New York State Common Core

English Language Arts Curriculum

GRADE 5  Module 1
Unit 1
Student Workbook
Dignity and justice for all of us

All human beings are born with equal and inalienable rights and fundamental freedoms. The United Nations is committed to upholding, promoting and protecting the human rights of every individual. This commitment stems from the United Nations Charter, which reaffirms the faith of the peoples of the world in fundamental human rights and in the dignity and worth of the human person.

In the Universal Declaration of Human Rights, the United Nations has stated in clear and simple terms the rights which belong equally to every person. These rights belong to you. They are your rights. Familiarize yourself with them. Help to promote and defend them for yourself as well as for your fellow human beings.

Adopted and proclaimed by General Assembly resolution 217 A (III) of 10 December 1948

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,
Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,
Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,
Whereas it is essential to promote the development of friendly relations between nations,
Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,
Whereas Member States have pledged themselves to achieve, in co-operation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,
Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,
Now, Therefore THE GENERAL ASSEMBLY proclaims THIS UNIVERSAL DECLARATION OF HUMAN RIGHTS as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

Article 1.
All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2.
Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

Article 3.
Everyone has the right to life, liberty and security of person.

Article 4.
No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5.
No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6.
Everyone has the right to recognition everywhere as a person before the law.

Article 7.
All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 8.
Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

Article 9.
No one shall be subjected to arbitrary arrest, detention or exile.

Article 10.
Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

Article 11.
(1) Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.
(2) No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Article 12.
No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 13.
(1) Everyone has the right to freedom of movement and residence within the borders of each state.
(2) Everyone has the right to leave any country, including his own, and to return to his country.

Article 14.
(1) Everyone has the right to seek and to enjoy in other countries asylum from persecution.
(2) This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Article 15.
(1) Everyone has the right to a nationality.
(2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

Article 16.
(1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.
(2) Marriage shall be entered into only with the free and full consent of the intending spouses.
(3) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Article 17.
(1) Everyone has the right to own property alone as well as in association with others.
(2) No one shall be arbitrarily deprived of his property.

Article 18.
Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Article 19.
Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Article 20.
(1) Everyone has the right to freedom of peaceful assembly and association.
(2) No one may be compelled to belong to an association

Article 21.
(1) Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.
(2) Everyone has the right of equal access to public service in his country.
(3) The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

Article 22.
Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

Article 23.
(1) Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.
(2) Everyone, without any discrimination, has the right to equal pay for equal work.
(3) Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.
(4) Everyone has the right to form and to join trade unions for the protection of his interests.

Article 24.
Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Article 25.
(1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.
(2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

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.

Article 27.
(1) Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.
(2) Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

Article 28.
Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

Article 29.
(1) Everyone has duties to the community in which alone the free and full development of his personality is possible.
(2) In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.
(3) These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

Article 30.
Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

United Nations Department of Public Information
For more information

<table>
<thead>
<tr>
<th>Article</th>
<th>Paraphrase or Summary (in your own words)</th>
<th>Sketch: An example of “keeping the promise” of this Article (Draw what it looks like.)</th>
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(1) Everyone has the right to an 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 available, and higher education shall be equally accessible to all on the basis of merit. | | | |
Examples of Nonlinguistic Representations of Learning Target

Vocabulary in This Lesson

Closely

Follow

Participate

Read

Throughout history, most societies have had traditions such as the Golden Rule. This means “Do unto others as you would have them do unto you.”

The U.S. Bill of Rights came into effect in 1791 but excluded (did not apply to) women, people of color, and members of certain social, religious, economic, and political groups.

In 1919, the International Labor Organization (ILO) was formed to protect workers to be sure they stayed healthy and safe. But this organization didn’t last.

During World War II (in the 1930s and 1940s), millions of people were killed by the Nazis. These people included Jews, gypsies, and people with disabilities.

President Franklin Delano Roosevelt gave a speech in 1941 about his vision, or dream, for the world. He said that everyone should have four freedoms: freedom of speech, freedom of religion, freedom from want (being hungry), and freedom from fear.

In 1945, after World War II, governments decided to start the United Nations. The goal of the United Nations (UN) was to foster peace and stop conflict, or fighting between countries, around the world.

In 1948, the Universal Declaration of Human Rights was written by people belonging to the United Nations. Fifty-six nations that belonged to the United Nations agreed to follow the ideas in this document.

Today, more than 185 nations around the world have taken the ideas from the UDHR and put them in their own constitutions. (Constitutions are the rules and laws of a country.)
Rights for all members of the human family were first articulated in 1948 in the United Nations’ Universal Declaration of Human Rights (UDHR). Following the horrific experiences of the Holocaust and World War II, and amid the grinding poverty of much of the world’s population, many people sought to create a document that would capture the hopes, aspirations, and protections to which every person in the world was entitled and ensure that the future of humankind would be different.


Directions to find the material online:

1. Click on the link to “Part 1 – What Are Human Rights?”
2. Scroll down that page to search for the heading “The Universal Declaration of Human Rights.”
3. The excerpt that students need is Paragraph 1 of the section with the heading “The Universal Declaration of Human Rights.” Begin with the phrase “Rights for all members of the human family ...” and end with “... ensure that the future of humankind would be different."
Paragraph 1:
All human beings are born with equal and inalienable rights and fundamental freedoms.

Paragraph 2:
The United Nations is committed to upholding, promoting, and protecting the human rights of every individual. This commitment stems from the United Nations Charter, which reaffirms the faith of the peoples of the world in fundamental human rights and in the dignity and worth of the human person.
Paragraph 3:
*In the Universal Declaration of Human Rights, the United Nations has stated in clear and simple terms the rights which belong equally to every person.*

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<th>Main idea:</th>
<th>Important words:</th>
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Paragraph 4:
*These rights belong to you.*

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<th>Main idea:</th>
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**Paragraph 5:**

*They are your rights. Familiarize yourself with them.*

*Help to promote and defend them for yourself as well as for your fellow human beings.*

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Use the words in the Word Bank to help you answer the following questions.

**Word Bank**

endowed
conscience
inalienable
fundamental
upholding
promoting

protecting
reaffirms
charter
dignity
articulated

Read the following sentences. Then circle the answer that is the best match for the word in **bold**.

1. Each person should be treated with **dignity**.
   
   a. pride
   b. respect
   c. kindness
   d. friendship

2. All human beings are born with equal and inalienable rights and **fundamental** freedoms.
   
   a. complicated
   b. basic
   c. simple
   d. old

3. They are **endowed with** reason and conscience and should act towards one another in a spirit of brotherhood.
   
   a. given
   b. taken away
   c. put on top of
   d. share
4. The words “promote” and “protect” both start with the prefix “pro.” Read the following sentence and use context clues and your knowledge of the prefix “pro” to figure out what “proceeded” means.

After getting out of the car, the older woman **proceeded** directly across the parking lot to the store. No one noticed her.

   a. ran quickly  
   b. walked forward  
   c. skipped lightly  
   d. walked on a winding path

5. Which of the following is the reason for the answer you gave to Question 4?

   a. The reason you chose “ran quickly” is because “pro” means “to move ahead.” It is likely she ran so fast that no one noticed her.  
   b. The reason you chose “walked forward” is because “pro” means “to move ahead” and the word “directly” means she did not go on a winding path.  
   c. The reason you chose “skipped lightly” is because “pro” means “to skip or dance.”  
   d. The reason you chose “walked on a winding path” is because “pro” means “to move ahead” and she was older and probably took her time.

6. The word “inalienable” starts with the prefix “in,” which means “not” or “no.” Read the sentence and use context clues and your knowledge of the prefix “in” to figure out what “inability” means.

   No matter how hard she practiced and how much she wanted to win, she seemed to have an **inability** to score a goal.

   a. no need  
   b. no skill  
   c. no interest  
   d. no will

7. Which of the following is the reason you chose your answer to Question 6?

   a. The reason you chose “no need” is because she was so good at soccer she didn’t need to try.  
   b. The reason you chose “no skill” is because even though she worked hard and wanted to win, she didn’t have the talent to make a goal.  
   c. The reason you chose “no interest” is because she practiced hard but did not care about soccer matches.  
   d. The reason you chose “no will” is because a person without “will” easily gives up on scoring goals.
8. Answer the following question. Use complete sentences and at least three words from the word bank:

“What are human rights?”
<table>
<thead>
<tr>
<th>RIGHTS</th>
<th>REASONS</th>
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<tbody>
<tr>
<td>My thinking . .</td>
<td>My thinking . .</td>
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<td>My classmates’ thinking . .</td>
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Reader 1: UDHR Articles 6 and 26

For each of your articles, use close reading as we have been practicing:
1. Read the article slowly twice.
2. Reread, annotate, and underline key vocabulary.
3. Read the article again to summarize the right.
4. Read the questions below, then reread the article to answer the questions.
5. Fill in the UDHR note-catcher: summarize, then sketch the right kept and broken.

1. What is “the law?”

2. Why does everyone have the right to be “recognized before” or recognized by the law?

3. What does the phrase “These rights may not be invoked in the case of …” mean?
   Explain how you figured this out using context clues or the word root.

4. What is Article 26 mostly about? What words are most important for understanding this article, and why?
Reader 2: Articles 14, 16, and 26

For each of your articles, use close reading as we have been practicing:
1. Read the article slowly twice.
2. Reread, annotate, and underline key vocabulary.
3. Read the article again to summarize the right.
4. Read the questions below, then reread the article to answer the questions.
5. Fill in the UDHR note-catcher: summarize, then sketch the right kept and broken.

1. What is persecution?

2. Who has the right to marry?

3. What does it mean to “have the right to marry and to found a family”? Explain how you figured this out using context clues or the word root.

4. Who gets to decide who gets married? Cite phrases from the text that helped answer this.

5. What is Article 26 mostly about? What words are most important for understanding this article, and why?
Reader 3: Articles 17, 25, and 26

For each of your articles, use close reading as we have been practicing:
1. Read the article slowly twice.
2. Reread, annotate, and underline key vocabulary.
3. Read the article again to summarize the right.
4. Read the questions below, then reread the article to answer the questions.
5. Fill in the UDHR note-catcher: summarize, then sketch the right kept and broken.

1. What does the word deprived mean (in Article 17)?


2. What does the word association mean (in the context of Article 17)? Explain how you figured this out using context clues or the word root.


3. Article 25 mentions a standard of living. What does this mean, and what specific types or care are included?


4. What is Article 26 mostly about? What words are most important for understanding this article, and why?
Reader 3: Articles 20, 23, and 26

For each of your articles, use close reading as we have been practicing:
1. Read the article slowly twice.
2. Reread, annotate, and underline key vocabulary.
3. Read the article again to summarize the right.
4. Read the questions below, then reread the article to answer the questions.
5. Fill in the UDHR note-catcher: summarize, then sketch the right kept and broken.

1. What does peaceful assembly mean?

2. What might the word association mean in Article 20? Explain how you figured this out using context clues or the word root.

3. In Article 23, what does the word just mean? Explain how you figured this out using context clues or the word root.

4. What is Article 26 mostly about? What words are most important for understanding this article, and why?
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1. When children are born, they are free and each should be treated in the same way. They have reason and conscience and should act towards one another in a friendly manner.

2. Everyone can claim the following rights, despite
   - a different sex
   - a different skin color
   - speaking a different language
   - thinking different things
   - believing in another religion
   - owning more or less
   - being born in another social group
   - coming from another country
   It also makes no difference whether the country you live in is independent or not.

3. You have the right to live, and to live in freedom and safety.

4. Nobody has the right to treat you as his or her slave and you should not make anyone your slave.

5. Nobody has the right to torture you.

6. You should be legally protected in the same way everywhere, and like everyone else.

7. The law is the same for everyone; it should be applied in the same way to all.

8. You should be able to ask for legal help when the rights your country grants you are not respected.

9. Nobody has the right to put you in prison, to keep you there, or to send you away from your country unjustly, or without good reason.

10. If you go on trial this should be done in public. The people who try you should not let themselves be influenced by others.
You should be considered innocent until it can be proved that you are guilty. If you are accused of a crime, you should always have the right to defend yourself. Nobody has the right to condemn you and punish you for something you have not done.

You have the right to ask to be protected if someone tries to harm your good name, enter your house, open your letters, or bother you or your family without a good reason.

You have the right to come and go as you wish within your country. You have the right to leave your country to go to another one; and you should be able to return to your country if you want.

If someone hurts you, you have the right to go to another country and ask it to protect you. You lose this right if you have killed someone and if you, yourself, do not respect what is written here.

You have the right to belong to a country and nobody can prevent you, without a good reason, from belonging to a country if you wish.

As soon as a person is legally entitled, he or she has the right to marry and have a family. In doing this, neither the color of your skin, the country you come from nor your religion should be impediments. Men and women have the same rights when they are married and also when they are separated. Nobody should force a person to marry. The government of your country should protect you and the members of your family.

You have the right to own things and nobody has the right to take these from you without a good reason.

You have the right to profess your religion freely, to change it, and to practice it either on your own or with other people.

You have the right to think what you want, to say what you like, and nobody should forbid you from doing so. You should be able to share your ideas also—with people from any other country.

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<td>You have the right to take part in your country's political affairs either by belonging to the government yourself or by choosing politicians who have the same ideas as you. Governments should be voted for regularly and voting should be secret. You should get a vote and all votes should be equal. You also have the same right to join the public service as anyone else.</td>
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<td>22</td>
<td>The society in which you live should help you to develop and to make the most of all the advantages (culture, work, social welfare) which are offered to you and to all the men and women in your country.</td>
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<td>23</td>
<td>You have the right to work, to be free to choose your work, to get a salary which allows you to support your family. If a man and a woman do the same work, they should get the same pay. All people who work have the right to join together to defend their interests.</td>
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<td>24</td>
<td>Each work day should not be too long, since everyone has the right to rest and should be able to take regular paid holidays.</td>
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<td>25</td>
<td>You have the right to have whatever you need so that you and your family: do not fall ill or go hungry; have clothes and a house; and are helped if you are out of work, if you are ill, if you are old, if your wife or husband is dead, or if you do not earn a living for any other reason you cannot help. Mothers and their children are entitled to special care. All children have the same rights to be protected, whether or not their mother was married when they were born.</td>
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<td>26</td>
<td>You have the right to go to school, and everyone should go to school. Primary schooling should be free. You should be able to learn a profession or continue your studies as far as you wish. At school, you should be able to develop all your talents, and you should be taught to get on with others, whatever their race, religion, or country they come from. Your parents have the right to choose how and what you will be taught at school.</td>
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<tr>
<td>27</td>
<td>You have the right to share in your community's arts and sciences, and any good they do. Your works as an artist, writer, or a scientist should be protected, and you should be able to benefit from them.</td>
</tr>
<tr>
<td>28</td>
<td>So that your rights will be respected, there must be an “order” which can protect them. This “order” should be local and worldwide.</td>
</tr>
<tr>
<td>29</td>
<td>You have duties toward the community within which your personality can only fully develop. The law should guarantee human rights. It should allow everyone to respect others and to be respected.</td>
</tr>
<tr>
<td>30</td>
<td>In all parts of the world, no society, no human being, should take it upon her or himself to act in such a way as to destroy the rights which you have just been reading about.</td>
</tr>
</tbody>
</table>

This plain language version is given only as a guide. For an exact rendering of each principle, refer students to the original. This version is based in part on the translation of a text prepared in 1978 for the World Association for the School as an Instrument of Peace, by a research group of the University of Geneva, under the responsibility of Professor L. Massarenti. In preparing the translation, the group used a basic vocabulary of 2,500 words in use in the French-speaking part of Switzerland. Teachers may adopt this methodology by translating the text of the Universal Declaration in the language in use in their region.
Seventy years ago, a boy named Bishnu Prasad Dhungel was not allowed to go to school. As a result, thousands of Nepalis have learned to read and write. This is the remarkable story of Bishnu, his son Dinesh, and Dinesh’s wife Ratna.

When Bishnu was a child, there was only one school in Nepal and it was far away in Kathmandu. It was actually against the law to start schools in the villages of Nepal, because the government believed that it was easier to control people if they didn’t know how to read and write.

Back then, parents arranged to have their children married very young. Bishnu was married when he was just nine years old, and then married again to a second wife when he was 15. He helped on the family farm, but he longed to go to school. Finally, he was so determined to get an education that he ran away to Kathmandu, walking for three entire days. He completed one year of school, enough to get a government job.

Bishnu’s wives had 25 children between them, though ten died from diseases such as smallpox and measles and malaria (a disease of tropical countries). As Bishnu’s children grew, he was determined that they would go to school, so he brought a teacher from India to teach them. For doing so, Bishnu was sent to jail for three months for breaking the law. However, he didn’t give up. He joined the Nepali Congress—a then-illegal political party fighting for democracy—to fight the government. In 1951, when a new government came to power, education was finally allowed.

Dinesh is Bishnu’s third son. He not only went to elementary school, he graduated from college. Because he had studied English, he was able to get a job teaching Nepali to U.S. Peace Corps volunteers. With the job came the opportunity to travel around Nepal.

Dinesh soon noticed how few poor Nepalis, especially women and girls, knew how to read. They now had the right to go to school, but they didn’t have schools or teachers. This realization inspired Dinesh to follow in his father’s footsteps as a champion of education. As a result, thousands of lives were changed.

Dinesh was fortunate to have married Ratna, a lively young woman who was also committed to helping the poor. They created an organization called the Non-Formal Education Services Center to educate poor Nepalis.

Dinesh describes their first project: “We were working with a very poor tribal group that lived in caves on the sides of steep hills. When we first visited, they ran into the forest because they were scared of strangers. They had nothing. I couldn’t believe our brothers and sisters were living in this condition.”

While they’d set out to teach reading and writing, they quickly realized that they needed to do something about the poverty they saw. After talking with the villagers, they decided to buy goats for the ten poorest families. Goats could scale the steep hillsides and eat the brush that grew there. When the goats gave birth, the kids were given to other poor families. Dinesh and Ratna also learned that orange trees would grow in the area, so they planted hundreds of trees.
The villagers were required to save one quarter of the money they earned from the goats and oranges. With their savings, they sent their children to the schools that the center helped build. They were eventually able to buy land and build better houses.

Since then, the center has taught 20,000 adults and 5,000 children to read as well as helped to lift them out of poverty. They have built 15 schools and 56 drinking water systems and planted thousands of trees. When democracy came to Nepal in 1990, the center also taught the meaning of democracy and the importance of voting and human rights.

Ratna was eager to help the women and children in another village, so she started her own organization, called HANDS. To get to the village, she had to wade a river seven times. It was a three-and-a-half-hour walk to the nearest health clinic. When the river was flooded, the people couldn’t get to the clinic at all. Ratna’s organization built a health center. It also taught women and girls to raise animals, to farm organically and make tofu, to sew, and to make pressed-flower cards (which Ratna sells in the United States). Of course, they also learn to read and write.

“In the poor areas of Nepal,” Dinesh says, “there is no TV or computer or electricity. Most children don’t have enough pencils or paper. When the rainy season starts, it seems like all the rain is falling in the class because the roofs leak so much. The classrooms are tiny, dark, and cold. The children need to help their parents with housework, fetching firewood, and taking care of goats or their younger brothers and sisters. Because of this, only about one out of ten children complete grade 10.”

Dinesh and Ratna have spent their lives trying to change this. Of this, Dinesh says, “We are proud.”

### Article 1 of the UDHR:

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

### Article 2 of the UDHR:

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth, or other status.

### Article 16 of the UDHR:

(1) Men and women of full age, without any limitation due to race, nationality, or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage, and at its dissolution.

### Article 17 of the UDHR:

(1) Everyone has the right to own property alone as well as in association with others.  
(2) No one shall be arbitrarily deprived of his property.

### Article 23 of the UDHR:

(1) Everyone has the right to work, to free choice of employment, to just and favourable conditions of work, and to protection against unemployment.  
(2) Everyone, without any discrimination, has the right to equal pay for equal work.

### Article 25 of the UDHR:

(1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing, and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age, or other lack of livelihood in circumstances beyond his control.

### Article 26 of the UDHR:

(1) Everyone has the right to an 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 available, and higher education shall be equally accessible to all on the basis of merit.
Hello! My name is Isau Ajeti. I was born in Shtime, Kosovo, September 1988. I am an ethnic Albanian.

When I was two years old, my family moved to Germany. My two sisters, Serxhane and Arjeta, were born here. Seven years later, we returned to Shtime and built a beautiful two-story house.

My uncle and aunt lived in the house next to ours. They have three daughters—Remzie, Majlinda, and Nazlia—all younger than I am.

I never went to school in Kosovo. I was too young at first, and then later, it was too dangerous. My country was at war.

One day in April 1999, we looked outside and saw houses on fire. “Go! Go!” someone ran down the street shouting, “The enemy is coming!”

Right away our two families fled from Shtime. For two hours, we journeyed toward Vojnovc, a country town. Like us, hundreds of people filled the roads, trying to escape.

In Vojnovc, a family let us stay with them. More than 35 people crowded together in their small house. We shared whatever food there was.

After two weeks, we headed toward Ferijaj, my mother’s hometown. War planes flew overhead. There was shooting on the ground. Six hours later,

we reached Ferijaj. All our relatives, except one, were gone.

Ferijaj has a train station. We wanted to take a train to leave Kosovo. But with so many people, all the doors of the train were blocked. Someone opened a window. My father put me in first; then I pulled in the other five children, beginning with my five-month-old cousin. Finally, the four grown-ups crawled through the small space.

It was very hot on the train. We were packed like sardines. We could hardly breathe. Hungry, tired, and dirty, children were crying.

Riding for three hours, we got to the border of Macedonia, but the Serbian police stopped us. “You cannot get off the train,” they said. “Go back.”

We did.

The next day, we tried again. This time the border was opened to us. But the Serbian soldiers commanded, “Stay right on the railroad tracks. If you go to the right or left, we will kill you.”

So, we walked, two by two inside the tracks, right into Macedonia.

What a difference it was for us there! NATO soldiers welcomed us and fed us. They gave us blankets and even diapers for my two little cousins.
Camp workers brought us to a small tent. It was very low—the grown-ups could not stand up straight in it. It rained outside. My father and my uncle took off their jackets and put them under us. We were cold because we didn’t have enough blankets, but at least we were together.

Each morning we waited in line for food, sometimes until 1:00 p.m. The camp was dirty. We missed the bathrooms we had in our new homes in Shtime.

My father was in charge of both families. In one of the tents was a big board. Every night we checked it for his name and our camp number. It would tell us when and where we would be sent.

Finally, my mother's mother and another uncle left for Germany. We wanted to go with them, but we were separated. After five weeks in Macedonia, the rest of us flew to New Jersey, in the United States.

American soldiers brought us to Fort Dix, where our Christian sponsors were waiting. Soon, a lady named Debbie and an Armenian man named Steve arrived. They brought flowers for my mother and my aunt. They were so nice. It didn’t matter to them that we were Muslims.

Our sponsors found us two apartments next to each other. They helped us get groceries, clothes, furniture, medicine, and jobs.

In June, a newspaper reported our story. A retired teacher read it and offered to teach English to me and my two older cousins, to prepare us for school. All summer we sat outdoors and learned the alphabet, numbers, colors, and telling time. We love our very first American teacher.

In fall, we started school. At first everything was strange, but our teacher and classmates were wonderful, helping us learn English quickly.

Now, America is our new home.

Blanche Gosselin, the retired English teacher in this story, transcribed Isau Ajeti’s account.
Read “From Kosovo to the United States,” the firsthand account of Isau Ajeti. Ask clarifying questions and annotate the text as needed. Then respond to a series of questions about the text, what human rights challenges Isau faced, how he responded, and what human rights were upheld.

What are human rights, and how do real people respond when their rights are challenged?

Read “From Kosovo to the United States,” the firsthand account of Isau Ajeti.

Part 1: Read the questions below, and then return to the text to find specific evidence for your answers.

1. Why did Isau Ajeti leave Kosovo in 1999?
   a. To get a better education in America
   b. To become Christian at Fort Dix
   c. Because Kosovo was at war
   d. Because his family liked living in Germany

2. How did Isau Ajeti most likely feel while he was staying in Vojnovc?
   a. Hungry
   b. Happy
   c. Frightened
   d. Lonely

3. Which evidence from the text supports the answer you gave to Question 2?
   a. Isau Ajeti was staying with 35 people.
   b. Isau Ajeti ate whatever food they had.
   c. Isau Ajeti traveled from Shtime.
   d. Isau Ajeti was with his family.

4. According to the text, what happened when Isau and his family arrived in Macedonia?
   a. They walked on the train tracks.
   b. They were frightened by police.
   c. They were provided with necessities.
   d. They were sent to New Jersey.

5. Which evidence from the text supports the answer you gave to Question 4?
   a. Serbian police threatened to shoot them.
   b. They were told “do not walk to the left or right.”
   c. They took a plane ride to New Jersey.
   d. They were given blankets and diapers.
Part 2: Essay: What specific human rights challenges did Isau and his family face? How did they respond to those challenges? Use specific details from both the article “From Kosovo to the United States” and the Universal Declaration of Human Rights in your answer.

In your essay be sure to:

• Name and describe specific examples of human rights challenges that Isau and his family faced.
• Connect those challenges to specific article(s) of the UDHR.
• Use evidence from the article to explain how Isau and his family responded to the human rights challenges they experienced.
• Use complete sentences.
### New York State Grade 4-5 Expository Writing Rubric

<table>
<thead>
<tr>
<th>CRITERIA</th>
<th>CCLS</th>
<th>SCORE</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>CONTENT AND ANALYSIS:</strong> the extent to which the essay conveys ideas and information clearly and accurately in order to support an analysis of topics or texts</td>
<td>W2 R1–9</td>
<td>4</td>
</tr>
<tr>
<td>— clearly introduce a topic in a manner that follows logically from the task and purpose</td>
<td>— clearly introduce a topic in a manner that follows from the task and purpose</td>
<td>— introduce a topic in a manner that does not logically follow from the task and purpose</td>
</tr>
<tr>
<td>— demonstrate insightful comprehension and analysis of the text(s)</td>
<td>— demonstrate grade-appropriate comprehension and analysis of the text(s)</td>
<td>— demonstrate a literal comprehension of the text(s)</td>
</tr>
<tr>
<td><strong>COMMAND OF EVIDENCE:</strong> the extent to which the essay presents evidence from the provided texts to support analysis and reflection</td>
<td>W2 W9 R1–9</td>
<td>4</td>
</tr>
<tr>
<td>— develop the topic with relevant, well-chosen facts, definitions, concrete details, quotations, or other information and examples from the text(s)</td>
<td>— develop the topic with relevant facts, definitions, details, quotations, or other information and examples from the text(s)</td>
<td>— partially develop the topic of the essay with the use of some textual evidence, some of which may be irrelevant</td>
</tr>
<tr>
<td><strong>COHERENCE, ORGANIZATION, AND STYLE:</strong> the extent to which the essay logically organizes complex ideas, concepts, and information using formal style and precise language</td>
<td>W2 L3 L6</td>
<td>4</td>
</tr>
<tr>
<td>— exhibit clear, purposeful organization</td>
<td>— exhibit clear organization</td>
<td>— exhibit some attempt at organization</td>
</tr>
<tr>
<td>— skillfully link ideas using grade-appropriate words and phrases</td>
<td>— link ideas using grade-appropriate words and phrases</td>
<td>— inconsistently link ideas using words and phrases</td>
</tr>
<tr>
<td>— use grade-appropriate, stylistically sophisticated language and domain-specific vocabulary</td>
<td>— use grade-appropriate, styled language and domain-specific vocabulary</td>
<td>— inconsistently use appropriate language and domain-specific vocabulary</td>
</tr>
<tr>
<td>— provide a concluding statement that follows clearly from the topic and information presented</td>
<td>— provide a concluding statement that follows from the topic and information presented</td>
<td>— provide a concluding statement that follows generally from the topic and information presented</td>
</tr>
<tr>
<td><strong>CONTROL OF CONVENTIONS:</strong> the extent to which the essay demonstrates command of the conventions of standard English grammar, usage, capitalization, punctuation, and spelling</td>
<td>W2 L1 L2</td>
<td>4</td>
</tr>
<tr>
<td>— demonstrate grade-appropriate command of conventions, with few errors</td>
<td>— demonstrate grade-appropriate command of conventions, with occasional errors that do not hinder comprehension</td>
<td>— demonstrate emerging command of conventions, with some errors that may hinder comprehension</td>
</tr>
</tbody>
</table>

*If the prompt requires two texts and the student only references one text, the response can be scored no higher than a 2.*

*If the student writes only a personal response and makes no reference to the text(s), the response can be scored no higher than a 1.*

*Responses totally unrelated to the topic, illegible, incoherent, or blank should be given a 0.*

*A response totally copied from the text(s) with no original student writing should be scored a 0.*
Learning Resources
CoSer 501
Educational Media

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