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Bibliography:
The Library of Congress
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The National Archives and Records Administration
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Access and Shared Citizenship
In American History

Pilot Version

Teacher's Guide for Three Lesson Modules – 10 Lessons
For Israeli High-School English Students – Bagrut Level 4

This Program has been developed by MERCHAVIM – the Institute for the Advancement of Shared Citizenship in Israel, thanks to the support of the Public Affairs Office, Tel Aviv Embassy of the United States of America and in coordination with the Ministry of Education, Amal 1 and Ort English coordinators.
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Introduction

This English Program has been developed for Israeli high school students and their teachers. It is designed to support English learning requirements for the 4-point Bagrut level.

In addition to teaching English, the Program aims to engage students in the idea of democracy as an ongoing historical struggle by individuals and groups of citizens of diverse backgrounds to participate fully and fairly in the communities and governing of their states.

To achieve this, the Program’s contents focus on some important episodes in the on-going democratic effort to expand access and opportunities for all American citizens. In other words, through this Program, students will be exploring and promoting core shared citizenship values and concepts relevant to their own lives, through the prism of American history, while at the same time strengthening their English towards passing level IV.

The Program was developed by MERCHAVIM – the Institute for the Advancement of Shared Citizenship in Israel, thanks to the support of the Public Affairs Office, Tel Aviv Embassy of the United States of America and in coordination with the Ministry of Education, Amal 1 and Ort English coordinators.

MERCHAVIM aims to educate Israelis of all backgrounds to live together better by learning about each other, valuing diversity, developing a shared civic awareness and cooperating to make their classrooms and communities, fairer and more cohesive.

This booklet includes a background article for teachers as well as ten lesson plans to assist classroom teaching.
PART 1  BACKGROUND

This chapter presents the contents of the Program. The first part deals with basic concepts of the Shared Citizenship model and the second part provides case-studies from American History, to illustrate these basic concepts "in action".

1a. Shared Citizenship Model

(For the full article in English, Hebrew and Arabic see our website at www.machon-merchavim.org.il)

The Shared Citizenship model aims to promote value-based, contextual, and engaged citizenship education using five interlocking concepts: identity, access, fairness, spaces of agreement and active shared citizenship.

"Identity"

A common and mistaken understanding of identity frequently compels Israelis to believe that they need to choose, for example, between being "Jewish" or "Israeli" and "Arab" or "Israeli". In contrast, the model emphasizes the multiplicity and fluidity of identity. People have a potentially unlimited number of identities, with the importance of each varying according to circumstances.

A person's identity should not be viewed in quantitative terms, as having a finite composition like a pie-chart. Each of us has, in fact, many identities: civic, religious, national, ethnic, physical, gender, age, family, professional, socio-economic, and so on. This does not mean that we value each of our many identities equally. Some are certainly more cherished and central to our sense of self than others. Nor does it mean that there are never tensions between these different identities. While we all frequently face real tensions between our different identities, these are generally contextual rather than inherent.

Once we fully appreciate these attributes of identity, we will be liberated from the "straightjacket" of one identity. We will be free to think of others and ourselves as having many identities, whose significance and meaning may change according to time and circumstance. This awareness can have very positive personal and societal implications.

"Access"

The concept of access as developed in the Shared Citizenship model is fundamentally about the opportunity to participate, both as individual citizens and within groups of citizens. It is about the opportunity to realize individual potential, to belong, and to contribute towards the well being of the collective.

Access is vital in many different respects: political, cultural, physical, socio-economic, geographical, linguistic, and so forth. These different areas of access are often interconnected. To take one obvious example, if the physically handicapped have limited physical access to schools and municipalities – which is currently the norm in Israel – they will almost inevitably lack access to education and services.

Advocating fairer access does not mean advocating that “anything goes.” It does not promise high-paying jobs to the genuinely lazy and stupid or lucrative basketball contracts to the untalented. Rather, it is about optimizing opportunities and potential and doing away with obstacles that are clearly unreasonable and unfair.

"Fairness"

The Shared Citizenship model is morally grounded on the idea of encouraging fairer attitudes and behaviors, and thereby creating fairer classrooms, schools, communities and ultimately, national policies and society. A fairer society is one with reduced levels of exclusion, allowing for the greater realization of human potential and enjoying greater all-round success, solidarity, and cohesion.

For the idea of fairness to be practically helpful, it is necessary to apply it in specific ways and with respect to concrete issues. For this reason, the model encourages the exploration of fairness through consideration of the relationship between aspects of identity and access. One of the proven results of this exercise is that it can significantly expand the spaces of agreement among citizens from diverse backgrounds who had previously assumed that they agreed on little or nothing.
“Spaces of Agreement”

The Shared Citizenship approach seeks to expand possible areas of agreement while clarifying, legitimizing, and managing inevitable disagreements. Clearly, some basic agreements are essential to maintaining all positive human interactions over time, whether within families, communities or states. At the same time, disagreements are inevitable in any society, certainly one made up of such diverse elements as Israel’s. A longing for total, all-encompassing agreement is not only unrealistic, but also as dangerous to social stability and sustainability as a lack of any fundamental agreement. The purpose of a democratic system of government is not to produce absolute consensus among citizens, but rather to peacefully manage and accommodate citizens’ disagreements in relatively satisfactory, fair, and sustainable ways.

The concept of spaces of agreement can be imagined as a flexible band stretching beyond minimum essential areas of agreement (all agreeing to drive on the same side of the road, for example) and ending where agreements are no longer possible or necessary (for example, how different citizens feel about certain historical events).

The model’s concept of fairness can be used to reveal many previously obscured areas of significant agreement. The examples, provided in the full article, about the need for fairer access for the physically handicapped and fairer teaching strategies, are indicative of these spaces of agreement. Many more spaces of agreement among Israeli citizens are just waiting for recognition.

The model’s usage of the concept of identity also helps to expand spaces of agreement. Once we think of ourselves as having multiple, dynamic identities, we can become more aware of identities that we share with others—as educators, parents, residents of the same area, women, consumers, tax-payers, citizens, English students and so forth. Appreciating our common identities helps us to identify the values and interests we have in common.

“Active Shared Citizenship”

Just as good citizenship implies civic activism, good citizenship education encourages student activism and does not make do with passive learning. The model advocates active shared citizenship in order to help create a fairer reality, whether through changes in our personal behavior, teaching, schools, communities, and national policies.

1b. Two “Case-Studies” From American History

Case-Study 1 – African-Americans *

African-American history presents an example of the practical applicability of the shared citizenship model. People of African descent were enslaved in America from 1619–1865 and were regulated by “Black Codes” that restricted their movement and “justified” the violent persecution and punishment of slaves who were disobedient to their white owners. After centuries of unjust persecution and enslavement, Africans, now referred to as African-Americans, were freed in 1865 in the American Civil War chiefly by Abraham Lincoln’s Emancipation Proclamation.

Despite the democratic proclamation of equality after the emancipation of slaves, African-Americans were nonetheless routinely denied many kinds of basic access as a result of their African identity. For example, “blacks” and “whites” had separate schools. However, in 1954, the U.S. Supreme Court declared school segregation unconstitutional in Brown v. Board of Education of Topeka ruling. The Supreme Court ruled that even if equally funded, “separate” could never be “equal”. This was a landmark decision asserting that discrimination against individuals and groups on such an irrelevant basis as skin-color, resulting in restricted access, can never be fair or equal.

* This is now the way most Americans of black skin color currently prefer to define themselves — previously they were generally defined by whites as first “Negroes” then “blacks”. The right of humans as individuals and groups to define themselves rather than be defined is an important part of achieving a full sense of acceptance and shared citizenship.
According to the shared citizenship model, fairness is advanced when there are increased levels of access and opportunity for citizens of diverse identities, free of “irrelevant” considerations – like skin-color. The above-mentioned Supreme Court ruling is often viewed as a key step to creating a fairer American society, one in which African-Americans could live and learn side-by-side with other Americans. But the struggle did not end.

In the following year, 1955, Rosa Parks, an African-American woman, refused to move to the back of a Montgomery Alabama bus, as required by city ordinance; a boycott of busses by African-Americans followed and the bus segregation ordinance was declared unconstitutional.

Individuals like Rosa Parks were able to bring about societal change by being active shared citizenship leaders. She set an example to other African-Americans and showed them the positive effects of civic activism. Through the collective efforts of many individuals, real change ensued and schools and transportation systems became fairer.

In 1962, President Kennedy sent federal troops to the University of Mississippi to subdue riots so that James Meredith, the school’s first black student, could attend. In that same year, the Supreme Court ruled that segregation is unconstitutional in all transportation facilities.

Perhaps the most prominent example of an African-American active shared citizenship leader is Dr. Martin Luther King Jr. In 1963, Dr. Martin Luther King Jr. delivered the “I Have a Dream” speech to hundreds of thousands at the March on Washington. King’s charisma and leadership mobilized hundreds of thousands of African-Americans and other Americans of various descent to work together as active shared citizenship ambassadors, leading to a series of legal amendments to increase access and prevent discrimination. In 1964, Congress passed a Civil Rights Act declaring discrimination based on race illegal.

The African-American struggle was for fairer access, which was denied as a result of a specific aspect of identity, in this case skin color. This struggle did not end with the legislation of new laws making exclusion on such unfair grounds as skin-color illegal. It is widely agreed that discrimination (the unfair denial of access to African-Americans) continues until today, though in much more subtle ways. Active shared citizenship, the activism of individuals and cooperating groups of citizens committed to promoting shared American citizenship, remains critical to creating a continually fairer society, which provides the fullest possible access to all American citizens.

Case-Study 2 - Women’s Rights

The struggle to advance fairer shared citizenship can also be seen through the history of American women. From colonial times, unmarried women enjoyed many of the same legal rights as men, although custom required that they marry early. With matrimony, women virtually lost their separate identities in the eyes of the law. Women were denied access and were not permitted to vote and their education in the 17th and 18th centuries was limited largely to reading, writing, music, dancing and needlework.

The awakening of the women’s rights movement began with the visit to America of an active shared citizenship leader, Frances Wright, a Scottish lecturer and journalist, who publicly promoted women’s rights throughout the United States during the 1820’s. At a time when women were often forbidden to speak in public places, Wright not only spoke out, but shocked audiences by her views advocating the rights of women to seek information on birth control and divorce.

By the 1840’s a group of American women emerged who went on to forge the first women’s rights movement. Foremost in this distinguished group was Elizabeth Cady Stanton. In 1848 Cady Stanton and Lucretia Mott, another women’s rights advocate, organized a women’s rights convention — the first in the history of the world — at Seneca Falls, New York. The purpose of this convention was to motivate women to become active shared citizenship leaders and demand fair access and opportunities for women in the public arena. Delegates drew up a declaration demanding equality with men before the law, the right to vote, and equal opportunities in education and employment.
That same year, Ernestine Rose, a Polish immigrant, was instrumental in getting a law passed in the state of New York that allowed married women to keep their property in their own name. Among the first laws in the nation of this kind, the Married Women's Property Act encouraged other state legislatures to enact similar laws.

In 1869 Rose helped Elizabeth Cady Stanton and another leading women's rights activist, Susan B. Anthony, to found the National Woman Suffrage Association (NWSA), which advocated a constitutional amendment for women's right to vote. These two would become the women's movement's most outspoken advocates.

American women only received the right to vote in 1920. But even since then, their access to political life has been marginal. Despite the scattered examples of women in politics, overall, American women have been denied fair access to governmental participation, employment and education on various levels throughout history. The women's struggle for equal rights expresses their dedication to active shared citizenship and the creation of a society, which is fair to women. Active participation or active shared citizenship enables individual citizens and/or cooperating groups to actively bring about societal change through democratic means.

The growing success of American women in their struggle is an example of effective active shared citizenship, as women exercised their democratic rights to bring about voting rights, equal education and employment opportunities for women.

Fairness, according to the model, is examined through its relationship to identity and access—being a woman is one aspect of identity. This identity inhibited women's societal access. As a result, one can conclude that women in America were not treated fairly despite living in a democratic society. As is true of both the African-American and women's struggle, even after laws prohibiting "unfairness" and discrimination were enacted, citizens of particular identities were still denied access on various levels and to achieve greater fairness, citizens participated in active shared citizenship to bring about change. To be successful and long lasting, efforts to achieve access and fairness need to be ongoing and are still more effective when coordinated between distinct and overlapping groups that share common goals—like women and African-Americans.

“Three suffragists casting votes in New York City”
Source: Library of Congress, National Photo Company Collection
Part 2 – LESSON PLANS

Introduction
Ten lessons are provided in this chapter. The lessons are adapted to the 4-point Bagrut level.

The Program offers 10 lessons designed to be experienced by the students as a journey through American history via the five main shared citizenship concepts. In the process, the students will be given the opportunity to explore some of their own feelings and attitudes regarding these events and their own identities and the shared citizenship challenges facing Israeli society.

Lesson Outlines:

Lesson no. 1: Introduction
The students learn some of the basic concepts that will be used in the coming lessons.

Lesson no. 2: My "Other" and Your "Other"
The students explore and discuss their sense of identity and attitudes towards "others" through discussion of the poem "My "Other" and Your "Other" by Naomi Samuel.

Lesson no. 3: Unseen – I Have a Dream (part I)
The students learn about Dr. Martin Luther King and his civil rights movement through an extract from his speech 'I have a dream'.

Lesson no. 4: Active Shared Citizenship
The students confront situations of unfairness and discuss them with the inspiration of King's speech.

Lesson no. 5: Unseen – I Have a Dream (part II)
The students read the second part of King's speech and discuss.

Lesson no. 6: Rosa Parks (part I)
The students watch the movie about Rosa Parks's symbolic act and discuss the implications of this act.

Lesson no. 7: Rosa Parks (part II) – The struggle against segregation
The students read a passage describing the African-American struggle that followed Rosa Parks's protest. They discuss the moral and ethical issues concerning this struggle and practice dialogue skills.

Lesson no. 8: Women's Rights (Text)
The students read a passage about women's struggle to gain the right to vote and discuss issues of fairness about women's rights and status.

Lesson no. 9: Women's Rights (Movie)
The students watch a movie that deals with women's right to vote, and discuss the concepts of access, fairness and active shared citizenship in regard to women's rights in the USA and in their own community.

Lesson no. 10: Conclusion
This lesson is an integration of the issues and the concepts that have been studied in the previous lessons.

Encouraging Reflection: Throughout all the lessons, teachers are encouraged to allow students to explore and express their own feelings about their own identities and the challenges facing them as young Israeli citizens. This approach is in line with MERCHAVIM's broad cooperation with the Ministry of Education, helping students to openly and positively explore and accommodate different aspects of their own identities and those of their fellow citizens.
“Civil rights march on Washington, D.C.” | Warren K. Leffler, photographer
Source: Library of Congress

“Statue over Mrs. Belmont’s Hqrs. [votes for women]”
Source: Library of Congress, George Grantham Bain Collection
Lesson number 1  Introduction

Part I
Class discussion (15 minutes). Write the following phrase on the board:
“Don’t judge a book by its cover”.

Ask the students the following questions:
1. Look at the books you have in your schoolbag, what do the covers tell about the content of
   the books?
2. How do you usually choose books? By what criteria? (eg. subject, cover picture, favorite author,
   recommendations...)
3. What does the phrase “Don’t judge a book by it’s cover” mean?
4. Are there other objects or people in our life that we judge by their “cover”?
5. What happens when we judge things only by their “cover”?

Part II
Divide the class into four groups. Each group receives the photos and the attached questions. Ask the
students to discuss the photos using the words: segregation – discrimination – prejudice – identity –
fairness – access. (It is recommended to define and explain these words in advance) (15 minutes)

Look carefully at the photos and discuss the following assignment:
A. Give a title to each photo.
B. Describe what you see in each photo: objects, people, signs, etc.
C. What is unfair in each photo?
D. Who is responsible for the reality shown in the photos?
E. How do you think this situation made people feel (African-Americans and “others”)?
F. How do you think such a situation was changed?

Segregation – separation of a particular race, class, or ethnic group from other groups
Discrimination – treating somebody differently based on sex, race, class, religion, etc.
Prejudice – a negative opinion about a group or individual based on class, race. Etc.

Ask each group to report the answers and discuss them together also considering how Israelis of
diverse backgrounds might relate to these situations. (15 minutes)
1. “Civil rights march on Washington, D.C.” | Warren K. Leffler, photographer
   Source: Library of Congress

2. “At the bus station.” | Jack Delano, photographer.
   Source: Library of Congress

3. “Man drinking at a water cooler in the street car terminal” | Russell Lee, photographer
   Source: Library of Congress

4. “The Rex Theater for colored people.” | Dorothea Lange, photographer
   Source: Library of Congress
Lesson number 2 My “Other” and Your “Other”

A. Read the Poem (10–15 minutes)

Ask the students to read Naomi Samuel’s poem as a class or in small groups supporting their basic comprehension as necessary. Ensure that the students understand the key idea of the “other” — those around us who we regard as different from us and who help shape, and sometimes threaten our own sense of individual and group identity.

Who is the “Other” I need to meet,  
And learn to understand?  
Why is he so important?  
Where is the line that separates us,  
And who put it there?  
Is my “Other” the same as your “Other”?  

How does this “Other” look?  
How will I recognize him?  
Is he dangerous?  
Is the “Other” near me  
Different from the “Other” far away?  
Less threatening or more?

Is it contagious to be the “Other”?  
If I see him, listen to him, will he change me?  
If I get too close to him,  
If I touch him,  
Will something bad happen to me?  
Will I still continue to be me?

Is a human being so fragile,  
Like a small tree in a storm,  
That the breath of the “Other”  
Will knock him over,  
Tear the land from under his feet,  
Disintegrate his thoughts…

Sometimes I am the “Other”:  
Sometimes small and ugly,  
Wanting to curl up and hide,  
Sometimes smart and brilliant,  
Like light shining in the darkness,  
So that everyone looks at me  
And is amazed.

But if you won’t look at me,  
How will you know  
Which “Other” I am?  
Did God not make the “Other”?  
Your “Other” and mine?  
Does he judge us too?  
Or are we all equal “Others” to Him?
You might choose to ask some of the students to share the lines in the poem that they liked the most and explain their choices.

**B. Vocabulary**

Encourage the students to find synonyms for the following words from the poem (5 minutes):

<table>
<thead>
<tr>
<th>Words From the Poem</th>
<th>Some Suggested Synonyms</th>
</tr>
</thead>
<tbody>
<tr>
<td>recognize</td>
<td></td>
</tr>
<tr>
<td>threatening</td>
<td></td>
</tr>
<tr>
<td>fragile</td>
<td></td>
</tr>
<tr>
<td>Disintegrate</td>
<td></td>
</tr>
<tr>
<td>Amazed</td>
<td></td>
</tr>
<tr>
<td>Judge</td>
<td></td>
</tr>
</tbody>
</table>

**C. Writing (5–10 minutes)**

Ask the students to write a paragraph about their own identities, encouraging them to list a wide range of their own key identities and those they view as definitely belonging to “Others” (at least five of each).

**D. Discussion (15–20 minutes):**

Discuss some of the main ideas in the poem. Points for discussion might include:

- Speculation as to why the poet might have chosen this particular subject
- How our sense of who we are is related to how we view and are viewed by “others”
- That our identities constantly change over time and circumstances
- That we often sense contact with “others” as a threat to our sense of selves
- The idea that we all have many identities

Any discussion of identity is challenging, especially in a second language. You might well want to allow the students to express some of their ideas in their first language as, in many senses, the discussion is as important as language acquisition!
Lesson number 3 Unseen – I Have a Dream (part I)

I HAVE A DREAM, Dr. Martin Luther King, Jr. — Part 1

(Delivered on the steps at the Lincoln Memorial in Washington D.C. on August 28, 1963)

There are those who are asking the devotees of civil rights, “When will you be satisfied?” 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 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.

—

Go back to Mississippi, go back to Alabama, go back to Georgia, go back to Louisiana, go back to the slums and ghettos of our northern cities, knowing that somehow this situation can and will be changed. Let us not wallow in the valley of despair.

I say to you today, my friends, that in spite of the difficulties and frustrations of the moment, 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 a table of brotherhood.

—

I have a dream that my four 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.

I have a dream today.

I have a dream that one day the state of Alabama, whose governor’s lips are presently dripping with the words of interposition and nullification, will be transformed into a situation where little black boys and black girls will be able to join hands with little white boys and white girls and walk together as sisters and brothers.

I have a dream today.

** Refer to student worksheets for all text line numbers.
Introduction: The "I have dream" speech contains many metaphoric expressions so it is suggested that the lesson plan starts with explaining what a metaphor is and its literary devices.

Definition of Metaphor: Metaphor (Gr ‘carrying from one place to another’) A figurative device in language where something is referred to, implicitly, in terms of something else: the Moon is a goddess, life a dark wood, the world a stage.


Questions:
1. When will who "be satisfied?"
2. What are “they” asking them?
3. Complete the sentence: "They cannot be satisfied as long as..."
4. Find another word for “tiredness”?
5. When will they “be satisfied”?
6. What is the belief (knowledge) expressed here?
7. Suggest other words for “valley of despair”.
8. Complete the sentence: “that in spite of the __________________________ of the moment ....”
9. What is the first part of the dream? (Copy the sentence)
10. What is the main theme of the dream?
11. Where will "all the sons sit together"?
12. How does he want people to be judged?
13. Who are those involved in the dream?
14. How should “they” be able to walk?

Answer the following questions in the students' first language:
1. What are the things that Martin Luther King wants to change? (paragraph 1)
2. Describe King's dream:
3. What is unfair about the situation King describes?

Answers:
1. the devotees of civil rights
2. "when will you be satisfied?"
3. their bodies, heavy with the fatigue of travel... the Negro's basic mobility is from a smaller ghetto to a larger one... a Negro in Mississippi cannot vote and a Negro in New York believes he has nothing for which to vote
4. fatigue
5. When justice rolls down like waters and righteousness like a mighty dream
6. knowing that somehow this situation can and will be changed
7. hopelessness, depression, pessimism
8. difficulties and frustration
9. "That one day this nation will rise up and live out the true meaning of it's creed"
10. "that all men are created equal"
11. "at a table of brotherhood"
12. "by the content of their character"
13. “black boys and black girls and white boys and white girls”
14. “as sisters and brothers”

"I have a dream" – Dictionary for lessons 3&4

<table>
<thead>
<tr>
<th>Word</th>
<th>Definitions</th>
<th>Meaning</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>devotee (n.)</td>
<td>fan, lover</td>
<td>تسبيح. عازد</td>
<td>نصير</td>
</tr>
<tr>
<td>fatigue (n.)</td>
<td>tiredness</td>
<td>تعب. إجهاد. عناص</td>
<td>جهد. نض мало</td>
</tr>
<tr>
<td>lodging (n.)</td>
<td>home</td>
<td>إقامة. مسكن. إيواء</td>
<td>تين</td>
</tr>
<tr>
<td>righteousness (n.)</td>
<td>goodness</td>
<td>إحتفال. عمل. إستفادة</td>
<td>زد. يسر</td>
</tr>
<tr>
<td>mighty (adj)</td>
<td>big, great, strong</td>
<td>ضخم. هائل. قوي. عظيم</td>
<td>غرب. غير عام</td>
</tr>
<tr>
<td>slum (n.)</td>
<td>Very poor and run-down neighborhood</td>
<td>حي الفقراء. أحياء الفقرة</td>
<td>شقوق عني</td>
</tr>
<tr>
<td>wallow (v.)</td>
<td>to be stuck in</td>
<td>امغزى. تخفيف. مناعر</td>
<td>نِسَمَة. نود</td>
</tr>
<tr>
<td>creed (n.)</td>
<td>religion, faith, ideology</td>
<td>أسس. العقيدة</td>
<td>آمنة. ثور. دو</td>
</tr>
<tr>
<td>self-evident (adj.)</td>
<td>clear, evident without proof or reasoning</td>
<td>بديهي. واضح. ضمنا</td>
<td>بور.</td>
</tr>
<tr>
<td>drip with (v.)</td>
<td>fall as if in drops</td>
<td>ينخر. يسيب. ينقرر</td>
<td>مقترا.</td>
</tr>
<tr>
<td>interposition (n.)</td>
<td>to be or come between</td>
<td>نوسيت</td>
<td>تزبري</td>
</tr>
<tr>
<td>nullification (n.)</td>
<td>to make of no value, cancel</td>
<td>إبطال. إلغاء</td>
<td>آيت. عدل</td>
</tr>
<tr>
<td>despair (n.)</td>
<td>hopelessness, depression</td>
<td>فنوت. يأس</td>
<td>صوت. دو</td>
</tr>
<tr>
<td>jangling discord (n.)</td>
<td>no harmony</td>
<td>صوت. متناف. مشار</td>
<td>آيت-نمروني</td>
</tr>
<tr>
<td>prodigious (adj)</td>
<td>huge, amazing, wonderful</td>
<td>مشروع. هائل. صخم</td>
<td>عمل. مزمن</td>
</tr>
<tr>
<td>snowcapped (adj.)</td>
<td>covered with snow</td>
<td>الغطس. بالثلج</td>
<td>مسحوب. سهل</td>
</tr>
<tr>
<td>curvaceous (adj.)</td>
<td>having the curves of a feminine figure</td>
<td>السندر</td>
<td>الصابر. عقلا. (العصر. مثل. السما)</td>
</tr>
<tr>
<td>hamlet (n.)</td>
<td>a small village</td>
<td>قرية صغيرة</td>
<td>خرب. كن. نتير</td>
</tr>
</tbody>
</table>
Lesson number 4 Active Shared Citizenship

A. The teacher can begin the class with a general discussion about the unseen studied in the previous lesson: (15 minutes)

1. What is unfair about the situations described in King's speech?
2. Describe these situations in terms of access.
3. In what ways did Martin Luther King choose to express his protest?

B. Divide the class into four groups. Give each group the following description of problems in a certain neighborhood:

1. The bus to the neighborhood arrives once a day. This is the only bus that takes people to the health clinic.
2. There is only one school in the neighborhood, and it is not accessible to the physically challenged – no wheel-chair ramps.
3. There is no safe play area in the neighborhood.
4. The school-yard is very dirty and people throw their garbage around the school.

Each group should discuss the four situations, using the following questions: (15 minutes)

1. What is unfair about each situation?
2. What can be done in order to change the situation and make it fairer?
3. Who can struggle for the change?
4. Do you have similar and other problems in your neighborhood?
5. What can be done in order to make things fairer?

Each group will share the main ideas that came up in its group-discussion with the rest of the class. (10 minutes)

The lesson can end by reading an extract from Martin Luther King's speech:

“We are not here advocating violence, we have overcome that...the great glory of American democracy is the right to protest for right... And we are determined to work and fight, until justice runs down like water and righteousness as a mighty stream!” MLK, December 5, 1955.

The students can compare King’s idea about active shared citizenship to their own. (5 minutes)
Lesson number 5  Unseen – I Have a Dream (part II)

I HAVE A DREAM, Dr. Martin Luther King, Jr. – Part 2 (unseen)

This is our hope. This is the faith with which I return to the South. With this faith we will be able to hew out of the mountain of despair a stone of hope. With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day.

And if America is to be a great nation this must become true. So let freedom ring from the prodigious hilltops of New Hampshire. Let freedom ring from the mighty mountains of New York. Let freedom ring from the heightening Alleghenies of Pennsylvania!

Let freedom ring from the snowcapped Rockies of Colorado!

Let freedom ring from the curvaceous peaks of California!

But not only that; let freedom ring from Stone Mountain of Georgia!

Let freedom ring from Lookout Mountain of Tennessee!

Let freedom ring from every hill and every molehill of Mississippi.

From every mountainside, let freedom ring.

When we let freedom ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual, "Free at last! Free at last! Thank God Almighty, we are free at last!"

** Refer to student worksheets for all text line numbers.

Questions:
1. What will "they" be able to do with faith? (7 things)
2. What are the two key concepts (words) in the first paragraph?
3. What will “the nation” be transformed into?
4. What is the belief / knowledge that gives “them” hope?
5. Copy the expression that is repeated three times in this paragraph?
6. Find another word for “huge, amazing, wonderful”.
7. How many times does the phrase “Let freedom ring” appear in the paragraph?
8. Find another word for the phrase “a small village”
9. According to Dr. Martin Luther King, who are “God's children”?
10. What are the words that “they” will sing?
11. Why does the writer want to “speed up that day”?

Answer the following questions in the students’ first language:
1. What can the power of faith do according to Martin Luther King? (paragraph 1)
2. What will happen when the bell of freedom rings?
3. How many different identities are mentioned in this text? How are all these identities connected to each other according to Martin Luther King?
4. What do you think about this dream?
Answers:
1. "to hew out of the mountain of despair a stone of hope. to transform the juggling discord of our nation... to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together”.
2. hope, faith
3. "a beautiful symphony of brotherhood"
4. "that they will be free one day"
5. "Let freedom ring"
6. "prodigious"
7. 6 times
8. "hamlet"
9. "black men and white men, Jews and Gentiles, Protestants and Catholics"
10. "Free at last! Free at last! Thank god Almighty, we are free at last!"
11. Because he wants them to already actualize freedom.

"Civil rights march on Washington, D.C." | Warren K. Leffler, photographer
Source: Library of Congress
"Participants, some carrying American flags, marching in the civil rights march from Selma to Montgomery, Alabama in 1965" | Peter Pettus, photographer | Source: Library of Congress
Lesson number 6  Rosa Parks (part I)

Rosa Parks's Story: The movie

Pre-movie discussion: (5–10 minutes)

After learning about segregation in the USA, and reading Martin Luther King’s speech, the students now have an opportunity to learn about the most famous symbol of the struggle against segregation: Rosa Parks. Her non-violent act was the beginning of the end of legal segregation in the United States.

Explain to the students about segregation in the buses (and in other places like theatres and schools). Ask them how they think African-Americans succeeded in abolishing the segregation laws. Write their answers on the board and tell them to carefully watch how it was actually accomplished.

A. Watch the movie about Rosa Parks. (20 minutes)

B. Questions for discussion: (15–20 minutes)

1. What character traits are needed to perform such an act?
2. How did she feel before – during – and after the case?
3. What did her family and friends feel and think about her throughout her struggle?
4. How do you feel about Rosa Parks and what do you think about what she did?
5. Describe Rosa Parks’s act using the words identity, fairness, access and active shared citizenship.

*Student worksheets P (L6)
Lesson number 7  Rosa Parks (part II) -  
The struggle against segregation

A. Read the passage and discuss the following questions: (20 minutes)

  1. In what ways did African-Americans struggle against segregation on buses?
  2. What acts of unfairness can you find in this story?
  3. Explain the term "active shared citizenship" as illustrated by this passage.

On the 1st of December 1955, Mrs. Rosa Parks, an African-American seamstress, was arrested in Montgomery, Alabama for not standing and letting a white bus rider take her seat.

It was an “established rule” in the American south (at that time) that African-American riders had to sit at the back of the bus. African-American riders were also expected to surrender their seat to a white bus rider if it was needed.

When asked to move to let a white bus rider sit, Mrs. Parks refused. She did not argue and she did not move. The police were called and Mrs. Parks was arrested.

Mrs. Parks was not the first African-American to be arrested for this “crime.” But she was the first to be arrested who was well known in the Montgomery African-American community. She was once the secretary to the president of the NAACP (National Association for the Advancement of Colored People).

Dr. Martin Luther King Jr. was pastor of the Dexter Avenue Baptist Church in Montgomery. A meeting was called and an overflowing crowd came to the church to hear him speak. Dr. King told the crowd that the only way they could fight back would be to boycott the bus company.

On the morning of Dec. 5, the African-American residents of the city refused to use the buses. Most walked, those few with cars arranged rides for friends and strangers and some even rode mules. Only a very small number of African-Americans rode the bus that day.

Dr. King and the other African-American community leaders held another meeting to organize future action. They named their organization the Montgomery Improvement Association and elected Dr. King as its president.

As the boycott continued the white community fought back with terrorism and harassment. The car-pool drivers were arrested for picking up hitchhikers. African-Americans waiting on street corners for a ride were arrested for loitering.

On January 30, 1956 Dr. King’s home was bombed. His wife and their baby daughter escaped without injury. When Dr. King arrived home he found an angry mob waiting. Dr. King told the crowd to go home.

“We must learn to meet hate with love,” he said.

The boycott continued for over a year. Eventually, the United States Supreme Court ended the boycott. On November 13, 1956 the Court declared that Alabama’s state and local laws requiring segregation on buses were illegal. On December 20th federal injunctions were served on the city and bus company officials forcing them to follow the Supreme Court’s ruling.

The following morning, December 21, 1956, Dr. King and Rev. Glen Smiley, a white minister, shared the front seat of a public bus. The boycott lasted 381 days and was a success.

* Taken from: http://www.holidays.net/mlk/rosa.htm
B. Divide the class into pairs. Ask them to choose one of the following subjects and to write a
dialogue of about ten lines (10 minutes):

1. Rosa Parks and the bus driver;
2. Two bus passengers who watch Rosa Parks as she refuses to give up her seat:
   a white passenger and an African-American one.
3. Two African-Americans: one supporting the boycott and one against it.
4. Dr. Martin Luther King (after his house had been bombed) and one person from the angry crowd.

C. Ask some of the pairs to read their dialogues in front of the class. Encourage them to discuss
the ideas expressed in these dialogues. (15 minutes)

---

"Woman fingerprinted. Mrs. Rosa Parks, Negro seamstress, whose refusal to move to the back of a bus touched
off the bus boycott in Montgomery, Ala."

Source: Library of Congress, New York World-Telegram & Sun Collection
Lesson number 8  Women's Rights (Movie)

A. Watch the movie about women's right to vote.

B. Ask the students to share their impressions of the movie.
Has the movie influenced their opinions about the women's rights issues dealt with in the previous lesson?

C. Each student is invited to write their opinions about the following issues from two perspectives – how things “are” and how you think they “should” be in their communities.

1. Women’s right to vote and role in politics
2. Mens’ and womens’ respective domestic roles in the family
3. Women in the work-force
4. Women’s clothing
5. Women’s honor

D. Divide the students into groups of four participants each (it is recommended to create mixed-gender groups). Ask the students to share their answers in the previous assignment, and then classify them into three categories:

1. Ideas about which all the participants are able to agree.
2. Ideas about which the participants cannot agree.
3. Ideas about which the participants cannot agree fully, but are able to find compromises or accept disagreements.

E. Each group shares its conclusions with the class. (Before leading this activity it is suggested that you review “spaces of agreement”, page 5 in this guide).
Lesson number 9  Women's Rights (Text)

A. Watch the movie about women's rights to vote.

B. After watching the movie, read the following passage:

Women's right to vote
This movie describes women's struggle to obtain the right to vote. It refers to the Seneca–Falls convention, which was held in 1848. At this convention, women from all over the country gathered and outlined the goals and the strategy of their struggle.

For many generations, women were considered to be the “property” of their husbands. They had no independent personality.

A woman had no right to sign a contract, to become educated or to develop her own career. Women could not serve in the public sector or hold senior positions in social and financial institutions.

Women were generally viewed by men as the inferior sex, destined to take care of the house and the children. The 19th amendment, giving women the right to vote, was adopted only in 1920.

** Refer to student worksheets for all text line numbers.

C. Answer the following questions in English:

1. Complete the sentence: “In 1848 women gathered in Seneca–Falls in order to...”
2. Who does the word "They" refer to?
3. Write two examples that illustrate the phrase, “They had no independent personality”:
4. Find another word for “gain, get, make” in the text.
5. Find another word for “correction” in the text.
6. Describe women's status before 1920, using the words: fairness, access, citizenship, discrimination and prejudice.

Answers:
1. Outline the goals and the strategy of their struggle to obtain the right to vote.
2. The women
3. They had no right to sign a contract; to become educated; to develop their own careers; they could not serve in the public sector; or hold senior positions in social and financial institutions.
4. Obtain
5. Amendment

D. Answer the following questions in the students' first language:

1. What did women struggle for?
2. What happened in the convention of 1848?
3. What was the status of women in society before 1920?
4. What happened in 1920?
5. What do you think about women's status before 1920?
6. What do you think about women's status today in your community and in other communities in Israeli society?

E. Class discussion:
Discuss the last two questions. Encourage the students to use the words: fairness, access, citizenship, discrimination, prejudice and equal opportunities.
Lesson number 10  Conclusion

The aim of this concluding session is to help the students make sense of what they have learned through the Program and to tie in what they have learned about the struggle for shared citizenship in American history with their own experiences as young Israeli citizens. The class will also provide you the opportunity to assess levels of student satisfaction with the Program in general, its relevance to students' lives and its contribution to their English studies.

A. Briefly review the subjects covered over the ten classes of the ACCESS Program.

Split the class into groups of four or five students and give each group one of the following subjects for group-discussion – asking each group to prepare to summarize its discussion before the class (10 minutes):

• Is the story of the struggle for fairer shared citizenship in the United States relevant to Israeli society? If so, in what ways? If not, why not?

• Did the Program add to your knowledge of American history? Were you surprised by anything you learned? Would you like to learn more?

• Has the Program made you think about your own identity as young Israeli citizens and your commitment to working for shared Israeli citizenship?

• What can you do to promote fairer shared citizenship within your school and community?

• What can you do to promote fairer shared citizenship in Israel?

• Has the Program been helpful to your English studies? If so, please explain. If not, why not?

• Would you recommend this Program to others? If so, why? If not, why not?

B. Allow time for a representative of each group to share its conclusions with the class and for class reactions (15 minutes).

C. Share with the class what you, as the teacher, have learned from the Program and from your students during the course of the Program.

* Student worksheets V (L10)
Access and Shared Citizenship
In American History

STUDENT WORKSHEETS
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</thead>
<tbody>
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<td>Lesson no. 1: Part II &amp; Part III</td>
<td>C-G</td>
</tr>
<tr>
<td>Lesson no. 2: My “Other” and Your “Other”</td>
<td>H</td>
</tr>
<tr>
<td>Lesson no. 3: Unseen – I Have a Dream (part I)</td>
<td>I-L</td>
</tr>
<tr>
<td>Lesson no. 4: Active Shared Citizenship</td>
<td>M</td>
</tr>
<tr>
<td>Lesson no. 5: Unseen – I Have a Dream (part II)</td>
<td>N-O</td>
</tr>
<tr>
<td>Lesson no. 6: Rosa Parks (part I)</td>
<td>P</td>
</tr>
<tr>
<td>Lesson no. 7: Rosa Parks (part II) – The struggle against segregation</td>
<td>Q-R</td>
</tr>
<tr>
<td>Lesson no. 8: Women's Rights (Text)</td>
<td>S</td>
</tr>
<tr>
<td>Lesson no. 9: Women's Rights (Movie)</td>
<td>T-U</td>
</tr>
<tr>
<td>Lesson no. 10: Conclusion</td>
<td>V</td>
</tr>
</tbody>
</table>
This English Program has been developed for Israeli high school students. It is designed to support English learning requirements for the 4-point Bagrut level.

In addition to teaching English, the Program aims to engage you in the idea of democracy as an ongoing historical struggle by individuals and groups of citizens of diverse backgrounds to participate fully and fairly in their communities and governments.

To achieve this, the Program's contents focus on some important episodes in the ongoing democratic struggle to expand access and opportunities for all American citizens. In other words through this Program you will be exploring core shared citizenship values and concepts relevant to your own lives, through the prism of American history, while at the same time strengthening your English towards passing level IV.

The Program was developed by MERCHAVIM – the Institute for the Advancement of Shared Citizenship in Israel thanks to the support of the Public Affairs Office, Tel Aviv Embassy of the United States of America and in coordination with the Ministry of Education, Amal 1 and Ort English coordinators.

MERCHAVIM aims to educate Israelis of all backgrounds to live together better by learning about each other, valuing diversity, developing a shared civic awareness and cooperating to make their classrooms and communities, fairer and more cohesive.
Part I

"Don't Judge a Book by its Cover"

1. Look at the books you have in your schoolbag, what do the covers tell about the content of the books?

2. How do you usually choose books? By what criteria? (eg. subject, cover picture, favorite author, recommendations...)

3. What does the phrase “Don't judge a book by it's cover” mean?

4. Are there other objects or people in our life that we judge by their “cover”?

5. What happens when we judge things only by their “cover”?

Part II

Discuss the accompanying photos using the words: segregation – discrimination – prejudice – identity – fairness – access.

A. Give a title to each photo

B. Describe what you see in each photo: objects, people, signs, etc.

C. What is unfair in each photo?

D. Who is responsible for the reality shown in the photos?

E. How do you think this situation made people feel (African-Americans and “others”)?

F. How do you think such a situation was changed?
“Civil rights march on Washington, D.C.” | Warren K. Leffler, photographer

Source: Library of Congress

Discuss this photo using the words:

A. Give a title to this photo

B. Describe what you see in this photo: objects, people, signs, etc.

C. What is unfair in this photo?

D. Who is responsible for the reality shown in the photo?

E. How do you think this situation made people feel (African-Americans and “others”)?

F. How do you think such a situation was changed?
Discuss this photo using the words: segregation — discrimination — prejudice — identity — fairness — access.

A. Give a title to this photo

B. Describe what you see in this photo: objects, people, signs, etc.

C. What is unfair in this photo?

D. Who is responsible for the reality shown in the photo?

E. How do you think this situation made people feel (African-Americans and "others")?

F. How do you think such a situation was changed?
Discuss this photo using the words:

A. Give a title to this photo
B. Describe what you see in this photo: objects, people, signs, etc.
C. What is unfair in this photo?
D. Who is responsible for the reality shown in the photo?
E. How do you think this situation made people feel (African-Americans and “others”)?
F. How do you think such a situation was changed?
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B. Describe what you see in this photo: objects, people, signs, etc.

C. What is unfair in this photo?

D. Who is responsible for the reality shown in the photo?

E. How do you think this situation made people feel (African-Americans and “others”)?

F. How do you think such a situation was changed?
Student Worksheet Lesson number 2

My "Other" and Your "Other"

Read Naomi Samuel's poem.

My "Other" and Your "Other" \ 
Naomi Samuel

Who is the "Other" I need to meet,  
And learn to understand?  
Why is he so important?  
Where is the line that separates us,  
And who put it there?  
Is my "Other" the same as your "Other"?

How does this "Other" look?  
How will I recognize him?  
Is he dangerous?  
Is the "Other" near me  
Different from the "Other" far away?  
Less threatening or more?

Is it contagious to be the "Other"?  
If I see him, listen to him, will he change me?  
If I get too close to him,  
If I touch him,  
Will something bad happen to me?  
Will I still continue to be me?

Is a human being so fragile,  
Like a small tree in a storm,  
That the breath of the "Other"  
Will knock him over,  
Tear the land from under his feet,  
Disintegrate his thoughts…

Sometimes I am the "Other":  
Sometimes small and ugly,  
Wanting to curl up and hide,  
Sometimes smart and brilliant,  
Like light shining in the darkness,  
So that everyone looks at me  
And is amazed.

But if you won't look at me,  
How will you know  
Which "Other" I am?  
Did God not make the "Other"?  
Your "Other" and mine?  
Does he judge us too?  
Or are we all equal "Others" to Him?

Part II:
Find synonyms for the following words from the poem (5 minutes):

<table>
<thead>
<tr>
<th>Words from the Poem</th>
<th>Some Suggested Synonyms</th>
</tr>
</thead>
<tbody>
<tr>
<td>recognize</td>
<td>threatening</td>
</tr>
<tr>
<td>threatening</td>
<td>fragile</td>
</tr>
<tr>
<td>fragile</td>
<td>Disintegrate</td>
</tr>
<tr>
<td>Disintegrate</td>
<td>Amazed</td>
</tr>
<tr>
<td>Amazed</td>
<td>Judge</td>
</tr>
</tbody>
</table>

Part III:
Write a paragraph about your own identities, listing at least five of your own valued identities and five you view as definitely belonging to "Others"
I HAVE A DREAM, Dr. Martin Luther King, Jr. – Part I
(Delivered on the steps at the Lincoln Memorial in Washington D.C. on August 28, 1963)

There are those who are asking the devotees of civil rights, “When will you be satisfied?” 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 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.

... Go back to Mississippi, go back to Alabama, go back to Georgia, go back to Louisiana, go back to the slums and ghettos of our northern cities, knowing that somehow this situation can and will be changed. Let us not wallow in the valley of despair.

I say to you today, my friends, that in spite of the difficulties and frustrations of the moment, 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 a table of brotherhood.

... I have a dream that my four 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.

I have a dream today.

I have a dream that one day the state of Alabama, whose governor’s lips are presently dripping with the words of interposition and nullification, will be transformed into a situation where little black boys and black girls will be able to join hands with little white boys and white girls and walk together as sisters and brothers.

I have a dream today.
Questions:

1. When will who "be satisfied?" .................................................................(line 1)

2. What are “they” asking them? ..............................................................(line 1)

3. Complete the sentence: "They cannot be satisfied as long as..." .........................(line 1-3)

4. Find another word for “tiredness”? .........................................................(lines 1-3)

5. When will they “be satisfied”? .................................................................(lines 6-7)

6. What is the belief (knowledge) expressed here? ..............................................(lines 8-10)

7. Suggest other words for “valley of despair”...................................................(lines 10-12)

8. Complete the sentence: "that in spite of the ...........................................

9. What is the first part of the dream? (Copy the sentence) ...........................................(lines 11-12)

10. What is the main theme of the dream? .......................................................(lines 13- 14)

11. Where will “all the sons sit together”? ...........................................................(lines 15- 16)

12. How does he want people to be judged? .......................................................(lines 17- 18)

13. Who are those involved in the dream? ...........................................................(lines 20- 23)

14. How should "they" be able to walk? ..............................................................(lines 20- 23)
Answer the following questions in your first language:

1. What are the things that Martin Luther King wants to change? (paragraph 1)

2. Describe King's dream:

3. What is unfair about the situation King describes?

<table>
<thead>
<tr>
<th>Word</th>
<th>Definitions</th>
<th>Meaning</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>devotee (n.)</td>
<td>fan, lover</td>
<td>نصير</td>
<td>نصير</td>
</tr>
<tr>
<td>fatigue (n.)</td>
<td>tiredness</td>
<td>تعب، إجهاد، عناء</td>
<td>عين، تشتوي</td>
</tr>
<tr>
<td>lodging (n.)</td>
<td>home</td>
<td>إقامة، سكن، إيواء</td>
<td>بيت</td>
</tr>
<tr>
<td>righteousness (n.)</td>
<td>goodness</td>
<td>إنصاف، عمل، إستنكار</td>
<td>صداق، شعر</td>
</tr>
<tr>
<td>mighty (adj)</td>
<td>big, great, strong</td>
<td>ضخم، هائل، قوي، عظيم</td>
<td>ضخم، صاحب</td>
</tr>
<tr>
<td>slum (n.)</td>
<td>Very poor and run-down neighborhood</td>
<td>حي الفقراء، الأحياء الفقيرة</td>
<td>مشهد، نسيم</td>
</tr>
<tr>
<td>wallow (v.)</td>
<td>to be stuck in</td>
<td>تدخّل، تفتقد، تندفع</td>
<td>تحتل</td>
</tr>
<tr>
<td>creed (n.)</td>
<td>religion, faith, ideology</td>
<td>أسس العقدة</td>
<td>أسس العقيدة</td>
</tr>
<tr>
<td>self-evident (adj.)</td>
<td>clear, evident without proof or reasoning</td>
<td>بديهي، واضح، صريح</td>
<td>بديهي</td>
</tr>
<tr>
<td>drip with (v.)</td>
<td>fall as if in drops</td>
<td>يقطن، ينقع، ينفض</td>
<td>يسقط، ينضف</td>
</tr>
<tr>
<td>interposition (n.)</td>
<td>to be or come between</td>
<td>توسط، تمرج</td>
<td>تمرج، تمرج</td>
</tr>
<tr>
<td>nullification (n.)</td>
<td>to make of no value, cancel</td>
<td>إبطال، إلغاء</td>
<td>إبطال، إلغاء</td>
</tr>
<tr>
<td>despair (n.)</td>
<td>hopelessness, depression</td>
<td>فنون، ألم</td>
<td>شديد، مأساة</td>
</tr>
<tr>
<td>jangling discord (n.)</td>
<td>no harmony</td>
<td>صوت متناقض، نشاط</td>
<td>صوت متناقض، نشاط</td>
</tr>
<tr>
<td>prodigious (adj.)</td>
<td>huge, amazing, wonderful</td>
<td>ضخم، هائل، قوي، عظيم</td>
<td>ضخم، هائل، قوي، عظيم</td>
</tr>
<tr>
<td>snowcapped (adj.)</td>
<td>covered with snow</td>
<td>الغطس بالثلج</td>
<td>الغطس بالثلج</td>
</tr>
<tr>
<td>curvaceous (adj.)</td>
<td>having the curves of a feminine figure</td>
<td>المنحنى</td>
<td>المنحنى</td>
</tr>
<tr>
<td>hamlet (n.)</td>
<td>a small village</td>
<td>قرية صغيرة</td>
<td>قرية صغيرة</td>
</tr>
</tbody>
</table>

"I have a dream" - Dictionary for lessons 3&4
Part I

Last lesson we studied Dr. Martin Luther King's famous "I have a Dream" Speech:

1. What is unfair about the situations described in King's speech?
2. Describe these situations in terms of access.
3. In what ways did Martin Luther King choose to express his protest?

Part II:

Imagine these or similar problems in a certain neighborhood:

1. The bus to the neighborhood arrives once a day. This is the only bus that takes people to the health clinic.
2. There is only one school in the neighborhood, and it is not accessible to the physically challenged – no wheel-chair ramps.
3. There is no safe play area in the neighborhood.
4. The school-yard is very dirty and people throw their garbage around the school.

Discuss in small groups, asking the following questions:

1. What is unfair about each situation?
2. What can be done in order to change the situation and make it fairer?
3. Who can struggle for the change?
4. Do you have similar and other problems in your neighborhood?
5. What can be done in order to make things fairer?
I HAVE A DREAM, Dr. Martin Luther King, Jr. – Part 2 (unseen)

This is our hope. This is the faith with which I return to the South. With this faith we will be able to hew out of the mountain of despair a stone of hope. With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day.

And if America is to be a great nation this must become true. So let freedom ring from the prodigious hilltops of New Hampshire. Let freedom ring from the mighty mountains of New York. Let freedom ring from the heightening Alleghenies of Pennsylvania!

Let freedom ring from the snowcapped Rockies of Colorado!
Let freedom ring from the curvaceous peaks of California!
But not only that; let freedom ring from Stone Mountain of Georgia!
Let freedom ring from Lookout Mountain of Tennessee!
Let freedom ring from every hill and every molehill of Mississippi. From every mountainside, let freedom ring.

When we let freedom ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God’s children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual, “Free at last! Free at last! Thank God Almighty, we are free at last!”

Questions:
1. What will “they” be able to do with faith? (7 things)

2. What are the two key concepts (words) in the first paragraph?

3. What will “the nation” be transformed into?

4. What is the belief / knowledge that gives “them” hope?

5. Copy the expression that is repeated three times in this paragraph?

6. Find another word for “huge, amazing, wonderful”.

7. How many times does the phrase “Let freedom ring” appear in the paragraph?
8. Find another word for the phrase "a small village" ........................................................................................................... (Lines 10–15)

9. According to Dr. Martin Luther King, who are "God's children"? .................................................................................. (Lines 16–20)

10. What are the words that "they" will sing? ......................................................................................................................... (Lines 16–20)

11. Why does the writer want to "speed up that day"? ............................................................................................................. (Lines 16–20)

**Answer the following questions in your first language:**

1. What can the power of faith do according to Martin Luther King? (paragraph 1)

2. What will happen when the bell of freedom rings?

3. How many different identities are mentioned in this text? How are all these identities connected to each other according to Martin Luther King?

4. What do you think about this dream?
Part I:

After watching the movie of Rosa Parks’s story please discuss the following:

1. What character traits are needed to perform such an act?
2. How did she feel before — during — and after the case?
3. What did her family and friends feel and think about her throughout her struggle?
4. How do you feel about Rosa Parks and what do you think about what she did?
5. Describe Rosa Parks’s act using the words identity, fairness, access and active shared citizenship.

“Rosa Parks, three-quarter length portrait, seated toward front of bus, facing right, Montgomery, Alabama”

Source: Library of Congress, New York World-Telegram & the Sun Newspaper Photograph Collection
(part II) - The struggle against segregation

Part I

Read the passage and discuss the following questions: (20 minutes)

1. In what ways did African-Americans struggle against segregation on buses?
2. What acts of unfairness can you find in this story?
3. Explain the term “active shared citizenship” according to this passage.

On the 1st of December 1955, Mrs. Rosa Parks, an African-American seamstress, was arrested in Montgomery, Alabama for not standing and letting a white bus rider take her seat.

It was an “established rule” in the American south (at that time) that African-American riders had to sit at the back of the bus. African-American riders were also expected to surrender their seat to a white bus rider if it was needed.

When asked to move to let a white bus rider sit Mrs. Parks refused. She did not argue and she did not move. The police were called and Mrs. Parks was arrested.

Mrs. Parks was not the first African-American to be arrested for this “crime.” But she was the first to be arrested who was well known in the Montgomery African-American community. She was once the secretary to the president of the NAACP (National Association for the Advancement of Colored People).

Dr. Martin Luther King, Jr. was pastor of the Dexter Avenue Baptist Church in Montgomery. A meeting was called and an overflowing crowd came to the church to hear him speak. Dr. King told the crowd that the only way they could fight back would be to boycott the bus company.

On the morning of Dec. 5, the African-American residents of the city refused to use the buses. Most walked, those few with cars arranged rides for friends and strangers and some even rode mules. Only a very small number of African-Americans rode the bus that day.

Dr. King and the other African-American community leaders held another meeting to organize future action. They named their organization the Montgomery Improvement Association and elected Dr. King as its president.

As the boycott continued the white community fought back with terrorism and harassment. The car-pool drivers were arrested for picking up hitchhikers. African-Americans waiting on street corners for a ride were arrested for loitering.

On January 30, 1956 Dr. King’s home was bombed. His wife and their baby daughter escaped without injury. When Dr. King arrived home he found an angry mob waiting. Dr. King told the crowd to go home.
“We must learn to meet hate with love,” he said.

The boycott continued for over a year. Eventually, the United States Supreme Court ended the boycott. On November 13, 1956 the Court declared that Alabama’s state and local laws requiring segregation on buses were illegal. On December 20th federal injunctions were served on the city and bus company officials forcing them to follow the Supreme Court’s ruling.

The following morning, December 21, 1956, Dr. King and Rev. Glen Smiley, a white minister, shared the front seat of a public bus. The boycott lasted 381 days and was a success.

Taken from: http://www.holidays.net/mlk/rosa.htm

Part II:

Split up into pairs and write a dialogue of about ten lines between one of the following:

1. Rosa Parks and the bus driver.
2. Two bus passengers who watch Rosa Parks as she refuses to give up her seat: a white passenger and an African–American one.
3. Two African–Americans: one supporting the boycott and one against it.
4. Dr. Martin Luther King (after his house had been bombed) and one person from the angry crowd.

“Woman fingerprinted. Mrs. Rosa Parks, Negro seamstress, whose refusal to move to the back of a bus touched off the bus boycott in Montgomery, Ala.”

Source: Library of Congress, New York World-Telegram & Sun Collection
Student Worksheet Lesson number 8 | Women’s Rights (Movie)

Part I:

Watch the movie about women’s right to vote.

What are your impressions of the movie? Has the movie influenced your opinions about the issue of women’s rights?

Write your opinions about the following issues from two perspectives — how things “are” and how you think they “should” be in your communities:

1. Women’s right to vote and role in politics
2. Men’s and women’s respective domestic roles in the family
3. Women in the work-force
4. Women’s clothing
5. Women’s honor

Part II

Working in small groups, share your answers from the previous assignment, and then classify them into three categories:

1. Ideas about which all your group is able to agree.
2. Ideas about which your group cannot agree.
3. Ideas about which your group cannot fully agree, but are able to find compromises or accept disagreements.

Part III

Share these ideas with the other groups in the class.
Part I:
Read the following passage:

Women's right to vote

This movie describes women's struggle to obtain the right to vote. It refers to the Seneca-Falls convention, which was held in 1848. At this convention, women from all over the country gathered and outlined the goals and the strategy of their struggle.

For many generations, women were considered to be the "property" of their husbands. They had no independent personality.

A woman had no right to sign a contract, to become educated or to develop her own career. Women could not serve in the public sector or hold senior positions in social and financial institutions.

Women were generally viewed by men as the inferior sex, destined to take care of the house and the children. The 19th amendment, giving women the right to vote, was adopted only in 1920.

Part II
Answer the following questions in English:

1. Complete the sentence: In 1848 women gathered in Seneca-Falls in order to.......... (lines 1-3)

2. What does the word 'They' (line 5) refer to? .........................................................................................................................

3. Write two examples that illustrate the phrase: "They had no independent personality" (lines 5-7):
   a. ........................................................................................................................................................................
   b. ........................................................................................................................................................................

4. Find in the text another word for "gain, get, make" ........................................................................................................ (lines 1-3)

5. Find in the text another word for "correction" .................................................................................................................... (lines 8-10)

6. Describe women's status before 1920, using the words: fairness, access, citizenship, discrimination and prejudice.
   ......................................................................................................................................................................................
C. Answer the following questions in your first language:

1. What did women struggle for? ................................................................. (Lines 1-3)
2. What happened in the convention of 1848? .................................................. (Lines 1-3)
3. What was the status of women in society before 1920? .................................. (Lines 4-7)
4. What happened in 1920? ........................................................................ (Lines 8-10)
5. What do you think about women’s status before 1920? .................................

Part III. Class discussion:

Discuss questions #6 and #7, above, using the words: fairness, access, citizenship, discrimination, prejudice and equal opportunities.
We hope that you have enjoyed participating in ACCESS and that the Program has helped your English studies and interested you as young Israeli citizens.

In this concluding class we would like you to respond to the following questions and add anything else you think is important in the class discussion:

Is the story of the struggle for fairer shared citizenship in the United States relevant to Israeli society? If so, in what ways? If not, why not?

Did the Program add to your knowledge of American history? Were you surprised by anything you learned? Would you like to learn more?

Has the Program made you think about your own identity as young Israeli citizens and your commitment to working for shared Israeli citizenship?

What can you do to promote fairer shared citizenship within your school and community?

What can you do to promote fairer shared citizenship in Israel?

Has the Program been helpful to your English studies? If so, please explain? If not, why not?

Would you recommend this Program to others? If so, why? If not, why not?