





6 | Module 2

Free to Learn

How do convictions inspire actions?

Name



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Knowledge Statements





Knowledge Statements

Module 2 | Write complete sentences about what you learned.

| World Knowledge | English Knowledge |
|-----------------|-------------------|
| | |

| World Knowledge | English Knowledge |
|-----------------|-------------------|
| | |



| World Knowledge | English Knowledge |
|-----------------|-------------------|
| | |

| World Knowledge | English Knowledge |
|-----------------|-------------------|
| | |



| World Knowledge | English Knowledge |
|-----------------|-------------------|
| | |

| World Knowledge | English Knowledge |
|-----------------|-------------------|
| | |





Lessons





L2 | Notice and Wonder Checklist

I Am Malala | Use the checklist and chart to notice and wonder about the text.

Literary Nonfiction

- Examine the front and back covers.
- Skim the title page and copyright page to gather information about the publication.
- Study the table of contents to gain an understanding of the book's structure.
- Skim the back matter (e.g., glossary, timeline, author's note).
- Skim for text features (e.g., maps, section headings, italicized words).
- Examine images in the text.

| Notice | Wonder |
|--------|--------|
| | |

| Notice | Wonder |
|--------|--------|
| | |



Excerpt from **Country Profiles: Pakistan**

by Alicia Z. Klepeis

People

More than 207 million people call Pakistan home. They are from a few ethnic groups. The largest group is the Punjabi who occupy eastern Pakistan. They make up just less than half of the country's population. The second-largest group is the Pashtun, or Pathan. Many live near the northern part of the Indus River. A lot of Afghan refugees live in camps near the border with Afghanistan.

Almost all Pakistanis practice Islam. Most are Sunni Muslims, but a small number are Shi'ites. Pakistan has two official languages, Urdu and English. Dozens of other languages are also spoken. But no one language is spoken by the entire population.





Speak Urdu

Urdu uses script instead of letters. However, Urdu words can be written with the English alphabet so you can read them.

English

hello
goodbye
please
thank you
yes
no

Urdu

salam
kh'udaa haafiz
bara e meherbani
shukria
jae haan
nahin

How to say it

sah-LAAM
khoo-DAH hah-fees
bah-rah HEY meh-her-ba-NEE
shoo-KREE-yah
jee haa
naa-HEE



L2 | Notice and Wonder Chart

Work of Art | Write what you notice and wonder about the work of art.

| Notice | Wonder |
|--------|--------|
| | |



Islam

A major world religion, Islam is based on the revelations of the Prophet Muhammad and was first established in Mecca (now in Saudi Arabia). From the Atlantic Ocean across North Africa, the Middle East, and South and Central Asia to the Pacific Ocean, the world's predominantly Muslim countries form a long, continuous band. Altogether there are more than 1 billion Muslims around the world.

The word Islam means “surrender” or “submission,” submission to the will of the one God (in Arabic, Allah). The basic creed of Islam is brief: There is no God but God, and Muhammad is the Prophet of God.

The revelations that Muhammad received were collected into the Koran (or Qur'an), the holy book of Islam that directed Muhammad's followers in what to believe and how to live.

Because Muslims believed that everything Muhammad said and did was inspired by Allah, many reports of his sayings and deeds were collected as Hadith. At first these were just remembered and spread by word of mouth. Later they were captured in writing, to serve as an additional guide for believers, along with the Koran.



Hand-written section of the Quran from the 16th century

According to the Hadith, Muhammad identified certain essential principles in his teachings to serve as anchoring points for the Islamic community. These have come to be called the five pillars of Islam. The five pillars are the basic creed (*shahadatain*), prayer (*salat*, or *salah*), pilgrimage (*hajj*), fasting (*sawm*), and the *zakat* (or charitable contribution).



excerpt from

A Hoard of Gold That Afghanistan Quietly Saved; 2,000-Year-Old Heritage Narrowly Escaped the Taliban

by Carlotta Gall | June 24, 2004

- 1 “Are we ready for 71?” he said, referring to an item by its inventory number, as he cut a small plastic bag and spilled hundreds of tiny gold hemispheres onto a white polystyrene tray. The gold gleamed brightly, something from another world amid the papers, weighing scales and latex gloves of the museum specialists.
- 2 Professor Hiebert and the others have found every single one of 20,600 gold pieces—some as small as a fingernail—as they were left by the Soviet and Afghan archaeologists and museum workers who packed them in 1979. There are

thousands of small slivers of appliqué ornaments that decorated the funeral garments of the five women and one man found in the tombs, along with gold headdresses and richly worked pendants, dagger and sword hilts and scabbards carved with jewel-encrusted beasts. There are also belts, buckles, signet rings, an ornamental tree of gold and pearls, and even gold sandals.

- 3 They come from a site known to the local Afghans as Tela Tapa, or Mound of Gold, on a dusty plain in northern Afghanistan that runs from the northern foothills of the Hindu Kush mountains

down to the ancient Oxus river, now known as the Amu. The burial mound, not far from the modern town of Shiberghan, was probably a family cemetery belonging to rulers of one of the Kushan princedoms of the first century A.D.



Gold artifact from Tillya Tepe

- 4 This was the center of the Bactrian Empire, which stretched from the city of Balkh (the ancient Bactra) across northern Afghanistan. Conquered by Alexander the Great in 329 B.C. and ruled by his Greek followers for a century afterward, it was later invaded by nomad tribes from the Siberian and Chinese steppes, who founded the dazzling Kushan dynasty in 135 B.C.
- 5 The Bactrian gold reflects the mingling of the Greek, Bactrian and nomadic art of the time. The burial mounds were astonishingly simple, of mud brick, and may have been secret graves, said Viktor Sarianidi, the Russian archaeologist who led the Afghan-Soviet

team that discovered the gold. Yet the gold ornaments inside adorning the six bodies, and the belongings laid beside them, were of the richest quality and quantity, including exquisite pieces of older Greco-Bactrian art, possibly plundered from the Greeks, and later pieces showing Greek and Bactrian influence fashioned in a cruder, more gaudy, nomadic taste.

- 6 The archaeologists found that the coffins, skeletons and clothes had rotted away but that the gold ornaments shined, undamaged and undisturbed for two millennia. Thousands of appliqués lay where they had decorated the robes and cloaks of the dead. Clasps decorated with cupids riding dolphins, pendants depicting a king wrestling with dragons, warriors struggling with lions, a panther mauling an antelope and peculiarly corpulent Kushan versions of the goddess Aphrodite, all in gold, were often encrusted with turquoises and carnelians, lapis lazuli and garnet. And a crown, fashioned like five trees with dangling gold leaves, was made so it could be folded up and packed away in a nomad's saddlebag. A seventh burial mound was discovered but covered up again for lack of time and was later looted.





L4 | 5 W's and 1 H

Crown from Tillya Tepe | Use the questions to express information about the crown from Tillya Tepe.

Who

Who made this work of art?

What

What is the art made of?

When

When was the art made?

Where

Where was the art made?

Why

Why was the art made?

How

How was the art displayed?

excerpt from Universal Declaration of Human Rights

from *United Nations*

Introduction

The Universal Declaration of Human Rights (UDHR) is a milestone document in the history of human rights. Drafted by representatives with different legal and cultural backgrounds from all regions of the world, the Declaration was proclaimed by the United Nations General Assembly in Paris on 10 December 1948 (General Assembly resolution 217 A) as a common standard of achievements for all peoples and all nations. It sets out, for the first time, fundamental human rights to be universally protected and it has been translated into over 500 languages. The UDHR is widely recognized as having inspired, and paved the way for, the adoption of more than seventy human rights treaties, applied today on a permanent basis at global and regional levels (all containing references to it in their preambles).

Article 26

- 1 Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall



be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

- 2 Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.
- 3 Parents have a prior right to choose the kind of education that shall be given to their children.



L5 | Notice and Wonder Chart

excerpt from the **Universal Declaration of Human Rights** | Write what you notice and wonder about the text.

| Notice | Wonder |
|--------|--------|
| | |

transcript of interview with Benazir Bhutto

from Academy of Achievement

PROFILE

At age 35, Benazir Bhutto was one of the youngest chiefs of state in the world. More than that, she was the first woman ever to serve as prime minister of an Islamic country, but the road that brought her to power had already led through exile, imprisonment and devastating personal tragedy.

Only days after young Benazir Bhutto returned to her native Pakistan from university studies abroad, the country's elected government was overthrown. Her father, Prime Minister Ali Bhutto, was imprisoned and eventually executed. Young Benazir too was repeatedly arrested, then imprisoned, and finally forced into exile, but she never abandoned the hope of restoring democracy to her homeland.

She returned to lead a pro-democracy movement, and when free elections were finally held in Pakistan in 1988, Benazir Bhutto herself became Prime Minister. She made hunger and health care her top priorities, brought electricity to the countryside, and built schools all over the country. Although she was herself a devout

Muslim, her reforms frequently brought her into conflict with the same religious fundamentalists who had opposed the election of a woman as prime minister. She was elected a second time in 1993, but the president of the country dismissed her from office and dissolved the National Assembly. Weeks before a national election in which Benazir Bhutto and her party were expected to prevail, she was assassinated by a suicide bomber. Her death was a devastating loss to her country, but the cause of democracy she championed is carried on by her family and followers.”



Supporters of Benazir Bhutto chant slogans against non-arrest of her killers during protest rally



Portrait of Benazir Bhutto

INTERVIEW

1. As you say, you led a life of privilege amidst great poverty. Were you aware of these disparities? How did this influence you?

Benazir Bhutto: My father was always championing the cause of the poor. He was very much against the status quo, so he was always telling us that it is wrong, that there should be people in such abject poverty, unable to feed their children. I'd be sitting there when women would come to my mother and say, "Take my children, we can't feed them."

My father was a lawyer. I remember him coming back and saying that a man came and said, "I don't have any money to pay you for this case." Some other case he'd been involved in. And he said, "Take my cow because I don't have any money," and that was

the cow that would give them milk to feed the children. So it was quite shocking to me, and I was sensitive to it because my father was sensitive to it. And he'd take us — we were landowners, large landowners — and he would take us to the lands and he would tell me, "Look at the way these people sweat in the heat and in the sun in the fields, and it is because of their sweat that you will have the opportunity to be educated, and you have a debt to these people, because they weren't born to sweat like this. And, "You have a debt and you've got to come back and pay that debt by serving your people."



Demonstration in support of Pakistani Prime Minister Zulfikar Ali Bhutto in 1978 in London, United Kingdom

2. Your father was an important influence in your life?

Benazir Bhutto: A very important influence. Now when I look back on it, it was my father who was against the gender constraints of my time. And my mother, she used to be



Pakistani President Zulfikar Ali Bhutto (center) shakes hands with India Prime Minister Indira Gandhi on June 28, 1972 while his daughter Benazir Bhutto (second right) looks on. Bhutto visited India to negotiate a formal peace agreement and release of 93,000 Pakistani prisoners of war.

a working woman herself, she joined the National Guards. She was a captain in the National Guards. She was the first woman in Karachi to own a car and to drive, and people used to talk about her because they said, you know, “We’re not supposed to drive cars.” But when I look back on it, it was my mother who taught that a woman grew up to be married and to have children, and she would tell my father in front of me, “Why do you want to educate her? No man will want to marry her.” So all the time, for her, success depended on having a good catch as a husband, and having children. Whereas for my father, he broke free of those constraints, and he insisted that I have an education. He said, “Boys and girls are equal. I want my daughter to have the same opportunities.”

3. How do you account for that?

Benazir Bhutto: I really don’t know, because I never had a chance to ask him. As a child I just assumed this is what fathers did, and when I finished university he was in prison. Then he was unjustly hanged by a military dictator. Now in reflection, I would like to ask him, “What made you do things differently?”

I’d go to other people’s homes, and I remember a friend of mine — they couldn’t eat food until the brothers had finished, and the leftovers would be given to the daughters. That never happened in our home. I remember that I used to sit at the head of the table because I was the eldest child. That never happened in other homes, and I should have asked my father when I had the chance, but he enabled me to appreciate that a woman is not a lesser creature.



Benazir Bhutto praying at the site of her father’s tomb after voting in elections.



L7 | Notice and Wonder Chart

transcript of interview with Benazir Bhutto | Write what you notice and wonder about the text.

| Notice | Wonder |
|--------|--------|
| | |



L7 | 5 W's and 1 H

transcript of interview with Benazir Bhutto | Answer the questions to express information about Benazir Bhutto.

Who

Who was Benazir Bhutto?

Where

Where did she live?

What

What did she want to change for her country?

How

How did she go about working for change?

Why

Why did she have to go into exile?

When

When did she die?



L7 | Text Comparison Chart

Benazir Bhutto | In each column, explain what the text helps you understand about Benazir Bhutto.

| <i>I Am Malala</i> | Profile section of transcript of interview with Benazir Bhutto | Interview section of transcript of interview with Benazir Bhutto |
|--------------------|--|--|
| | | |

excerpt from

“Religion and Religious Extremism”

by Kelly Pemberton | from *Religion and Religious Extremism*
(*I Am Malala: A Resource Guide for Educators*)

Religious extremism is any behavior, attitude, or belief outside the norm of religious beliefs or practices. Often, this extremism manifests itself in the form of violence or the creation of smaller groups or cults. Religious extremism is present in all religions.

Some groups, like the Taliban, have interpreted select Islamic religious practices in ways which have suppressed human rights. Likewise, extremist Christian, Buddhist, and Hindu groups have committed acts of violence that do not align with the core values of the religions they claim to represent.

Because of terrorism and the media, many misunderstand Islam and often mix up the practices of a small minority with the entire religion. Many Islamic people challenge extremism in their own religion.

Malala remains a devout Muslim while condemning the religious extremism of the Taliban.



L9 | Foreshadowing Organizer

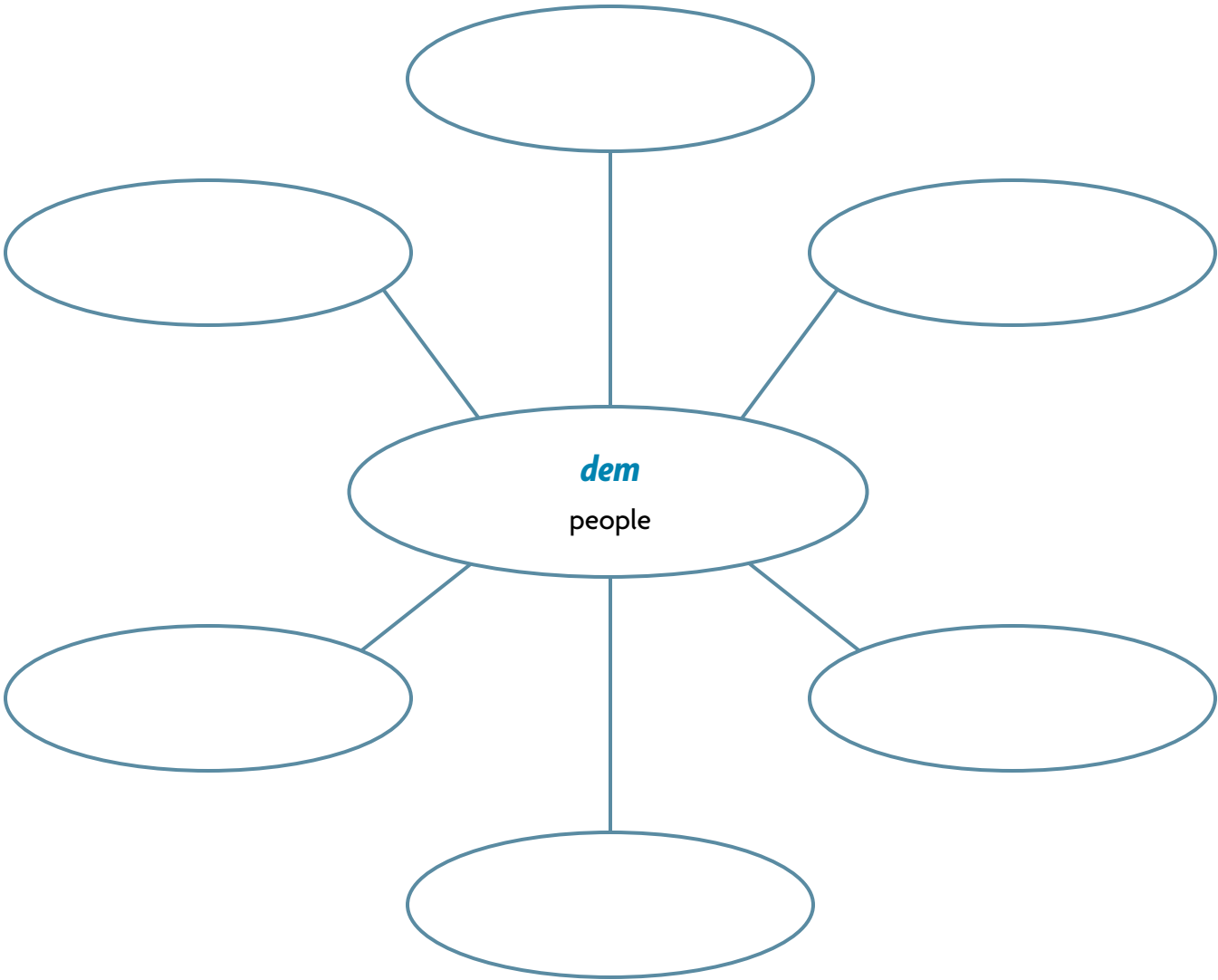
I Am Malala | In the first column, write examples of foreshadowing, noting the page number. In the second column, paraphrase the evidence of what Malala foreshadowed in her statement from the first column, noting the page number.

| Passages | Evidence of Foreshadowed Events |
|----------|---------------------------------|
| | |



L13 | Word Parts Web

dem | In the ovals, write words that contain the root *dem*.





L14 | Advocacy Organizer

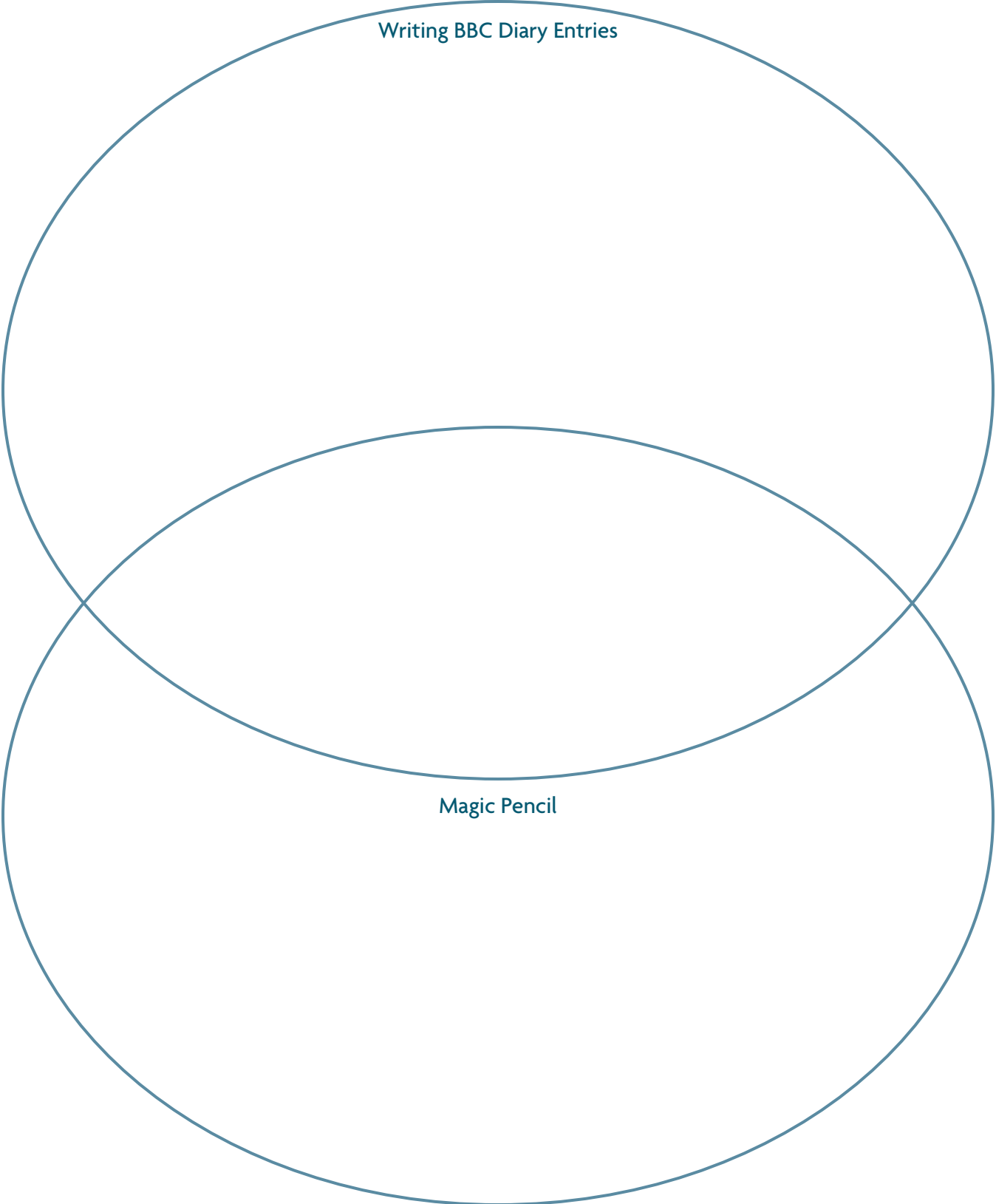
I Am Malala | In the first column, write the chapter where you find how Malala advocates and the reasons for her advocacy. In the second column, write how Malala advocates. In the third column, paraphrase text evidence of the reason for Malala's advocacy, noting the page number.

| Chapter | How Malala Advocates | Reason for Malala's Advocacy |
|------------|---|--|
| chapter 11 | She speaks about the importance of girls' rights, particularly school, to a Pashto TV crew. | Malala uses her voice for many others who wanted to speak but couldn't. (71) |
| | | |
| | | |
| | | |
| | | |
| | | |
| | | |
| | | |

L16 | Venn Diagram



Malala's Magic Pencil | Write the characteristics that are unique to each element in the respective circle. Write the common characteristics in the middle section where the two circles overlap.





L17 | Citation Guidelines: Level 6

citation (n.): a reference to outside sources used in a piece of writing

Introductory Phrase

The Academy of Achievement’s Profile of Benazir Bhutto says, “Young Benazir was repeatedly arrested, then imprisoned, and finally forced into exile, but she never abandoned the hope of restoring democracy to her homeland.”

Notice:

- The full source is noted in the introductory phrase.
- No parentheses are needed at the end of the sentence because the source has already been named.
- No page numbers are needed because the source does not have them.

Parentheses

I. When we know the author and page number:

At that time, Bhutto said, “We will defeat the forces of extremism and militancy with the power of the people” **(Yousafzai 54)**.

Notice:

- The end punctuation for a sentence that includes a parenthetical citation—the period—goes outside of the parentheses.
- Within the parentheses, there is no punctuation between the author and the page number.

II. When we don’t know the author or page number:

When she became prime minister, “she made hunger and health care her top priorities, brought electricity to the countryside, and built schools all over the country” **(Academy of Achievement)**.

Notice:

- The end punctuation for a sentence that includes a parenthetical citation—the period—goes outside of the parentheses.
- The profile does not include an author, so only the Academy of Achievement is cited to signal where the evidence comes from.
- Page numbers are not cited for sources that don’t have numbered pages, such as web articles and films.



L21 | Notice and Wonder Chart

“Why We Should Invest in Educating Girls” | Write what you notice and wonder about the text.

| Notice | Wonder |
|--------|--------|
| | |

Cost of Not Educating Girls

Malala Fund



Introduction

If every girl worldwide received 12 years of free, safe, quality education, lifetime earnings for women could increase by \$15 trillion to \$30 trillion globally. Women with primary education only earn 14 percent to 19 percent more than women with no education at all, but those with secondary education earn almost twice as much. Girls who complete secondary school become healthier, more prosperous adults, with smaller families and children who are less at risk of illness and death and more likely to succeed. Further, girls with a secondary

education become women who are more likely to participate in the labour force and be decision makers at home and in their communities.

Depriving girls of education, especially secondary school education, has dramatic costs for girls themselves, their families, communities and societies. These include greater rates of poverty, higher rates of child marriage, increased fertility rates, and reduced engagement in personal, familial and community decision making.

Malala Fund and World Bank Report

In its report published July 12th, *Missed Opportunities: the High Cost of Not Educating Girls*, the World Bank estimated the impact of depriving girls of education in over 100 developed and developing countries. As well, it looked more closely at the impact in 18 developing countries of girls being left out when it comes to secondary education.

The report's findings show the transformative power of 12 years of free, safe quality education for girls by looking at its impact on six areas:

- Earnings and standards of living
- Child marriage and early childbearing
- Fertility and population growth
- Health, nutrition and well-being
- Agency and decision-making
- Social capital and institutions

Conclusion

Universal secondary education, especially in poor countries, has a multiplier effect that builds both wealth and health. Yet far too few girls around the world receive it. Only three in four girls complete their secondary education globally. In poor countries, that proportion is one in three.

This lack of secondary education for girls has a price: an estimated loss of global



wealth of between US \$15 trillion and US \$30 trillion.

Girls deprived of secondary school education are less likely to be part of the labour force, will earn less, are more likely to marry as children and have more children, at a cost to their own health and that of their families.

In a world where every girl receives 12 years of free, safe, quality education the future is profoundly different. Girls who receive a secondary education are more able and likely to contribute fully in their families, communities and societies, as earners, informed mothers, and agents of change.





L21 | Correcting Vague Pronouns

The sentences under “Sentences to Correct” include two sentences with missing antecedents and two sentences with multiple antecedents. Work with a partner to revise the sentences to correct the vague pronouns.

Sample Sentence Corrections

Original: Depriving them of education violates a basic human right because it damages their ability to participate fully in society.

Corrected: Depriving women and girls of education violates a basic human right because it damages their ability to participate fully in society.

Original: Malala confesses to Moniba as soon as she asks if she had written the BBC diary.

Corrected: As soon as Moniba asks Malala if she had written the BBC diary, Malala confesses that she had.

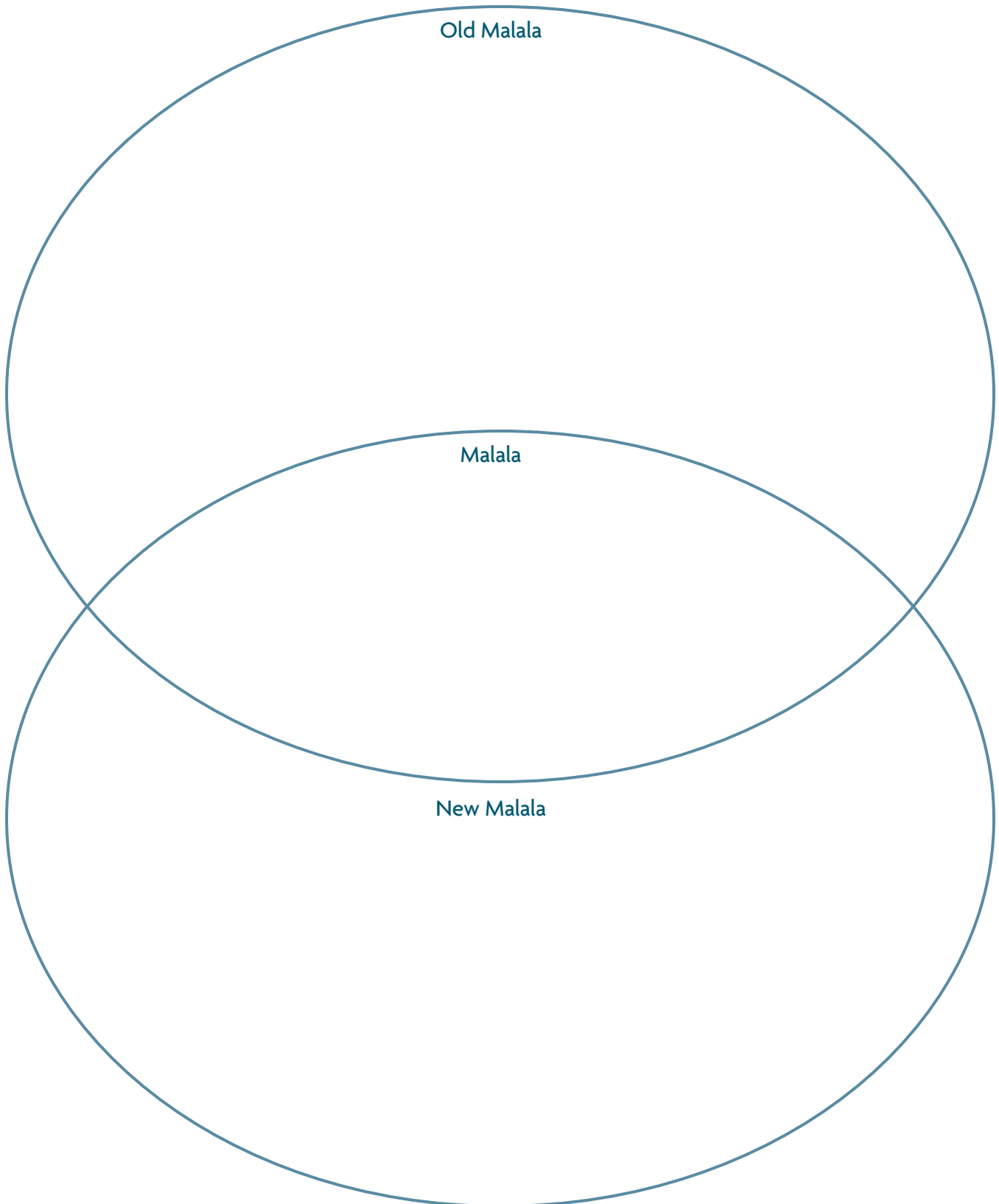
Sentences to Correct

1. Malala faces some criticism from her mother’s friends, but she stands up for her.
2. When the *mufti* confronts Malala’s father about religion, he says he is Muslim.
3. When Malala’s father searches his daughter’s name online, he finds that they have issued a death threat against her.
4. Malala’s advocacy begins when they speak with the Pashto TV crew at the Khushal School.



L22 | Venn Diagram

Malala's Changes | Write characteristics that are unique to each element in the respective circle. Write common characteristics in the middle section.







L23 | Timeline for Chapters 29–33

I Am Malala | Write a key event from each text section in the Event box. Write paraphrased details, noting the page number, about the event under Details for each chapter or section.

Event: chapter 29, pages 157–161

Malala learns what happened right after she was shot.

Event: chapter 29, pages 163–164

Event: chapter 30

Details

- driven to the hospital (157)
- family given mixed messages about seriousness of injuries (158)
- taken to a new hospital where a neurosurgeon decides to operate to save her life (158–159)
- intervention from two British doctors eventually gets her to Birmingham, but her parents have to stay behind (159–161)



Event: chapter 31

Event: chapter 32

Event: chapter 33

NOBEL LECTURE

December 10, 2014
by Malala Yousafzai

- 1 *Bismillah hir rahman ir rahim.* In the name of God, the most merciful, the most beneficent.
- 2 Your Majesties, Your Royal Highnesses, distinguished members of the Norwegian Nobel Committee,
- 3 Dear sisters and brothers, today is a day of great happiness for me. I am humbled that the Nobel Committee has selected me for this precious award.
- 4 Thank you to everyone for your continued support and love. Thank you for the letters and cards that I still receive from all around the world. Your kind and encouraging words strengthen and inspire me.
- 5 I would like to thank my parents for their unconditional love. Thank you to my father for not clipping my wings and for letting me fly. Thank you to my mother for inspiring me to be patient and to always speak the truth—which we strongly believe is the true message of Islam. And also thank you to all my wonderful teachers, who inspired me to believe in myself and be brave.
- 6 I am proud, well in fact, I am very proud to be the first Pashtun, the first Pakistani, and the youngest person to receive this



award. Along with that, I am pretty certain that I am also the first recipient of the Nobel Peace Prize who still fights with her younger brothers. I want there to be peace everywhere, but my brothers and I are still working on that.

- 7 I am also honoured to receive this award together with Kailash Satyarthi, who has been a champion for children's rights for a long time. Twice as long, in fact, than I have been alive. I am proud that we can work together, we can work together and show the world that an Indian and a Pakistani can work together and achieve their goals of children's rights.

- 8 Dear brothers and sisters, I was named after the inspirational Malalai of Maiwand who is the Pashtun Joan of Arc. The word Malala means “grief stricken,” “sad,” but in order to lend some happiness to it, my grandfather would always call me “Malala—The happiest girl in the world” and today I am very happy that we are together fighting for an important cause.
- 9 This award is not just for me. It is for those forgotten children who want an education. It is for those frightened children who want peace. It is for those voiceless children who want change.
- 10 I am here to stand up for their rights, to raise their voice ... it is not time to pity them. It is time to take action so it becomes the last time that we see a child deprived of education.
- 11 I have found that people describe me in many different ways. Some people call me the girl who was shot by the Taliban. And some, the girl who fought for her rights.
- 12 Some people call me a “Nobel Laureate” now.
- 13 However, my brothers still call me that annoying bossy sister. As far as I know, I am just a committed and even stubborn person who wants to see every child getting quality education, who wants to see women having equal rights and who wants peace in every corner of the world.
- 14 Education is one of the blessings of life—and one of its necessities. That has been my experience during the 17 years of my life. In my paradise home, Swat, I always loved learning and discovering new things. I remember when my friends and I would decorate our hands with henna on special occasions. And instead of drawing flowers and patterns we would paint our hands with mathematical formulas and equations.
- 15 We had a thirst for education, because our future was right there in that classroom. We would sit and learn and read together. We loved to wear neat and tidy school uniforms and we would sit there with big dreams in our eyes. We wanted to make our parents proud and prove that we could also excel in our studies and achieve those goals, which some people think only boys can.
- 16 But things did not remain the same. When I was in Swat, which was a place of tourism and beauty, it suddenly changed into a place of terrorism. I was just ten when more than 400 schools were destroyed. Women were flogged. People were killed. And our beautiful dreams turned into nightmares.
- 17 Education went from being a right to being a crime.

- 18 Girls were stopped from going to school.
- 19 When my world suddenly changed, my priorities changed too.
- 20 I had two options. One was to remain silent and wait to be killed. And the second was to speak up and then be killed.
- 21 I chose the second one. I decided to speak up.
- 22 We could not just stand by and see those injustices of the terrorists denying our rights, ruthlessly killing people and misusing the name of Islam. We decided to raise our voice and tell them: Have you not learnt, have you not learnt that in the Holy Quran Allah says: if you kill one person it is as if you kill all of humanity?
- 23 *Do you not know that Mohammad, peace be upon him, the prophet of mercy, he says, "do not harm yourself or others."*
- 24 *And do you not know that the very first word of the Holy Quran is the word "Iqra," which means "read"?*
- 25 The terrorists tried to stop us and attacked me and my friends who are here today, on our school bus in 2012, but neither their ideas nor their bullets could win.
- 26 We survived. And since that day, our voices have grown louder and louder.
- 27 I tell my story, not because it is unique, but because it is not.
- 28 It is the story of many girls.
- 29 Today, I tell their stories too. I have brought with me some of my sisters from Pakistan, from Nigeria and from Syria, who share this story. My brave sisters Shazia and Kainat who were also shot that day on our school bus. But they have not stopped learning. And my brave sister Kainat Soomro who went through severe abuse and extreme violence; even her brother was killed, but she did not succumb.
- 30 Also my sisters here, whom I have met during my Malala Fund campaign. My 16-year-old courageous sister, Mezon from Syria, who now lives in Jordan as a refugee and goes from tent to tent encouraging girls and boys to learn. And my sister Amina, from the North of Nigeria, where Boko Haram threatens, and stops girls and even kidnaps girls, just for wanting to go to school.
- 31 Though I appear as one girl, one person, who is 5 foot 2 inches tall, if you include my high heels (it means I am 5 foot only), I am not a lone voice, I am many.
- 32 I am Malala. But I am also Shazia. I am Kainat.
- 33 I am Kainat Soomro.
- 34 I am Mezon.

- 35 I am Amina. I am those 66 million girls who are deprived of education. And today I am not raising my voice, it is the voice of those 66 million girls.
- 36 Sometimes people like to ask me why should girls go to school, why is it important for them. But I think the more important question is why shouldn't they? Why shouldn't they have this right to go to school?
- 37 Dear sisters and brothers, today, in half of the world, we see rapid progress and development. However, there are many countries where millions still suffer from the very old problems of war, poverty and injustice.
- 38 We still see conflicts in which innocent people lose their lives and children become orphans. We see many people becoming refugees in Syria, Gaza and Iraq. In Afghanistan, we see families being killed in suicide attacks and bomb blasts.
- 39 Many children in Africa do not have access to education because of poverty. And as I said, we still see girls who have no freedom to go to school in the north of Nigeria.
- 40 Many children in countries like Pakistan and India, as Kailash Satyarthi mentioned, especially in India and Pakistan, are deprived of their right to education because of social taboos, or they have been forced into child marriage or into child labour.
- 41 One of my very good school friends, the same age as me, who had always been a bold and confident girl, dreamed of becoming a doctor. But her dream remained a dream. At the age of 12, she was forced to get married. And then soon she had a son. She had a child when she herself was still a child—only 14. I know that she could have been a very good doctor.
- 42 But she couldn't ... because she was a girl.
- 43 Her story is why I dedicate the Nobel Peace Prize money to the Malala Fund, to help give girls quality education, everywhere, anywhere in the world and to raise their voices. The first place this funding will go to is where my heart is, to build schools in Pakistan—especially in my home of Swat and Shangla.
- 44 In my own village, there is still no secondary school for girls. And it is my wish and my commitment, and now my challenge to build one so that my friends and my sisters can go to school there and get a quality education and get this opportunity to fulfil their dreams.
- 45 *This is where I will begin, but it is not where I will stop.* I will continue this fight until I see every child in school.

- 46 Dear brothers and sisters, great people who brought change, like Martin Luther King and Nelson Mandela, Mother Teresa and Aung San Suu Kyi, once stood here on this stage. I hope the steps that Kailash Satyarthi and I have taken so far and will take on this journey will also bring change—lasting change.
- 47 My great hope is that this will be *the last time* we must fight for education. Let's solve this once and for all.
- 48 We have already taken many steps. Now it is time to take a leap.
- 49 It is not time to tell the world leaders to realise how important education is—they already know it and their own children are in good schools. Now it is time to call them to take action for the rest of the world's children.
- 50 We ask the world leaders to unite and make education their top priority.
- 51 Fifteen years ago, world leaders decided on a set of global goals, the Millennium Development Goals. In the years that have followed, we have seen some progress. The number of children out of school has been halved, as Kailash Satyarthi said. However, the world focused only on primary education, and progress did not reach everyone.
- 52 During 2015, representatives from all around the world will meet at the United Nations to set the next set of goals, the Sustainable Development Goals. This will set the world's ambition for the next generations.
- 53 The world can no longer accept that basic education is enough. Why do leaders accept that for children in developing countries, only basic literacy is sufficient, when their own children do homework in Algebra, Mathematics, Science and Physics?
- 54 Leaders must seize this opportunity to guarantee a free, quality, primary *and* secondary education for every child.
- 55 Some will say this is impractical, or too expensive, or too hard. Or maybe even impossible. But it is time the world thinks bigger.
- 56 Dear sisters and brothers, the so-called world of adults may understand it, but we children don't. Why is it that countries which we call "strong" are so powerful in creating wars but are so weak in bringing peace? Why is it that giving guns is so easy but giving books is so hard? Why is it that making tanks is so easy, but building schools is so hard?
- 57 We are living in the modern age and we believe that nothing is impossible. We reached the moon 45 years ago and maybe we will soon land on Mars. Then,

in this 21st century, we must be able to give every child quality education.

- 58 Dear sisters and brothers, dear fellow children, we must work ... not wait. Not just the politicians and the world leaders, we all need to contribute. Me. You. We. It is our duty.
- 59 Let us become *the first* generation that decides to be *the last* that sees empty classrooms, lost childhoods and wasted potentials.
- 60 Let this be the *last time* that a girl or a boy spends their childhood in a factory.

- 61 Let this be the last time that a girl is forced into early child marriage.
- 62 Let this be the last time that a child loses life in war.
- 63 Let this be the last time that we see a child out of school.
- 64 Let this end with us.
- 65 Let's begin this ending ... together ... today ... right here, right now. Let's begin this ending now.
- 66 Thank you so much.





L27 | Notice and Wonder Chart

“Nobel Lecture” | Write what you notice and wonder about the text.

| Notice | Wonder |
|--------|--------|
| | |

NOBEL LECTURE

Declamation Passages

Malala Yousafzai



Passage 1

Dear sisters and brothers, today is a day of great happiness for me. I am humbled that the Nobel Committee has selected me for this precious award.

Thank you to everyone for your continued support and love. Thank you for the letters and cards that I still receive from all around the world. Your kind and encouraging words strengthen and inspire me.

I would like to thank my parents for their unconditional love. Thank you to my father for not clipping my wings and for letting me fly. Thank you to my mother for inspiring me to be patient and to always speak the truth—which we strongly believe is the true message of Islam. And also thank you to all my wonderful teachers, who inspired me to believe in myself and be brave.

Passage 2

I am proud, well in fact, I am very proud to be the first Pashtun, the first Pakistani, and the youngest person to receive this award. Along with that, I am pretty certain that I am also the first recipient of the Nobel Peace Prize who still fights with her younger brothers. I want there to be peace everywhere, but my brothers and I are still working on that.

I am also honoured to receive this award together with Kailash Satyarthi, who has been a champion for children’s rights for a long time. Twice as long, in fact, than I have been alive. I am proud that we can work together, we can work together and show the world that an Indian and a Pakistani can work together and achieve their goals of children’s rights.

Dear brothers and sisters, I was named after the inspirational Malalai of Maiwand who is the Pashtun Joan of Arc. The word Malala means “grief stricken,” “sad,” but in order to lend some happiness to it, my grandfather would always call me “Malala—The happiest girl in the world” and today I am very happy that we are together fighting for an important cause.

This award is not just for me. It is for those forgotten children who want an education. It is for those frightened children who want peace. It is for those voiceless children who want change.

I am here to stand up for their rights, to raise their voice ... it is not time to pity them. It is time to take action so it becomes the last time that we see a child deprived of education.

I have found that people describe me in many different ways.

Some people call me the girl who was shot by the Taliban.

And some, the girl who fought for her rights.

Some people call me a “Nobel Laureate” now.

However, my brothers still call me that annoying bossy sister. As far as I know, I am just a committed and even stubborn person who wants to see every child getting quality education, who wants to see women having equal rights and who wants peace in every corner of the world.



Passage 3

Education is one of the blessings of life—and one of its necessities. That has been my experience during the 17 years of my life. In my paradise home, Swat, I always loved learning and discovering new things. I remember when my friends and I would decorate our hands with henna on special occasions. And instead of drawing flowers and patterns we would paint our hands with mathematical formulas and equations.

We had a thirst for education, because our future was right there in that classroom. We would sit and learn and read together. We loved to wear neat and tidy school uniforms and we would sit there with big dreams in our eyes. We wanted to make our parents proud and prove that we could also excel in our studies and achieve those goals, which some people think only boys can.

But things did not remain the same. When I was in Swat, which was a place of tourism and beauty, it suddenly changed into a place of terrorism. I was just ten when more than 400 schools were destroyed. Women were flogged. People were killed. And our beautiful dreams turned into nightmares.

Education went from being a right to being a crime.

Girls were stopped from going to school.

When my world suddenly changed, my priorities changed too.

I had two options. One was to remain silent and wait to be killed. And the second was to speak up and then be killed.

I chose the second one. I decided to speak up.

We could not just stand by and see those injustices of the terrorists denying our rights, ruthlessly killing people and misusing the name of Islam. We decided to raise our voice and tell them: Have you not learnt, have you not learnt that in the Holy Quran Allah says: if you kill one person it is as if you kill all of humanity?

Do you not know that Mohammad, peace be upon him, the prophet of mercy, he says, “do not harm yourself or others.”

And do you not know that the very first word of the Holy Quran is the word “Iqra,” which means “read”?

The terrorists tried to stop us and attacked me and my friends who are here today, on our school bus in 2012, but neither their ideas nor their bullets could win.

Passage 4

We survived. And since that day, our voices have grown louder and louder.

I tell my story, not because it is unique, but because it is not.

It is the story of many girls.

Today, I tell their stories too. I have brought with me some of my sisters from Pakistan, from Nigeria and from Syria, who share this story. My brave sisters Shazia and Kainat who were also shot that day on our school bus. But they have not stopped learning. And my brave sister Kainat Soomro who went through severe abuse and extreme violence; even her brother was killed, but she did not succumb.

Also my sisters here, whom I have met during my Malala Fund campaign. My 16-year-old courageous sister, Mezon from Syria, who now lives in Jordan as a refugee and goes from tent to tent encouraging girls and boys to learn. And my sister Amina, from the North of Nigeria, where Boko Haram threatens, and stops girls and even kidnaps girls, just for wanting to go to school.

Though I appear as one girl, one person, who is 5 foot 2 inches tall, if you include my high heels (it means I am 5 foot only), I am not a lone voice, I am many.

I am Malala. But I am also Shazia. I am Kainat.

I am Kainat Soomro.

I am Mezon.

I am Amina. I am those 66 million girls who are deprived of education. And today I am not raising my voice, it is the voice of those 66 million girls.

Passage 5

Sometimes people like to ask me why should girls go to school, why is it important for them. But I think the more important question is why shouldn't they? Why shouldn't they have this right to go to school?

Dear sisters and brothers, today, in half of the world, we see rapid progress and development. However, there are many countries where millions still suffer from the very old problems of war, poverty and injustice.

We still see conflicts in which innocent people lose their lives and children become orphans. We see many people becoming refugees in Syria, Gaza and Iraq. In Afghanistan, we see families being killed in suicide attacks and bomb blasts.

Many children in Africa do not have access to education because of poverty. And as I said, we still see girls who have no freedom to go to school in the north of Nigeria.

Many children in countries like Pakistan and India, as Kailash Satyarthi mentioned, especially in India and Pakistan, are deprived of their right to education because of social taboos, or they have been forced into child marriage or into child labour.

One of my very good school friends, the same age as me, who had always been a bold and confident girl, dreamed of becoming a doctor. But her dream remained a dream. At the age of 12, she was forced to get married. And then soon she had a son. She had a child when she herself was still a child—only 14. I know that she could have been a very good doctor.

But she couldn't ... because she was a girl.

Her story is why I dedicate the Nobel Peace Prize money to the Malala Fund, to help give girls quality education, everywhere, anywhere in the world and to raise their voices. The first place this funding will go to is where my heart is, to build schools in Pakistan—especially in my home of Swat and Shangla.

In my own village, there is still no secondary school for girls. And it is my wish and my commitment, and now my challenge to build one so that my friends and my sisters can go to school there and get a quality education and get this opportunity to fulfil their dreams.

This is where I will begin, but it is not where I will stop. I will continue this fight until I see every child in school.

Passage 6

Dear brothers and sisters, great people who brought change, like Martin Luther King and Nelson Mandela, Mother Teresa and Aung San Suu Kyi, once stood here on this stage. I hope the steps that Kailash Satyarthi and I have taken so far and will take on this journey will also bring change—lasting change.

My great hope is that this will be *the last time* we must fight for education. Let's solve this once and for all. We have already taken many steps. Now it is time to take a leap.

It is not time to tell the world leaders to realise how important education is—they already know it and their own children are in good schools. Now it is time to call them to take action for the rest of the world's children.

We ask the world leaders to unite and make education their top priority.

Fifteen years ago, world leaders decided on a set of global goals, the Millennium Development Goals. In the years that have followed, we have seen some progress. The number of children out of school has been halved, as Kailash Satyarthi said. However, the world focused only on primary education, and progress did not reach everyone.

During 2015, representatives from all around the world will meet at the United Nations to set the next set of goals, the Sustainable Development Goals. This will set the world's ambition for the next generations.

Passage 7

The world can no longer accept that basic education is enough. Why do leaders accept that for children in developing countries, only basic literacy is sufficient, when their own children do homework in Algebra, Mathematics, Science and Physics?



Leaders must seize this opportunity to guarantee a free, quality, primary *and* secondary education for every child.

Some will say this is impractical, or too expensive, or too hard. Or maybe even impossible. But it is time the world thinks bigger.

Dear sisters and brothers, the so-called world of adults may understand it, but we children don't. Why is it that countries which we call "strong" are so powerful in creating wars but are so weak in bringing peace? Why is it that giving guns is so easy but giving books is so hard? Why is it that making tanks is so easy, but building schools is so hard?

We are living in the modern age and we believe that nothing is impossible. We reached the moon 45 years ago and maybe we will soon land on Mars. Then, in this 21st century, we must be able to give every child quality education.

Dear sisters and brothers, dear fellow children, we must work ... not wait. Not just the politicians and the world leaders, we all need to contribute. Me. You. We. It is our duty.

Let us become *the first* generation that decides to be *the last* that sees empty classrooms, lost childhoods and wasted potentials.

Let this be the *last time* that a girl or a boy spends their childhood in a factory.

Let this be the last time that a girl is forced into early child marriage.

Let this be the last time that a child loses life in war.

Let this be the last time that we see a child out of school.

Let this end with us.

Let's begin this ending ... together ... today ... right here, right now. Let's begin this ending now.

The Grass Is Really Like Me

Kishwar Naheed

1 The grass is also like me
 it has to unfurl underfoot to fulfil itself
 but what does its wetness manifest:
 a scorching sense of shame
 5 or the heat of emotion?

The grass is also like me
 As soon as it can raise its head
 the lawnmower,
 obsessed with flattening it into velvet,
 10 mows it down again.
 How you strive and endeavour
 to level woman down too!
 But neither the earth's nor woman's
 desire to manifest life dies.
 15 Take my advice: the idea of making a footpath was a
 good one.

Those who cannot bear the scorching defeat of their
 courage
 are grafted to the earth.
 20 That's how they make way for the mighty
 but they are merely straw not grass
 — the grass is really like me.



L32 | Notice and Wonder Chart

“The Grass Is Really Like Me” | Write what you notice and wonder about the text.

| Notice | Wonder |
|--------|--------|
| | |

Kishwar Naheed

The South Asian Literary Recordings Project

Born in Bulandshahr, Uttar Pradesh, India in 1940, **Kishwar Naheed** is one of the best-known feminist poets of Pakistan. In a field dominated by traditional male voices, Naheed, writing in Urdu, was a pioneer of a new, distinctively feminine voice and has produced over the span of thirty years a body of work that is innovative, defiant, political, and self-aware.

Born into a traditional family that moved to Lahore, Pakistan during the 1947 Partition of the sub-continent, Naheed had to fight to pursue an education in a milieu where women did not go to school and “were not allowed to speak to boys.” She studied at home and obtained a high school diploma through correspondence courses, but went on to receive a masters degree in Economics from Punjab University.

Kishwar Naheed has held the position of Director General of Pakistan National Council of the Arts before her retirement, has edited a prestigious literary magazine *Mah-i naw*, and has founded an organization named Hawwa (Eve) whose goal is to help homebound women become financially independent.



Kishwar Naheed



What Life in Afghanistan Was Like Before the Taliban Takeover

17-year-old activist Muzhda Akbari writes about growing up in Afghanistan and her hopes for the future.

Muzhda Akbari | *Assembly* (a Malala Fund publication) | June 14, 2023

Life in Afghanistan before the Taliban takeover was a rollercoaster ride of emotions. It was a world of sharp contrasts, where discrimination and violence coexisted with joy and hope for a better future. As a child growing up in this ongoing war, I learned to laugh and play amidst the chaos, but the harsh realities of being an Afghan girl would come to shape the course of my life.

As a little girl, I remember dreaming of a better future, one full of endless possibilities and adventures. At school, I would close my eyes and imagine myself as a doctor or even the future president of Afghanistan. The thought of leading my country and



Meet the author!

Muzhda Akbari (she/her) is a 17-year-old Afghan activist who loves writing and books. She is passionate about learning and personal growth and is currently exploring the world of coding. She is on a mission to make a positive impact on the world and inspire others to do the same.

transforming it into a place free from pain and suffering filled me with exhilaration. I dreamed of a world where no family would cry because of war, and every child would have the freedom to dream and pursue their goals.

As a child growing up in this ongoing war, I learned to laugh and play amidst the chaos, but the harsh realities of being an Afghan girl would come to shape the course of my life.

But as I grew older, reality set in. After the forced marriage of my best friend, I was shaken to the core and began to see the constraints placed on Afghan girls. It was hard to accept that some people didn't care about these limitations or how they affected us. It was then that I realized that if I ever became the president of Afghanistan, I would make it my mission to ensure that no child was ever forced into marriage again and that no girl would ever have to feel fear just for being a girl.

My family and I were living in the beautiful countryside behind the mountains, but one day in 2017, we woke up to find that war had come to our doorstep. Like many other families, we were forced to leave our homes and move to Kabul, the capital city. Kabul was a city of opportunity, but it was also a city of fear and suicide attacks. Every day was a struggle to survive, and with

every suicide attack, I imagined myself being caught in the next one.

Despite the dangers, I loved my studies in Kabul. The schools were beautiful, and I made friends from different cities in Afghanistan who spoke different languages and had different beliefs. It was amazing to see how big and beautiful our country was. I even took a course where boys and girls studied together in the same classroom. This experience gave me courage and confidence to read my speeches in front of everyone. I felt even more confident when I received the highest marks in my class.

Seeing women in markets, offices, parliament, television, parks, parties and even driving cars gave me hope and inspired me to believe in myself and my abilities as a woman.

Sometimes, my friends and I would go to cafes in Kabul to share stories and laugh. In the morning, I would go running with other women, and some of them even taught me how to ride a bicycle. Seeing women in markets, offices, parliament, television, parks, parties and even driving cars gave me hope and inspired me to believe in myself and my abilities as a woman.

I often wondered what would happen if Afghan women and girls could realize all their rights. What if every Afghan girl could

go to school and university and have the same opportunities as boys? I hoped and believed that this future was within reach. A future where we were all equal and could work together for the development of our country.

For the Taliban and others who seek to silence Afghan girls, our courage and determination are the most powerful weapons we have.

But then on August 15, 2021, everything changed. The sun of my hopes and dreams set forever. I woke up to what felt like the sound of the whole city shouting: “Hey Muzhda, your biggest nightmares have come to life: the Taliban took your Afghanistan.” It was a day that will forever be etched in my memory, a day that shattered my hopes and dreams for a better future.

The Taliban takeover of Afghanistan was a crushing blow to all of us who believed in the promise of a brighter tomorrow. It was a return to the past, a time when women and girls were oppressed and silenced, and hope was just a distant memory. But I refuse to let the Taliban break my spirit.

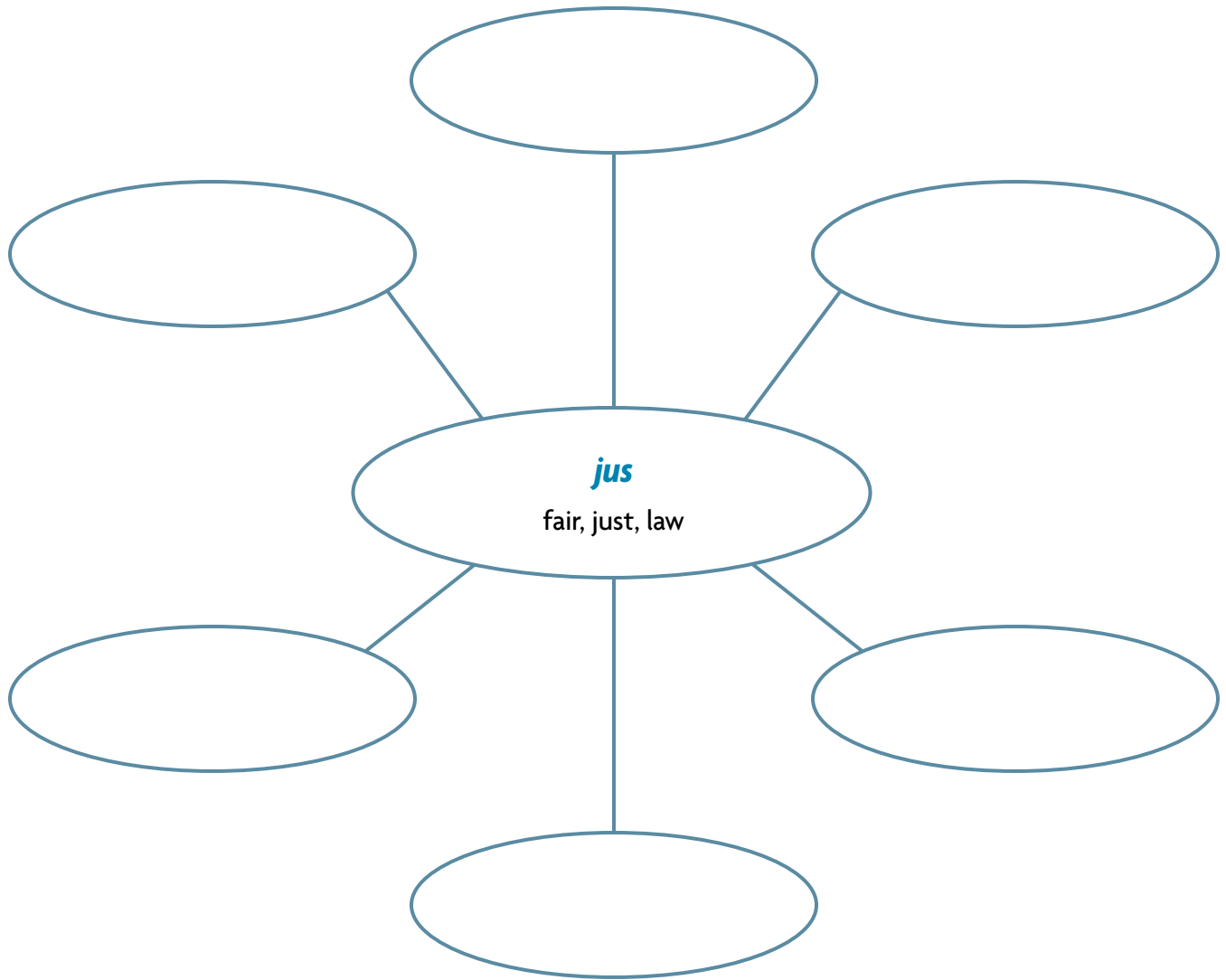
I believe we all have the power to create change in this world and I will seek this change through education. I will read and write, which is what the Taliban fears the most. Through my knowledge, I am determined to be a force for good, to use my

voice to speak out against oppression and to stand up for what is right. For the Taliban and others who seek to silence Afghan girls, our courage and determination are the most powerful weapons we have.



L35 | Word Parts Web

jus | In the ovals, write words that contain the root *jus*.



Talking Tool







Listen Closely

Can you elaborate on _____?
What evidence supports your idea?
How does your idea relate to _____?



Share What You Think

Overall, _____.
For example, _____.
Additionally, _____.

I hear my classmates say that _____. This is different from the idea that _____.

I hear my classmates say that _____. These ideas are similar because _____.

I hear you say that _____. To build on that idea, _____.

I hear you say that _____. A different perspective is _____.



Support What You Say

In the text, _____.
According to the author, _____.
The author states that _____.

This evidence illustrates _____.
This evidence proves _____.



Writing





Key: ■■■ red, ■■■ green, ≡ yellow, ||| blue

| | |
|--|----------|
| Introduction catches the reader's attention, gives some background context | |
| Thesis | |
| point #1 | point #2 |

| |
|---|
| Proof Paragraph #1 (evidence) |
|---|

| |
|---|
| transition |
| Proof Paragraph #2 (evidence) |

| |
|--|
| Conclusion What? (restate your thesis) So What? (reflect) |
|--|



On-Target Writing Model

Prompt: What does it mean to lead? Write an essay to define *leadership* and explain Benazir Bhutto's motivations and actions as a leader.

The Britannica Dictionary defines leadership as “the power or ability to lead other people.” To understand this definition, it is important to know what it means to lead. The definition of lead is “to guide someone to a place especially by going in front” and a leader is “a powerful person who controls or influences what other people do.” Leaders are in positions to make big decisions, so they have a responsibility to do what is right. Benazir Bhutto was the first woman to be elected as Prime Minister in an Islamic country. Bhutto was a true leader because she loved her country and wanted to make it better, so she used her leadership position to create positive changes for people in Pakistan.

Bhutto was motivated by her personal experiences to help the people of Pakistan. She wanted to preserve democracy in her homeland.

Notes

Bhutto's father had been elected as the prime minister, but the country's government was overthrown. Unfortunately, her father was put in prison and eventually executed. Bhutto knew how dangerous corrupted governments could be. The transcript of interview with Benazir Bhutto says, "Young Benazir was repeatedly arrested, then imprisoned, and finally forced into exile, but she never abandoned the hope of restoring democracy to her homeland." Bhutto experienced so much hardship. She could have stayed away after being sent into exile. Instead, she decided not to abandon Pakistan. Malala Yousafzai recalled seeing Bhutto on television just before she was executed. At that time, Bhutto said, "We will defeat the forces of extremism and militancy with the power of the people" (Yousafzai 54). Like her father, Bhutto was motivated to maintain Pakistan's democracy. Additionally, she wanted to create better conditions for women, children, and poor people.

Because she was motivated to help the people of Pakistan, Bhutto began building her dream of

Notes

a better future in very concrete ways. When she became prime minister, “she made hunger and health care her top priorities, brought electricity to the countryside, and built schools all over the country” (Academy of Achievement). Improving people’s lives in this way made Bhutto a true leader because she took action to help people who needed it. Moreover, if leading means guiding people “especially by going in front,” Bhutto is a perfect example. She was the first female prime minister of an Islamic country. She faced a lot of backlash because some people did not want to see a woman in a leadership position. Her persistence inspired women like Malala Yousafzai to become leaders themselves. After Bhutto was killed, Malala said to herself, “Why don’t you go there and fight for women’s rights? Fight to make Pakistan a better place?” (Yousafzai 55). Malala promised herself that she would continue Bhutto’s work, and she did. So, Bhutto took action herself, but she also inspired others to take action.

If a leader is “a powerful person who controls or influences what other people do,” Bhutto showed how much good leaders can do. Though Benazir Bhutto’s life was cut short, she inspired women around the world to believe in themselves and fight for human rights. Her courage to make a positive difference, despite the risks, inspired others. When leaders are motivated by a genuine desire to make the world a better place, they motivate others.

Advanced Writing Model

Prompt: What does it mean to lead? Write an essay to define *leadership* and explain Benazir Bhutto's motivations and actions as a leader.

Benazir Bhutto once said, “Ultimately, leadership is about the strength of one’s convictions, the ability to endure the punches, and the energy to promote an idea” (Bhutto). The Britannica Dictionary defines leadership as “the power or ability to lead other people,” but to understand this definition, it is important to know what it means to lead. The definition of lead is “to guide someone to a place especially by going in front” and a leader is “a powerful person who controls or influences what other people do.” Leaders are in positions to make big decisions, so they have a responsibility to do what is right. Benazir Bhutto was the first woman to be elected as Prime Minister in an Islamic country. Bhutto was a true leader because she loved her country and wanted to make it better, so she used her leadership position to create positive

Notes

changes for people in Pakistan, a country and a people she believed in very much.

Bhutto was motivated by her personal experiences to help the people of Pakistan. Since she was a young girl, she wanted to preserve democracy in her homeland. Bhutto's father had been elected as the prime minister, but the country's government was overthrown. Unfortunately, her father was put in prison and eventually executed. Bhutto knew how dangerous corrupted governments could be as well as the risks leaders face. The transcript of interview with Benazir Bhutto says, "Young Benazir was repeatedly arrested, then imprisoned, and finally forced into exile, but she never abandoned the hope of restoring democracy to her homeland." Bhutto experienced many challenges and significant hardship. She could have stayed away after being sent into exile. Instead, she decided not to abandon Pakistan. Malala Yousafzai recalled seeing Bhutto on television just before she was executed. At that time, Bhutto said, "We will defeat the forces

Notes

of extremism and militancy with the power of the people” (Yousafzai 54). Like her father, Bhutto was motivated to maintain Pakistan’s democracy. Additionally, she wanted to create better conditions for women, children, and poor people. One cannot help but wonder about how Malala was influenced by the image of Bhutto, a strong leader and a woman.

Because she was motivated to help the people of Pakistan, Bhutto began building her dream of a better future in very concrete ways. When she became prime minister, “she made hunger and health care her top priorities, brought electricity to the countryside, and built schools all over the country” (Academy of Achievement). Improving people’s lives in this way made Bhutto a true leader because she took action to help people who needed it. Moreover, if leading means guiding people “especially by going in front,” Bhutto is an exemplar. She was the first female prime minister of an Islamic country. She faced a lot of backlash because some people did not want to see a woman

in a leadership position. Her persistence and convictions inspired women like Malala Yousafzai to become leaders themselves. After Bhutto was killed, Malala said to herself, “Why don’t you go there and fight for women’s rights? Fight to make Pakistan a better place?” (Yousafzai 55). Malala promised herself that she would continue Bhutto’s work, and she did. So, Bhutto took action herself, but she also ultimately inspired others to take action.

If a leader is “a powerful person who controls or influences what other people do,” Bhutto showed how much good leaders can do. Though Benazir Bhutto’s life was cut short, she inspired women around the world to believe in themselves and fight for human rights. Her courage to make a positive difference, despite the risks, inspired others. Bhutto inspired Malala Yousafzai, she inspired her country, and she inspired people around the world with her strength. When leaders are motivated by a genuine desire to make the world a better place, they motivate others.

Checklist

Writing Model | Prompt: What does it mean to lead? Write an essay to define *leadership* and explain Benazir Bhutto's motivations and actions as a leader.

Knowledge

shows knowledge of the concept of leadership

Review 1

Review 2

shows knowledge of issues that motivated Bhutto to be a leader

shows knowledge of how Bhutto's leadership made a difference

Writing

uses an introduction to catch the reader's attention and provide background information on the topic

Review 1

Review 2

has a clear thesis statement with two points

uses a clear structure to organize ideas

uses evidence from transcript of interview with Benazir Bhutto and at least one additional module text to support the thesis statement

uses elaboration to explain evidence and identify its relationship to the thesis statement

uses transitions to clarify the relationships among ideas

uses precise language and topic-specific vocabulary to explain ideas

uses a *so what?* conclusion to reflect on the significance of the ideas presented

uses a formal writing style

Language

varies sentence patterns for meaning, reader interest, and style

Review 1

Review 2

maintains consistency in style and tone

spells grade-appropriate words correctly





Checklist

Module Task 1 | Why are human rights important? Write an essay to define *human rights* and explain how each of Malala's parents demonstrated their commitment to the human right of education.

Knowledge

shows knowledge of the concept of human rights

Review 1

Review 2

shows knowledge of how Malala's parents stood up for human rights

Writing

has an introduction

Review 1

Review 2

has a clear thesis statement with two points

uses a clear structure to organize ideas

uses evidence from *I Am Malala* to support the thesis statement

uses elaboration to explain evidence and identify its relationship to the thesis statement

uses transitions to clarify the relationships among ideas

uses topic-specific vocabulary to explain ideas

has a *so what?* conclusion

uses a formal writing style

Language

maintain consistency in style and tone

Review 1

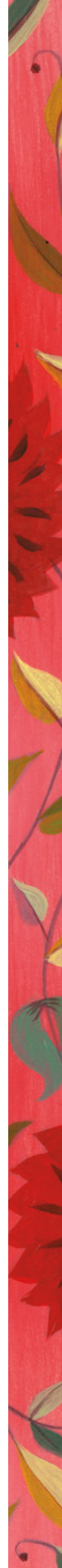
Review 2

spells grade-appropriate words correctly

Review 1 Comments

Review 2 Comments





Evidence Organizer

Module Task 1 | Write your thesis statement in the Thesis section. Record your source, evidence, and elaboration for each piece of evidence.

Prompt: Why are human rights important? Write an essay to define human rights and explain how each of Malala's parents demonstrated their commitment to the human right to education.

Thesis: _____

| Source | Evidence | Elaboration |
|--------------------|--|---|
| <i>I Am Malala</i> | "My father, a simple principal, was taking on the two most powerful and dangerous forces in the country." (49) | Malala's father kept his school running and allowed girls to attend for as long as possible. Because Ziauddin believes that education is a human right, he worked hard to protect that right for the girls at his school. |
| | | |
| | | |
| | | |

| Source | Evidence | Elaboration |
|--------|----------|-------------|
| | | |
| | | |
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Informative Essay Outline

Module Task 1 | Use the outline to plan your informative essay.

Topic:

Introduction:

Topic Sentence:

-

-

-

-

Topic Sentence:

-

-

-

-

Conclusion:





Checklist

Module Task 2 | Why does education matter? Write an essay to define *education* and explain the importance of education for Malala and girls throughout the world.

Knowledge

shows knowledge of the concept of education

Review 1

Review 2

shows knowledge of why education is important to Malala

shows knowledge of why education is important for girls around the world

Writing

uses an introduction to catch the reader's attention and provide background information on the topic

Review 1

Review 2

has a clear thesis statement with two points

uses a clear structure to organize ideas

uses evidence from *I Am Malala* and at least one additional module text to support the thesis statement

uses elaboration to explain evidence and identify its relationship to the thesis statement

uses precise language to explain ideas

uses a *so what?* conclusion to reflect on the significance of the ideas presented

uses a formal writing style

Language

varies sentence patterns for meaning, reader interest, and style

Review 1

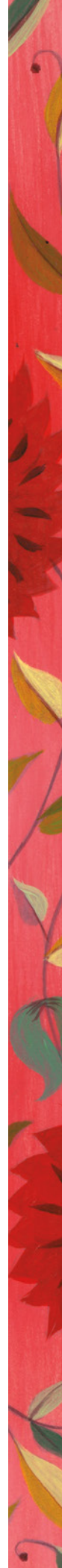
Review 2

spells grade-appropriate words correctly

Review 1 Comments

Review 2 Comments





Evidence Organizer

Module Task 2 | Write your thesis statement in the Thesis section. Write two pieces of evidence from both *I Am Malala* and at least one other module text to support each point of the thesis. Write elaboration for each piece of evidence.

Prompt: Why does education matter? Write an essay to define *education* and explain the importance of education for Malala and girls throughout the world.

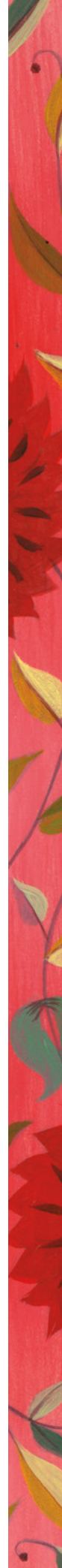
Thesis: _____

| Source | Evidence | Elaboration |
|--------|----------|-------------|
| | | |
| | | |
| | | |

| Source | Evidence | Elaboration |
|--------|----------|-------------|
| | | |
| | | |
| | | |
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Informative Essay Outline

Module Task 2 | Use the outline to plan your informative essay.

Topic: The importance of education for Malala and for girls around the world

Introduction:

Topic Sentence:

-
-
-
-

Topic Sentence:

-

-

-

-

Conclusion:





Checklist

End-of-Module Task | What is a human rights advocate? Write an essay to define *advocacy* and explain Malala's motivations and actions as a human rights advocate.

Knowledge

| | Review 1 | Review 2 |
|---|--------------------------|--------------------------|
| shows knowledge of the concept of advocacy | <input type="checkbox"/> | <input type="checkbox"/> |
| shows knowledge of how Malala's experiences motivated her to become an advocate | <input type="checkbox"/> | <input type="checkbox"/> |
| shows knowledge of how Malala took action to support a cause | <input type="checkbox"/> | <input type="checkbox"/> |

Writing

| | Review 1 | Review 2 |
|---|--------------------------|--------------------------|
| uses an introduction to catch the reader's attention and provide background information on the topic | <input type="checkbox"/> | <input type="checkbox"/> |
| has a clear thesis statement with two points | <input type="checkbox"/> | <input type="checkbox"/> |
| uses a clear structure to organize ideas | <input type="checkbox"/> | <input type="checkbox"/> |
| uses evidence from <i>I Am Malala</i> and at least one additional module text to support the thesis statement | <input type="checkbox"/> | <input type="checkbox"/> |
| uses elaboration to explain evidence and identify its relationship to the thesis statement | <input type="checkbox"/> | <input type="checkbox"/> |
| uses transitions to clarify the relationships among ideas | <input type="checkbox"/> | <input type="checkbox"/> |
| uses precise language and topic-specific vocabulary to explain ideas | <input type="checkbox"/> | <input type="checkbox"/> |
| uses a <i>so what?</i> conclusion to reflect on the significance of the ideas presented | <input type="checkbox"/> | <input type="checkbox"/> |
| uses a formal writing style | <input type="checkbox"/> | <input type="checkbox"/> |

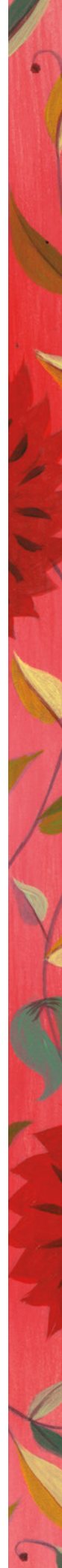
Language

| | Review 1 | Review 2 |
|--|--------------------------|--------------------------|
| varies sentence patterns for meaning, reader interest, and style | <input type="checkbox"/> | <input type="checkbox"/> |
| maintains consistency in style and tone | <input type="checkbox"/> | <input type="checkbox"/> |
| spells grade-appropriate words correctly | <input type="checkbox"/> | <input type="checkbox"/> |

Review 1 Comments

Review 2 Comments





Evidence Organizer

End-of-Module Task | Write your thesis statement in the Thesis section. Write your source and elaboration for each piece of evidence.

Prompt: What is a human rights advocate? Write an essay to define *advocacy* and explain Malala's motivations and actions as a human rights advocate.

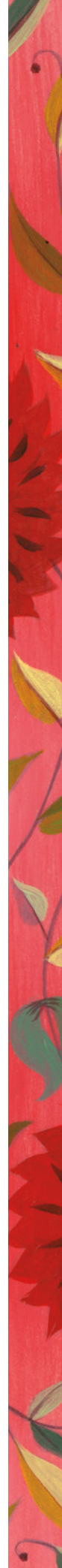
Thesis: _____

| Source | Evidence | Elaboration |
|--------|----------|-------------|
| | | |
| | | |
| | | |
| | | |

| Source | Evidence | Elaboration |
|--------|----------|-------------|
| | | |
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| | | |







Informative Essay Outline

End-of-Module Task | Use the outline to plan your informative essay.

Topic:

Introduction:

Topic Sentence:

-
-
-
-

Topic Sentence:

-

-

-

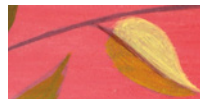
-

Conclusion:





Fluency







Fluency Practice

I Am Malala, passage 1

1. Ask a friend or adult to listen to you read.
2. Read aloud the fluency passage three to five times.
3. Focus on the day's fluency element as you read.
4. Ask the listener to initial and comment below.

| | Initials | Comments |
|---------------------|----------|----------|
| Day 1 Accuracy | | |
| Day 2 Phrasing | | |
| Day 3 Expression | | |
| Day 4 Rate | | |
| Performance | | |

Fluency Elements

Accuracy: Correctly decode the words.

Phrasing: Group words into phrases, and pause for punctuation.

Expression: Use voice to show feeling.

Rate: Read at an appropriate speed.

I Am Malala, passage 1, page 2

by Malala Yousafzai and Patricia McCormick

- 1 I left that beloved home in Pakistan one morning—planning to dive back under the covers as soon as school let out—and ended up a world away.
- 2 Some people say it is too dangerous for me to go back there now. That I'll never be able to return. And so, from time to time, I go there in my mind.
- 3 But now another family lives in that home, another girl sleeps in that bedroom—while I am thousands of miles away. I don't care much about the other things in my room, but I do worry about the school trophies on my bookcase. I even dream about them sometimes. There's a runners-up award from the first speaking contest I ever entered. And more than forty-five golden cups and medals for being first in my class in exams, debates, and competitions. To someone else, they might seem mere trinkets made of plastic. To someone else, they may simply look like prizes for good grades. But to me, they are reminders of the life I loved and the girl I was—before I left home on that fateful day.



Fluency Practice

I Am Malala, passage 2

1. Ask a friend or adult to listen to you read.
2. Read aloud the fluency passage three to five times.
3. Focus on the day's fluency element as you read.
4. Ask the listener to initial and comment below.

| | Initials | Comments |
|---------------------|----------|----------|
| Day 1 Accuracy | | |
| Day 2 Phrasing | | |
| Day 3 Expression | | |
| Day 4 Rate | | |
| Performance | | |

Fluency Elements

Accuracy: Correctly decode the words.

Phrasing: Group words into phrases, and pause for punctuation.

Expression: Use voice to show feeling.

Rate: Read at an appropriate speed.

***I Am Malala*, passage 2, pages 54–55**

by Malala Yousafzai and Patricia McCormick

- 1 I found myself oddly still. My first thought was this: *If Benazir Bhutto can die, no one is safe.*
- 2 No one *was* safe in Pakistan. Not the women who were forbidden to walk the streets of their own towns. Not the men who were being flogged to death for petty reasons. Not the children who worked in the trash heap. Not even children like me who just wanted to go to school.
- 3 As I looked at the TV, a tiny voice in my heart whispered to me: “Why don’t *you* go there and fight for women’s rights? Fight to make Pakistan a better place?”



Fluency Practice

I Am Malala, passage 3

1. Ask a friend or adult to listen to you read.
2. Read aloud the fluency passage three to five times.
3. Focus on the day's fluency element as you read.
4. Ask the listener to initial and comment below.

| | Initials | Comments |
|---------------------|----------|----------|
| Day 1 Accuracy | | |
| Day 2 Phrasing | | |
| Day 3 Expression | | |
| Day 4 Rate | | |
| Performance | | |

Fluency Elements

Accuracy: Correctly decode the words.

Phrasing: Group words into phrases, and pause for punctuation.

Expression: Use voice to show feeling.

Rate: Read at an appropriate speed.

I Am Malala, passage 3, pages 70–71

by Malala Yousafzai and Patricia McCormick

- 1 After Moniba spoke, it was my turn. My mouth was as dry as dust. I was anxious, as I often was before interviews, but I knew this was an important opportunity to spread our message of peace and education. As soon as they put a microphone in front of me, the words came out—sure and steady, strong and proud. “This is not the Stone Age,” I said. “But it feels like we are going backward. Girls are getting more deprived of our rights.” I spoke about how much I loved school. About how important it was to keep learning. “We are afraid of no one, and we will continue our education. This is our dream.” And I knew in that instant that it wasn’t me, Malala, speaking; my voice was the voice of so many other who wanted to speak but couldn’t.
- 2 Microphones made me feel as if I were speaking to the whole world. I had talked to only local TV stations and newspapers, but still, I felt as if the wind would carry my words, the same way it scatters flower pollen in the spring, planting seeds all over the earth.



Fluency Practice

I Am Malala, passage 4

1. Ask a friend or adult to listen to you read.
2. Read aloud the fluency passage three to five times.
3. Focus on the day's fluency element as you read.
4. Ask the listener to initial and comment below.

| | Initials | Comments |
|---------------------|----------|----------|
| Day 1 Accuracy | | |
| Day 2 Phrasing | | |
| Day 3 Expression | | |
| Day 4 Rate | | |
| Performance | | |

Fluency Elements

Accuracy: Correctly decode the words.

Phrasing: Group words into phrases, and pause for punctuation.

Expression: Use voice to show feeling.

Rate: Read at an appropriate speed.

I Am Malala, passage 4, page 71

by Malala Yousafzai and Patricia McCormick

- 1 Our house was often full of relatives from Shangla who came to Mingora when they needed to go to the doctor or do some shopping. The kitchen was full of aunties gossiping. The guest room was full of uncles arguing. And the house was full of little children playing. And crying. And arguing. With all this chaos swirling about, I would escape into the bathroom and look in the mirror. When I looked in the mirror, though, I didn't see myself. I saw hundreds of people listening to me.



Fluency Practice

I Am Malala, passage 5

1. Ask a friend or adult to listen to you read.
2. Read aloud the fluency passage three to five times.
3. Focus on the day's fluency element as you read.
4. Ask the listener to initial and comment below.

| | Initials | Comments |
|---------------------|----------|----------|
| Day 1 Accuracy | | |
| Day 2 Phrasing | | |
| Day 3 Expression | | |
| Day 4 Rate | | |
| Performance | | |

Fluency Elements

Accuracy: Correctly decode the words.

Phrasing: Group words into phrases, and pause for punctuation.

Expression: Use voice to show feeling.

Rate: Read at an appropriate speed.

I Am Malala, passage 5, pages 186–187

by Malala Yousafzai and Patricia McCormick

- 1 As the first anniversary of the shooting approached, many journalists came to interview me. They often seemed so sad about what had happened to me. They said things like “You and your family have had to leave your home. You have to live in fear. You have had to suffer so much.” And even though I was the one who’d gone through the experience, I wasn’t nearly as sad as they were. I guess I see my situation differently. If you tell yourself, “Malala, you can never go home because you are the target of the Taliban,” you just keep suffering.
- 2 I look at it this way. I can see! I can hear! I can talk! I can go to school and I can fight with my brothers! I am having a second chance at life. And I am living the life God wants for me.
- 3 The journalists also ask if I am afraid.
- 4 I say no. And that is true. What I don’t say is that I am afraid of one thing: I wonder sometimes if I will be the same Malala in the future. Will I be deserving of all these honors I have been given?
- 5 Sometimes when the journalists see my brothers playing so freely, they ask if I am being robbed of a childhood by my campaign for children’s rights.
- 6 I tell them to think of a girl who is married off at eleven. Or a little boy who has to pick through a rubbish heap to earn money for his family. Or the children who have been killed by bombs and bullets. They are the ones who have been robbed of a childhood.



Fluency Practice

“Nobel Lecture”

1. Ask a friend or adult to listen to you read.
2. Read aloud the fluency passage three to five times.
3. Focus on the day’s fluency element as you read.
4. Ask the listener to initial and comment below.

| | Initials | Comments |
|---------------------|----------|----------|
| Day 1 Accuracy | | |
| Day 2 Phrasing | | |
| Day 3 Expression | | |
| Day 4 Rate | | |
| Performance | | |

Fluency Elements

Accuracy: Correctly decode the words.

Phrasing: Group words into phrases, and pause for punctuation.

Expression: Use voice to show feeling.

Rate: Read at an appropriate speed.

“Nobel Lecture,” pages 484–485

by Malala Yousafzai

- 1 Dear brothers and sisters, great people who brought change, like Martin Luther King and Nelson Mandela, Mother Teresa and Aung San Suu Kyi, once stood here on this stage. I hope the steps that Kailash Satyarthi and I have taken so far and will take on this journey will also bring change—lasting change.
- 2 My great hope is that this will be the last time we must fight for education. Let’s solve this once and for all.
- 3 We have already taken many steps. Now it is time to take a leap.
- 4 It is not time to tell the world leaders to realise how important education is—they already know it and their own children are in good schools. Now it is time to call them to take action for the rest of the world’s children.
- 5 We ask the world leaders to unite and make education their top priority.
- 6 Fifteen years ago, world leaders decided on a set of global goals, the Millennium Development Goals. In the years that have followed, we have seen some progress. The number of children out of school has been halved, as Kailash Satyarthi said. However, the world focused only on primary education, and progress did not reach everyone.
- 7 During 2015, representatives from all around the world will meet at the United Nations to set the next set of goals, the Sustainable Development Goals. This will set the world’s ambition for the next generations.

Volume of Reading





Volume of Reading Questions

Module 2 | After reading or listening to a text, add to your reading log for module 2. Then follow your teacher's instructions for which questions to answer in your journal.

| | |
|---------------------------|--|
| Wonder | What do I notice and wonder about this text? |
| Organize | What is happening in this text? |
| Reveal | <p>What does a deeper look at literary devices reveal?</p> <p>What does a deeper look at language reveal?</p> <p>What does a deeper look at dialogue reveal?</p> <p>What does a deeper look at structure reveal?</p> |
| Distill | What is a central idea in this text? |
| Know | How does this text build my knowledge? |
| Essential Question | How do convictions inspire actions? |
| Your Knowledge | <p>What have you noticed about the implications of denying human rights?</p> <p>How do people in your family or community advocate for human rights?</p> |

Glossary





Glossary

Module 2 | Parts of Speech Key: (n.) noun, (v.) verb, (adj.) adjective.

Definition

Notes

advocacy (n.)

the act or process of supporting a cause or proposal



advocate (n.)

a person who argues for or supports a cause or policy

artful manner

any physical artistic interpretation (clutching chest, pointing at audience, etc.)

circumstances (n.)

conditions or facts that affect a situation

citation (n.)

a reference to outside sources used in a piece of writing

claim (n.)

an idea, related to the argument, that the author supports with reasons and evidence

Definition

Notes

compulsory (adj.)

required by a law or rule

conviction (n.)

a strong belief or opinion

**courage (n.)**

the ability to do something that you know is difficult or dangerous

**democracy (n.)**

a form of government in which people choose leaders by voting

**education (n.)**

the action or process of teaching someone, especially in a school, college, or university

**epilogue (n.)**

a final section or speech after the main part of a book, play, or musical composition

equality (n.)

the quality or state of having the same rights, social status, etc.

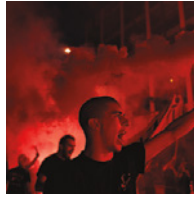


Definition

Notes

extremism (n.)

belief in and support for ideas that are very far from what most people consider correct or reasonable



foreshadowing (n.)

a suggestion of something that has not yet happened

homeland (n.)

the country where someone was born or grew up

human rights

basic rights (such as the right to be treated well and the right to vote) that many societies believe every person should have



injustice (n.)

unfair treatment; a situation in which the rights of a person or a group of people are ignored



lecture (n.)

a talk given before an audience or class especially for instruction

memoir (n.)

a written account in which someone (such as a famous performer or politician) describes past experiences

Definition**Notes**

motif (n.)

something (such as an important idea, subject, or image) that repeatedly appears in a text or work of art

nomad (n.)

a member of a group of people who move from place to place instead of living in one place all the time

personification (n.)

the practice of representing a thing or idea as a person in art, literature, etc.

prologue (n.)

an introduction to a book, play, etc.

rhetorical question

a question that is asked to make a statement rather than to get an answer

significance (n.)

the quality of being important

statistic (n.)

a number that represents a piece of information (e.g., information about how often something is done, how common something is)

Definition

Notes

structure (n.)

the way that something is built, arranged, or organized

symbol (n.)

something such as an action, object, or event that suggests or represents a particular idea or quality

terrorism (n.)

the use of violent acts to frighten the people in an area as a way of trying to achieve a political goal



violation (n.)

the act of ignoring or interfering with a person's rights



vulnerable (adj.)

open to attack, harm, or damage



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Gold Crown from Tillya Tepe,
first century

Gold

Found in the Collection of National
Museum of Afghanistan, Kabul

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every child
is capable of
greatness