

## Week Twenty: Unit 4 Review

**Weekly Focus:** Response w/ Evidence  
**Weekly Skill:** Extended Response Writing

**Lesson Summary:** This week students will have a chance to review what they have learned this unit by completing a grammar review and writing an extended response.

**Materials Needed:** Computer Access, Grammar Review, Grammar Review Answers, Essay 4 Prompt, The Latehomecomer Excerpt, Sicilia Reading, "I Have a Dream" Speech Excerpt, Identifying and Explaining Evidence, Writing an Extended Response

**Objectives:** Students will...

- Assess their progress through completing a grammar review
- Write an extended response on the computer
- Have a last chance to verbalize their opinions on this unit's essential question during a full-class discussion

**Common Core Standards Addressed:** RL.11-12.1, RL.11-12.3, W.11-12.1, W.11-12.5

**Notes:** If you have access to computers, have students type their written responses to get comfortable using technology to write an extended response. If you do not have access to computers, have students write their responses on paper; tell students that they can type their responses in the library or at home for extra credit.

If students were not present for the previous classes, have them choose an article to read. Then, have the students write a response to the question about how the author articulated the importance of challenging the tradition specified in the reading, i.e. what was the author's claim? How did he/she support that claim? The review activity prior to this essay will help students choose the article and identify the challenged tradition.

This is not an exact representation of the extended response item on the RLA test. On the test, students will be given two sides of an issue and will have to construct an argument to articulate which side is better supported. However, the ability to analyze an author's claim and to identify supporting evidence while removing personal opinion is an essential building block for the extended response item.

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### Activities:

#### Warm-Up/Grammar Review:

**Time: 45 minutes**

- 1) Hand out the Grammar Review worksheet. Have students complete the exercises individually or in pairs. Students may use their notes.
- 2) Go over the answers as a class.

#### Review of Unit Readings

**Time: 25 minutes**

This activity will help students choose an article to focus on for the next assignment.

Make a chart on the board that looks like the one below. Make sure students copy this in their notes! Then, fill it in with some brief notes as a large class.

	Kakenya Ntaiya's Story	The Latehomecomer	Javier Sicilia's Story	"I Have a Dream"
What was this reading about?				
What tradition was challenged?				

**Break: 10 minutes**

#### Activity 2: Extended Response

**Time: 75 minutes**

- 1) Hand out Essay 4 prompt to students, along with copies of the articles as necessary. Tell students that this is a timed written essay, and they will have forty-five minutes to write an extended response just as they would on the real GED test. ALSO, make the two extended response planning worksheets available to students as they write (Identifying and Explaining Evidence, Writing an Extended Response).

**\*\*If you have computer access, have students type their responses. Timing the response is optional.\*\***

- 2) Collect essays before the end of class.

**Modification:** Have students sit in groups according to the article they chose and work on this assignment together.

#### Activity 3: Discussion/Sharing

**Time: 15 minutes**

Give students one final time with this unit's essential question. Ask students if they have any new ideas about this topic (or old ideas that they've thought through more clearly). Invite students to share their opinions. Students may also wish to read from their extended responses.

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### Unit 4 Grammar Review

**Grammar 1: Subject/Verb Identification:** *Underline the main subject of each sentence below and circle the main verb. (extra credit: identify whether the subject is singular or plural)*

1. After we went to the movies, I bought a bus ticket home.
2. The tigers, which were fed before the circus, fell asleep in the ring.
3. The team played fourteen games in the tournament.
4. Abdi and Shanae ate dinner, saw a concert, and went home.
5. Even though the students were nervous, they gave a great public reading.

**Grammar 2: Rewriting Sentences:** *Each of the following questions contains a group of words. Use these words to make a sentence using the present continuous tense ('to be' +action verb + ing)*

**Example:** ( the child/play with a ball) The child is playing with the ball.

1. (we / go to the store later)

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2. (they / eat now)

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3. (you / talk)

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4. (we / not / running)

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5. (they / not / bring a cake)

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**Grammar 3: Short Answer:** Answer each of the following questions with 1-2 complete sentences.

1. What is a verb? Give an example of a sentence with an action verb. Circle the verb and underline the subject.
2. What are the three simple tenses? Give an example of a sentence from each tense, using a verb of your choosing.
3. What is subject-verb agreement? Give an example of a sentence in which a plural subject is correctly used with a verb.

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### Unit 4 Grammar Review—ANSWERS

**Grammar 1: Subject/Verb Identification:** *Underline the main subject of each sentence below and circle the main verb. (extra credit: identify whether the subject is singular or plural)*

6. After we went to the movies, I **bought** a bus ticket home.
7. The tigers, which were fed before the circus, **fell asleep** in the ring.
8. The team **played** fourteen games in the tournament.
9. Abdi and Shanae **ate** dinner, **saw** a concert, and **went** home.
10. Even though the students were nervous, they **gave** a great public reading.

**Grammar 2: Rewriting Sentences:** *Each of the following questions contains a group of words. Use these words to make a sentence using the present continuous tense ('to be' +action verb + ing)*

**Example:** ( the child/play with a ball) The child is playing with the ball.

1. (we / go to the store later)

**We are going to the store later.**

2. (they / eat now)

**They are eating now.**

3. (you / talk)

**You are talking.**

4. (we / not / running)

**We are not running.**

5. (they / not / bring a cake)

**They are not bringing a cake.**

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**Grammar 3: Short Answer:** Answer each of the following questions with 1-2 complete sentences.

4. What is a verb? Give an example of a sentence with an action verb. Circle the verb and underline the subject.

**A word used to describe an action or a state of being.**

5. What are the three simple tenses? Give an example of a sentence from each tense, using a verb of your choosing.

**Past, Present, Future. I ran yesterday. I run. I will run tomorrow.**

6. What is subject-verb agreement? Give an example of a sentence in which a plural subject is correctly used with a verb.

**A subject and a verb must agree in number.**

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### ESSAY #4

**Prompt D: When is it important to challenge tradition?** Choose the author from this unit that you believe **best articulated** the importance of challenging the tradition about which they wrote. **Use textual evidence to support your argument.**

**Hint:** Identify the author's claim, and then identify the evidence he/she uses to support that claim. The evidence might be in the form of facts, expert opinions, or stories/examples. Use this information to explain how the author articulated the importance of challenging tradition.

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### Excerpt: 'The Latehomecomer'

by Kao Kalia Yang

#### **PROLOGUE: Seeking Refuge**

#### **In Ban Vinai Refugee Camp, Loei Province, Thailand: December 1980-January 1987**

From the day that she was born, she was taught that she was Hmong by the adults around her. As a baby learning to talk, her mother and father often asked, "What are you?" and the right answer was always, "I am Hmong." It wasn't a name or a gender, it was a people. When she noticed that they lived in a place that felt like it had an invisible fence made of men with guns who spoke Thai and dressed in the colors of old, rotting leaves, she learned that *Hmong* meant *contained*. The first time she looked into the mirror and noticed her brown eyes, her dark hair, and the tinted yellow of her skin, she saw Hmong looking at her. Hmong that could fit in all of Asia, Hmong that was only skin deep.

#### **In Phanat Nikhom Transition Camp to America, Chonburi Province, Thailand: January 1987-July 1987**

The feeling that she was Hmong did not happen until the preparations for America began as her family was being processed. Thailand wanted to close its refugee camps, send away the remnants from the war:

*You are going to America on a one-way ticket.  
 You are going to America as refugees of the Vietnam War.  
 You are going to America as Hmong from the camps of Thailand.  
 You are going to America to find a new home.  
 We do not want you here anymore....*

She had heard stories of how Hmong people did not have a country, how we always had to leave places behind. First China because the Chinese didn't want us on their land — how they took away our written language, and how they tried to turn us into slaves, and so we spoke our fears to our ancestors and made our way to Laos. When the French came to Laos...we fought them, but lost. When they left they had learned that we would keep fighting, and they told the Americans so.... By the time their leaders came with guns, there were Hmong people who had seen enough Americans to trust in an idea of democracy: a place where we could live with others as if we belonged: a promise of home. Those who believed took up guns. Those who were still only struggling with their lives saw guns pointed at them. The explosion of flesh, the falling down of heavy bodies to the ground, wet blood soaking the dark of the earth. The North Vietnamese soldiers and the communist Pathet Lao soldiers could not and would not tell the difference: Hmong was only skin deep. Skin is easy to penetrate.



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When the Americans left Laos in 1975, they took the most influential, the biggest believers and fighters for democracy with them, and they left my family and thousands of others behind to wait for a fight that would end for so many in death. A third of the Hmong died in the war with the Americans. Another third were slaughtered in its aftermath.

From the clouds, the little girl's spirit watched her family escape into the Laotian jungle, run around in circles for four years, and then surface on the banks of the Mekong River in Thailand —starving survivors. Her spirit came to them in Ban Vinai Refugee Camp. Then her spirit and her body left Thailand — just as the Hmong had left so many other countries.

### **In St. Paul, Minnesota, the United States of America: July 1987-today**

*What is Hmong?*

*Where is your country?*

*What are you doing here, in America?*

*Are you ever going home again?*

In the beginning, she did not have the words to say anything. Later, she didn't know what to say. Eventually, she would learn to say, "Hmong is an ethnic minority. We don't have a country. We are here looking for a home."

For many years, the Hmong inside the little girl fell into silence.

And then one day, the little girl grew up into a young woman. Because she hadn't said very much in her first twenty years, all the words had been stored inside her. Because her people had only been reunited with a written language in the 1950s, in the break of a war without a name, they had not had the opportunity to write their stories down. In the books on the American shelves, the young woman noticed how Hmong was not a footnote in the history of the world. How Vietnam was only Vietnamese. How Laos belonged to the Laotians, and how the war was only American.

She saw how the world only knew skin-deep the reaches of Hmong. She saw how they did not know that from the day she was born, she was Hmong. She saw how the children, born in America, lived life like Americans. She saw the diminishing memories of her mother and father on the hard road to remembering the strings of words and the new food in America. She said good-bye to her grandmother from Laos, from Thailand, from America, from the world of the living, and on sheets of white paper. The young woman slowly unleashed the flood of Hmong into language, seeking refuge not for a name or a gender, but a people.

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### Artists React To Mexico's Drug War with Music and Poetry

(taken from NPR Music News, Jan. 21, 2012)

by Betto Arcos



Javier Sicilia speaks at a rally in Los Angeles.

January 21, 2012

Javier Sicilia is a novelist and a poet. In 2009, he was awarded Mexico's prestigious Aguascalientes National Poetry Prize. This September, he read a poem dedicated to his son, Juan Francisco, at a rally:

*There is nothing else to say  
 The world is not worthy of the word  
 They drowned it, deep inside of us  
 As they asphyxiated you  
 As they ripped your lungs apart  
 And the pain does not leave me  
 All we have is a world  
 For the silence of the just  
 Only for your silence and my silence, Juanelo.*

This was the last poem Sicilia wrote. His son was murdered in the central state of Morelos in March, along with six other people, by members of a drug cartel.

Javier Sicilia renounced poetry and became the leader of a national protest against the drug war. Yet he says poetry has been an integral part of the "Peace with Justice and Dignity" movement.

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"Poetry has been present, the poets have been part of it," Sicilia says. "The problem is that the mass media don't like to cover it and don't understand that this movement was born out of poetry, and the reason why it's important is because it's filled with a poetic content that has transformed the language. And behind all of this is a profound ethics, as with all poetry."

Sicilia says the poet has a moral responsibility to tell these stories.

Other artists are also reacting to the violent realities in Mexico today. Singer Lila Downs addresses the violence in a song that deals directly with the consequences, called "La Reina del Inframundo" — Queen of the Underworld. The lyrics read:

*"Six feet underground, it's for a certain kind of weed, for which the bosses up north are making us kill each other off, and now I'm the queen of the underworld, and my crown is a tombstone ..."*



"Well, this is a song that's more explicitly about what we're going through," Downs says. "It's something that I'm very afraid of. I've seen a lot of papers, a lot of women involved in the business, and a lot of women die."

Downs' whole album was inspired by her feelings about what's happening in Mexico today.

"We're going through a very violent period where it's inevitable, you're always seeing these things on the news that are very sad and depressing," she says, "and you wish that you could do something about it. And I think, as an artist and as a human being, you're sensitive to what is happening."

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Writer and performer Ruben Martinez is a professor of literature and writing at Loyola Marymount University, as well as the producer of a performance in Los Angeles about the drug war. He says that, in terms of artistic resistance to the drug war, the importance of Javier Sicilia cannot be understated.

"As a writer, the only tools I have are language and representation to render a portrait of what is happening today. And Javier Sicilia was the first voice, artistically I think, to approach this," Martinez says. "[His final poem] moved a whole nation, and now it's moved us on this side of the border too, because ultimately, the war is on both sides."

Martinez says that we may not see mutilated bodies hanging from bridges in this country, but that, according to the Centers for Disease Control, more than 22,000 people die every year in the U.S. as a result of drug overdoses.

"That number of deaths should be added to the number of deaths every year in Mexico," Martinez says. "It's all part of the same conflict."

Singer and performance artist Astrid Hadad has addressed the current situation in Mexico from a different perspective. Hadad sees the roots of the current violence in a number of problems facing Mexico. She names a few of them in the song "Tierra Misteriosa" (Mysterious Land):

*Poor motherland, over you fly vultures  
 Army men, transnational corporations, presidents, hit men, businessmen  
 Yesterday they were called viceroys, today they're dignitaries  
 Five hundred years have passed, only the names have changed  
 Now the pillagers are called politicians*

"And if that's not saying something against what's happening today, I don't know what is," Hadad says. "All of us who are fighting say that only a good education and the redistribution of wealth, called justice, will solve this. Otherwise, the current violence will never end."

But Downs offers some hope. In her song "Paloma del Comalito," she cites a popular Mexican expression: *No hay mal que dure cien años* — "No evil can last a hundred years." Her hope is that it won't take that long.

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### **“I HAVE A DREAM” SPEECH EXCERPT**

Five score years ago, a great American, in whose symbolic shadow we stand today, signed the Emancipation Proclamation. This momentous decree came as a great beacon light of hope to millions of Negro slaves who had been seared in the flames of withering injustice. It came as a joyous daybreak to end the long night of their captivity.

But one hundred years later, the Negro still is not free. One hundred years later, the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination. One hundred years later, the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity. One hundred years later, the Negro is still languishing in the corners of American society and finds himself an exile in his own land. So we have come here today to dramatize a shameful condition.

But there is something that I must say to my people who stand on the warm threshold which leads into the palace of justice. In the process of gaining our rightful place we must not be guilty of wrongful deeds. Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred.

We must forever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protest to degenerate into physical violence. Again and again we must rise to the majestic heights of meeting physical force with soul force. The marvelous new militancy which has engulfed the Negro community must not lead us to a distrust of all white people, for many of our white brothers, as evidenced by their presence here today, have come to realize that their destiny is tied up with our destiny. They have come to realize that their freedom is inextricably bound to our freedom. We cannot walk alone.

As we walk, we must make the pledge that we shall always march ahead. We cannot turn back. There are those who are asking the devotees of civil rights, "When will you be satisfied?" We can never be satisfied as long as the Negro is the victim of the unspeakable horrors of police brutality. We can never be satisfied, as long as our bodies, heavy with the fatigue of travel, cannot gain lodging in the motels of the highways and the hotels of the cities. We cannot be satisfied as long as the Negro's basic mobility is from a smaller ghetto to a larger one. We can never be satisfied as long as our children are stripped of their selfhood and robbed of their dignity by signs stating "For Whites Only". We cannot be satisfied as long as a Negro in Mississippi cannot vote and a Negro in New York believes he has nothing for which to vote. No, no, we are not satisfied, and we will not be satisfied until justice rolls down like waters and righteousness like a mighty stream.

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I say to you today, my friends, so even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream.

I have a dream that one day this nation will rise up and live out the true meaning of its creed: "We hold these truths to be self-evident: that all men are created equal."

I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slave owners will be able to sit down together at the table of brotherhood.

I have a dream that one day even the state of Mississippi, a state sweltering with the heat of injustice, sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice.

I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.

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### Identifying and Explaining Evidence

CLAIM: \_\_\_\_\_

What evidence in the reading from this unit supports your claim?

<b>Evidence</b> <i>(From the TEXT/SOURCE)</i>	<b>Warrant</b> <u>How</u> does this evidence support your point? <i>(In your own words)</i>	<b>Counter Argument</b> Did someone disagree? <i>("Even though this person said...")</i>

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### Writing an Extended Response

Step 1: Write your claim

Step 2: Choose your evidence

Once you have chosen your claim, provide evidence from the text to support your argument. You may choose to paraphrase or use short quotes from the reading(s).



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### Step 3: Write your evidence-based response

Incorporate your claim and your evidence into a written response to the prompt. Remember to explain HOW each piece of evidence supports your claim, as well as to address at least one counter argument.