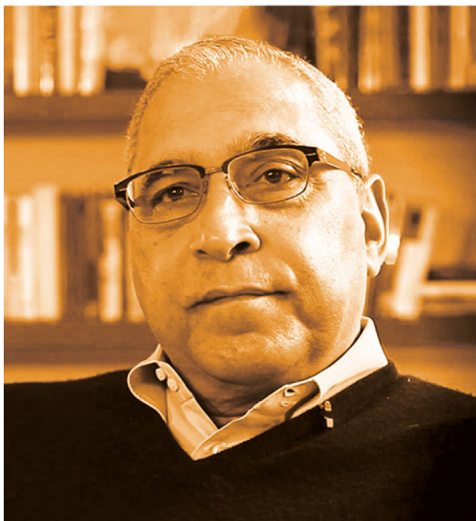


**I AM
HUMAN**



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I Am Human Teacher's Guide

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Suggested Lesson Plan

These materials may be used in a variety of ways. For maximum benefit, we suggest the following lesson plan:

- As a class, discuss the Preview Questions and Key Terms.
- Distribute copies of the Viewing Guide for students to use as a note-taking tool during the video.
- Play the video, pausing if needed to facilitate understanding and note-taking.
- Review and discuss the answers to the Viewing Guide using Answer Key as a guide.
- Use Discussion Questions to spark class discussion, or assign these questions as homework. Feel free to pick and choose among the questions.
- As a class or in small groups, complete the Who Chooses Activity.
- Replay the video as preparation for the Quiz.
- Administer and grade the Quiz using Answer Key as a guide.
- Optional: Assign one or more Enrichment Activities as homework.

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Preview Questions

1. What gives you your identity? If someone asked you to describe yourself, what would you say?
2. Is there a difference between asking “What are you?” and “Who are you?”
3. Did you ever read Dr. Seuss’s “The Sneetches”? What led to conflict? What was the lesson of the story?

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Key Terms

Bacon's Rebellion: An uprising in 1676 Virginia. Former indentured servants, or freedmen, were frustrated with the governor of the colony for his lack of support against Native Americans. While the rebellion fizzled when its leader, Nathaniel Bacon, died suddenly of dysentery, it led to the rejection of the indentured servant system and a rapid increase in the use of African slaves for labor.

Game the system: To use or manipulate a set of rules in order to personally gain.

Holocaust: The systematic, state-sponsored persecution and murder of six million Jews (and over 5 million others considered "undesirable") by the Nazi regime.

Identity politics: A system that defines a person based on external and group-related qualities instead of on his or her individual character.

Indentured servitude: A system where people would become essentially slaves to another for a set period of time, generally seven years, in exchange for training and maintenance (food and lodging). At the end of the period, indentured servants might get some tools and supplies, or they might get a claim to land.

Loving v. Virginia: A 1967 Supreme Court case that struck down state laws forbidding interracial marriages. (see *miscegenation*, below)

Miscegenation: An old term meaning cohabitation, marriage, or intercourse between people of different races (especially a white with a non-white), often banned by states in years past until the *Loving v Virginia* case in 1967.

Multiracial: A person whose race can be linked to more than one.

Naive: Demonstrating a lack of experience or wisdom, unsophisticated.

One Drop Rule: A rule which required any mixed race individual with even "one drop" of black blood to be classified as black.

Segregation: Keeping groups of people separated (often on the basis of race, but could include gender or other criteria).

Social Construct: An idea that has been created and accepted by the people in a society. Race, and more recently gender, are examples of social constructs.

Virtue Signaling: The ‘conspicuous expression of moral values’; the action or practice of publicly expressing opinions or sentiments intended to demonstrate one's good character or the moral correctness of one's position on a particular issue.

Name: _____

Date: _____

I Am Human **Viewing Guide**

1. By the year 2050, _____ % of Americans will identify as mixed-race.
2. According to Professor Sander, population is changing from a series of _____ to a _____.
3. Why does Eric Jaskolski say he's viewed as a 'dangerous individual'?
4. Clay Cane says that in America, race is not an _____ choice, it's a _____ choice.
5. What realization did Angie come to as a result of being raised by parents of two races?
6. What does Eric call the 'true genius of America'?
7. What event essentially put an end to race mixing in 17th century Virginia?
8. Why did the ruling class establish clear racial distinctions after this event?
9. A recent Pew Research Center survey reports that _____ % of Americans say race or ethnicity should not be considered in college admissions.
10. Race holds very little _____; what it does hold is _____.
11. What was the difference between Rita's idea of 'freedom and opportunity' and her father's?

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Viewing Guide Answer Key

1. 20%
2. Categories... a continuum
3. Because he refuses to go by society's 'standards,' not identifying as a particular race
4. Individual... social
5. She realized that she couldn't stereotype a race (white or black) or get angry at them without judging her parents as well.
6. That America can change.
7. Bacon's Rebellion (1676)
8. The ruling class wanted to prevent future rebellions by giving poor whites a social status/reason to feel proud
9. 73%
10. Truth; power
11. Rita's conception meant that she could 'join America' (to interact with all sorts of people); to her dad, it might have meant being able to get a job, eat three meals a day, and be left alone.

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Discussion Questions

1. Why does the second question Eli is always asked trouble him?
2. Why do you think race seems to matter so much?
3. What does it mean to say that we are changing from a series of categories to a continuum when it comes to race?
4. Ms. Dawkins says that today's multiracials are in an 'exciting' place. What do you think she means by that? Do you agree or disagree with her? Why?
5. Ms. Dawkins also says that today's multiracials are in a place that is "problematic." Problematic for whom? Why is it "problematic?"
6. Mr. Cane says that many people interpret an identification as "mixed-race" as a retreat from blackness. Is that a positive or a negative reason for the choice, in your view? Explain. Could it also be a retreat from whiteness? Explain.
7. Angie says she is not black, or white, she's the "space in-between." What does that mean?
8. Why did Angie's grandmother insist that the children not pick up anything in stores? What changed her mind? Do you think Angie's other grandmother insisted the same thing? Why or why not?
9. What does the video say about why Eric and Angie are considered "dangerous?" What do you think about this idea?
10. Who should get to decide how Eric, Angie, and other multiracial people, identify themselves? Why?
11. Do you think Angie is naive because she wants to identify as human instead of a particular race? Why or why not?

12. Why did Eli's mother expect her parents to behave differently when she chose to marry a black man? Why did they object to her marrying someone who wasn't Jewish?
13. Do you agree or disagree that we as a nation are not yet at the place where we all can just identify as human? Explain your reasoning.
14. Why have we embraced a 'race-based' society?
15. What does 'freedom and opportunity' mean to you? Does a race-based system interfere with people's freedom and opportunity? Explain.
16. If we "are trained to put people into a category," can we also be trained NOT to do this? To see people as individuals instead of as belonging to some group? Why or why not? How would that impact our society if we could?
17. For many years, America used the metaphor of a 'melting pot' for its citizens. (For those who remember Schoolhouse Rock, here is a link to the video "The Great American Melting Pot": <https://www.youtube.com/watch?v=5ZQl6XBo64M>) More recently, some academics have promoted the idea of a 'salad bowl.' What are the implications for both metaphors? What are the appeals of both? Which do you prefer, and why?
18. *E pluribus unum* is a Latin phrase found on the Great Seal of the United States. It means "out of many, one." It meant that we had been many states, becoming one country. Later others used the phrase to describe the fact that the United States is made up of many different kinds of people, but become one. How does that phrase apply to this video?
19. Does race define one's identity? If so, in what ways? How do you define yourself?

20. Has anyone in your family submitted a DNA sample to find out his or her background? If so, were the results at all surprising? Did it change the way they see themselves? Did it impact their identity in any way?
21. Should we stop “putting people into race boxes?” Why or why not? If yes, how do we achieve that?

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Activity - Who chooses? Who benefits? Who pays? What's fair?

The four questions above can be a useful tool for evaluating any policy or system. Posing the questions is a great way to stimulate critical thinking. As a class, or in small groups, discuss the following:

(For each question, think broadly about all the possible people or groups of people who may be affected, and remember there may be non-monetary costs and benefits.)

WHO CHOOSES?

Make a list of all the people or groups in the video who made CHOICES about race.

In one brief scene in the video, a group is confronting a black man wearing a MAGA (Make America Great Again) hat. The debate seems to be about whether a black man can support Donald Trump. Is this what Clay Cane means by calling race a “social” choice in America? What happens when one group is denied permission to make individual choices?

George Orwell described a phenomenon known as ‘groupthink’ in his classic novel *1984*. Based on the name, what do you think it means?

If individuals don’t choose ‘identity’ or ‘values’ for themselves, who DOES choose?

WHO BENEFITS?

Eli did not want to limit his children’s identity by establishing a clear (or singular) ‘race’ for them. Why do people want to identify race?

What can people gain by limiting the choices of others?

Does anyone benefit from the creation of a ‘victim’ society?

In the summer of 2019, Democrats in Congress re-introduced the idea of paying ‘reparations’ to the descendants of American slaves. Who would benefit from the successful passage of this idea?

Look up VIRTUE-SIGNALING (or see the Key Terms page). What does this have to do with race relations? How can people hope to gain by the loud expression of moral virtue?

WHO PAYS?

If some groups gain by the establishment of ‘race,’ who loses/pays?

What is lost? Does everyone lose something? Explain.

Going back to the issue of reparations, who would pay? How would you isolate those who ‘ought’ to pay? Is it even possible?

WHAT’S FAIR?

What is the best way to treat everyone fairly in college admissions? In job applications? How do you define “fair?”

Are reparations for slavery fair? The Republican leader of the Senate, Mitch McConnell, has bluntly stated that he sees no need for people who were born long after slavery ended to be held accountable for their ancestors’ actions. What do you think? If you believe people today should be accountable for things done in the past, how far back do we go?

A case involving Oberlin College (OH) provides material to discuss these questions. In short, a bakery near the Oberlin campus had an incident where three African-American youths were arrested for theft and assault. Although the three eventually pled guilty to various charges, students felt that the business had racially profiled the youths, and they protested in front of the bakery, passing out fliers that called the owners ‘racist’ and encouraging patrons to go elsewhere. An Ohio jury found the college guilty of encouraging the students and wrongfully slandering the business. They fined the college \$11 million for defamation.

Read the court case:

<http://cdn.cnn.com/cnn/2019/images/06/09/gibson.bakery.v.oberlin.college.lawsuit.pdf>

Why did Oberlin seek to support the African-American community? Can you identify any gain for the college beyond doing what it thought was right?

What did the protestors hope to gain?

Was this fair to the business owners?

It appears that for Oberlin students, it doesn’t matter what the individuals did. It only matters that the owners were white, and those arrested were black. What happens to ‘law and order’ when any action taken against a particular group is seen as ‘racist’? Does it encourage crime? Why or why not?

Should the college have to pay for the actions of some students and faculty? Look again at who was involved before you decide. Ultimately, who will pay the fine from the college? (Who pays?)

Name: _____

Date: _____

I Am Human **Comprehension Quiz**

1. According to the video, what percentage of Americans will identify as ‘multi-racial’ by 2050?
 - a. 15%
 - b. 20%
 - c. 25%
 - d. 30%

2. What does Eric Jaskolski identify as the ‘true genius’ of America?
 - a. That it can change.
 - b. That it is multiracial.
 - c. That it is stronger than other nations.
 - d. That it is free.

3. What event effectively segregated whites and blacks in our early history?
 - a. The arrival of Africans in 1619
 - b. Bacon’s Rebellion in 1676
 - c. The Peter Zenger trial in 1734
 - d. The three-fifths compromise in 1787

4. Why did this event have that effect?
 - a. Indentured servants wanted nothing to do with Africans.
 - b. The ruling classes wanted to maintain power by dividing others.
 - c. The courts declared that separate facilities could still be equal.
 - d. The government declared that dark-skinned people were not fully human.

5. What insight did Angie gain from having parents of two races?
 - a. She couldn’t stereotype all of one group as ‘racist.’
 - b. She was uncomfortable being put into a ‘box.’
 - c. She saw value in more than one culture.
 - d. All of the above

6. How many race 'boxes' were established after the Civil Rights Movement?
- Ten
 - Seven
 - Five
 - Three
7. What idea do Eli, Angie, and Eric all share?
- That more people should be multiracial.
 - That America is a racist country.
 - That people find security in group identity.
 - That people should not be classified in terms of 'race.'
8. What percentage of Americans recently declared that they were not in favor of using race as an admissions criteria for college?
- 36%
 - 50%
 - 73%
 - 87%
9. Which country removed the word *race* from its constitution in the last decade?
- France
 - Russia
 - Nigeria
 - The United States
10. Which of the following groups is NOT among Eli's children's ancestors?
- Jewish
 - Mormon
 - Daughters of the Confederacy
 - Mexican

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Quiz Answer Key

1. B
2. A
3. B
4. B
5. D
6. C
7. D
8. C
9. A
10. C

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Enrichment and Integration Activities:

1. LITERATURE:

Questions about race and identity have been part of our literature for a long time. Read the short story “Desiree’s Baby,” written by Kate Chopin in 1893.

([Find the story text below this section.](#))

Answer the following:

- Why did Armand want Desiree to go?
- Why do you think his feelings about her changed so completely?
- Do you think he truly loved her? Why or why not?
- What happened to Desiree?
- What does the letter at the end reveal?
- What is Chopin suggesting to her audience?

*For a true, more recent example of a woman ‘passing’ as white, see this television segment from the TODAY Show with Megyn Kelly: <https://www.youtube.com/watch?v=oNiEBnOzgVw> (about 10 minutes long) You may also find Gregory Howard Williams’s book, *Life on the Color Line*, interesting.*

WRITING PROMPT

Imagine that you suddenly learned that one of your parents had a secret past, and that you were suddenly part of what you saw as a completely different culture. How would you feel? Excited? Scared? Betrayed? How would you respond to your parent? Write a letter to that parent expressing your thoughts.

Short Story – "Desiree's Baby"

Désirée's Baby by Kate Chopin

As the day was pleasant, Madame Valmondé drove over to L'Abri to see Désirée and the baby.

It made her laugh to think of Désirée with a baby. Why, it seemed but yesterday that Désirée was little more than a baby herself; when Monsieur in riding through the gateway of Valmondé had found her lying asleep in the shadow of the big stone pillar.

The little one awoke in his arms and began to cry for "Dada." That was as much as she could do or say. Some people thought she might have strayed there of her own accord, for she was of the toddling age. The prevailing belief was that she had been purposely left by a party of Texans, whose canvas-covered wagon, late in the day, had crossed the ferry that Coton Maïs kept, just below the plantation. In time Madame Valmondé abandoned every speculation but the one that Désirée had been sent to her by a beneficent Providence to be the child of her affection, seeing that she was without child of the flesh. For the girl grew to be beautiful and gentle, affectionate and sincere,—the idol of Valmondé.

It was no wonder, when she stood one day against the stone pillar in whose shadow she had lain asleep, eighteen years before, that Armand Aubigny riding by and seeing her there, had fallen in love with her. That was the way all the Aubignys fell in love, as if struck by a pistol shot. The wonder was that he had not loved her before; for he had known her since his father brought him home from Paris, a boy of eight, after his mother died there. The passion that awoke in him that day, when he saw her at the gate, swept along like an avalanche, or like a prairie fire, or like anything that drives headlong over all obstacles.

Monsieur Valmondé grew practical and wanted things well considered: that is, the girl's obscure origin. Armand looked into her eyes and did not care. He was reminded that she was nameless. What did it matter about a name when he could give her one of the oldest and proudest in Louisiana? He ordered the corbeille from Paris, and contained himself with what patience he could until it arrived; then they were married.

Madame Valmondé had not seen Désirée and the baby for four weeks. When she reached L'Abri she shuddered at the first sight of it, as she always did. It was a sad looking place, which for many years had not known the gentle presence of a mistress, old Monsieur Aubigny having married and buried his wife in France, and she having loved her own land too well ever to leave it. The roof came down steep and black like a cowl, reaching out beyond the wide galleries that encircled the yellow stuccoed house. Big, solemn oaks grew close to it, and their thick-leaved, far-reaching branches shadowed it like a pall. Young Aubigny's rule was a strict one, too, and under it his negroes had forgotten how to be gay, as they had been during the old master's easygoing and indulgent lifetime.

The young mother was recovering slowly, and lay full length, in her soft white muslins and laces, upon a couch. The baby was beside her, upon her arm, where he had fallen asleep, at her breast. The yellow nurse woman sat beside a window fanning herself.

Madame Valmondé bent her portly figure over Désirée and kissed her, holding her an instant tenderly in her arms. Then she turned to the child.

“This is not the baby!” she exclaimed, in startled tones. French was the language spoken at Valmondé in those days.

“I knew you would be astonished,” laughed Désirée, “at the way he has grown. The little cochon de lait! Look at his legs, mamma, and his hands and finger-nails,—real finger-nails. Zandrine had to cut them this morning. Is n’t it true, Zandrine?”

The woman bowed her turbaned head majestically, “Mais si, Madame.”

“And the way he cries,” went on Désirée, “is deafening. Armand heard him the other day as far away as La Blanche’s cabin.”

Madame Valmondé had never removed her eyes from the child. She lifted it and walked with it over to the window that was lightest. She scanned the baby narrowly, then looked as searchingly at Zandrine, whose face was turned to gaze across the fields.

“Yes, the child has grown, has changed;” said Madame Valmondé, slowly, as she replaced it beside its mother. “What does Armand say?”

Désirée’s face became suffused with a glow that was happiness itself. “Oh, Armand is the proudest father in the parish, I believe, chiefly because it is a boy, to bear his name; though he says not,—that he would have loved a girl as well. But I know it is n’t true I know he says that to please me. And mamma,” she added, drawing Madame Valmondé’s head down to her, and speaking in a whisper, “he has n’t punished one of them—not one of them—since baby is born. Even Négrillon, who pretended to have burnt his leg that he might rest from work—he only laughed, and said Négrillon was a great scamp. Oh, mamma, I’m so happy; it frightens me.”

What Désirée said was true. Marriage, and later the birth of his son had softened Armand Aubigny’s imperious and exacting nature greatly. This was what made the gentle Désirée so happy, for she loved him desperately. When he frowned she trembled, but loved him. When he smiled, she asked no greater blessing of God. But Armand’s dark, handsome face had not often been disfigured by frowns since the day he fell in love with her.

When the baby was about three months old, Désirée awoke one day to the conviction that there was something in the air menacing her peace. It was at first too subtle to grasp. It had only been a disquieting suggestion; an air of mystery among the blacks; unexpected visits from far-off neighbors who could hardly account for their coming. Then a strange, an awful change in her husband’s manner, which she dared not ask him to explain. When he spoke to her, it was with averted eyes, from which the old love-light seemed to have gone out. He absented himself from home; and when there, avoided her presence and that of her child, without excuse. And the very spirit of Satan seemed suddenly to take hold of him in his dealings with the slaves. Désirée was miserable enough to die.

She sat in her room, one hot afternoon, in her peignoir, listlessly drawing through her fingers the strands of her long, silky brown hair that hung about her shoulders. The baby, half naked, lay asleep upon her own great mahogany bed, that was like a sumptuous throne, with its satin-lined half-canopy. One of La Blanche’s little quadroon boys—half naked too—stood fanning the child slowly with a fan of peacock feathers. Désirée’s eyes had been fixed absently and sadly upon the baby, while she was striving to penetrate the threatening mist that she felt closing about her. She looked from her child to the boy who stood beside him, and back again; over and over. “Ah!” It was a cry that she could not help; which she was not conscious of having uttered. The blood turned like ice in her veins, and a clammy moisture gathered upon her face.

She tried to speak to the little quadroon boy; but no sound would come, at first. When he heard his name uttered, he looked up, and his mistress was pointing to the door. He laid aside the great, soft fan, and obediently stole away, over the polished floor, on his bare tiptoes.

She stayed motionless, with gaze riveted upon her child, and her face the picture of fright. Presently her husband entered the room, and without noticing her, went to a table and began to search among some papers which covered it.

“Armand,” she called to him, in a voice which must have stabbed him, if he was human. But he did not notice. “Armand,” she said again. Then she rose and tottered towards him. “Armand,” she panted once more, clutching his arm, “look at our child. What does it mean? tell me.”

He coldly but gently loosened her fingers from about his arm and thrust the hand away from him. “Tell me what it means!” she cried despairingly.

“It means,” he answered lightly, “that the child is not white; it means that you are not white.”

A quick conception of all that this accusation meant for her nerved her with unwonted courage to deny it. “It is a lie; it is not true, I am white! Look at my hair, it is brown; and my eyes are gray, Armand, you know they are gray. And my skin is fair,” seizing his wrist. “Look at my hand; whiter than yours, Armand,” she laughed hysterically.

“As white as La Blanche’s,” he returned cruelly; and went away leaving her alone with their child.

When she could hold a pen in her hand, she sent a despairing letter to Madame Valmondé. “My mother, they tell me I am not white. Armand has told me I am not white. For God’s sake tell them it is not true. You must know it is not true. I shall die. I must die. I cannot be so unhappy, and live.”

The answer that came was as brief: “My own Désirée: Come home to Valmondé; back to your mother who loves you. Come with your child.”

When the letter reached Désirée she went with it to her husband’s study, and laid it open upon the desk before which he sat. She was like a stone image: silent, white, motionless after she placed it there.

In silence he ran his cold eyes over the written words. He said nothing. “Shall I go, Armand?” she asked in tones sharp with agonized suspense.

“Yes, go.”

“Do you want me to go?”

“Yes, I want you to go.”

He thought Almighty God had dealt cruelly and unjustly with him; and felt, somehow, that he was paying Him back in kind when he stabbed thus into his wife’s soul. Moreover he no longer loved her, because of the unconscious injury she had brought upon his home and his name.

She turned away like one stunned by a blow, and walked slowly towards the door, hoping he would call her back.

“Good-by, Armand,” she moaned.

He did not answer her. That was his last blow at fate.

Désirée went in search of her child. Zandrine was pacing the sombre gallery with it. She took the little one from the nurse’s arms with no word of explanation, and descending the steps, walked away, under the live-oak branches.

It was an October afternoon; the sun was just sinking. Out in the still fields the negroes were picking cotton.

Desiree had not changed the thin white garment nor the slippers which she wore. Her hair was uncovered and the sun’s rays brought a golden gleam from its brown meshes. She did not

take the broad, beaten road which led to the far-off plantation of Valmondé. She walked across a deserted field, where the stubble bruised her tender feet, so delicately shod, and tore her thin gown to shreds. She disappeared among the reeds and willows that grew thick along the banks of the deep, sluggish bayou; and she did not come back again.

.....

Some weeks later there was a curious scene enacted at L'Abri. In the centre of the smoothly swept back yard was a great bonfire. Armand Aubigny sat in the wide hallway that commanded a view of the spectacle; and it was he who dealt out to a half dozen negroes the material which kept this fire ablaze.

A graceful cradle of willow, with all its dainty furbishings, was laid upon the pyre, which had already been fed with the richness of a priceless layette. Then there were silk gowns, and velvet and satin ones added to these; laces, too, and embroideries; bonnets and gloves; for the corbeille had been of rare quality.

The last thing to go was a tiny bundle of letters; innocent little scribblings that Désirée had sent to him during the days of their espousal. There was the remnant of one back in the drawer from which he took them. But it was not Désirée's; it was part of an old letter from his mother to his father. He read it. She was thanking God for the blessing of her husband's love:—

“But, above all,” she wrote, “night and day, I thank the good God for having so arranged our lives that our dear Armand will never know that his mother, who adores him, belongs to the race that is cursed with the brand of slavery.”

Kate Chopin wrote "Desiree's Baby" on Nov. 24, 1892. It was published in *Vogue* (the same magazine that is sold today) on Jan. 14, 1893, the first of nineteen Kate Chopin stories that *Vogue* published. It was reprinted in Chopin's collection of stories, *Bayou Folk*, in 1894.

You can find complete composition dates and publication dates for all Chopin's works on pages 1003-1032 of *The Complete Words of Kate Chopin*, edited by Per Seyersted (Baton Rouge: Louisiana State University Press, 1969, 2006.)

<http://www.KateChopin.org>

2. RHETORIC/HISTORY/LITERATURE:

“I Have a Dream” (Martin Luther King, Jr., 1963)

Most Americans are at least somewhat familiar with Dr. King’s speech, given on the steps of the Lincoln Memorial during the March on Washington in 1963. While the speech is worth studying in its entirety as a piece of soaring rhetoric, for this exercise students will focus on the section that lays out King’s dream for America.

“I Have a Dream” Speech Text, with notespace. (Fillable pdf) (Click to access.)



I Have a Dream - Fillable.pdf

Available many other places, including here:

<https://www.americanrhetoric.com/speeches/mlkhaveadream.htm>.

1. Read the speech, focusing especially on the section with the refrain “I have a dream!”
2. In a short essay, address ONE of the following:
 - a. Discuss the extent to which each of his goals has been achieved today. Would Dr. King see progress? What evidence can you provide for your opinion?
 - b. One of the most famous lines from the speech is when he says that he dreams of the day when his children “will not be judged by the color of their skin but by the content of their character.” Explain how identity politics does or does not match this goal.

3. HISTORY

Consider the following scenario:

You are a member of a colonial legislature. Your labor force has come from indentured servants for the past several decades. Now, as these servants survive more frequently and push out to the frontiers in search of land, there is increased conflict with native tribes. You have a lucrative fur trade established with these tribes, and this trade is threatened by the fighting. Now there are reports that these ‘freedmen’ are allying with some African slaves and ex-slaves to march on your capital city and demand change.

What policies can you propose to ease tensions? Consider the following:

1. Plantations will continue to need labor of some sort
2. There is a significant number of these poor farmers; they heavily outnumber your wealthier class.

3. The only way to get more land is to fight the native tribes; much of this land is not very suitable for the agriculture your colony has established.

Write a speech for the legislature articulating what you think can/must be done. Be sure to explain your reasoning.

4. GOVERNMENT

Do some research on the Supreme Court case *Loving v. VA*. The following YouTube videos give a good overview of the case and the issues involved. (NOTE: Each video ends with a discussion of this case as a precedent for more recent marriage cases involving same-sex couples. If you do not want to discuss this issue, you may need to seek other resources or end the video before it is complete.)

The History Channel: https://www.youtube.com/watch?v=q-lS_J4Mho

Quimbee.com: <https://www.youtube.com/watch?v=xgYwZXY1Zw>

1. Divide the class into three groups. One group will argue for the Lovings; one group will argue for the state of Virginia.* The third group will serve as the justices. The two legal groups will need to determine how the Constitution applies to their position; the justices will need to familiarize themselves with precedents like *Plessy v. Ferguson* and *Brown v. the Board of Education*. Two of the primary relevant sections of the Constitution involve the Tenth Amendment, which leaves broad discretion to the states, and the Fourteenth Amendment, particularly the Equal Protection Clause (and Due Process Clause). Teams should seek other support as well.

***The state's side must be handled delicately. Students should be reminded to use appropriate language and to seek to argue from something other than racism. You may want to assign your more mature students to this group.**

2. An *amicus curiae* (“friend of the court”) brief provides additional information to the justices as they consider the merits of a case. Imagine that this case is being decided today; write a letter to the justices that explains what you believe is the correct decision, and why.

5. WRITING/JOURNAL PROMPTS

1. Eric Jaskolski expressed his views in a letter to the president. Write your own letter to an elected official (a mayor, a governor, or the president) sharing your thoughts on race relations in the U.S. today. Whether you think you agree with the official or not, be sure to adopt a respectful tone.
2. Write a poem that explores the various aspects of your personal identity. What is in your background? What different cultures are represented in your parents or grandparents? How have those cultures shaped you?

3. Write a short story about a young person (about your age) who brings a boyfriend/ girlfriend of a different race home to meet the parents. (Then you might want to find the old classic movie *Guess Who's Coming to Dinner* to see a similar situation.)
4. Consider “The Sneetches” again. Write and illustrate a PICTURE BOOK for children that introduces the idea that sometimes we divide ourselves at great cost.

Avoiding Stereotypes in Argument

Time to complete:	50 minutes
Materials/Technology/Resources:	<ul style="list-style-type: none">* The <i>I Am Human</i> video (can be streamed from izzit.org with no login required.)* Means of creating a class chart (dry erase board, smartboard, etc.)* (optional) Viewing Guide* (optional) Internet browser
Standards:	Use our free and easy-to-use Standard Alignment tool to align this lesson with the standards in your school district.
Learning Objective(s):	<i>Students will analyze the use of evidence in an argument. They will construct an appropriately nuanced thesis statement that includes qualifiers.</i>
Topics:	Argument/debate, racism, responsibility, criticism, education
Absorb: (18:11 minutes)	<u>Watch:</u> <i>I Am Human</i> video streamed from izzit.org with no login required.
Overall guiding question(s):	How can we avoid stereotyping certain groups? Why is stereotyping a weak form of argument?
Lesson Procedures: (30 minutes)	<ol style="list-style-type: none">1. Divide class into small groups of 3-5 students. Challenge each group to consider this question: <i>Is America racist?</i>

	<ol style="list-style-type: none"> 2. Groups should create a list of evidence that supports either side of the question. They can use material from the video as well as prior knowledge. Remind them that they should be careful to avoid labeling a whole group on the basis of a small sample size. 3. Create a class chart that compiles all reasons given. As each group provides one item from their lists, the entire class should consider the validity of the evidence. Is it strong or weak? Why? Key question: Does the evidence assume the existence of stereotypes? 4. Discuss the danger of a simplistic statement like "America is a racist nation" (or "Supporters of this political party are all x"). How could someone write a claim that allows for exceptions? (Example: "ALTHOUGH some racists remain, America is making progress toward a more color-blind society.")
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<p>Summary & Assessment: (15 minutes)</p>	<p>Each student should write a claim on a race-related topic that demonstrates an understanding of the use of exceptions or allowances.</p> <p>Assessment can also be on content generated in the pros and cons list and/or the discussion regarding the insight students gained about avoiding oversimplifications.</p>
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<p>Reflection: (5 minutes)</p>	<p>Provide notecards to students. They should write their thoughts on this question: <i>Why does allowing for exceptions make your argument more persuasive?</i> Collect the cards as they exit the class. (Decide if you want the cards to be anonymous or to include their names.)</p>
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I AM HUMAN LESSON PLAN

Analyzing Popular Culture

Time to complete: Materials/ Technology/ Resources:	50 minutes * The <i>I Am Human</i> video (can be streamed from izzit.org with no login required.) * Lyrics to "You've Got to Be Carefully Taught" * Optional: audio or visual version of song with Presentation Method (smartboard, projector, etc.) * Internet browser
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Standards:	Use our free and easy-to-use Standard Alignment tool to align this lesson with the standards in your school district.
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Learning Objective(s):	<i>Students will analyze song lyrics. Students will consider personal beliefs and how those can shape political or social ideas.</i>
Topics:	Racism, responsibility, music, education

Absorb: (18:11 minutes)	<u>Watch:</u> <i>I Am Human</i> video streamed from izzit.org with no login required.
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Overall guiding question(s):	Why do people label and hate others who are different?
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Lesson Procedures: (30 minutes)	1. Have the class identify several examples from the video where people didn't trust people from another background. Then identify examples where people did not seem to have this problem.
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	<ol style="list-style-type: none"> 2. Discuss: Why do some people have this fear of the 'other' while others don't? 3. Provide lyrics to "You've Got to Be Carefully Taught" from <i>South Pacific</i>. (See next page). You may want to play the song if you have the ability; it's easily found on YouTube. 4. Ask someone to state the idea of the song in one sentence. Then discuss whether students agree with the claim. Do we learn hatred of others? In other words, are we 'innocent' when born and then get corrupted by society? Or are we born with these problems? 5. Ask students to consider the solutions based on which perspective they take. If we 'learn' racism, what's the solution? If we don't have to learn it, what's different? Can people change?
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Summary & Assessment: (15 minutes)	See the journal entry below for assessment. The teacher may also use the discussion comments as assessment.
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Reflection: (5 minutes)	This is a good journal topic. Challenge students to think carefully about where problems like racism originate. Once they explain their understanding of that, have them write about how they might address racism when they see it in their families or friends.
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“You’ve Got to be Carefully Taught”

from *South Pacific* (1949)

Richard Rodgers and Oscar Hammerstein

You've got to be taught
To hate
And fear
You've got to be taught
From year
To year
It's got to
Be drummed in your dear little ear
You've got to
Be carefully
Taught
You've got to be taught
To be
Afraid
Of people
Who's eyes are oddly made
And people whose skin is a different shade
You've got to
Be carefully
Taught
You've got to be taught
Before it's too late
Before you are six
Or seven
Or eight
To hate all the people
Your relatives hate
You've got to
Be carefully taught
You've got to
Be carefully taught

I AM HUMAN LESSON PLAN

E Pluribus Unum? Or Not?

Time to complete:	50 minutes
Materials/ Technology/ Resources:	<ul style="list-style-type: none">* The <i>I Am Human</i> video (can be streamed from izzit.org with no login required.)* Copies of 'identity chart' (or projected version on board)** Internet browser
Standards:	Use our free and easy-to-use Standard Alignment tool to align this lesson with the standards in your school district.
Learning Objective(s):	<i>Students will analyze how and why people make distinctions between themselves and others. They will understand how propaganda can be used.</i>
Topics:	Racism, responsibility, education
Absorb: (18:11 minutes)	<p>Watch:</p> <p><i>I Am Human</i> video streamed from izzit.org with no login required.</p>
Overall guiding question(s):	Why do people label and hate others who are different?
Lesson Procedures: (30 minutes)	<ol style="list-style-type: none">1. Use the attached chart to create a class 'identity list.' (For the purposes of this exercise, the categories are binary, even though obviously there can be exceptions to many of these.)2. Divide the class into groups using a category that provides roughly equal numbers in each.

	<ol style="list-style-type: none"> 3. Give each group a slip of paper with these instructions: <i>Congratulations! You are a member of the 'in' group. Create a propaganda campaign that will convince others that your group is superior to all others.</i> 4. Allow 10 minutes for students to create their campaign. Then have each group take turns sharing the results with the rest of the class. 5. Now divide the class using a category with very unequally-sized groups. Give them the same instructions, but remind the smaller group (privately) that propaganda might not be enough. How can they protect their power given the numbers? 6. Discuss: What was your reaction to the assignment? Why might some people want to establish their superiority to other people? 7. Did the divisions have any inherent (real) truth? In other words, could you realistically argue that your group was better than others? Why or why not? 8. The title of the lesson is "E Pluribus Unum." You can find those words on our coins. What does the phrase mean? ("Out of many, one") Why has the U.S. embraced that concept? What happens when we don't pursue that goal? 9. Ask what groups people divide into today. What can be done to protect everyone's freedom?
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Summary & Assessment: (15 minutes)	See the journal entry below for assessment. The teacher may also use the discussion comments as assessment.
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Reflection: (5 minutes)	<p>This is a good journal topic. Challenge students to think carefully about where problems like racism originate. Once they explain their understanding of that, have them write about how they might address racism when they see it in their families or friends.</p> <p>ALTERNATE: Consider the phrase "E Pluribus Unum." What does it mean to you? Why is it important, or is it</p>
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	no longer essential to the American identity? Explain your thinking.
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IDENTITY: Divide your class using the following distinctions.

CLOTHING	Wearing jeans	Not wearing jeans
EYE COLOR	Brown eyes	Eye color other than brown
DOMINANT HAND	Right-handed	Left-handed
HEIGHT	Taller than _____	_____ or taller
ALLEGIANCE	Fan of _____ (local sports team)	Not a fan of _____
OTHER		

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