

## Noughts and Crosses

### Callum and Sephy

Complete the summary by filling in the gaps.

It is \_\_\_\_\_ years later. Sephy and Callum are still friends, but their friendship and their meetings are \_\_\_\_\_. Neither of their families would approve of a \_\_\_\_\_ between a Cross and a nought.

Callum has been accepted in Sephy's school, \_\_\_\_\_. She is \_\_\_\_\_ by the prospect of Callum being in her school, and even her class. Callum finds it \_\_\_\_\_ that the noughts are being placed in classes with students \_\_\_\_\_ than themselves. Callum is a year and a half older than \_\_\_\_\_.

Noughts are only being permitted into Cross schools because of a \_\_\_\_\_ from Pangean Economic Community. Sephy's dad is the \_\_\_\_\_ Minister. He did his best to prevent \_\_\_\_\_ getting into their schools. Sephy overhears him discussing this with a visitor. She is surprised that her dad's secret \_\_\_\_\_ is a nought, especially when Mr Hadley refers to noughts as \_\_\_\_\_.

At the school, protesters try to \_\_\_\_\_ the noughts from entering. Despite their police guard, the noughts are jostled, pushed and hurt. One girl falls and injures her head. Sephy appeals to the \_\_\_\_\_, Mr Cross, to help her. No one listens to Sephy until she \_\_\_\_\_ that they are behaving like animals or like blinkers. Callum is \_\_\_\_\_. Blinkers is a \_\_\_\_\_ term for noughts.

Inside the school, the noughts face \_\_\_\_\_ and humiliation from teachers, students and other school staff. After school, Sephy \_\_\_\_\_ Callum's forgiveness. She promises never to use the insulting \_\_\_\_\_ again. Unfortunately, Sephy is seen and heard on the television \_\_\_\_\_. Callum's family view her as a typical racist Cross, and they worry that she will hurt Callum.

In other News, the \_\_\_\_\_ Minister is mentioned. It's clear that \_\_\_\_\_, Callum's brother, and his father support his terrorist group.

The next day Sephy saves a seat for Callum in \_\_\_\_\_ class. He ignores her. Later she sits with the noughts at lunch. The deputy headmistress forcibly moves her to sit with the Crosses.

Sephy is attacked and \_\_\_\_\_ in the toilets by other Cross girls. They \_\_\_\_\_ her that if she doesn't "stick to her own", they will treat her as a nought. When Sephy refuses to be \_\_\_\_\_, they beat her up.

Headcock, wars, Liberation, discrimination, prevent, director, Home Office, Sephy, three, headmaster, imprisoned, History, News, noughts, blinkers, yell, stunned, begs, threatened, guest, younger, excited, friendship, secret, humiliating, racist, word, Jude

# Naughts And Crosses Study Guide Questions

**Lei Shi**



## Naughts And Crosses Study Guide Questions:

**Supporting Adult Learners through Games and Interactive Teaching** Chandni Hirani,Caroline Varin,2022-11-30

Games based teaching offers an engaging way for students and adult learners to interact with concepts and build their problem solving and communication skills This exciting book will help educators integrate games into their classes and shows how this method of teaching improves motivation as well as diversifies and solidifies learners skill sets Bringing together expert contributors from the Professors Without Borders global network who have effectively used interactive games based approaches in their teaching the book features 13 unique games that teach a wide variety of skills across a range of difficulty levels The chapters highlight the skills of strategy decision making communication teamwork problem solving reflective thinking and empathy being used by participants alongside the pedagogical principles that underpin each game Suitable for online and in person teaching this book will be valuable reading for educators working with student and adult learners looking to adopt innovative and interactive teaching methods as well as those interested in learning about how game based teaching can improve vital skills

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**Material Aspects of Reading in Ancient and Medieval Cultures** Anna Krauß,Jonas Leipziger,Friederike Schücking-Jungblut,2020-05-05 This publication seeks to endeavour the relationship between material artefacts and reading practices in ancient and medieval cultures While the acts of reception of written artefacts in former times are irretrievably lost some of the involved artefacts are preserved and might comprise hints to the ancient reading practices In form of case studies the contributions to this volume examine various forms of written artefacts as to their implications on modes of reading Analyzing different Qumran scrolls codices Tefillin Mezuzot magical texts tablets bricks and statues as well as meta textual and iconographic aspects the articles inquire the possibilities of how to correlate material aspects to assumed modes of reception and practices of reading The contributions stem from Egyptology Papyrology Qumran Studies Biblical Studies Jewish Studies Ancient Christianity and Islamic Studies In total this volume contributes to the research on practices of reception in times past and demonstrates the potential hidden in text bearing artefacts

**The Saturday Review of Politics, Literature, Science and Art** ,1891 Saturday Review ,1891 Reading Postcolonial Literature Hayley G. Toth,2025-03-10 An Open Access edition is available thanks to the kind sponsorship of the libraries participating in the Jisc Open Access Community Framework OpenUP initiative Debates about reading in postcolonial studies rarely discuss non professional readers except to secure the authority of professional reading practices In Reading Postcolonial Literature Hayley G Toth places non professional reading practices in dialogue with received academic wisdom to debunk common sense assumptions about non professional readers as Western or neocolonial consumers Drawing on reading practices recorded in academic books journal articles and on online book reviewing platforms like Amazon and Goodreads Toth draws attention to important continuities between professional and non professional practices of reading

postcolonial literature At the same time she highlights that non professionals often have little desire to emulate the practices of professional postcolonial critics Precisely by not adopting the established protocols and methods of postcolonial studies non professional readers call attention to the limits of dominant approaches to reading in the discipline Across four chapters Toth examines the relationship between reading and identity during the Rushdie affair the difference between reading and address the challenges posed by difficult texts and the legitimacy of non understanding and the reception of popular texts primarily read by non professional audiences Reading Postcolonial Literature demonstrates that reception matters in any claims we make about the value of reading postcolonial literature and offers new ways forward for the practice study and teaching of reading in the discipline

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