

**Eighth Grade Session 2**

**Craft and Structure**

* I can analyze an author’s word choices for meaning and tone.
* I can determine the meaning of unknown words.
* I can analyze how the structure of a text develops and contributes to meaning
* I can analyze a text for author’s purpose and perspective.

**Excerpt from Martin Luther King Jr.’s Speech,**

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**“I Have Been to the Mountaintop”**

1 You know, several years ago, I was in New York City autographing the first book that I had written. And while sitting there autographing books, a demented black woman came up. The only question I heard from her was, "Are you Martin Luther King?" And I was looking down writing, and I said, "Yes." And the next minute I felt something beating on my chest. Before I knew it I had been stabbed by this demented woman. I was rushed to Harlem Hospital. It was a dark Saturday afternoon. And that blade had gone through, and the X-rays revealed that the tip of the blade was on the edge of my aorta, the main artery. And once that's punctured, your drowned in your own blood -- that's the end of you.

2 It came out in the New York Times the next morning, that if I had merely sneezed, I would have died. Well, about four days later, they allowed me, after the operation, after my chest had been opened, and the blade had been taken out, to move around in the wheel chair in the hospital. They allowed me to read some of the mail that came in, and from all over the states and the world, kind letters came in. I read a few, but one of them I will never forget. I had received one from the President and the Vice-President. I've forgotten what those telegrams said. I'd received a visit and a letter from the Governor of New York, but I've forgotten what that letter said. But there was another letter that came from a little girl, a young girl who was a student at the White Plains High School. And I looked at that letter, and I'll never forget it. It said simply,

3 "Dear Dr. King,

I am a ninth-grade student at the White Plains High School."

And she said,

4 "While it should not matter, I would like to mention that I'm a white girl. I read in the paper of your misfortune, and of your suffering. And I read that if you had sneezed, you would have died. And I'm simply writing you to say that I'm so happy that you didn't sneeze."

5 And I want to say tonight -- I want to say tonight that I too am happy that I didn't sneeze. Because if I had sneezed, I wouldn't have been around here in 1960, when students all over the South started sitting-in at lunch counters. And I knew that as they were sitting in, they were really standing up for the best in the American dream, and taking the whole nation back to those great wells of democracy which were dug deep by the Founding Fathers in the Declaration of Independence and the Constitution.

6 If I had sneezed, I wouldn't have been around here in 1961, when we decided to take a ride for freedom and ended segregation in inter-state travel.

7 If I had sneezed, I wouldn't have been around here in 1962, when Negroes in Albany, Georgia, decided to straighten their backs up. And whenever men and women straighten their backs up, they are going somewhere, because a man can't ride your back unless it is bent.

8 If I had sneezed -- If I had sneezed I wouldn't have been here in 1963, when the black people of Birmingham, Alabama, aroused the conscience of this nation, and brought into being the Civil Rights Bill.

9 If I had sneezed, I wouldn't have had a chance later that year, in August, to try to tell America about a dream that I had had.

10 If I had sneezed, I wouldn't have been down in Selma, Alabama, to see the great Movement there.

11 If I had sneezed, I wouldn't have been in Memphis to see a community rally around those brothers and sisters who are suffering.

12 I'm so happy that I didn't sneeze.

13 And they were telling me --. Now, it doesn't matter, now. It really doesn't matter what happens now. I left Atlanta this morning, and as we got started on the plane, there were six of us. The pilot said over the public address system, "We are sorry for the delay, but we have Dr. Martin Luther King on the plane. And to be sure that all of the bags were checked, and to be sure that nothing would be wrong with on the plane, we had to check out everything carefully. And we've had the plane protected and guarded all night."

14 And then I got into Memphis. And some began to say the threats, or talk about the threats that were out. What would happen to me from some of our sick white brothers?

15 Well, I don't know what will happen now. We've got some difficult days ahead. But it really doesn't matter with me now, because I've been to the mountaintop.

16 And I don't mind.

17 Like anybody, I would like to live a long life. Longevity has its place. But I'm not concerned about that now. I just want to do God's will. And He's allowed me to go up to the mountain. And I've looked over. And I've seen the Promised Land. I may not get there with you. But I want you to know tonight, that we, as a people, will get to the promised land!

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**Excerpt from Eli Wiesel’s Speech**

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**“The Perils of Indifference”**

Mr. President, Mrs. Clinton, members of Congress, Ambassador Holbrooke, Excellencies, friends:

Fifty-four years ago to the day, a young Jewish boy from a small town in the Carpathian Mountains woke up, not far from Goethe's beloved Weimar, in a place of eternal infamy called [Buchenwald](http://www.jewishgen.org/ForgottenCamps/Camps/BuchenwaldEng.html). He was finally free, but there was no joy in his heart. He thought there never would be again. Liberated a day earlier by American soldiers, he remembers their rage at what they saw. And even if he lives to be a very old man, he will always be grateful to them for that rage, and also for their compassion. Though he did not understand their language, their eyes told him what he needed to know -- that they, too, would remember, and bear witness.

And now, I stand before you, Mr. President -- Commander-in-Chief of the army that freed me, and tens of thousands of others -- and I am filled with a profound and abiding gratitude to the American people. "Gratitude" is a word that I cherish. Gratitude is what defines the humanity of the human being. And I am grateful to you, Hillary, or Mrs. Clinton, for what you said, and for what you are doing for children in the world, for the homeless, for the victims of injustice, the victims of destiny and society. And I thank all of you for being here.

We are on the threshold of a new century, a new millennium. What will the legacy of this vanishing century be? How will it be remembered in the new millennium? Surely it will be judged, and judged severely, in both moral and metaphysical terms. These failures have cast a dark shadow over humanity: two World Wars, countless civil wars, the senseless chain of assassinations (Gandhi, the Kennedys, Martin Luther King, Sadat, Rabin), bloodbaths in Cambodia and Algeria, India and Pakistan, Ireland and Rwanda, Eritrea and Ethiopia, Sarajevo and Kosovo; the inhumanity in the gulag and the tragedy of Hiroshima. And, on a different level, of course, Auschwitz and Treblinka. So much violence; so much indifference.

What is indifference? Etymologically, the word means "no difference." A strange and unnatural state in which the lines blur between light and darkness, dusk and dawn, crime and punishment, cruelty and compassion, good and evil. What are its courses and inescapable consequences? Is it a philosophy? Is there a philosophy of indifference conceivable? Can one possibly view indifference as a virtue? Is it necessary at times to practice it simply to keep one's sanity, live normally, enjoy a fine meal and a glass of wine, as the world around us experiences harrowing upheavals?

Of course, indifference can be tempting -- more than that, seductive. It is so much easier to look away from victims. It is so much easier to avoid such rude interruptions to our work, our dreams, our hopes. It is, after all, awkward, troublesome, to be involved in another person's pain and despair. Yet, for the person who is indifferent, his or her neighbor are of no consequence. And, therefore, their lives are meaningless. Their hidden or even visible anguish is of no interest. Indifference reduces the Other to an abstraction.

Over there, behind the black gates of [Auschwitz](http://www.auschwitz-muzeum.oswiecim.pl/html/eng/start/), the most tragic of all prisoners were the "[Muselmanner](http://motlc.wiesenthal.com/text/x16/xr1680.html)," as they were called. Wrapped in their torn blankets, they would sit or lie on the ground, staring vacantly into space, unaware of who or where they were -- strangers to their surroundings. They no longer felt pain, hunger, thirst. They feared nothing. They felt nothing. They were dead and did not know it.

Rooted in our tradition, some of us felt that to be abandoned by humanity then was not the ultimate. We felt that to be abandoned by God was worse than to be punished by Him. Better an unjust God than an indifferent one. For us to be ignored by God was a harsher punishment than to be a victim of His anger. Man can live far from God -- not outside God. God is wherever we are. Even in suffering? Even in suffering.

In a way, to be indifferent to that suffering is what makes the human being inhuman. Indifference, after all, is more dangerous than anger and hatred. Anger can at times be creative. One writes a great poem, a great symphony. One does something special for the sake of humanity because one is angry at the injustice that one witnesses. But indifference is never creative. Even hatred at times may elicit a response. You fight it. You denounce it. You disarm it.

Indifference elicits no response. Indifference is not a response. Indifference is not a beginning; it is an end. And, therefore, indifference is always the friend of the enemy, for it benefits the aggressor -- never his victim, whose pain is magnified when he or she feels forgotten. The political prisoner in his cell, the hungry children, the homeless refugees -- not to respond to their plight, not to relieve their solitude by offering them a spark of hope is to exile them from human memory. And in denying their humanity, we betray our own.

Indifference, then, is not only a sin, it is a punishment.

And this is one of the most important lessons of this outgoing century's wide-ranging experiments in good and evil.

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**Excerpt from Malala Yousafzai’s Address**

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Lyrics

**to the United Nations**

On July 12 2013, the first ever Youth Takeover of the UN took place, organized by the President of the UN General Assembly, UN Special Envoy for Global Education Gordon Brown and A World at School, an initiative from Theirworld.

A World at School and partners brought together hundreds of young education advocates from around the world, including Malala Yousafzai, who made her first public speech since being attacked by the Taliban in Pakistan. What follows is an excerpt of her speech, she was sixteen years old at the time.

There are hundreds of Human rights activists and social workers who are not only speaking for human rights, but who are struggling to achieve their goals of education, peace and equality. Thousands of people have been killed by the terrorists and millions have been injured. I am just one of them.

So here I stand...    one girl among many.

I speak – not for myself, but for all girls and boys.

I raise up my voice – not so that I can shout, but so that those without a voice can be heard.

Those who have fought for their rights:

* Their right to live in peace.
* Their right to be treated with dignity.
* Their right to equality of opportunity.
* Their right to be educated.

Dear Friends, on the 9th of October 2012, the Taliban shot me on the left side of my forehead. They shot my friends too. They thought that the bullets would silence us. But they failed. And then, out of that silence came, thousands of voices. The terrorists thought that they would change our aims and stop our ambitions but nothing changed in my life except this: Weakness, fear and hopelessness died. Strength, power and courage was born.  I am the same Malala. My ambitions are the same. My hopes are the same. My dreams are the same.

Dear sisters and brothers, I am not against anyone. Neither am I here to speak in terms of personal revenge against the Taliban or any other terrorists group. I am here to speak up for the right of education of every child. I want education for the sons and the daughters of all the extremists especially the Taliban.

Dear sisters and brothers, we realise the importance of light when we see darkness. We realise the importance of our voice when we are silenced. In the same way, when we were in Swat, the north of Pakistan, we realised the importance of pens and books when we saw the guns.

The wise saying, “The pen is mightier than sword” was true. The extremists are afraid of books and pens. The power of education frightens them. They are afraid of women. The power of the voice of women frightens them. And that is why they killed 14 innocent medical students in the recent attack in Quetta. And that is why they killed many female teachers and polio workers in Khyber Pukhtoon Khwa and FATA. That is why they are blasting schools every day.  Because they were and they are afraid of change, afraid of the equality that we will bring into our society.

Honourable Secretary General, peace is necessary for education. In many parts of the world especially Pakistan and Afghanistan; terrorism, wars and conflicts stop children to go to their schools. We are really tired of these wars. Women and children are suffering in many parts of the world in many ways. In India, innocent and poor children are victims of child labour. Many schools have been destroyed in Nigeria. People in Afghanistan have been affected by the hurdles of extremism for decades. Young girls have to do domestic child labour and are forced to get married at early age. Poverty, ignorance, injustice, racism and the deprivation of basic rights are the main problems faced by both men and women.

Dear fellows, today I am focusing on women's rights and girls' education because they are suffering the most. There was a time when women social activists asked men to stand up for their rights. But, this time, we will do it by ourselves. I am not telling men to step away from speaking for women's rights rather I am focusing on women to be independent to fight for themselves.

Dear sisters and brothers, now it's time to speak up.

So today, we call upon the world leaders to change their strategic policies in favour of peace and prosperity.

* We call upon the world leaders that all the peace deals must protect women and children's rights. A deal that goes against the dignity of women and their rights is unacceptable.
* We call upon all governments to ensure free compulsory education for every child all over the world.
* We call upon all governments to fight against terrorism and violence, to protect children from brutality and harm.
* We call upon the developed nations to support the expansion of educational opportunities for girls in the developing world.
* We call upon all communities to be tolerant – to reject prejudice based on cast, creed, sect, religion or gender. To ensure freedom and equality for women so that they can flourish. We cannot all succeed when half of us are held back.
* We call upon our sisters around the world to be brave – to embrace the strength within themselves and realise their full potential.

Dear brothers and sisters, we want schools and education for every child's bright future. We will continue our journey to our destination of peace and education for everyone. No one can stop us. We will speak for our rights and we will bring change through our voice. We must believe in the power and the strength of our words. Our words can change the world.

Because we are all together, united for the cause of education. And if we want to achieve our goal, then let us empower ourselves with the weapon of knowledge and let us shield ourselves with unity and togetherness.

Dear brothers and sisters, we must not forget that millions of people are suffering from poverty, injustice and ignorance. We must not forget that millions of children are out of schools. We must not forget that our sisters and brothers are waiting for a bright peaceful future.

So let us wage a global struggle against illiteracy, poverty and terrorism and let us pick up our books and pens. They are our most powerful weapons.

**One child, one teacher, one pen and one book can change the world.**

**Education is the only solution. Education First.**

**8th Grade Session 2: Craft and Structure**

1. Read the sentence from the article below.

*There are hundreds of Human rights* ***activists*** *and social workers who are not only speaking for human rights, but who are struggling to achieve their goals of education, peace and equality.*

Based on the speech, an *activist* is one who…

A. passes laws to ensure freedom

B. educates the general public

C. speaks up for the rights of others

D. attends meetings and speeches

1. This question has two parts. First, answer Part A. Then, answer Part B.

 **Part A**: Read paragraph from the speech below.

*Dear sisters and brothers, I am not against anyone. Neither am I here to speak in terms of personal revenge against the Taliban or any other terrorists group. I am here to speak up for the right of education of every child. I want education for the sons and the daughters of all the extremists especially the Taliban.*

What is the tone of the paragraph above?

A. indignant at the actions of the terrorists

B. earnest in her hopes for the right to education

C. objective, not giving her personal beliefs

D. optimistic of all people coming together as one

**Part B:** Select three words or phrases from the paragraph that most clearly contribute to the development of the tone.

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1. This question has two parts. First, answer Part A. Then, answer Part B.

**Part A:** What is Malala’s perspective of her attackers?

A. Forgiving of their actions and hopeful they will also have access to education.

B. Critical of their vicious attacks and hopes they will not be shown mercy.

C. Hopeful that they will one day change their ways and work together.

D. Understanding of their differences and demanding their rights.

**Part B:** Select three sentences from the speech below that contribute to the development of her perspective of her attackers.

* Because we are all together, united for the cause of education.
* I want education for the sons and the daughters of all the extremists especially the Taliban.
* So let us wage a global struggle against illiteracy, poverty and terrorism and let us pick up our books and pens.
* We call upon all communities to be tolerant – to reject prejudice based on cast, creed, sect, religion or gender.
* Neither am I here to speak in terms of personal revenge against the Taliban or any other terrorists group.
* We call upon our sisters around the world to be brave – to embrace the strength within themselves and realise their full potential.
1. What effect does the repetition of the phrase “Dear sisters and brothers” have on the overall message?

A. It shows that she is speaking to a live crowd

B. It helps her get the attention of the audience

C. It establishes her relationship to the audience

D. It reinforces her desire for unity and equality

1. Read the sentence from the speech below.

*The wise saying, “The pen is mightier than sword” was true.*

The author included this sentence to show…

A. the importance of getting an education

B. the danger of using violent acts to make change

C. the hardships of those who are not treated equally

D. the future of reading and writing