Curriculum Sample Template
Max. 8 Pages

Grade Level	6th Grade	**Content Area**	Reading
Course Title (grades 9-12 Only)	N/A		
Expected Prior Knowledge *The knowledge/skills mastered earlier in the year foundational to the mastery of the required Standard in the current sample.*	• Students understand Precision Partnering ("4 Ls" for working with a partner: Look (Make eye contact.) Lean (Turn toward your partner.) Low Voice (Use your private vs. public voice.) Listen (Authentic vs. pseudo listening) • Students understand how literature circles function and the definition and importance of each role in a literature circle; students have participated in literature circles before.		
Alignment to Program of Instruction *Briefly outline methods of instruction found in this sequence of lessons that align to the Program of Instruction described in A.3.*	This unit is built on the framework of the SIOP Model and incorporates all 8 of the SIOP Model components. Sentence framing and precision partnering are instructional strategies which promote the use and mastery of academic language. Instructional technology is incorporated by teacher and students. The core curriculum is implemented with fidelity.		
Standard Number and Description *List the Number* and the full description for the Required Standard or Science Performance Objective listed in section A.6.*	Reading Standards for Informational Text (RI) Integration of Knowledge and Ideas #9- Compare and contrast one author's presentation of events with that of another (e.g., a memoir written by and a biography on the same person)		
Materials/Resources Needed	"My Brother Martin" by Christine King Farris (Journeys student text and teacher's edition); copies of "My Life With Martin Luther King Jr." by Coretta Scott King; vocabulary context cards; students' reading logs; timeline cards; literature circle roles sheet; student peer evaluation sheets; highlighters and multi-colored pens; markers; poster paper		

* ***Standard Number****: For English Language Arts (Reading and Writing), use Grade, Strand, Standard (e.g., 3.RI.2). For K-8 Math, use Grade, Domain, Standard (e.g., 6.EE.7). For HS Math, use Conceptual Category-Domain, Standard (e.g., A-REI.6). For Science, use Grade, Strand, Concept, PO (e.g., 4.1.3.1).*

Lesson (add as needed)	**Instructional Strategies**	**Student Activities**
1	Vocabulary: injustice, numerous, segregation, nourishing, captured, dream, encounters, preferred, recall, example	1. Students create a timeline that represents the most important events of your life. 2. Students create timeline, share with a partner and discuss

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1. Teacher activates students' prior knowledge/builds background by asking students to create a timeline that represents the most important events in their life.
2. Teacher reviews features of informational text; author's purpose
3. Teacher reads aloud "My Brother Martin" stopping during reading to ask students to explain how the author (Rev. Dr. Martin Luther King's sister) uses reasons and evidence to support points and events.
4. Teacher models note-taking on chronological events in a story:
<table>
<tr><td>Event
What happened?</td><td>Date/Timeline
When did it occur?</td><td>Author's Presentation
How did the author feel?</td></tr>
<tr><td></td><td></td><td></td></tr>
<tr><td></td><td></td><td></td></tr>
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5. Teacher models for students by explaining how the author presented one of the events in the story.
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whole group the purpose of a timeline representing a person's life and the relevance of chronological order in a timeline.
3. Students title a section in their reading log for this lesson.
4. Students rate vocabulary knowledge by rating vocabulary context cards on a scale from 1-5 (1=not at all familiar with the word to 5= own the word in lexicon) and note vocabulary words in their reading log.
5. Students listen to read aloud and contribute to class discussion in response to teacher's questions. Students add vocabulary to their reading log and notes to their reading log in a 3 column notes format.
6. Students share their notes with a precision partner. Students explain how the author presented the events in the story.

Exit slip: Create a timeline that represents the events in "My Brother Martin."
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<td>2</td>
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Vocabulary: injustice, numerous, segregation, nourishing, captured, dream, encounters, preferred, recall, example
1. Teacher distributes copies of "My Life with Martin Luther King Jr." by Coretta Scott King and literature circle roles sheet to each student and assigns literature circle reading groups reading selection for each group.
2. Teacher assigns task: From your section of "My Life with Martin Luther King Jr." identify how the author presents the events. Create a presentation poster to support your response that includes evidence and reasons from the text. Your group will present to the whole group.
3. Teacher serves as a facilitator during literature circles.
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1. Students arrange timeline cards provided by teacher to summarize the events in "My Brother Martin"
2. Students get in literature circle groups and identify their role in the literature circle. Students mark the section of the book that they are responsible for reading.
3. Students work in literature circles to complete task and add notes/vocabulary to their reading log.

Exit slip: Complete the following using one key event from the reading selection in your literature circle group.
<table>
<tr><td>Event
What happened?</td><td>Page (s) in the reading</td><td>Date/Timeline
When did it occur?</td><td>Author's Presentation
How did the author feel?</td></tr>
</table>
</td>
</tr>
</table>

3	Vocabulary: injustice, numerous, segregation, nourishing, captured, dream, encounters, preferred, recall, example 1. Students continue literature circles from day 2.	Students continue their work in their literature circles; add notes/vocabulary to their reading log. Students create presentation poster. Exit slip: Students complete the following sentence frame: My role as _____in the literature circle has helped me understand how the author presents the events in "My Life with Martin Luther King Jr." by _____.
4	1. Teacher invites literature circle groups to present their presentation posters on how the author presents the events within their assigned reading selection	1. Students (in literature circle groups) present the information from their reading selection to the whole group. 2. During presentations, students add notes/vocabulary to their reading log on how the author presented events in that section of the book. Exit slip: Students complete a student peer evaluation sheet.
5	1. Teacher distributes compare/contrast graphic organizers and explains rubric for scoring 2. Teacher models a think aloud while adding on item to the compare/contrast organizer. Reviews concepts of objectivity and subjectivity. 3. Teacher has students to work in pairs to complete the graphic organizer 4. Teacher invites volunteers to display their compare/contrast organizer (via document camera or projector) and explain how they came up with the similarities and differences. 5. Teacher facilitates whole group discussion on how the authors presented the events of Martin Luther King Jr. in their text.	1. Students take out their reading logs and any other notes they have from "My Brother Martin" and "My Life with Martin Luther King Jr." 2. Students work in precision partnerships to discuss the similarities and differences on how the author presented the life of Martin Luther King Jr. in each text. 3. Student volunteers share their graphic organizer 4. Students are encouraged to add information they've learned from a classmate to their graphic organizer using a different color pencil/pen. Exit slip: Students score their own graphic organizer using the rubric.
6	1. Teacher collects students' reading logs for review and explains summative assessment expectations. 2. Teacher distributes copies of the two reading passages and a copy of the compare/contrast graphic organizer to each student.	1. Students turn in their reading logs and complete the summative assessment.

Summative Assessment Items: *Attach here.* For each summative assessment item, include an answer key or scoring rubric describing how points are to be awarded.

Author's Presentation of Events Assessment

Strand: Reading Standards for Informational Text (RI)

Cluster: Integration of Knowledge and Ideas

Standard: #9 – Compare and contrast one author's presentation of events with that of another (e.g., a memoir written by and a biography on the same person)

Essential Question: How does the presentation of Nelson Mandela's life in his autobiography compare to the presentation of his life in his biography?

Use factual information and events from excerpt, "A Country Childhood" from Nelson Mandela's autobiography and the biography, "Nelson Mandela" to complete the compare and contrast graphic organizer on the presentation of events in Nelson Mandela's life.

"A Country Childhood" BOOK EXCERPT
From Chapter 2 of Mandela's autobiography Long Walk to Freedom
c. Little, Brown and Company 1994
[reprinted with permission of the publisher]

The village of Qunu was situated in a narrow, grassy valley crisscrossed by clear streams, and overlooked by green hills. It consisted of no more than a few hundred people who lived in huts, which were beehive-shaped structures of mud walls, with a wooden pole in the center holding up a peaked, grass roof. The floor was made of crushed ant-heap, the hard dome of excavated earth above an ant colony, and was kept smooth by smearing it regularly with fresh cow dung. The smoke from the hearth escaped through the roof, and the only opening was a low doorway one had to stoop to walk through. The huts were generally grouped together in a residential area that was some distance away from the maize fields. There were no roads, only paths through the grass worn away by barefooted boys and women. The women and children of the village wore blankets dyed in ocher; only the few Christians in the village wore Western style clothing. Cattle, sheep, goats, and horses grazed together in common pastures.

The land around Qunu was mostly treeless except for a cluster of poplars on a hill overlooking the village. The land itself was owned by the state. With very few exceptions, Africans at the time did not enjoy private title to land in South Africa but were tenants paying rent annually to the government. In the area, there were two small primary schools, a general store, and a dipping tank to rid the cattle of ticks and diseases.

Maize (what we called mealies and people in the West call corn), sorghum, beans, and pumpkins formed the largest portion of our diet, not because of any inherent preference for these foods, but because the people could not afford anything richer. The wealthier families in our village supplemented their diets with tea, coffee, and sugar, but for most people in Qunu these were exotic luxuries far beyond their means. The water used for farming, cooking, and washing had to be fetched in buckets from streams and springs. This was women's work, and indeed, Qunu was a village of women and children: most of the men spent the greater part of the year working on remote farms or in the mines along the Reef, the great ridge of gold-bearing rock and shale that forms the southern boundary of Johannesburg. They returned perhaps twice a year, mainly to plow their fields. The hoeing, weeding, and harvesting were left to the women and children. Few if any of the people in the village knew how to read or write, and the concept of education was still a foreign one to many.

My mother presided over three huts at Qunu which, as I remember, were always filled with the babies and children of my relations. In fact, I hardly recall any occasion as a child when I was alone. In African culture, the sons and daughters of one's aunts or uncles are considered brothers and sisters, not cousins. We do not make the same distinctions among relations practiced by whites. We have no half brothers or half sisters. My mother's sister is my mother; my uncle's son is my brother; my brother's child is my son, my daughter.

Of my mother's three huts, one was used for cooking, one for sleeping, and one for storage. In the hut in which we slept, there was no furniture in the Western sense. We slept on mats and sat on the ground. I did not discover pillows until I went to Mqhekezweni. My mother cooked food in a three- legged iron pot over an open fire in the center of the hut or outside. Everything we ate we grew and made ourselves. My mother planted and harvested her own mealies. Mealies were harvested from the field when they were hard and dry. They were stored in sacks or pits dug in the ground. When preparing the mealies, the women used different methods. They could ground the kernels between two stones to make bread, or boil the mealies first, producing umphothulo (mealie flour eaten with sour milk) or umngqusho (samp, sometimes plain or mixed with beans). Unlike mealies, which were sometimes in short supply, milk from our cows and goats was always plentiful.

From an early age, I spent most of my free time in the veld playing and fighting with the other boys of the village. A boy who remained at home tied to his mother's apron strings was regarded as a sissy. At night, I shared my food and blanket with these same boys. I was no more than five when I became a herd-boy, looking after sheep and calves in the fields. I discovered the almost mystical attachment that the Xhosa have for cattle, not only as a source of food and wealth, but as a blessing from God and a source of happiness. It was in the fields that I learned how to knock birds out of the sky with a slingshot, to gather wild honey and fruits and edible roots, to drink warm, sweet milk straight from the udder of a cow, to swim in the clear, cold streams, and to catch fish with twine and sharpened bits of wire. I learned to stick-fight--essential knowledge to any rural African boy - and became adept at its various techniques, parrying blows, feinting in one direction and striking in another, breaking away from an opponent with quick footwork. From these days I date my love of the veld, of open spaces, the simple beauties of nature, the clean line of the horizon.

As boys, we were mostly left to our own devices. We played with toys we made ourselves. We molded animals and birds out of clay. We made ox-drawn sleighs out of tree branches. Nature was our playground. The hills above Qunu were dotted with large smooth rocks which we transformed into our own roller coaster. We sat on flat stones and slid down the face of the large rocks. We did this until our backsides were so sore we could hardly sit down. I learned to ride by sitting atop weaned calves-- after being thrown to the ground several times, one got the hang of it.

I learned my lesson one day from an unruly donkey. We had been taking turns climbing up and down its back and when my chance came I jumped on and the donkey bolted into a nearby thornbush. It bent its head, trying to unseat me, which it did, but not before the thorns had pricked and scratched my face, embarrassing me in front of my friends. Like the people of the East, Africans have a highly developed sense of dignity, or what the Chinese call "face." I had lost face among my friends. Even though it was a donkey that unseated me, I learned that to humiliate another person is to make him suffer an unnecessarily cruel fate. Even as a boy, I defeated my opponents without dishonoring them.

Usually the boys played among themselves, but we sometimes allowed our sisters to join us. Boys and girls would play games like ndize (hide and-seek) and icekwa (touch-and-run). But the game I most enjoyed playing with the girls was what we called khetha, or choose-the-one-you-like. This was not so much an organized game, but a spur-of-the-moment sport that took place when we accosted a group of girls our own age and demanded that each select the boy she loved. Our rules dictated that the girl's choice be respected and once she had chosen her favorite, she was free to continue on her journey escorted by the lucky boy she loved. But the girls were nimble-witted--far cleverer than we doltish lads--and would often confer among themselves and choose one boy, usually the plainest fellow, and then tease him all the way home.

The most popular game for boys was thinti, and like most boys' games it was a youthful approximation of war. Two sticks, used as targets, would be driven firmly into the ground in an upright position about one hundred feet apart. The goal of the game was for each team to hurl sticks at the opposing target and knock it down. We each defended our own target and attempted to prevent the other side from retrieving the sticks that had been thrown over. As we grew older, we organized matches against boys from neighboring villages, and those who distinguished themselves in these fraternal battles were greatly admired, as generals who achieve great victories in war are justly celebrated.

After games such as these, I would return to my mother's kraal where she was preparing supper. Whereas my father once told stories of historic battles and heroic Xhosa warriors, my mother would enchant us with Xhosa legends and fables that had come down from numberless generations. These tales stimulated my childish imagination, and usually contained some moral lesson. I recall one story my mother told us about a traveler who was approached by an old woman with terrible cataracts on her eyes. The woman asked the traveler for help, and the man averted his eyes. Then another man came along and was approached by the old woman. She asked him to clean her eyes, and even though he found the task unpleasant, he did as she asked. Then, miraculously, the scales fell from the old woman's eyes and she became young and beautiful. The man married her and became wealthy and prosperous. It is a simple tale, but its message is an enduring one: virtue and generosity will be rewarded in ways that one cannot know.

Like all Xhosa children, I acquired knowledge mainly through observation. We were meant to learn through imitation and emulation, not through questions. When I first visited the homes of whites, I was often dumbfounded by the number and nature of questions that children asked of their parents--and their parents' unfailing willingness to answer them. In my household, questions were considered a nuisance; adults imparted information as they considered necessary.

My life, and that of most Xhosas at the time, was shaped by custom, ritual, and taboo. This was the alpha and omega of our existence, and went unquestioned. Men followed the path laid out for them by their fathers; women led the same lives as their mothers had before them. Without being told, I soon assimilated the elaborate rules that governed the relations between men and women. I discovered that a man may not enter a house where a woman has recently given birth, and that a newly married woman would not enter the kraal of her new home without elaborate ceremony. I also learned that to neglect one's ancestors would bring ill-fortune and failure in life. If you dishonored your ancestors in some fashion, the only way to atone for that lapse was to consult with a traditional healer or tribal elder, who communicated with the ancestors and conveyed profound apologies. All of these beliefs seemed perfectly natural to me.

I came across few whites as a boy at Qunu. The local magistrate, of course, was white, as was the nearest shopkeeper. Occasionally white travelers or policemen passed through our area. These whites appeared as grand as gods to me, and I was aware that they were to be treated with a mixture of fear and respect. But their role in my life was a distant one, and I thought little if at all about the white man in general or relations between my own people and these curious and remote figures.

Nelson Mandela

Former President of South Africa and Nobel Peace Laureate; a leader who has dedicated his life to the anti-apartheid struggle, democracy and equality; founder of The Elders.

-First President of post-apartheid South Africa 1994-1999

-Nobel Peace Laureate 1993

-Founder of The Elders and Honorary Elder

-Imprisoned for 27 years for his role in the anti-apartheid struggle

"This group can speak freely and boldly, working both publicly and behind the scenes. Together they will support courage where there is fear, foster agreement where there is conflict and inspire hope where there is despair."

Founding The Elders

Nelson Mandela founded The Elders in Johannesburg on his 89th birthday, 18 July 2007. With the help of **Graça Machel** and **Desmond Tutu**, he brought together ten 'Elders' – independent, progressive leaders committed to building peace and advancing human rights – to work together on solutions to global problems, from climate change to violent conflict.

In a speech officially launching the group, he called on The Elders to act as "a fiercely independent and robust force for good, tackling complex and intractable issues - especially those that are not popular."

Since founding The Elders, Nelson Mandela has retired and no longer plays an active role, but he remains an Honorary Elder and the inspiration for The Elders' work.

Anti-apartheid hero

One of the world's most revered statesmen, Nelson Mandela led the struggle against South Africa's apartheid regime and was eventually elected President in the country's first non-racial elections in 1994. Fondly known in South Africa by his clan name 'Madiba', he remains an inspiration to people around the world fighting injustice and oppression.

Mandela joined the African National Congress (ANC) in 1943 and led national anti-apartheid activities throughout the 1950s. He was repeatedly banned, arrested and imprisoned by South Africa's apartheid government and became part of the underground resistance movement, often travelling abroad to generate support for the anti-apartheid struggle.

Political prisoner

Mandela was arrested in 1962 and sentenced to five years in prison. While in prison he was also charged with plotting to overthrow the government by violence. During the Rivonia trial, as it came to be known, Mandela made one of his most famous statements:

"I have fought against white domination, and I have fought against black domination. I have cherished the ideal of a democratic and free society in which all persons live together in harmony and with equal opportunities. It is an ideal which I hope to live for and to achieve. But if needs be, it is an ideal for which I am prepared to die."

In 1964 Mandela was sentenced to life imprisonment and incarcerated on Robben Island. He spent the next 27 years in prison, but remained an influential leader of the anti-apartheid struggle throughout his time in jail. As international pressure on the apartheid government increased, Nelson Mandela was able to begin a dialogue with the apartheid government in 1985 before negotiating his eventual release in 1990.

Freedom and presidency

After his release from prison, Mandela stepped up to lead his people's liberation struggle, becoming leader of the ANC in 1991. In 1993, Nelson Mandela and FW de Klerk, then President of South Africa, were jointly awarded the Nobel Peace Prize "for their work for the peaceful termination of the apartheid regime, and for laying the foundations for a new democratic South Africa."

In 1994 he was elected President in South Africa's first non-racial elections – the first time that Mandela himself was able to vote in his own country. He served a five-year term.

67 years working for a better world

After stepping down as President in 1999, Mandela continued to work to advance peace, health and human rights in Africa. He has been particularly active in campaigning on HIV/AIDS, and facilitated peace negotiations in the Democratic Republic of Congo and Burundi.

In 2009 the United Nations adopted **Nelson Mandela International Day** in celebration of his life and legacy. Mandela Day takes place on 18 July – Nelson Mandela's birthday – each year. The aim of the day is to encourage all of us to **spend 67 minutes of our time giving back to community,** just as Mandela spent 67 years of his life working for a better world.

Summative Assessment

1. How are the writings of both the autobiographer and the biographer similar?
a. Both try to explain the impact that Mandela's childhood experience have on his adult life.
b. Both attempt to explore how Mandela's African heritage molded his anti-Apartheid beliefs and actions.
c. Both endeavor, although in different styles, to explain who Nelson Mandela is to the reader.
d. Both offer clear explanations about the legacy of racism in South Africa.

2. How have the authors of the biography and autobiography organized their writing differently from each other?
a. The autobiographer's scope focused exclusively on Mandela's adult accomplishments; the biographer spanned Mandela's entire life.
b. The autobiographer organized the work chronologically; the biographer organized the work topically.
c. The biographer attempted to encapsulate Mandela's entire life in his work; the autobiographer focused on Mandela's childrhood.
d. The biographer focused on political accomplishments; the autobiographer focused on moral insights.

3. Which detail best describes the key difference in the presentation of life events through both of these works that also defines the author's perspective?
a. The biography is written in 1st person to indicate that the writer IS the subject.
b. The biogrpahy is written in 3rd person to indicate that the writer IS NOT the subject.
c. The autobiography is written in 2nd person to indicate that the writer is writing to the subject.
d. The autobiography is written in 3rd person to indicate tha that the writer IS the subject.

4.Which statement best describes the difference between the authors' approaches to the story of Nelson Mandela's life?
a. The biography is detailed; the autobiography is general.
b. The biography is non-fiction; the autobiography is fictional.
c. The autobiography is active; the biography is passive.
d. The autobiography is subjective; the biography is objective.

5. What is a limitation that the biography and an autobiography about Nelson Mandela share?
a. Both can be harmed by interviews with the subject if he/she is intentionally dishonest or unintentionally inaccurate.
b. Both necessitate thoughtful, careful research to ensure that the story told is the most acccurate.
c. Both need permission from the subject to write and publish their work.
d. Both can only be organized in chronological order.

Answer Key

1. C 2. B 3. B 4. D 5. A

Scoring summary for summative assessment: 100 points total **Raw score = _____ items correct X 20 _____/100%**	The assessment will reflect the school's grading scale: 90 -100 = A – Mastery 80 – 89 = B - Mastery 70 – 79 = C – Needs Screening for Remediation 60 – 69 = D – Needs Remediation 0 – 59 = F – Needs Intensive Remediation