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To: IELTS Prep Group

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Lesson Objective

The student shall be able to use “power words” as part of their oral vocabulary, read and comprehend both social and business language and demonstrate effective oral communication skills

Section One

Vocabulary

Evaluation Criteria

- Ability to understand definitions of English vocabulary

MATCH THE WORD WITH THE CORRECT DEFINITION

VOCABULARY	DEFINITIONS
A. Praise (Noun)	1. to give <u>power</u> or authority to; authorize, especially by legal or official means:
B. Empower (Verb)	2. the first and immediate effect of an experience or perception upon the mind; sensation.
C. Dominate (Verb)	3. the act of moving along or <u>proceeding</u> in orderly succession or in a formal and ceremonious manner, as a line of people, animals, vehicles, etc.
D. Impression (Noun)	4. the act of expressing approval or admiration; commendation; laudation.
E. Scribble (Verb)	5. not changing or varying; uniform; regular; invariable:
F. Marginalize (Verb)	6. open to moral attack, criticism, temptation, etc.:
G. Procession (Noun)	7. to place in a position of marginal importance, influence, or power:
H. Constant (Adjective)	8. to write hastily or carelessly:
I. Vulnerable (Adjective)	9. to rule over; govern; control.

Section Two

Reading Comprehension and Pronunciation skills.

Evaluation Criteria

- Ability to effectively read written English in a social or business environment.

MIGRANT CHILDREN



<https://www.yahoo.com/news/soaring-numbers-unaccompanied-child-migrants-special-risk-says-212207883.html?nhp>

Passage 1

Child refugees face near constant danger in their attempts to make it to Europe, according to a UNICEF report published on Tuesday. The report states that migrant children, most of whom travel without adults, face rape, death, and other "Danger Every Step of the Way," as it is titled.

One in every three people who traveled to Europe this year was a child, [according to the report](#). Yet that number can soar far higher, depending on which route they use: 92 percent of children coming from Northern Africa to Italy this year came on their own, more than double the number who came between January and June 2015.

"These are children who have been ripped out of the context of their childhood," Brookings Institute fellow Leon Wieseltier tells The Christian Science Monitor in a phone interview.

The challenges refugee children face is significant, according to the report. Many migrants work to make their crossing possible, leaving them vulnerable to the whims of smugglers who accept what some say is similar to slave labor in exchange for a place on a rickety boat. Other children are sexually assaulted or raped, according to the report.

"There is strong evidence that the migration crisis has been exploited by criminal human trafficking networks to target the most vulnerable, in particular women and children," the authors note.

The threats do not cease if asylum seekers arrive on European soil. Due to the snarled asylum system and packed child-protection centers, some children are wait in detention facilities or police custody as their asylum applications are processed.

Many of these refugee children are fleeing the civil war in Syria, but many others also come from countries that face turmoil or insecurity of their own, including Afghanistan, Nigeria, and Somalia, among others.

Question

What are the dangers children migrants face?

What are some of the countries these children are fleeing from?

What percentage of the migrants are children in this article?

Passage 2

Although the UNICEF report focuses on children, female refugees face some similar threats, according to Katharina Obser, a program officer at the Women's Refugee Commission. Many flee violence, only to meet more along the way, she tells the Monitor.

"There has to be access to meaningful protections and safety," Ms. Obser says. "There need to be mental health services and safe spaces." She also emphasizes the need for maternal care, since many women are pregnant when they begin their quest for asylum.

This year, the United Nations High Commissioner for Refugees (UNHCR), the UN Refugee Agency, and UNICEF came together to create the [Blue Dot system](#), a network of twenty outposts where children and families can receive health care, counseling, and other services – and simply a safe place to play.

"The European Union has a fairly robust framework for caring for refugee children," Susan Fratzke, an analyst at the Migration Policy Institute, tells the Monitor. "Member states follow the 'Best Interest Determination' framework, which allows countries to appoint guardians, enroll children in formal education, and other steps that they determine to be in the best interest of the child."

National governments have varied in their willingness to take children on, however. Last month, British Prime Minister David Cameron reversed his own position on refugee children, [agreeing to take in an unspecified number of children](#).

He also said that the UK would work to speed up the process of reuniting children and families who had become separated.

The UNICEF report makes specific recommendations for young refugees, including expedited asylum processes for children and protection from trafficking and exploitation. Above all, the report's authors remind readers of the [Convention on the Rights of the Child](#), which all United Nations members, except the United States, have signed.

UNICEF itself has worked to provide services and care for children and families as they seek asylum, further monitoring the child rights situation.

"We should never forget that children on the move are first and foremost children," Marie-Pierre Poirier, UNICEF Special Coordinator for the Refugee and Migrant Crisis in Europe, writes in the report, "who bear no responsibility for their plight, and have every right to a better life."

Question

What international government agency published the report cited in this article?

Who else besides migrant children face the threats talked about in Passage 1?

What specific recommendations does the UNICEF report make for young refugees?

DEALING WITH CHALLENGES



<http://www.csmonitor.com/World/Europe/2016/0609/A-funny-way-of-bridging-the-gap-between-Germans-and-refugees>

PASSAGE 3

BERLIN — Standing in the frigid heart of Berlin in February, recent refugee Firas Alshater blindfolded himself next to a scribbled sign that read, in German, "I am Syrian. Do you trust me? I trust you. Hug me." _It took a while. But after one selfie-snapping man gave a half-hug, others lined up to embrace Mr. Alshater. "When the Germans start with something, they can't quit," he muses in [a YouTube video](#) he made about the social experiment. It has now garnered more than 700,000 hits.

The clip was a test run for the filmmaker from Aleppo who was imprisoned and tortured under Syrian President Bashar al-Assad's regime for making movies. Two and a half years after being granted asylum in Germany, he sought to shed light on his unexpected life in the way he always has: humor.

"When I see someone crying in front of me, I try to make them laugh," Alshater says. "It's really a way to come into the hearts of people." He is one of a handful of Syrian and Muslim comics drawn to the German capital for its

“anything goes” attitude and ability to make fun of subjects that they could not in Syria or many places elsewhere. And they are finding that the Berlin comedy scene provides them not only with opportunity to express themselves freely, but also to build bridges between themselves and their European-descent neighbors.

"All people are laughing and smiling in the same language," Alshater explains. "When I smile, it doesn't matter where I come from, or what my language is, because you will understand my smile. That's the most important thing."

Question

What did the scribbled sign Mr. Alshater was holding say?

What did Mr. Alshater do for a career in his native country?

How long ago was Mr. Alshater granted asylum in Germany?

PASSAGE 4

Germany is perhaps as well known for a lack of comedy as it is for well-designed cars. Germany scored the title of “least funny country” in one 2011 survey of 300,000 people from 15 countries worldwide. The country’s comedy is usually dominated by Kabarett, a theatrical pre-World War II creation, and stolen jokes from American sitcoms, says Kinan Alattar, a Syrian stand-up comic who has lived in Berlin for the past 16 years.

He recalls typing “German com” into Google’s autosuggestion feature. “German computer” and “German company” emerged, but no German comedy. “It was totally lacking,” says Mr. Alattar.

He found the same to be true for the comedy scene in Berlin, which remains dominated by nightly expat-driven English shows, he says. In response, he founded a weekly comedy show in German a year ago at Mastul, an arts and culture association with a bar. It’s located in the neighborhood of Wedding, known for its large population of Turks and people of Arabic origin – the same demographic as many of the comics and audience members.

Alattar’s own jokes tie in with his background – “In comedy you’re always explaining what’s personal,” he says – and can sometimes edge into societal criticism.

Taking the stage last Thursday, he described a benefit football game between Syrian refugee children and German children. The refugees would receive 1,000 euros from a sponsor for each goal they scored. The ever-competitive Germans won seven to zero.

“That’s a joke about refugees trying to integrate in German society,” he later told the Monitor. “But it’s also a joke that we in Germany take everything too seriously.”

Question

What was Germany labeled after a survey in a 2011?

What is “Kabarett”?

In the benefit football game that is referenced, who won it?

PASSAGE 5

Through comedy, the very act of not being too serious can spark change or at least provoke people to think differently, says comedian Toby Arsalan.

"When you say you're Muslim people always have a certain image of what they can expect and that lets you play with it," says Arsalan, a German-Pakistani who also grew up in Syria and South Africa. "And I think one of the first things you realize when you start doing comedy is, as you go on stage, people are always going to have some first impression. So a lot of people tell you that, as the first joke, you should you know play with your own perception."

His self-description as "German. Muslim. Comedian." is one way he tries to do that. "I would say I'm German and Muslim and the crowds would get completely quiet," says Mr. Arsalan. "Because Germans and Muslims aren't known for spreading joy around the world."

But that gives him a chance to change minds. "If I'm funny, it reflects well. People might think: Germans do have a sense of humor. Or Muslims. That's how you change the perception of something."

Drawing from his experiences, Arsalan's sets sometimes include material from when he lived in Syria "before the war, when it was just a normal, peaceful, oppressive dictatorship," he says in one act recently posted to YouTube.

To reach a wider audience, including new refugees, Arsalan does his acts in English. While he has hosted and performed at various refugee fundraisers in Berlin, "I would rather have them in the audience than simply raise money for them."

"For a brown guy to see someone brown on stage is already an empowering thing," he says. "So it's really more on a personal level that comedy can have an effect. If you have a sense of humor it can make you feel better about yourself."

Question

What is the ethnic background of Arsalan?

What did Arsalan say is an "empowering thing"?

What does a sense of humor do for you?

PASSAGE 6

Arsalan is planning a comedy show geared toward bringing locals – Berliners, expatriates, and refugees – together, by featuring comedians from the same variety of backgrounds, and advertising it at and around the shelters in which refugees are living.

Alshater also strives to reach both Germans and refugees, and has had success. His initial YouTube video has evolved into a series, Zukar (Sugar), that tackles Zeitgeist themes such as integration, women's equality, right-wing extremism – and even, on occasion, cats. "They get way more clicks on YouTube than me without doing anything," he explains.

He receives hundreds of comments a day in Arabic, German, and English. And his playful antics have also changed the minds of some of his viewers.

"I get a lot of comments," he says, "from people who write, 'I am against Islam and never thought I would like refugees in my life, but I want to be honest with you. I like your videos. And now I think all refugees are like you.'"

Question

Who are the locals Arsalan is trying to bring to his shows?

What are some of the themes integrated into his shows?

What moral conclusion can you draw from this article?

Bill Clinton: Honor Muhammad Ali by sharing your gifts



<https://www.yahoo.com/news/bill-clinton-honor-muhammad-ali-00000291.html>

PASSAGE 7

Former President Bill Clinton sang the praises of Muhammad Ali during a eulogy at the end of a memorial service in the boxing legend's Kentucky hometown. Inside Louisville's KFC Yum! Center, with thousands in attendance, Clinton lauded Ali's accomplishments as heavyweight champion and "universal soldier for our common humanity."

"He decided that he would not be ever disempowered," Clinton said. "He decided that not his race nor his place nor the expectations of others — positive, negative, or otherwise — would strip from for the power to write his own story." He said the first part of Ali's life was dominated by the triumph of his unique gifts, but that the second part was more important because he refused to be imprisoned by Parkinson's disease.

Every single person on Earth has gifts of mind and heart, Clinton said. Ali, he continued, found a way to release these gifts in ways large and small. "May not be able to run across the ring anymore. May not be able to dodge everybody and exhaust everybody. And he's bigger than ever because he's a free man of faith sharing the gifts we all have," Clinton said.

“We should honor him by letting our gifts go among the world.” Speakers at his service included members of faith from all major religions, including Muslim Imans, Christian Priest, Jewish Rabbis and Buddhist Monks. This demonstrated the strength that comes together in a when people look at the character of a person, not their religion or skin color.

Question

What faiths were represented at his funeral service?

What disease did Mohammad have?

What were the two accomplishments President Clinton lauded as part of Mohammad Ali’s life?

PASSAGE 8

That a former commander in chief of the military would deliver the eulogy for someone who advocated for black nationalism and refused to serve in Vietnam War — losing three of his prime boxing years in the process — illustrates just how much this once-controversial figure has been embraced by the public as an American hero and national treasure. Looking back, Clinton said, one of his most salient memories of Ali was at the 1996 Atlanta Games when the former champ took his final steps [to light the Olympic torch](#).

“I was still weeping like a baby seeing his hands shake and his legs shake and knowing by God he was going to make those last few steps,” he said. “No matter what it took, the flame would be lit, the fight would be won, the spirit would be affirmed. I knew it would happen.”

Ali was buried earlier that day in a private ceremony in Cave Hill Cemetery following a funeral procession through Louisville, with large crowds lining the streets to pay last respects.

President Obama did not attend the memorial service because he was attending his daughter [Malia’s high school graduation](#). He sent White House senior adviser Valerie Jarrett, who knew Ali personally, in his place. She said it would be a disservice to sand down the rough edges of Ali’s story.

“Ali was a radical even in a radical of times, a loud and proud and unabashedly black voice in a Jim Crow world,” she said. “His jabs knocked some sense into us. Yes, they did. Pushing us to expand our imagination and bring others into our understanding.”

Lonnie Ali, the boxing legend’s widow, thanked the millions of people across the globe who sent prayers to their family after his death: “From wherever you are watching, know that we have been humbled by your heartfelt expressions of love.”

Many others, including Ali’s daughters Rasheda and Maryum, also spoke. A recurring theme throughout the service was that Ali’s true greatness lay not in the ring but in his concern for less fortunate and often marginalized communities.

Question

What was a recurring theme throughout the service?

Which of Ali’s two daughters spoke at the service?

What was unique about the service and about the man?