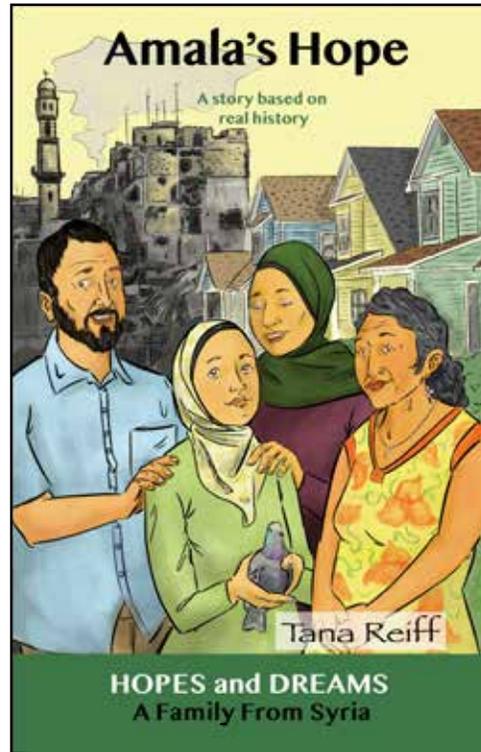


Teacher support materials to use with



Brief Plot Summary

Discussion Questions

Historical Photos for Discussion

Detailed Plot Summary

Historical Background

What Did You Read? – Form

Book Report – Form

Word Play Activity

Fill in the Blanks Review Activity

Answer Key

Brief Plot Summary

Amala's Hope. In 2011, the Najjar family decides to flee from their home in Aleppo, Syria, as the civil war comes closer and closer. The grandparents stay behind to take care of the family business. The Najjars drive to Jordan to stay with an uncle, but his house is very crowded and uncomfortable. As the war goes on, they go to a refugee camp, where they wait five years to be cleared for resettlement in America. Finally they arrive in Texas, where a church sponsors them. Only the daughter, Amala, speaks some English, but with the help of a neighbor, Marisol, they begin their new life. First, the children need to begin schooling, but with inadequate English they are placed below their normal grade level. Amala is relieved to discover three other Muslim girls wearing head scarves at the high school. Although the community is very supportive, they are harassed by anti-Muslim people, and the local mosque is burned. Meanwhile back in Syria, the grandparents escape to a refugee camp in Turkey, where the grandmother dies. The grandfather is resettled in Germany as America closes its doors to Muslim immigrants and refugees. Despite their difficulties, the family gives thanks for what they have at their neighbor Marisol's Thanksgiving dinner.

Think about it

Amala's Hope Discussion Questions

Chapter 1 Leaving Syria

1. What do you know about Amala from reading Chapter 1?
2. What are some reasons people leave their home countries?
3. What is a civil war? What do you know about the civil war in Syria?
4. Why do people have pets?

Chapter 2 Five Years

1. Why did it take five years for the Najjar family to get to the U.S.?
2. What do you know about refugee camps? What is their purpose? What is life like in a refugee camp?
3. Why does the Najjar family have so little to bring to the U.S.?

Chapter 3 A New Home

1. Why do you think Amala reminds herself of what her name means?
2. Why do people sometimes need help from other people?
3. How often do you say "Thank you"? How important is it to be grateful?

Chapter 4 Going to School

1. Why do you think Amala is so sure she'll be all right in public school?
2. Why did the Najjar children get placed in grades lower than their ages?
3. Why were the birds such a nice gift?

Chapter 5 Hijab

1. Why is Amala so concerned about wearing a hijab to school?
2. How do Amala's parents help her feelings about the hijab?
3. How does the school help Muslim students with their prayer duties?

Chapter 6 School Dance

1. Why do you think Amala wants to go to the school dance?
2. Why do Amala's parents allow her to go to the dance?
3. How do the Muslim girls find a way to enjoy the dance?

Chapter 7 Ramadan

1. How do Muslims observe Ramadan?
2. Why do you think Amala and her mother share their baked goods?
3. Why is Amala thankful she can be Muslim in America?

Chapter 8
Bad News

1. Why does Amala “keep up” with world news?
2. How did the so-called “Muslim travel ban” affect people from Muslim countries.?
3. How did the burning of the mosque affect the Muslim community?

Chapter 9
Hurricane

1. What is a “natural disaster”? Have you ever experienced one?
2. Why did the mosque become a shelter after the hurricane?
3. Why do you think Amala felt so good about helping out at the shelter?
4. Why is the new prayer room open to anyone, not just Muslims?

Chapter 10
Real Muslims

1. Why do you think Amala and her brothers were bullied at school?
2. What’s the best way to handle people who do not like you?
3. What has someone told you that you will never forget?

Chapter 11
Hijab Day

1. What was the purpose of Hijab Day?
2. Why did Marisol’s sign mean so much?
3. Why did the Najjar family make their own sign?

Chapter 12
Life Goes On

1. Why is Jamal’s job “many steps below” his job in Syria?
2. Why is it important to be able to speak the main language of the country you’re living in?
3. How was the grandfather’s letter both bad news and good news?

Chapter 13
Thanksgiving

1. Do you celebrate Thanksgiving? If so, how?
2. What are you thankful for right now?
3. Why was the Thanksgiving dinner in the story “the most wonderful dinner in the world”?

Amala's Hope

Historical Photos for Discussion

There are a great many wonderful photos that show aspects of the tragedy of the Syrian war and the difficulties refugees have faced. We have selected a few great sources for images and information; a long but interesting one is https://en.wikipedia.org/wiki/Syrian_Civil_War. Another is <https://www.rescue.org>. The BBC has an interesting site: <http://www.bbc.com/news/world-middle-east-26116868>. Another is <http://time.com/5068549/finding-home-crisis/>. Hundreds of other images can be found on Google Images under Syrian Civil War. One of Tana Reiff's favorites is:



This photo illustrating an article on the Syrian refugee crisis by Dr. Tim Hayward of *Médecins Sans Frontières*, in the Herland Report (TV (HTV) Scandinavia 4/12/2017 without attribution or copyright appears elsewhere on the internet, and so is in the public domain and can be used for education. It shows the flood of refugees escaping Aleppo.

Another great photograph can be seen on the internet in the Epoch News 4/13/2018:
https://www.theepochtimes.com/russias-power-play-in-syria-2_2160002.html

3/31/15 A Syrian child waiting at the gate on the Syrian side of the Turkish border in an area under Islamic State control.
© Radek Procyk | Dreamstime.com





2/12/13 Aleppo, Syria
One of countless bombed residential buildings in a rebel held area of Aleppo.
The three children are collecting firewood from the rubble.
© Richard Harvey | Dreamstime.com



8/16/14 Al Zaatari refugee camp, Jordan – the entrance.
The camp provides safety and asylum behind barbed wire.
© Maxironwas | Dreamstime.com



10/2/2012 – Atmeh, Idlib province, Syria.

A woman with her five daughters stands in the Atmeh refugee camp. The plastic bag at her feet contains the few possessions they brought from Aleppo. Without paperwork, they are left stranded in the camp.

© Richard Harvey | Dreamstime.com



9/20/2013 – Sophia, Bulgaria.
An unknown and alone Syrian mother, holding her sick child, is sitting on the grass near a refugee camp.
© Viktor Levi | Dreamstime.com



2/24/14 - Reyhanli, Turkey, near the Syrian border
Thousands of Syrian refugees are living in Turkey. They escaped from Syria because of the long civil war. Many of them live in refugee camps close to the Turkish-Syrian border. These families are homeless – they live in tents and shacks which are build in gardens.
© Radek Procyk | Dreamstime.com



These photos of a mosque burning in a small Texas town was taken by Dr. Shahid Hashmi and published with an article by Dr. Hashmi by the Global Engagement Group, publisher of TIM (The Islamic Monthly), © 2/7/2017. They may be used for educational purposes.





9/9/2017 – smalltown Texas
Hurricane Harvey floods Texas towns
© Carol McClelland | Dreamstime.com



9/9/2017 – a smalltown in Texas
A home emptied after Hurricane Harvey to prevent mold.
© Eric Overton | Dreamstime.com



7/11/2015 – smalltown Texas
Three young girls wearing hijab.
© Tramontina1 | Dreamstime.com



2/1/2014 – A Hijabi, a woman wearing a Hijab (veil), signs her pledge for unity during the observance of World Hijab Day at the Quezon Memorial Circle in Quezon City, north of Manila.
© John Jerome Ganson | Dreamstime.com

Amala's Home

Detailed Plot Summary

by Tana Reiff

In 2011, a civil war in Syria brings bombings too close to home for families in Aleppo and other cities. The Muslim Najjar family — the parents Jamal (“Baba”) and Farah (“Mama”), one daughter (Amala, meaning “hope”) and three younger sons — flee their comfortable home and lifestyle in Aleppo, Syria, leaving behind their two pet birds, which Amala especially liked. She and her father release the birds, Altair (meaning “the flyer”) and Amira (meaning “princess”) as Amala blows a kiss into the air.

The family goes to Jordan, where they stay with an uncle. They hope to return to Syria when things settle down. The grandparents stay behind to run the family fruit and nuts exporting business while they are gone. But the situation only gets worse. The family will never return to see what their home in Aleppo will become: a pile of rubble.

The house in Jordan is too crowded and the family cannot return to Syria. So they go to a refugee camp where they live under terrible conditions. But as Muslims, they continue to pray five times a day. One day a rescue organization calls and asks if they would like to go to the United States. Over the next year they are interviewed five times as part of the vetting process for entering the U.S. Five years after leaving Syria, they arrive in the U.S. with nothing but the clothes they are wearing, a mobile phone, a Quran, and each other. They have lost everything else.

When they arrive in the U.S. Amala reflects on the situation with hope and determination. The family is taken to a small city in Texas. With the help of a church group, they are set up in a little house on a back street furnished with donations. The first six months of rent are covered. A woman from the church group named Marisol, who lives across the street, checks in on them daily, and drives them to the grocery store, doctor’s office, and anywhere else they need to go. Amala, who has studied English in Syria, serves as translator for her parents. The family is very grateful for all the help they are receiving. They feel welcomed to their new home.

Now it is time to get the children into school. Jamal would prefer that Amala go to a private, all-girls school to keep her away from American boys. Amala reminds him that this would cost money they do not have.

Enrolling in public school presents some hurdles. First, the children have no school records and lack English skills, so they are tested and placed in grades with younger children. Second, Amala struggles with the decision to wear hijab (head covering) to school. She sees no other girls with their heads covered. If she wears hijab at school, will she be the only one? Boys don’t cover their heads, so Muslim girls stand out. Amala doesn’t want to stand out. And where will she pray at school? Muslims are required to pray five times a day, at specific times.

When they arrive home that day, a man from the church group is waiting for them. He has brought a gift of two birds, like the ones the Najjars left behind in Syria. Amala names them Altair and Amira and thanks the man for the wonderful gift. Now the little house in Texas feels like home.

Now Amala tackles the question of wearing hijab to school. She has covered her head since she was 13 because Muslim women must show only their face and hands to boys and men outside of the family. She has a long talk with her parents about what hijab means. Her mother tells Amala how proud she is to cover her hair. Her father urges her to be proud of being Muslim and tells her how beautiful she looks.

The next day, Amala wraps the hijab around her head and neck. Her parents praise how she looks. And off she goes to her first day in an American school. She receives compliments on her scarf. As it turns out, she is not the only Muslim. The first day she meets three other Muslim girls: Saleen, Fatima, and Zehra, from Iraq, Pakistan, and Turkey, respectively. Their native languages are Iraqi Arabic, Urdu, and Turkish, so they speak to each other in English. Amala's new friends explain that the Muslim students pray in a closet and are allowed to leave school early Friday afternoons to join their families for Friday prayers at a little mosque.

A school dance is coming up and Amala expects her parents will not allow her to attend, but her friends encourage to ask anyway. With assurance that Amala can be trusted to stay away from boys, her parents say yes. Mama and Marisol take her shopping for a new dress and scarf. When the day of the dance finally arrives, Amala has a wonderful time. The Muslim girls show each other dances from their home countries. The American kids watch and some of the American girls join in. Dancing with friends gives Amala joyful hope for a better life.

The mosque serves as a community center for Muslims in the small Texas city. Whole families, not only men like back home, gather there for Friday prayers. The Imam, or prayer leader, talks about the coming Ramadan, the Muslim holy month. They observe the fasting times at home each day. At school, Amala and her Muslim friends retreat during lunchtime to read the Quran or do school work. Amala is grateful for what she has, thinking of the Syrians in refugee camps.

Near the end of Ramadan, Amala and her mother start baking all kinds of sweets in preparation for Eid Al Fitr, the feast that breaks the fast. They take some of the goodies to the mosque and share the rest with Marisol and their other neighbors. Amala enjoys the holiday and feels thankful that she can continue to be Muslim in America.

As Amala keeps up with the news, she learns that that the war in Syria goes on and that some Americans do not like Muslims. She informs the family that the U.S. government is banning people from certain Muslim-majority countries, including Syria, from entering the U.S. to avoid inadvertently admitting terrorists. Her father finds it hard to understand how a terrorist could "sneak in" given the long vetting process and because, he says, people leave their country only to live in peace, not to hurt other people.

What will the “Muslim ban” mean for the grandparents left behind? The Najjars call them, only to learn they had left Syria and are now in a refugee camp in Turkey. They have lost everything, including the exporting business. Now, chances are slim that the grandparents will be able to come to the U.S.

Five days after the Muslim ban was announced, the local mosque is set on fire. Amala and Jamal hear sirens and follow the fire truck to the mosque, where flames are coming out of the windows. The firefighters contain the blaze, but the prayer room is badly damaged.

The Muslim community unites to repair the damage, with financial help from all over the world.

Not long after the mosque is back in operation, the devastating Hurricane Harvey hits the Gulf Coast of Texas. The hurricane leaves parts of the area looking like a war zone, but the Najjars’ street survives. Schools and churches open their doors to become shelters for hurricane victims. The mosque too becomes a shelter. The Najjar family donates food and clothing. Schools are closed, so Amala, Saleen, and Zehra volunteer at the shelter, sorting and distributing clothing and handing out water bottles. Fatima’s family’s home is under water so they are staying at the mosque. Having been a refugee herself, Amala knows how difficult it is and how important it is to have help. The evacuees thank her and the other Muslims.

After the hurricane, when the schools reopen, there are some positive changes for the Muslim students. A small classroom is set aside as a prayer room, with rugs on the floor. Amala is pleased but does not want special treatment. She asks the principal if this is preferential to Muslims. No, explains the principal, the prayer room is for anyone, not just Muslims.

But then there is a bombing in New York. The perpetrator is from a Muslim country. At school, some American students shout “Terrorists! Go back to where you came from!” at Amala’s little brothers. As Amala is leaving school, a boy pulls off her hijab from behind. This is very upsetting because Amala is never outside her home with her head uncovered. She feels strong wearing hijab, and not strong without it.

When she gets home, it’s time for another long talk with her parents. Jamal (Baba) says the terrorists are “bad Muslims” and that when Americans see bad Muslims on TV they think all Muslims are bad. There always will be people who don’t like you for one reason or another, he says. He advises the children to not fight but instead use their heads and hearts and walk away. “Real” Muslims, explains Farah (Mama), love everyone, no matter their religion, skin color, or how they are treated. Amala will never forget her parents words that day.

The principal announces World Hijab Day. Amala brings her extra scarves to school and all the female students and staff wear hijab for a day. It is great fun for everyone and increases understanding of cultural differences.

On the way home from Hijab Day, Amala spots a sign in front of Marisol’s house. It reads: “I ♥ my Muslim neighbors.” She runs across the street and brings her parents and brothers to see the sign for themselves. In response, she helps her mother

make a sign in three languages: English, Spanish, and Arabic. It reads: “American people, you are a jewel. You have given life to our family. Thank you, everyone, for your good souls.” Amala puts the sign in the front window of the family’s house. Now everyone can see how the Najjar family feels about America.

Jamal gets a job picking fruit. This work is many steps below the exporting business he ran in Syria. But he is working for his family. His hope for the future is for his children, not for himself. He trusts that life will get better if he works hard.

Farah would like to go to college someday. She had helped her husband run the business back in Syria. Maybe she could do something like that here. But first she must be able to read and speak English. For now, she will go to English classes, take care of her children, and work part-time cleaning houses.

Amala wants to go to college too. As her English improves, she dreams of being a writer — in English.

Amala’s three little brothers move along quickly in school. As they learn English, they catch up with their age group and are able to move on to higher grades in school.

What happens to the grandparents left back in Syria? The family tries to call them, but this time they can’t get through. There is no Internet service at the refugee camp the grandparents had gone to. A few days later a letter from the grandfather arrives. He is sorry to write that the grandmother died in the refugee camp. He has been sent to Germany. He will not be able to come to the U.S. as hoped. He will start his new life in Europe. He hopes to see his family in the U.S. someday. As the pet birds coo, Amala is sad about her grandmother but hopeful that someday her grandfather will come to Texas.

It is Thanksgiving Day in America. Marisol has invited the Najjar family to have dinner at her house. They have much to be thankful for, so they accept the invitation to celebrate this American holiday. There is turkey and stuffing, mashed potatoes, apple pie, and Mexican food. The Najjars bring their Syrian sweets. Marisol asks everyone to go around the table and say what they are thankful for. She goes first, expressing gratitude for having the Najjar family in her life.

Farah is thankful for the people who have helped the family. Jamal is thankful to have a job and that the children are in good, safe schools. The little boys are thankful for school and new friends.

Amala goes last. She is thankful for many things: for Marisol who she calls her “new grandmother,” for her parents keeping them safe, for peace, for the mosque as a shelter after the hurricane, for the future, and that her name means hope.

Marisol says a prayer in English and Spanish. Then Jamal says a prayer in Arabic. “Happy Thanksgiving!” says Marisol. Everyone smiles and then enjoys the most wonderful dinner in the world.

Amala's Hope

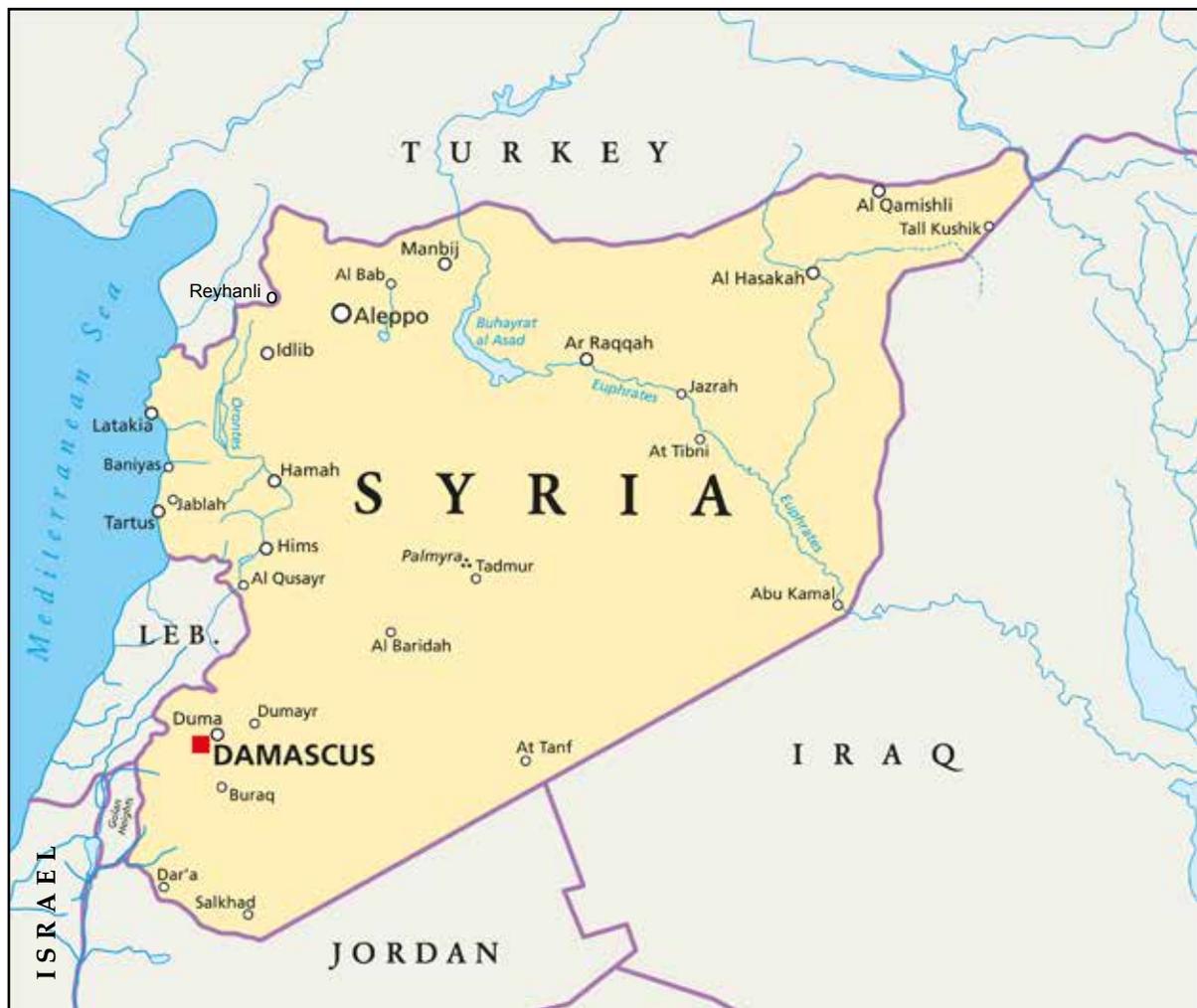
Historical Background

March 2018. A civil war was raging in Syria. The Syrian government under the leadership of President Bashar al-Assad was fighting several rebel groups in different parts of the country. Al-Assad's military was strong and slowly gaining control. Many villages and cities, including the ancient city of Aleppo, were in ruins.

The al-Assad government had killed almost a half million of its own people. More than five million people had left the country as refugees. Another 6.5 million were internally displaced from their homes.

How did this happen?

The history of modern Syria begins in 1918 at the end of World War One. At the beginning of the war, the area that is now Syria was part of the Ottoman Empire (Turkey) along with Iraq, Lebanon, Jordan, and Palestine (later Israel and Palestine). The Ottomans had lost the war, and the Europeans divided this Middle Eastern area, creating national boundaries. France took control of Syria and Lebanon while England took Iraq, Jordan, and Palestine.



At this point it is important to point out that the newly created countries were not unified nations. The majority of the Syrian population was Arab, but among them the Sunni Muslims were a majority (75%) while a smaller but powerful minority were the Alawi Muslims (10%). There were also significant numbers of Christians (10%) and Druze (3%). There were also many ancient communities of Jews. And in the east, there were many Kurds. (Kurds are Muslims, but not Arabs. The Kurds are culturally and linguistically related to Iranians.)

Through the next several decades, the French and the British maintained control of these lands, until Syria became an independent nation in 1944. Unrest continued throughout the Middle East, and in 1970 Hafiz al-Assad, an Alawi Muslim, led a military coup against the government and became Syria's president. He was a member of the Syrian Ba'ath Party, a socialist, nationalist, anti-colonialist, anti-sectarian organization (anti-sectarian meaning being opposed to rule by fragmenting sects, religious groups, or tribes). His strong, but repressive rule lasted until 2000 when he died and his son, Bashar al-Assad, became president. Dr. Bashar al-Assad had done graduate work in ophthalmology in London and shown little interest in politics; his wife is from a Syrian Sunni family and grew up in London. After his older brother's death, Bashar's father brought him back to Syria and trained him to take over the Ba'athist government. By that time, the Alawis had gained considerable power and wealth, while much of the country shared little of the economic progress.

By 2011, dissatisfaction with the government and a severe drought led to peaceful protests. The Syrian protest movement followed and was part of the series of uprisings of the "Arab Spring," which overthrew the governments of Libya, Tunisia, Egypt, and Yemen and challenged the governments of Oman and Morocco. The Syrian protests were promoted by sectarian groups, including some terrorists and religious extremists. Bashar's Ba'athist government's response soon became violent – it was clearly threatened, although the first protests were peaceful. Many protesters were killed, imprisoned, and tortured. As the disorganized rebellion grew, so did international participation. Although the United States along with Saudi Arabia and Turkey supported the rebels against Bashar, Turkey would not support the Kurds, who were the most effective part of the rebel alliance; Turkey even attacked them. Russia and Iran supported the al-Assad government, and this proved decisive as the war continued year after year, destroying cities and displacing over 5 million Syrians.

The history of the Syrian civil war is long and complicated. Most of it is not given in this book in detail, but the history is important background. It has affected the stories of Amala's family and the millions of others the war has displaced. For further research, sites like this Wikipedia site are helpful: https://en.wikipedia.org/wiki/Syrian_Civil_War .

Similarly, the history of U.S. and international immigration and refugee policy and procedures is in the background of this story. It may come up in discussion, but it is not explained as part of *Amala's Hope* except insofar as it directly affects her family. Again Wikipedia is useful as a place to start researching: https://en.wikipedia.org/wiki/Refugees_of_the_Syrian_Civil_War .

Name _____

What Did You Read?

Write the answers to these questions about *Amala's Hope*.

1. The Najjar family's home in Syria was in what city?

2. Who were Altair and Amira?

3. Where did the family go and who did they live with when they first left Syria?

4. How long after they left Syria did they come to America?

5. How old was Amala when she began high school in the U.S.?

6. What is the Arabic name for Amala's head scarf?

7. How many Muslim girls did Amala meet at the high school?

8. What is Ramadan?

9. Who was Marisol?

10. What happened to the mosque?

11. What happened to Amala's grandmother?

12. What happened to Amala's grandfather?

13. Where did the family celebrate Thanksgiving?

Book Review

Book Title _____

Student's Name _____

The people in this book came from _____

I read this book because _____

Is this book interesting? Why or why not? _____

The best part of the story is _____

The worst part of the story is _____

My favorite person in the story is _____

because _____

The main thing I learned from this book is that _____

Too many hard words? yes no Examples: _____

Too many long sentences? yes no Examples: _____

The length of the books is: too long / too short / about right

Tell a friend to read this book? yes / no Why? _____

Name _____

Word Play: Two-Part Verbs

Use the words below to complete the sentences. Some words may be used more than once.

out off of on with
back down by up

1. We hope things will cool _____.
2. Then we can come _____.
3. Someone came _____ to check _____ the Najjars,
4. Perhaps the papers had burned _____.
5. Now she was ready to stand _____.
6. They fixed _____ the prayer room.
7. The hard work paid _____.
8. Power lines came _____.
9. Things were looking _____.
10. He had to take care _____ his family.
11. They caught _____ their age group.

For Answers see the Answer Key

Fill in the Blanks

Review Activity

Amala's Hope. In 2011, the Najjar family decides to flee from their home in _____, Syria, as the civil war comes closer and closer. The _____ stay behind to take care of the family _____. The Najjars drive to _____ to stay with an uncle, but his house is very crowded and uncomfortable. As the war goes on, they go to a _____ camp, where they wait five years to be cleared for resettlement in _____. Finally, they arrive in _____, where a church sponsors them. Only the daughter, Amala, speaks some English, but with the help of a neighbor, _____, they begin their new life. First, the children need to begin schooling, but with inadequate English they are placed _____ their normal grade level. Amala is relieved to discover three other Muslim girls wearing head scarves at the high school. Although the community is very supportive, they are harassed by anti-_____ people, and the local mosque is burned. Meanwhile back in Syria, the grandparents escape to a refugee camp in _____, where the grandmother dies. The grandfather is resettled in _____ as America closes its doors to Muslim immigrants and refugees. Despite their difficulties, the family gives thanks for what they have at their neighbor Marisol's _____ dinner.

For Answers see the full text or the Answer Key

Full text of the fill in the blanks review activity

Amala's Hope. In 2011, the Najjar family decides to flee from their home in Aleppo, Syria, as the civil war comes closer and closer. The grandparents stay behind to take care of the family business. The Najjars drive to Jordan to stay with an uncle, but his house is very crowded and uncomfortable. As the war goes on, they go to a refugee camp, where they wait five years to be cleared for resettlement in America. Finally they arrive in Texas, where a church sponsors them. Only the daughter, Amala, speaks some English, but with the help of a neighbor, Marisol, they begin their new life. First, the children need to begin schooling, but with inadequate English they are placed below their normal grade level. Amala is relieved to discover three other Muslim girls wearing head scarves at the high school. Although the community is very supportive, they are harassed by anti-Muslim people, and the local mosque is burned. Meanwhile back in Syria, the grandparents escape to a refugee camp in Turkey, where the grandmother dies. The grandfather is resettled in Germany as America closes its doors to Muslim immigrants and refugees. Despite these difficulties, the family gives thanks for what they have at their neighbor Marisol's Thanksgiving dinner.

Answer Key

“What Did You Read?” questions may be answered in more than one way. The answers below are intended as probable. They are intended as guidelines to be used in conjunction with the teacher’s judgement that the question has been satisfactorily answered. The answers to “Word Play” have only one answer in the context of the story.

What Did You Read?

1. The Najjar family’s home was in Aleppo.
2. Altair and Amira were Amala’s pet birds.
3. The family went to Jordan and lived with Jamal’s uncle. (later they went to a refuge camp.)
4. They came to America five years after they left Syria.
5. Amala was sixteen when she began high school in the U.S.
6. The Arabic name for head scarf is hijab.
7. Amala met three Muslim girls at the high school.
8. Ramadan is the Muslim month of fasting.
9. Marisol was the family’s neighbor.
10. The mosque was burned.
11. Amala’s grandmother died in a refugee camp in Turkey.
12. Amala’s grandfather went to Germany.
13. The family celebrated Thanksgiving at Marisol’s home.

Word Play: Two-Part Verb

1. cool down
2. come back
3. came by, check on
4. burned up
5. stand out
6. fixed up
7. paid off
8. came down
9. looking up
10. take care of
11. caught up with

Fill in the Blanks Review

Aleppo, grandparents, Jordan, refugee, Texas,
Marisol, below, Muslim, Turkey, Germany, Thanksgiving