

# SALESIAN HIGH SCHOOL

English/History Department: Seniors

School Year: 2020/2021

## Assignment:

1. All student must access and read the following article: [Declaration of Independence](#)

**British Literature** students must read: the *Epic of Beowulf*, Part 1 (pdf attached, pg. 42-54)

**World Literature** students must read the attached *I Have a Dream* speech by Martin Luther King, Jr. and the background on the speech.

**Iona College Link Course** students must read:

- *A Lesson before Dying* by Ernest Gaines (pdf attached)
- [Rhetorical Strategies/Devices](#)

**AP Literature and Composition** students must read: *The Arrival* by Shaun Tan (pdf attached)

2. Based on the information in the article, your knowledge and understanding, please respond to the following questions for each content area. **Answers written must be a minimum of one (1) paragraph (8 - 10 sentences):**

### History

- What is the "law of nature and of nature's God?"
- Evaluate the application of this statement over the course of U.S. history. Cite concrete examples to provide justification for your answer.

### English

- **British Literature** - Now that you've read "The Declaration of Independence" and the *Epic of Beowulf* book #1 - "The Fight with Grendel" - associate the two pieces of literature with what is mentioned in the Preamble of the Declaration that "...all men are created equal and endowed with inalienable rights, that among these are Life, Liberty and the pursuit of Happiness...".

Bring forth some justification of the warrior, Beowulf and his chosen men to sail forth to Denmark and save Hrothgar's kingdom from the ravages of a terrorist (like Britain for the colonists) the ferocious and unrelenting Grendel. A five-paragraph - Times New Roman - 12 point - double spaced - direct (MLA) reference or embedded citation essay will suffice. Paper is worth 200 points and submitted by the first day of class.

- **World Literature** -

1. Read the background of the speech. (see below)

2. Read the speech. (see below)
3. Respond to the textual considerations.
4. Write a journal entry style response to the prompt.

**Textual Considerations:**

1. Why is the phrase “Five score years ago” more appropriate than “a hundred years ago” or in “1863”? Why does King later repeat the phrase “one hundred years later” so often?
2. When King speaks of “cash” [ing] a check” or “insufficient funds,” is he talking about money? Explain.
3. King states: “You have been the veterans of creative suffering.” Can suffering be creative? How? Explain.
4. One characteristic of persuasion is that it uses connotative diction and figurative language to appeal to the reader’s emotions. What words or expressions do you find in this speech that makes you react emotionally? Explain your answer.
5. Characterize the tone of the speech. Is it objective, angry or neutral? Explain your answer.

**Journal Entry:**

August 28, 2020 will be the 57<sup>th</sup> anniversary of Martin Luther King, Jr.’s iconic speech. Considering the recent events which have stemmed from the unjust death of George Floyd, how do you think Martin Luther King, Jr. would react to the happenings in today’s society?

**Guidelines:** Respond with a well-considered paragraph (10 to 12 sentences) response which restricts the use of the personal pronouns (I, you, us, and we).

***I Have a Dream, Address Delivered at the March on Washington for Jobs and Freedom***

Author: King, Martin Luther, Jr. (Southern Christian Leadership Conference)

Date: August 28, 1963 Location: Washington, D.C.

**Background:**

In his iconic speech at the Lincoln Memorial for the 1963 March on Washington for Jobs and Freedom, King urged America to "make real the promises of democracy." King synthesized portions of his earlier speeches to capture both the necessity for change and

the potential for hope in American society.

**Dr. King's speech:**

I am happy to join with you today in what will go down in history as the greatest demonstration for freedom in the history of our nation.

Five score years ago, a great American, in whose symbolic shadow we stand today, signed the Emancipation Proclamation. This momentous decree came as a great beacon light of hope to millions of Negro slaves who had been seared in the flames of withering injustice. It came as a joyous daybreak to end the long night of their captivity.

But one hundred years later, the Negro still is not free. One hundred years later, the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination. One hundred years later, the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity. One hundred years later, the Negro is still languished in the corners of American society and finds himself in exile in his own land. And so we've come here today to dramatize a shameful condition.

In a sense we've come to our nation's capital to cash a check. When the architects of our republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir. This note was a promise that all men, yes, black men as well as white men, would be guaranteed the unalienable rights of life, liberty, and the pursuit of happiness. It is obvious today that America has defaulted on this promissory note insofar as her citizens of color are concerned. Instead of honoring this sacred obligation, America has given the Negro people a bad check, a check which has come back marked insufficient funds.

But we refuse to believe that the bank of justice is bankrupt. We refuse to believe that there are insufficient funds in the great vaults of opportunity of this nation. And so we've come to cash this check, a check that will give us upon demand the riches of freedom and the security of justice.

We have also come to this hallowed spot to remind America of the fierce urgency of now. This is no time to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism. Now is the time to make real the promises of democracy. Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice. Now is the time to lift our nation from the quicksands of racial injustice to the solid rock of brotherhood. Now is the time to make justice a reality for all of God's children.

It would be fatal for the nation to overlook the urgency of the moment. This sweltering summer of the Negro's legitimate discontent will not pass until there is an invigorating autumn of freedom and equality. 1963 is not an end, but a beginning. And those who hope that the Negro needed to blow off steam and will now be content will have a rude

awakening if the nation returns to business as usual. There will be neither rest nor tranquility in America until the Negro is granted his citizenship rights. The whirlwinds of revolt will continue to shake the foundations of our nation until the bright day of justice emerges.

But there is something that I must say to my people, who stand on the warm threshold which leads into the palace of justice: in the process of gaining our rightful place, we must not be guilty of wrongful deeds. Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred. We must forever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protest to degenerate into physical violence. Again and again, we must rise to the majestic heights of meeting physical force with soul force. The marvelous new militancy which has engulfed the Negro community must not lead us to a distrust of all white people, for many of our white brothers, as evidenced by their presence here today, have come to realize that their destiny is tied up with our destiny, and they have come to realize that their freedom is inextricably bound to our freedom. We cannot walk alone.

And as we walk, we must make the pledge that we shall always march ahead. We cannot turn back. There are those who are asking the devotees of civil rights, "When will you be satisfied?" We can never be satisfied as long as the Negro is the victim of the unspeakable horrors of police brutality. We can never be satisfied as long as our bodies, heavy with the fatigue of travel, cannot gain lodging in the motels of the highways and the hotels of the cities. We cannot be satisfied as long as the Negro's basic mobility is from a smaller ghetto to a larger one. We can never be satisfied as long as our children are stripped of their selfhood and robbed of their dignity by signs stating for whites only. We cannot be satisfied as long as a Negro in Mississippi cannot vote and a Negro in New York believes he has nothing for which to vote. No, no, we are not satisfied and we will not be satisfied until justice rolls down like waters and righteousness like a mighty stream.

I am not unmindful that some of you have come here out of great trials and tribulations. Some of you have come fresh from narrow jail cells. Some of you have come from areas where your quest for freedom left you battered by the storms of persecution and staggered by the winds of police brutality. You have been the veterans of creative suffering. Continue to work with the faith that unearned suffering is redemptive. Go back to Mississippi, go back to Alabama, go back to South Carolina, go back to Georgia, go back to Louisiana, go back to the slums and ghettos of our northern cities, knowing that somehow this situation can and will be changed. Let us not wallow in the valley of despair.

I say to you today, my friends, so even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream.

I have a dream that one day this nation will rise up and live out the true meaning of its

creed: "We hold these truths to be self-evident, that all men are created equal."

I have a dream that one day on the red hills of Georgia, the sons of former slaves and the sons of former slave owners will be able to sit down together at the table of brotherhood.

I have a dream that one day even the state of Mississippi, a state sweltering with the heat of injustice, sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice.

I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character. I have a dream today.

I have a dream that one day down in Alabama, with its vicious racists, with its governor having his lips dripping with the words of "interposition" and "nullification", one day right there in Alabama little black boys and black girls will be able to join hands with little white boys and white girls as sisters and brothers. I have a dream today.

I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight, and the glory of the Lord shall be revealed, and all flesh shall see it together.

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

This will be the day, this will be the day when all of God's children will be able to sing with new meaning: "My country, 'tis of thee, sweet land of liberty, of thee I sing. Land where my fathers died, land of the pilgrim's pride, from every mountainside, let freedom ring!"

And if America is to be a great nation, this must become true. So let freedom ring from the prodigious hilltops of New Hampshire. Let freedom ring from the mighty mountains of New York. Let freedom ring from the heightening Alleghenies of Pennsylvania. Let freedom ring from the snow-capped Rockies of Colorado. Let freedom ring from the curvaceous slopes of California. But not only that: Let freedom ring from Stone Mountain of Georgia. Let freedom ring from Lookout Mountain of Tennessee. Let freedom ring from every hill and molehill of Mississippi. From every mountainside, let freedom ring.

And when this happens, and when we allow freedom to ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed

up that day when all of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual: "Free at last! Free at last! Thank God Almighty, we are free at last!"

Source: MLKEC-INP, Martin Luther King, Jr. Estate Collection, In Private Hands ©  
Published in: *A Call to Conscience: The Landmark Speeches of Martin Luther King, Jr.*  
Clayborne Carson, ed.

### **General Format for your responses:**

- Include an MLA heading in the upper left-hand corner of the first page (Student's name, Teacher's name, World Literature, Date). The assignment must be type written following the MLA guidelines: double spaced, using standard default margin formatting of 1 inch per side and top and bottom, font style Times New Roman with 12 point font, custom page header with student's first initial, last name and page number in the upper right hand corner of each page.
- Respond to all of the textual considerations with complete sentences and a restatement of the question. You do not have to copy the question; it should be implied in the response.
- For the journal entry, respond with a well-considered paragraph (10 to 12 sentences) response which restricts the use of the personal pronouns (I, you, us, and we).

- **Iona College Link Course**

Now that you've read both the Declaration of Independence and Ernest Gaines' powerful novel, *A Lesson before Dying*, compare and contrast the ideology first phrased in the Federal Document pertaining to all men created equal and endowed with "inalienable" rights for all Americans and the severe lack of such evident in Gaines' novel concerning both men's "lessons" before one of them dies.

Choose three (3) pertinent rhetorical strategies/literary terms that the author, Gaines, uses to send his message of justice and truth for most - injustice and untruth for some who are not of (in Ernest Gaines' mindset) the "Declaration's people of choice".

A typed Times New Roman - double spaced - 12 point - five-paragraph analysis essay with direct (MLA format) references from the text to support your literary term usage will suffice. This assignment is worth 200 points and will be submitted your first day of class.

- **AP Literature and Composition**

**Follow the directions for each part. Your response may be hand-written or typed. If typed: Times New Roman, double spaced, 12 font.**

**Part 1**

Many works of literature deal with political or social issues. Read *The Arrival*, then write a 5 paragraph essay in which you analyze how Shaun Tan uses three literary terms [imagery, tone, setting, symbol, characterization, or point of view] to explore this issue. Explain how the issue contributes to the meaning of the work as a whole. Do not merely summarize the plot. Provide details from the text to best support your defense.

**Part 2**

In 2 paragraphs, discuss how *The Arrival* portrays the law of nature, as expressed through the Declaration of Independence, and how the graphic novel reflects our society today?

We may not be used to thinking like philosophers in our own lives, but don't be afraid to get creative with your response. Be as irreverent, humorous, and smart as you need to be as you reflect on the deeper truths of the world you consume in your daily lives. When we return from break, we will have plenty to discuss.