we have. For example:

- charcoal for black
- turmeric for yellow
- henna for red

All of these ingredients must be mixed with water to be able to be used for painting. Only charcoal can be used on its own, especially for sketching numbers.

As a brush, you can use your fingers, a piece of paper or cloth, a branch or any other object that can be used for this purpose.

When the ingredients and tools are available, the colors are prepared and the children draw their stone. Painted stones can be displayed in the classroom or taken home as a souvenir. At the end, don't forget to find the lesson's title together and to answer the metacognition questions.

THIRD LESSON

Let's find out something about these ancient villages

The teacher explains that archaeologists, who are historians who study villages that lived a long time ago, use these drawings to understand the society of the men and women who lived in these regions long ago. They use them as "historical sources" to understand part of their history.

Write the two new words he used on the board, dictate their definitions, and the children write them in their notebooks.

Archaeologist: a historian who studies human civilizations of the distant past through the traces they have left.

Historical source: all the traces that a city has left that allow us to know it. It can be different things: buildings, objects, written texts, drawings, stories transmitted by voice, etc.

She suggests that the children do like archaeologists and try to get all the information they can on the ancient ancestors of the Sahara from inscriptions and drawings.

Ask a few questions and guide the thinking, but let the children make assumptions and connections.

1) Are there still animals represented in the Sahara? If they lived there then, what was the Sahara like at that time? What transformations took place afterwards and why? From the discussion, it should emerge that at that time, the Sahara was a meadow with green grass where these animals could graze; Then the weather changed, it no longer rained and the meadow became a desert.

2) What are the people seen in the drawings doing? Are they men or women? The answer is that they hunt animals and are men.

3) What tools do they use and what are they made of? The answer is that they are bows and spears and are probably made of wood and stone.

4) Why are there no women in the pictures? One hypothesis that can be established is that hunting is dangerous and can last for a long time, while women have to take care of their children and, therefore, remain stationary in the camps.

5) Why did these people make these engravings and drawings? Children can make several assumptions. An assumption may be that it was a celebration for a lucky hunt or a wish and prayer to the gods for a good hunt in the future.

Finally, they sum up together what they understood from the engravings and rock paintings and each child writes them down in his notebook.

Finally, don't forget to find the title of the lesson together and answer the metacognition questions.

Materials needed

Photos

A4 sheets

A big paper for poster

Glue

LEARNING UNIT FOR THE THIRD YEAR CLASS

The Civilization of Hunting, Fishing and Gathering

Presentation

This learning unit is part of the History of Humanity curriculum and is devoted to the study of the civilization of hunting, fishing and gathering. This type of civilization is the one in which all mankind lived during the Paleolithic era (i.e. until 10,000 years ago), and in some parts of the world it continues to exist. even today.

This learning unit should be presented immediately after the unit on rock art in the Sahara, because it is closely related to it and because it can be used to motivate children to study such an ancient civilization.

The way in which we propose to study this first human civilization (but also the others which followed the Neolithic revolution, such as the nomadic or agricultural civilization) is that of the framework of civilization.

The Framework of Civilization is an instrument for describing in a synthetic way the characteristics of a society, present or past, in order to be able to see the different aspects and compare them with those of other types of civilization.

The aspects that historians consider essential to understand the lifestyle of a people and which are presented separately in the table are five:

- 1) The environment in which a civilization has developed and which has strongly conditioned the cultural aspects of these people (for example, if a population lives in a large navigable river, it is easy for them to devote themselves to trade; if another one lives in hilly terrain, it will be difficult to organize in a centralized state)
- 2) The economy, that is, everything that refers to the production and exchange of goods, that is, the way in which this population obtains the things necessary to meet its own material needs
- 3) Politics, that is to say the way in which power is organized and managed, in other words who governs and with what instruments, and how relations with neighboring cities are organized
- 4) Society, i.e. family organization or social groups, the functions and roles that each member plays in the community
- 5) Culture, that is to say everything that this people have produced at the cultural level: language, religion, different forms of art (poetry, music, jewelry, etc.), scientific and philosophical production, fashion, etc.

Obviously, the five aspects are closely related: for example, a colonial society (political) will not favor the education of the indigenous population (culture), which therefore cannot introduce technological innovations in production (economy). But dividing them serves to facilitate analysis and to compare more easily different types of civilizations.

It is very important to devote some time and attention to explaining to students what these five words mean, so that they acquire these basic concepts, which are essential not only for studying history, but also for understanding the reality in which they live. This unit, to be performed in third class, is the first to teach how to build a framework of civilization. Other Civilization Frameworks will be introduced in the following units (e.g. Agricultural Civilization or Nomadic Civilization), so it is important to master these concepts.

The table can be summarized by the pupils in a poster where the five elements are distributed graphically in a model of this type:



With this diagram, the teacher will guide the children to understand how we lived many years ago in the Sahara of hunting, fishing and gathering. The active methodology should always be used, as it does not provide the answers to the children, but leads them to the answers and to conceptualizations with a work of observation, reflection and discovery.

Goals

Linguistic area

- 1) Describe objects and pictures
- 2) Create titles
- 3) Distinguish whether an image represents a real object or something reconstructed or invented.
- 4) Contribute to the writing of descriptive and narrative texts.
- 5) Draw a poster to synthetically represent the knowledge acquired

Space-time Area

- 1) Observe the representations of human groups in the Paleolithic, construct the image of the civilization of hunting, fishing and gathering
- 2) Compare aspects of Paleolithic civilization with the current one and find similarities and differences

Social studies and citizenship area

- 1) Use the concepts of economics, politics, society and culture, finding examples in their own reality
- 2) Reflect on the role and importance of museums in the preservation and enhancement of their cultural heritage

Cross area

- 1) Ask questions and find answers
- 2) Acquire and interpret information
- 3) Finding cause and effect relationships
- 4) Identify the similarities and differences
- 5) Design and work together for a purpose
- 6) Rebuild the work done in a metacognitive way

NOTE: We recall that written texts can be of five types:

The **narrative text**, which is a text in which a story is told, that is, a series of events that unfold over time and revolve around one or more characters.

The **poetic text**, which is a text that wants to express the emotions, experiences, feelings that the author wants to evoke and communicate to the reader.

Informative-descriptive text, which aims to provide the reader with information and news on a given topic.

The **argumentative text**, which is a text intended to present and support a thesis by refuting any evidence to the contrary.

The **regulatory text**, which is a text that establishes the rules to be followed, the prescriptions and the instructions.

METHODOLOGICAL DESCRIPTION OF THE ACTIVITIES

The learning unit is divided into three lessons.

The methodology to be used is always the active method, which does not provide the solutions to the questions, but leads the children to the answers and to the formation of the concepts with a work of observation, reflection and discovery. In order for the children to understand and remember what has been said, it is recommended that the teacher, at the start of the lesson, writes down today's date and say the topic to be discussed, but without writing the title. In fact, she invites you to leave the empty space of the title which will be written at the end of the course and the students themselves will propose and decide together. Indeed, finding correct titles is a cognitive operation of great importance because it leads to identify the heart of the discourse and to express it in a synthetic way. It is also an excellent assessment tool, as the students' proposals allow the teacher to check if they can follow and understand the work done in this lesson. Still, to help children systematically remember what they are studying, in the next lesson the teacher should ask them what was discussed in the previous lesson, so that the new content is linked to the one that has already been studied. The collective construction of a poster also serves to summarize and systematize the learning. Keeping it hanging in the classroom helps keep the memory of work in the coming months.

At the end of each lesson, it is important to devote a moment to metacognitive reflection, which is very useful for the children to reflect on what they have learned and for the teacher to understand whether the teaching proposal she made is valid or whether something needs to be changed.

The teacher asks four questions:



The children answer and compare.

The work can be done orally, if we have little time available, or each child responds by writing the answers in his notebook and then reads them for everyone.

FIRST PART

Five concepts to describe a company

The teacher recalls the work done on rock art and asks the children if the people who left these traces lived a short time or a long time ago and what are the elements that make us understand this. Children should remember that a lot of time has passed because the environment they lived in is not the same as it is today, but it has become desert.

She suggests to children to learn more about these ancient cities.

However, before they begin, the teacher tells them that they must learn to use five concepts that help describing a society. To learn them well, we will try to use them to talk about the society in which we currently live.

The first word is environment which identifies natural space and what has been transformed by human beings. The teacher asks: What is the environment in which we live? Then writes the word with its definition on the board and the children copy it in their notebooks. Then, discussing together, they try to find the most important things to describe it and write them, the teacher on the board, the children in the notebook. It must emerge that we live in a desert crossed by roads that connect human settlements where many people live, as well as camels and goats ...

The second word is the economy, that is, all the activities necessary to produce or market the things we need. The teacher can guide the analysis by asking: do we produce the food we eat here or does it come from far away? (The answer is that we only produce some of the meat, eggs, and some vegetables in orchards). Do we produce all the items we need or do they come from far away? (Almost everything comes from afar). What work is done in the field and what is it used for? (The list can be long: teachers, doctors, mechanics, plumbers, masons etc.). Where do we buy what works for us? (At the store). What do we need to buy it? (the currency called Dinar).

As always, the teacher writes the word, its definition and the answers on the board and for the children in their notebooks.

The third word is the Politics which indicates how people can live together in an ordered manner and by following the same rules. It also describes who has power and how they exercise it. Since the concept is difficult, the teacher can help the children with examples such as: Why do all children go to school? Why not steal the neighbor's goats? Why on the road are all the cars on the right side? Who decided and why? It should be apparent, for example, that there are written laws and that everyone should know them; that these laws are made by a group of people who have the task of making them called Parliament; that there are police officers to control and punish those who do not respect the law; that there is a leader, who is the President of the Republic, but it is not he who decides everything; that many others can give orders in their field (for example, the principal of the school in his establishment), but only to apply the laws established by the Parliament.

The fourth word is society, that is, the way the population is organized. People don't live in isolation, but they are in groups. A group is the family: with whom is it made up of? And do women and men do the same things or is there a division of labor?

The fifth word is culture which indicates the different ways a people express itself. What language do we use? What is our religion? How do we dress? What are our traditions? What are the objects that we think are beautiful? Do we know poems, stories, songs, dances? Also in this case, the teacher writes down examples from our culture that the children can point to and they write them in their notebooks.

She suggests that the children use 5 sheets, one for each aspect of the Table of Civilizations. The sheets will be attached to the poster in their respective boxes, that is, with the environment in the center and around the other four (if the teacher does not have large paper to display, the sheets can be hung on the wall in a circular shape one after the other).

Then the children, led by the teacher, try to discover the pictures (poster n1) and what was said in the previous unit when talking about the engravings and rock paintings of the Sahara.

Questions to guide reflection may be: where does this population live? What can they do and with what materials? What do they eat and how do they dress? If there is a river or the sea nearby, what do they eat? do they have a family? Is the group small or large? Are they organized? Is there a division of labor? Do we think they are using a language? Do young people go to school or do they learn differently? Do they have any form of religion, art and culture?

The teacher divides the class into five groups and assigns each group one of the aspects of ancient society and the corresponding sheet. Each group has the task of compiling in its sheet everything that has arisen in the previous discussion in this regard.

When the groups have finished, the leaves are hung on the poster (or on the wall) and the title of this civilization card is written and it is the Civilization of Hunting, Fishing and Gathering.

Finally, they decide together on the title of the lesson to put in the notebook and proceed with the metacognition.

THIRD PART

A museum to preserve and make known the past

The teacher recalls that in Western Sahara, there are many places where there are still vestiges of an ancient civilization of hunting, fishing and gathering. Many have not yet been well studied and probably others have not even been discovered. She asks the children to speculate on what went wrong in destroying these fingerprints over the thousands of years that have passed. The answer must be that the desert, where it does not rain and where hardly anyone passes, has maintained them well enough.



The teacher recalls that it is not easy to go and see these traces of the past because they are in the desert, and because a large part of Western Sahara is now occupied by Morocco. For this reason, some of the artifacts from this ancient civilization have been removed and placed in safe places where they can be seen by everyone. These places are called museums and there is one in Boujdour. Boujdour schools can visit it, after agreement with the museum director. In schools in distant wilayas, the teacher shows the photos of the museum and asks them to describe them. Ask why the writings are in Arabic and Spanish. She invites them to think about what a museum can do (the answers should be like this: they serve to preserve traces of the past, allow scientists to study them, are on display for people to see, appreciate and learn from them).

Finally, each child writes in his notebook a text which tells what a museum is and what it is used for in general, why it is in Boujdour and what he thinks of the fact that it exists. Finally, they decide together on the title of the lesson to put in the notebook and proceed with the metacognition.

Materials needed

Photos of the Paleolithic Museum and Boujdour

A4 sheets

Great paper for poster

Glue

Colouring pencils

LEARNING UNIT FOR THE THIRD PRIMARY YEAR CLASS

The basic needs of human beings

Presentation

This learning unit is part of the study plan devoted to the social sciences and associated lifestyles. This subject should be approached immediately after the learning unit on the civilization of hunting, fishing and gathering, because it is closely related to it, it proposes to compare the society lived in the Paleolithic with our current society in refugee camps. The objective is to reflect on the essential needs of each human society.

The theme also makes it possible to compare the productive activities that could be carried out in Western Sahara, with those carried out in the field. This will allow us to conclude that currently, the essential need for an appropriate territory to live in is denied to the Saharawi people.

This unit can be immediately followed by the learning unit on the productive sectors (always foreseen in the third-class study plan) with which it is closely linked. In fact, human activities which are divided into three productive sectors are, to a large extent, those which meet the basic needs of human beings.

Goals

Linguistic area

- 1) Find titles
- 2) Use a double entry table
- 3) Build cognitive maps

Space-time area

- 1) Compare the past with the present to find similarities and differences

Social studies and citizenship area

- 1) Understand that human beings live in social groups in order to meet their different needs
- 2) Discover the basic needs of human beings by comparing different societies

Cross area

- 1) ask yourself questions and seek answers
- 2) Acquire and interpret information
- 3) Finding cause and effect relationships
- 4) Identify the similarities and differences
- 5) Design and work together for a purpose
- 6) Rebuild the work done in a metacognitive way

METHODOLOGICAL DESCRIPTION OF THE ACTIVITIES

The learning unit is divided into three lessons.

The methodology to be used is always the active method, which does not provide the solutions to the questions, but leads the children to the answers and to the formation of the concepts with a work of observation, reflection and discovery. In order for the children to understand and remember what has been said, it is recommended that the teacher, at the start of the lesson, writes down today's date and say the topic to be discussed, but without writing the title. In fact, she invites you to leave the empty space of the title which will be written at the end of the course and the students themselves will propose and decide together. Indeed, finding correct titles is a cognitive operation of great importance because it leads to identify the heart of the discourse and to express it in a synthetic way. It is also an excellent assessment tool, as the students' proposals allow the teacher to check if they can follow and understand the work done in this lesson. Still, to help children systematically remember what they are studying, in the next lesson the teacher should ask them what was discussed in the previous lesson, so that the new content is linked to the one that has already been studied. The collective construction of a poster also serves to summarize and systematize the learning. Keeping it hanging in the classroom helps keep the memory of work in the coming months.

At the end of each lesson, it is important to devote a moment to metacognitive reflection, which is very useful for the children to reflect on what they have learned and for the teacher to understand whether the teaching proposal she made is valid or whether something needs to be changed.

The teacher asks four questions:

- 1) What did we talk about and what did we do today?
- 2) What did I learn that I didn't know?
- 3) What did I like the most?
- 4) What didn't I like?

The children answer and compare.

The work can be done orally, if we have little time available, or each child responds by writing the answers in his notebook and then reads them for everyone.

FIRST PART

We meet the basic needs of human beings

The teacher points to the painting of the hunting, fishing and gathering civilization hanging on the wall and asks: To understand the five concepts of painting, which society did we observe?

Children should remember that they have talked about the society in which they live. She therefore proposes to compare our society to the old to find the differences. On the board, she marks a double entry table and compiles it at the children's suggestion. They copy it to their notebooks. For example:

ancient Sahrawis	Us
They lived in leather tents or in caves They were dressed in fur They used stone or wooden tools They ate only meat or fish and fruit. ..	We live in fabric tents or in houses We use clothes made of fabric or synthetic materials We use metal or plastic tools We eat a lot of grains and sugar....

Now the teacher suggests not to see the differences, but the similarities between our world and that of the civilization of hunting, fishing and gathering. The children are trying to find some. For example: we dress and have a house, we use fire and we eat cooked food, we use decorations, we tell stories and legends, we talk, etc. She suggests that we devote ourselves to these occupations because they are necessary things for every human being, they are indispensable needs. She therefore proposes to write these elements of similars, which correspond to the basic needs of all human beings, not in a list or a table, but in the form of a map. Explain that a map is a way to show important concepts in a topic by joining them only with arrows. This way, there are not a lot of written words, but it is very easy and quick to understand what we are talking about.

To make the map, she writes in the middle of the board "Human needs" and gradually adds the children's proposals, helping them find needs that are not immediately visible from the Paleolithic images (for example, the need for education: once it was adults who taught young people everything they knew, now they do it despite the fact that there are also schools; the need for care: formerly healers, experts in the use of medicinal herbs and in sacred rituals, which treated illnesses and injuries, today they are doctors in hospitals). In the end, the map can have a shape like this:



The children copy the map into their notebooks as it is constructed. At the end, it can also be copied onto a poster and hung on the wall. Later, the teacher asks if there are any other basic needs today that the ancient peoples of the Sahara did not have. If the children come up with more, as long as they are really essential (for example, having an internet connection to connect to the world), they will be added to the map. At the end, they find the title of the lesson together and answer the metacognition questions.

SECOND PART

Life in Western Sahara

The teacher asks the children if they think the civilization of hunting, fishing and gathering could meet all basic needs. Children must answer yes. Then the teacher confirms and says that in fact this civilization lasted a long time precisely because it worked. She then asks if the Sahrawis living in the camps today can meet all of their basic needs or if they need help. The teacher invites an elderly person from the Wilaya to speak in class (if she cannot intervene, she can do it herself). This person should be able to say how in Western Sahara the food was produced by the Sahrawis and not given by the WFP, because there was the possibility of fishing, raising animals, producing cereals and vegetables. Even the objects (tables, plates, tablecloths, etc.) from these years were not bought, but were made by the Sahrawis.

In Western Sahara there are also many mines: the minerals were sold and the money was used to buy everything that could not be done there. The teacher shows photos of examples of production in Western Sahara. The class must conclude that today the Sahrawis are denied one of the basic needs of all societies: their own land on which to live their own lives. At the end, they find the title of the lesson together and answer the metacognition questions.



Materials needed

Large paper to write the card

Poster with examples of production in Western Sahara

LEARNING UNIT FOR THE THIRD PRIMARY YEAR CLASS

The different professions of the daïra

Introduction

This unit invites children to observe the different trades that are carried out at home and in the daïra in order to reflect on how work is essential for the survival of human beings and the development of society. Even in the particular reality of refugee camps, production activities are numerous and diversified to meet the basic needs of the populations, with a division of labor which is observed in the family and in the community.

Work involves commitment and effort, but when done right it also produces personal satisfaction and respect of others. Human beings, unlike animals, need to do certain activities, make plans, and commit to doing them, even though there are jobs that are more enjoyable and others less.

From their own experience, children will be able to distinguish between paid and unpaid work and reflect on the importance of volunteer work for the common good.

They may also observe that over time, if some types of trades remain the same, others are no longer needed and disappear, while new ones appear.

Goals

Linguistic area

- 1) learn new words
- 2) Find titles
- 3) Use a double entry table
- 4) Share your experience and give your opinion

Space-time area

- 1) Observe how many things change over time and others stay the same

Social studies and citizenship area

- 1) Understand the importance of work for the survival of human beings.
- 2) Know the different types of work and the importance of the division of labor for community life.

Cross area

- 1) Find answers to questions
- 2) Acquire and interpret information
- 3) Identify the similarities and differences
- 4) Design and work together towards a goal
- 5) Rebuild the work done in a metacognitive way

METHODOLOGICAL DESCRIPTION OF THE ACTIVITIES

The learning unit can be carried out in three parts.

FIRST PART

The work that is done at home

The teacher asks the children: “In your house there are a lot of chores to do: cooking, cleaning, shopping and many more. Let’s make a list together and see who makes them too. Therefore, she suggests that they together compile a double entry chart like this one, which she writes on the board and which the children help complete from their experiences.

Activities at home	Who does them

Children copy the entire table into their notebooks with an appropriate title such as: “Jobs at Home”. Then, the teacher for each of the trades indicated in the table poses this problem: “What would happen if no one did this trade? It should emerge that if no one did, family life would be very difficult or even impossible. and, therefore, all these jobs are necessary, even the less pleasant ones. The children write this conclusion in the notebook.

The teacher raises another problem: “Looking at the board, we see that there is a division of labor in the family. Is it correct? What are the benefits?” The children discuss the problem and the advantages of the division of labor.

Then the teacher asks another question: “Are there some jobs that only women do, some only for men and others only children? Is that correct?” Once again, the children think about the problem, why this type of division of labor exists and if it is correct, then they write the opinions that emerged on a poster, placing the question in the middle of the opinions in favor of a side and those against the other. At the end, the teacher invites them to find the title of the lesson and asks the metacognition questions.

SECOND PART

The work of the daïra

The teacher offers to see the jobs that exist in the daïra, as was done for the family. She prepares a table with three columns: the name of the place where the work is performed, the name of the worker and the job function.

Workplace	Workers	function
School	teacher	Teaching kids
Health center	nurse	healing the sick
Street	taxi driver
....
....

Then she completes it with the children's proposals and, in case the children do not remember a type of work, she will suggest them. This way, students will be able to learn new words, relate each work to its performer, and will be able to reflect on the amount of activities that are done in the environment in which they live.

Then the children copy the table into their notebooks and decide on the correct title for this part of the unit.

Later, the teacher mentions that the jobs that have been marked in the table are done in exchange for compensation or a salary. However, there are many activities in the *daira* which are not done for money, but on a voluntary basis. She asks the children if they can give examples and she can give examples herself (painting the stones to mark off spaces, planting a flower, decorating the exterior of the house, picking up trash, etc.). Ask them if they think this type of work is good and why. It should emerge that these types of works serve to make the life of the community more beautiful and more pleasant. Therefore, she suggests thinking about a little volunteer work that the class can do for the school or the community (*daira*). The children make proposals and the teacher organizes them so that the proposal is made at the most opportune moment.

At the end, the teacher invites them to find the title of the lesson and asks the metacognition questions.

With the teacher, the children will then build a memory game using the names of the identified workers: a slightly thick sheet of paper is cut into 3 cm squares on each side. The name (or drawing) of one of the workers is written on two cards, and this is followed by the names of the other workers until they all finished writing them in pairs of cards.

When the cards are ready, children can play Memory in groups of two to four at a time: the cards are spread over an area so that the written side is not visible; a child picks up two tiles of his choice to see if he has found two identical ones if so, he saves them, if not, he turns them over and leaves the game to a partner. The winner is the one who finds the most matches. The interest of the game lies in memorizing the position of the different tiles to form pairs on their turn.

THIRD PART

Works of yesterday and today.

The teacher invites an older person to come into the classroom and talk to the students about certain trades that Sahrawi men and women used to do and no longer do (for example, shopping trips with camels, hand knitting).

Then she asks the children if they think there are jobs today that were not done in the past. She proposes to complete this table by also noting the work which is done more or less as before.

Yesterday's jobs	Today's jobs	the jobs of always

The class reflects on why some jobs are no longer available, others are new and others continue to exist more or less as before. Students should come to the conclusion that time changes things, but some things always stay the same. The teacher asks if the children can find other examples of how time changes things and examples of aspects that stay the same (for example, as time passes, so I have to leave small clothes and take bigger clothes, but I still have the same name or I still live in the same da'ira). At the end, the teacher invites them to find the title of the lesson and asks the metacognition questions.

LEARNING UNIT FOR THE FOURTH YEAR PRIMARY CLASS

Our games

Introduction

Traditional games are very important elements of folklore and part of the memory and collective consciousness of Sahrawi society. They are the result of cultural formation and civilization, as well as a reflection of the natural environment and the social environment.

The game effectively contributes to the formation and education of social personality nationally, mentally and physically. Popular games also play an important role in framing folklore in relation to movement, rhythm and popular songs. They are a factor favoring the transmission of customs, traditions and knowledge in a natural and spontaneous way from one generation to the next; thus, forming a popular culture rich in human and social meanings, lessons and concepts.

The games are played by children as well as adults: orally, mentally and sportingly. Some concern men and women, others concern one of the two categories.

The games played in Western Sahara are varied in form and content, depending on the space of practice and what is needed at the time this game is played. Parties and social events are considered as an important occasion because of their atmosphere characterized by friendliness between parents and acquaintances, thus deepening the bonds between members of the community.

The games learn to adapt to the environment and to be self-sufficient, knowing that all the means used in the games are natural (sticks, stones, sand, animal remains ...) to train their skills and depend on themselves. Planning, strategies, cunning and sacrifice are also learned (Dama, Jribka)

Religious education is present through the games and songs that children repeat in games like Arfa.

Goals

Linguistic Area

- 1) Create titles
- 2) Build classifications
- 3) Write normative and narrative texts
- 4) Share personal or other people's experiences
- 5) Draw a poster to represent what has been learned

Space-time area

- 1) Discover the traditional games that are part of the cultural heritage of the Sahrawi people
- 2) Reflect on which part of the cultural heritage is being forgotten and why it has happened

Social and Citizen Studies area

- 1) Analyze the different functions of games in social groups
- 2) Think about the fact that in games, the social division between men and women appears and is confirmed

Cross area

- 1) Acquire and interpret information
- 2) Design and work together towards a goal
- 3) Identify links and relationships
- 4) Reconstruct the work done in a metacognitive way

NOTE: We recall that written texts can be of five types:

The narrative text, which is a text in which a story is told, that is, a series of events that unfold over time and revolve around one or more characters.

The poetic text, which is a text that wants to express the emotions, experiences, feelings that the author wants to evoke and communicate to the reader.

Informative-descriptive text, which aims to provide the reader with information and news on a given topic.

The argumentative text, which is a text intended to present and support a thesis by refuting any evidence to the contrary.

The regulatory text, which is a text that establishes the rules to be followed, the prescriptions and the instructions. Children should summarize what they saw in the notebook and make short captions explaining the drawings.

METHODOLOGICAL DESCRIPTION OF THE ACTIVITIES

The learning unit is divided into three lessons.

The methodology to be used is always the active method, which does not provide the solutions to the questions, but leads the children to the answers and to the formation of the concepts with a work of observation, reflection and discovery. In order for the children to understand and remember what has been said, it is recommended that the teacher, at the start of the lesson, writes down today's date and say the topic to be discussed, but without writing the title. In fact, she invites you to leave the empty space of the title which will be written at the end of the course and the students themselves will propose and decide together. Indeed, finding correct titles is a cognitive operation of great importance because it leads to identify the heart of the discourse and to express it in a synthetic way. It is also an excellent assessment tool, as the students' proposals allow the teacher to check if they can follow and understand the work done in this lesson. Still, to help children systematically remember what they are studying, in the next lesson the teacher should ask them what was discussed in the previous lesson, so that the new content is linked to the one that has already been studied. The collective construction of a poster also serves to summarize and systematize the learning. Keeping it hanging in the classroom helps keep the memory of work in the coming months.

At the end of each lesson, it is important to devote a moment to metacognitive reflection, which is very useful for the children to reflect on what they have learned and for the teacher to understand whether the teaching proposal she made is valid or whether something needs to be changed.

The teacher asks four questions:

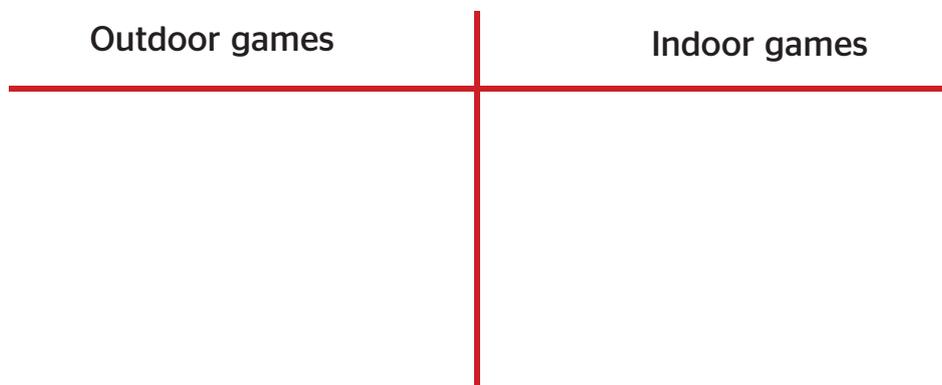
- 1) What did we talk about and what did we do today?
- 2) What did I learn that I didn't know?
- 3) What did I like the most?
- 4) What didn't I like?

The children answer and compare.

The work can be done orally, if we have little time available, or each child responds by writing the answers in his notebook and then reads them for everyone.

FIRST PART

The teacher asks the children which games they play and which ones they prefer. She writes them on the board, then invites the children to write them in their notebooks, dividing them into two categories: games that are played outside and those that are played inside. Children do this by dividing the page into two columns:



The teacher checks what they have done and then asks them to divide them into three categories according to another criterion: games for boys only, games for girls only, games for everyone.



When the children have done this, the teacher asks why there are different games for the two sexes and if this is correct. The children discuss among themselves and the teacher guides the reflection and also asks what the games are useful for. Then she asks if the adults play too and invites the children to count in their notebooks the times when the adults in the family play and what they play. At the end, they decide together on the title of the lesson to put in the notebook and proceed with the metacognition.

SECOND PART

The teacher says that the Sahrawis have always made a lot of games then she shows them the attached pictures and invites them to observe them and say what they need to play these games. Children must discover that they only need things they can find in the environment: sand, stones, sticks. Then she asks if in order to play the games that boys and girls make today, they need items that must be purchased (for example, soccer balls) or if they can also find them in the environment. Then she asks why, according to them, the traditional Sahrawi games only needed things found in nature which were generally thrown away at the end of the game. It must emerge from this that when the Sahrawis were nomadic, they could not take so many things with them and there was no room in the stores to store a lot of toys. In addition, the Sahrawis only produced handmade items, while those made by industries must be purchased; the Sahrawis bought a lot of things (like barley or sugar) with what they got by selling the animals they raised, but only those that were essential for survival. Later, the teacher asks if anyone knows and plays one of the games he has seen in the photos or other games of Sahrawi tradition. If anyone knows about one, explain how to play it. If no one knows them, the teacher explains one of them (she has to choose one that is simple and can be played in class). Then she suggests describing it in the notebook by answering these questions:

- Where do you play?
- how many people can play?
- What do you need or what should you prepare to play?
- how to play and what are the rules?
- who wins ?

The teacher can dictate the text or write it on the board, while the children write it in their notebooks with the name of the game.

Then the children try to play.

Before ending the lesson, the teacher assigns a homework assignment: each child should ask the parents or elders to describe a game they played when they were children. Then they will write it in the notebook following the question pattern that was used to describe the game in class.

At the end, they decide together on the title of the lesson to put in the notebook and proceed with the metacognition.

THIRD PART

Children report what their families told them about the games they played when they were young. If some of these games have been forgotten and the children are now playing other games, the teacher asks why they think this has happened. They can give several assumptions and one of them can be that when time goes by and living conditions change, the memory of things past can be lost. The class decides whether it is good or bad.

Then, they transcribe the cards describing the different games on white sheets in which they also draw an image related to the subject. The children who have described the same game get together in groups and return the community card.

Then all the sheets with the cards are pasted on a poster (or hung directly on the wall) with the title Traditional Sahrawi Games or something similar that they will decide together.

At the end, they decide together on the title of the lesson to put in the notebook and proceed with the metacognition.

In the following days, the teacher will ask the children to play some of these games, so that they get to know and use them.

Materials needed

Pictures

A4 sheets

Large poster paper

LEARNING UNIT FOR THE FIFTH PRIMARY YEAR

The festivities of the year

Introduction

The festivals that take place throughout the year are an important part of a people's heritage and contribute to their identity. In fact, the festivities serve to maintain a common memory, happy and sad, and to relive it together. They allow us to share moments of joy or pain, to celebrate events or people that have been important to everyone. Even the foods eaten during the holidays help to form a common identity because they are not everyday foods, but rather acquire a symbolic meaning shared by all. Each city has its own special festivities; however, there are others that are common with other peoples (such as Eid for Muslims or International Women's Day for the World). There is always the possibility that other festivals will join the traditional festivals when important and memorable new events occur. The set of days that a city celebrates allows us to understand its options and values and serves to maintain the unity of the community around key moments in its history.

Goals

Linguistic area

- 1) Create titles
- 2) Build double entry tables
- 3) Write descriptive and narrative texts
- 4) Tell personal experiences
- 5) Construct histograms
- 6) Create a picture book

Space-time area

- 1) Place holidays in the annual calendar (remember there is a lunar calendar and a solar calendar)
- 2) Recognize the festivities that are repeated cyclically each year and that are unique
- 3) Know an event or an important person in the history of the Sahrawi people

Social studies and citizenship area

- 1) Distinguish between civil holidays and religious and family holidays
- 2) Discover the symbolic meaning of certain rituals and certain foods during festivals

Cross area

- 1) Acquire and interpret information
- 2) Design and work together towards a goal
- 3) Identify links and relationships
- 4) Reconstruct the work done in a metacognitive way

NOTE: We recall that written texts can be of five types:

The **narrative text**, which is a text in which a story is told, that is, a series of events that unfold over time and revolve around one or more characters.

The **poetic text**, which is a text that wants to express the emotions, experiences, feelings that the author wants to evoke and communicate to the reader.

Informative-descriptive text, which aims to provide the reader with information and news on a given topic.

The **argumentative text**, which is a text intended to present and support a thesis by refuting any evidence to the contrary.

The **regulatory text**, which is a text that establishes the rules to be followed, the prescriptions and the instructions. Children should summarize what they saw in the notebook and make short captions explaining the drawings.

METHODOLOGICAL DESCRIPTION OF THE ACTIVITIES

The learning unit is divided into three parts.

We suggest that you offer it to children during the period when there will be important holidays, to motivate them to work.

Since we are in fifth grade, the unit gives children the opportunity to write different types of text, even independently.

Another activity, but one that can be very useful, is that in the 10 days before the party, the teacher prepares a timeline to hang on the wall, drawing it on sheets of paper glued to form a strip. On the line, mark 10 notches, a larger notch with the name of the party, then 10 more notches. From the 10th day before the party, the teacher asks the children how many days remain before the party. They rely on the calendar and when they say there are 10 days left, the teacher will write 10- in the correct box.

In the following days, the question will be repeated and the number of days remaining will be marked, reaching 1- on the eve of the holiday. The day of the celebration will be marked with the number 0. In the following days, the teacher will ask: How many days have passed since the celebration? and for ten days they will mark them every day on the tape, starting with the number 1+.

The objective of this activity is to make children understand the meaning of negative numbers in an intuitive way. Activity is also a prerequisite for understanding the dates in history with the formula before and after the birth of Christ or before and after The Hijra. By the end of elementary school, children should master this way of writing historical dates.

The methodology to be used is always active, which does not provide solutions to the questions, but rather leads the children to the answers and the formation of concepts with a work of observation, reflection and discovery.

The other methodological guidelines are:

1) The title of the lesson should be written not at the beginning by the teacher, but at the end, after having agreed with the children. This method is useful because choosing the right titles after a work allows to find the central core of the speech and to express it in a synthetic way. It is also an excellent evaluation tool, because the students' proposals allow the teacher to check if they have been able to follow and understand the work done in this lesson.

2) To help children systematically remember what they are studying, when moving on to the next lesson, the teacher should ask them what was discussed in the previous lesson, so that the new content is linked to that which has already been studied.

- 3) The collective construction of a poster also has the function of synthesizing and systematizing learning. Keeping it hanging in the classroom is a working memory for the months to come.
- 4) At the end of each lesson, it is important to take a moment for metacognitive reflection. This activity allows the children either to reflect on what they have learned, or for the teacher to understand if the didactic proposal she made is valid or if it is necessary to change something.

The teacher asks four questions:

- 1) What did we talk about and what did we do in this lesson?
- 2) What did I learn that I didn't know?
- 3) What did I like the most?
- 4) What didn't I like?

Children respond and compare.

The work can be done orally, if time is limited, or each child responds by writing the answers in his notebook and then reads it for everyone.

FIRST PART

Holidays on the calendar

The teacher asks the children if, in addition to the holiday that just took place, they remember another day when the festivities are being celebrated. After the children have said the names of some festivities, she suggests writing them neatly on a board like this:

Months	Religious holidays	Non-religious holidays
January		
February		
...Etc		

The teacher writes the holidays that the children suggest on the blackboard and they copy them into their notebooks. They are supposed to remember the difference between the lunar calendar and the solar calendar that should have been studied in previous years. If they have never studied it before, the teacher will try to explain it to them in a simple way.

The teacher asks if, in addition to these holidays, they remember others that do not belong to everyone. Children are likely to remember personal holidays (like birthdays) or family celebrations (like weddings). She asks which of these festivals are held cyclically once a year and which only occur once. Children write non-cyclical holidays in their notebooks, perhaps working in pairs. Everyone also writes the date of their birthday.

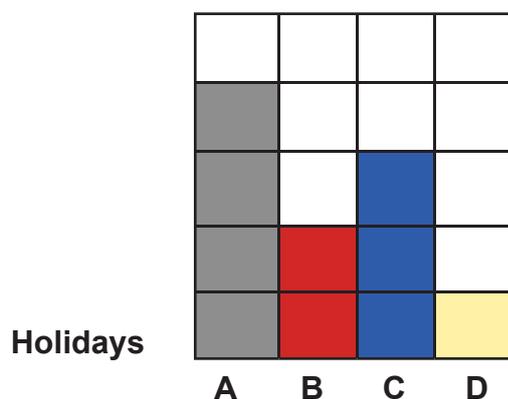
At the end, they find the title of the whole lesson and answer the metacognition questions.

SECOND PART

Which parties do we love the most?

The teacher asks a child what his favorite holiday is, why and how he celebrates it in his family. Then she asks everyone to write their favorite holidays in the notebook and count them. After writing them, the children read their text aloud.

Then, the teacher suggests making a histogram of preferences. If the children have never done it, she explains what it is, what it is used for and how it is done: for each preference, she draws a small table; all the same preferences are added to form as many turns as the festivities chosen by the children. For example:



The tallest tower indicates the favorite holiday, the lower towers indicate the others they like anyway. Parties that don't even have their own turn are the ones they least like.

The teacher now asks if there are special things to do on certain holidays, or particular foods that we are used to eating on these occasions. Then she asks them to try to make assumptions about the reasons for these customs related to certain holidays.

At the end, the children write down what they have discovered in their notebooks. For example: at the party... We do... and eat.... Because ...

Children can also ask their parents or grandparents and complete the text as homework.

At the end, they remember to find the lesson title together and answer the metacognition questions.

THIRD PART

The feast of... (must be a civil feast related to the recent history of the Sahrawi people)

The teacher invites a person from the wilaya to tell what happened that day ... (if she cannot find someone available, she can tell it herself, but it is much better if it is an elderly person, perhaps a witness to the event).

Children listen and ask questions.

At the end, the teacher divides them into groups. Each group should construct a narrative of the event as told by the witness by constructing a "book" with blank sheets on which they will draw and write the story of this event. As in a real book, there will have to be a cover (with a title, authors and year of production), the story divided into different episodes (each on a different sheet), a final part that tells why it is so important to remember the event with a festival of the Sahrawi people.

The group does the project, divides the work among the different children, those who write and those who draw the different parts on the white sheets. At the end, the book is built by stapling sheets made by group members.

The "books" are then exchanged between the groups who read and comment on them.

At the end, as always, the class decides on the title of the lesson to put in the notebook and does the metacognition.

Materials needed

A4 sheets

Colouring pencils

Stapler or something to join the sheets

A witness to the Sahrawi event

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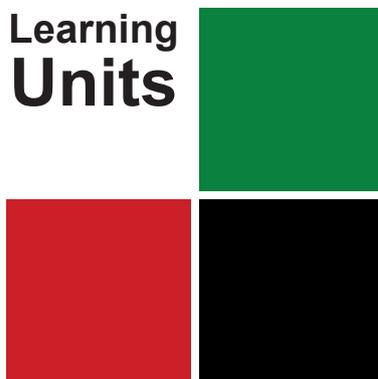


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Guide for Teachers