

Name Me
 AP Language
 American Dream Unit: Finals Packet
 3 December 2018

Congratulations! You have reached the end of the semester. Time to show what you can do.

December 3	December 4	December 5	December 6	December 7
Finish EOC Prep; Discuss Final Essay; Start Text Anchor Chart.	English 3 EOC: Good Luck! HMWK: Read "Let America Be America Again" by 12/6	English III EOC: Good Luck! HMWK: Read "Let America Be America Again" by 12/6	Discuss Hughes' poem; HMWK: Read "American Dream Faces Harsh Reality" and "Keynote Speech" by 12/10 U.S. History LEAP: Good Luck!	Work Time; HMWK: Read "American Dream Faces Harsh Reality" and "Keynote Speech" by 12/10 U.S. History LEAP: Good Luck!
December 10	December 11	December 12	December 13	December 14
Discuss Shapiro and Obama pieces; HMWK: Read Whitman and Hughes poems AND locate one of your own American Dream-related sources (read and annotate) by 12/13	Work Time; HMWK: Read Whitman and Hughes poems AND locate one of your own American Dream-related sources (read and annotate) by 12/13 BIO LEAP: Good Luck!	Work Time; HMWK: Read Whitman and Hughes poems AND locate one of your own American Dream-related sources (read and annotate) by 12/13 BIO LEAP: Good Luck!	Discuss pieces and finish anchor chart; Begin drafting final essay with chart. <i>Use "A Quilt of a Country" by Anna Quindlen as example.</i>	In-Class Synthesis Essay using prepared sources.
December 17	December 18	December 19	December 20	December 21
Finals Week: In-Class Project for 2 nd Semester	Finals Week: In-Class Project for 2 nd Semester	Finals Week: In-Class Project for 2 nd Semester	Enjoy a safe and relaxing break! When you come back, it is AP time. Do yourself and your brain a favor while on break...READ! (Or at least put the captions on all the shows you watch.)	

While our schedule suffers interruptions from state testing, we will use our class time to complete our readings for the 'American Dream' unit and prepare for the final, which is a synthesis essay using class texts. On days you have exams, you are still responsible for completing the bolded homework. **Don't be afraid to work ahead to lighted your end-of-semester work load.**

Let America Be America Again

Langston Hughes, 1902 - 1967

1 Let America be America again.

Let it be the dream it used to be.

Let it be the pioneer on the plain

Seeking a home where he himself is free.

By saying "Let", Hughes is saying America is not as it used to be.

2 (America never was America to me.)

— why place in parentheses?

Let America be the dream the dreamers dreamed—

3 Let it be that great strong land of love

Where never kings connive nor tyrants scheme

That any man be crushed by one above.

4 (It never was America to me.)

repeated

O, let my land be a land where Liberty

5 Is crowned with no false patriotic wreath,

But opportunity is real, and life is free,

Equality is in the air we breathe.

6 (There's never been equality for me,

Nor freedom in this "homeland of the free.")

7 Say, who are you that mumbles in the dark?

And who are you that draws your veil across the stars?

Poet speaking
to the voice with asides

I am the poor white, fooled and pushed apart,

I am the Negro bearing slavery's scars.

8 I am the red man driven from the land,

I am the immigrant clutching the hope I seek—

And finding only the same old stupid plan

Of dog eat dog, of mighty crush the weak.

These the dream
doesn't seem to happen
for.

I am the young man, full of strength and hope,

Tangled in that ancient endless chain

Of profit, power, gain, of grab the land!

9 Of grab the gold! Of grab the ways of satisfying need!

Of work the men! Of take the pay!

Of owning everything for one's own greed!

I am the farmer, bondsman to the soil.

I am the worker sold to the machine.

I am the Negro, servant to you all.

I am the people, humble, hungry, mean—

10 Hungry yet today despite the dream.

Beaten yet today—O, Pioneers!

I am the man who never got ahead,

The poorest worker bartered through the years.

transition word

Yet I'm the one who dreamt our basic dream

For when the dream
first was dreamt

In the Old World while still a serf of kings,

Who dreamt a dream so strong, so brave, so true,

That even yet its mighty daring sings

In every brick and stone, in every furrow turned

That's made America the land it has become.

O, I'm the man who sailed those early seas

In search of what I meant to be my home—

For I'm the one who left dark Ireland's shore,

And Poland's plain, and England's grassy lea,

And torn from Black Africa's strand I came

To build a "homeland of the free."

12 The free?

Who said the free? Not me?

Surely not me? The millions on relief today?

The millions shot down when we strike?

The millions who have nothing for our pay?

For all the dreams we've dreamed

And all the songs we've sung

And all the hopes we've held

And all the flags we've hung,

The millions who have nothing for our pay—

13 Except the dream that's almost dead today.

O, let America be America again—

The land that never has been yet—

And yet must be—the land where every man is free.

14 The land that's mine—the poor man's, Indian's, Negro's, ME—

Who made America,

Whose sweat and blood, whose faith and pain,

Whose hand at the foundry, whose plow in the rain,

Must bring back our mighty dream again.

Sure, call me any ugly name you choose—

The steel of freedom does not stain.

15 From those who live like leeches on the people's lives,

We must take back our land again,

America!

O, yes,

I say it plain,

16 America never was America to me,

And yet I swear this oath—

America will be!

17 Out of the rack and ruin of our gangster death,

The rape and rot of graft, and stealth, and lies,

We, the people, must redeem

The land, the mines, the plants, the rivers.

The mountains and the endless plain—

17 All, all the stretch of these great green states—

And make America again!

From *The Collected Poems of Langston Hughes*, published by Alfred A. Knopf, Inc. Copyright © 1994 the Estate of Langston Hughes. Used with permission.

Name: _____ Class: _____

American Dream Faces Harsh New Reality

By Ari Shapiro
2012

In this article from 2012, three years after the economic recession, Ari Shapiro of NPR's Morning Edition interviews Americans about their feelings about the American Dream. As you read, consider how America has changed over time, and how our ideas about the American Dream have evolved.

- [1] The American Dream is a crucial thread in this country's tapestry, woven through politics, music and culture.

Though the phrase has different meanings to different people, it suggests an underlying belief that hard work pays off and that the next generation will have a better life than the previous generation. But three years after the worst recession in almost a century, the American Dream now feels in jeopardy to many.



"The Family at Attercliffe" by Blue Mountain Library Local Studies is licensed under CC BY-SA 2.0

The town of Lorain, Ohio, used to embody this dream. It was a place where you could get a good job, raise a family and comfortably retire.

"Now you can see what it is. Nothing," says John Beribak. "The shipyards are gone, the Ford plant is gone, the steel plant is gone." His voice cracks as he describes the town he's lived in his whole life.

- [5] "I mean, I grew up across the street from the steel plant when there was 15,000 people working there," he says. "My dad worked there. I worked there when I got out of the Air Force. It's just sad."

Uniquely American

The American Dream is an implicit contract that says if you play by the rules, you'll move ahead. It's a faith that is almost unique to this country, says Michael Dimock of the Pew Research Center.

"When Germans or French are asked the same questions about whether it's within all of our power to get ahead, or whether our success is really determined by forces outside our control, most German and French respondents say, 'No, success is really beyond our control,'" Dimock says.

In the wake of the recession,¹ that sentiment is now growing in this country.

"I think the American Dream for the average man doesn't exist any more," retiree Linden Strandberg says on a recent visit to the Smithsonian American History museum in Washington, D.C.

¹. [Economic] Recession: A period of economic decline in which industry slows and jobs are scarce.

[10] The Strandberg family story has been repeated millions of times in the last century. His parents immigrated from Sweden in the 1920s for economic opportunity. Linden grew up and worked at the phone company in Chicago for 35 years.

"I wasn't smart enough to go to college, so I wanted to get a steady job with decent pay," he says. "With my overtime I was able to buy a house, take trips to Europe and visit relatives there. I don't think a young person — woman or man — coming out of high school now could ever achieve that."

This sense that the contract is threatened intrigued political scientist John Kenneth White of Catholic University. "We have a lack of confidence by many Americans in the future of the country," says White, who edited a collection of essays called *The American Dream in the 21st Century*.

This crisis of confidence is not just because the economy is bad. In fact, the American Dream flowered at a time when the economy was at its worst.

"If you go back to the Great Depression where the American Dream originated as a concept, strikingly enough, there was still hope and optimism about the future," White says.

A Long History of Optimism

[15] In 1931, author James Adam wrote a book with the working title *The American Dream*. Ultimately it was retitled *The Epic of America*. Historians say that text marked the American Dream's emergence into the spotlight.

Yet the underlying themes had been bubbling up through the American psyche for much longer. In 1925, F. Scott Fitzgerald opened his iconic novel *The Great Gatsby* with these lines: *In my younger and more vulnerable years, my father gave me some advice that I've been turning over in my mind ever since. Whenever you feel like criticizing anyone, he told me, just remember that all the people in this world haven't had the advantages that you've had.*

The American motifs of growth and optimism even stretch back as far as the Constitutional Convention. "The chair in which Washington sat had a sun, and the question was asked, is it rising or setting?" White says. "And the framers answered that question by saying it's a rising sun."

At that time, the American Dream was not available to everyone in the country. Black people were kept as slaves. Women were not allowed to vote or own property.

The story of the 20th century is one of the American Dream gradually being extended to more of the population.

[20] Composer Aaron Copland, a gay Jewish son of immigrants, captured the expansive optimism of the American Dream in 1942, in his "Fanfare for the Common Man."

Six years later, the gospel singer Mahalia Jackson expressed her faith that blacks will "Move on Up a Little Higher." The single became an overnight sensation — the best-selling gospel record to date.

In 2009, President Obama looked back across those decades as he took the oath of office. He described his inauguration as a fulfillment of the American Dream, where “a man whose father less than 60 years ago might not have been served at a local restaurant can now stand before you to take a most sacred oath.”

While Obama embodies the American Dream in a powerful and specific way, this is a theme that every president and would-be president adopts in some fashion.

On the campaign trail, GOP presidential candidate Mitt Romney talks about how his father grew up poor. “Only in America could a man like my dad become governor of a state where he once sold paint from the trunk of his car,” he says.

- [25] “Only in America” is a universal phrase in domestic politics. The challenge for politicians today is to convince Americans that the phrase still applies — that hard work and dedication still guarantee success.

Skepticism Grows

That faith is faltering, especially among the poor, says pollster Dimock. “Lower income whites and lower income African-Americans are more skeptical about the American Dream. Higher income blacks are pretty optimistic about the American Dream, as are higher income whites.”

As cynical as this may seem, the numbers suggest that the people most likely to believe in the American Dream today are those who’ve already attained it.

“There’s a certain truth to that,” Dimock says. “There are people struggling. And what you’re seeing especially right now are people who feel like they played the game the right way, like they did what they were supposed to do, and the rules they thought they could play by and be OK have changed on them somehow.”

Economic statistics validate those feelings. According to the Census Bureau, an average man working full time made 10 percent less money last year than he did a decade ago.

- [30] The question for this country is, can the dream be restored? And if it can’t, what does that mean for our identity as Americans? Or, as the poet Langston Hughes put it, “What happens to a dream deferred?”

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Text-Dependent Questions

Directions: For the following questions, choose the best answer or respond in complete sentences.

1. Based on the information in the article, what is the American Dream?

2. PART A: In paragraph 6, what is the meaning of the word 'implicit'?

- A. Written
- B. Understood
- C. Stated
- D. Hoped for

3. PART B: Which of the following phrases from the passage helps you understand the meaning of the word 'implicit'?

- A. "almost unique"
- B. "play by the rules"
- C. "it's a faith"
- D. "you'll move ahead"

4. Which of the following best summarizes the central idea of the passage?

- A. Americans can no longer afford to buy homes.
- B. Americans are earning less money for full-time employment than they were a decade ago.
- C. The economic recession is forcing many people out of work.
- D. Many Americans are losing confidence in the idea that anyone can make it in America.

5. Re-read John Kenneth White's statement from paragraph 14: "If you go back to the Great Depression where the American Dream originated as a concept, strikingly enough, there was still hope and optimism about the future." Which of the following best summarizes the purpose of this statement?
- A. to illustrate the sharp decline of the American Dream since the 1920s
 - B. to show how Americans overcame adversity during the Great Depression
 - C. to contrast the optimism that existed during the Great Depression with the pessimism of today's economic recession
 - D. to show that the American Dream is unique to America and doesn't exist in other places around the world

6. According to the information article, how does President Obama embody the American Dream?

7. PART A: What can you conclude about the American Dream based on the section titled, "Skepticism Grows"?
- A. Minorities are becoming increasingly skeptical of the American Dream.
 - B. Wealthy Americans fear that they will someday lose their wealth.
 - C. Other countries are becoming wealthier; America is becoming poorer.
 - D. Belief in the American Dream differs primarily by social class and income.

8. PART B: Copy a piece of evidence from the text to support your answer to Part A.

9. Which of the following best summarizes the author's likely purpose for ending the article with a series of questions?
- A. To focus the reader's attention on finding solutions.
 - B. To emphasize the confusion he feels in the face of extreme poverty.
 - C. To show that there are some questions that can't be answered.
 - D. To help the reader understand the importance of the American Dream.

AP Language and Composition Free Response Essay

(Suggested time—40 minutes. This question counts for one-third of the total essay section score.)

The passage below is from Barack Obama’s keynote address at the 2004 Democratic Convention. Barack Obama is writing about the American Dream. Read the passage carefully then, drawing on your own reading and experiences, write an essay in which you evaluate the veracity of the American Dream.

“Tonight is a particular honor for me because, let’s face it, my presence on this stage is pretty unlikely. My father was a foreign student, born and raised in a small village in Kenya. He grew up herding goats, went to school in a tin-roof shack. His father -- my grandfather -- was a cook, a domestic servant to the British.

But my grandfather had larger dreams for his son. Through hard work and perseverance my father got a scholarship to study in a magical place, America, that shone as a beacon of freedom and opportunity to so many who had come before.

While studying here, my father met my mother. She was born in a town on the other side of the world, in Kansas. Her father worked on oil rigs and farms through most of the Depression. The day after Pearl Harbor my grandfather signed up for duty; joined Patton’s army, marched across Europe. Back home, my grandmother raised a baby and went to work on a bomber assembly line.

After the war, they studied on the G.I. Bill, bought a house through F.H.A., and later moved west all the way to Hawaii in search of opportunity.

And they, too, had big dreams for their daughter. A common dream, born of two continents.

My parents shared not only an improbable love, they shared an abiding faith in the possibilities of this nation. They would give me an African name, Barack, or “blessed,” believing that in a tolerant America your name is no barrier to success. They imagined -- They imagined me going to the best schools in the land, even though they weren’t rich, because in a generous America you don’t have to be rich to achieve your potential.

They’re both passed away now. And yet, I know that on this night they look down on me with great pride.

They stand here -- And I stand here today, grateful for the diversity of my heritage, aware that my parents’ dreams live on in my two precious daughters. I stand here knowing that my story is part of the larger American story, that I owe a debt to all of those who came before me, and that, in no other country on earth, is my story even possible.”

“I Hear America Singing”
Walt Whitman

I hear America singing, the varied carols I hear,
Those of mechanics, each one singing his as it should be blithe
and strong,
The carpenter singing his as he measures his plank or beam,
The mason singing his as he makes ready for work, or leaves off 5
work,
The boatman singing what belongs to him in his boat, the
deckhand singing on the steamboat deck,
The shoemaker singing as he sits on his bench, the hatter singing
as he stands, 10
The wood-cutter’s song, the ploughboy’s on his way in the
morning, or at noon intermission or at sundown,
The delicious singing of the mother, or of the young wife at
work, or of the girl sewing or washing,
Each singing what belongs to him or her and to none else, 15
The day what belongs to the day—at night the party of young
fellows, robust, friendly,
Singing with open mouths their strong melodious songs.

This text is in the public domain.

I, Too, Sing America
by Langston Hughes

I, too, sing America.

I am the darker brother.
They send me to eat in the kitchen
When company comes,
But I laugh,
And eat well,
And grow strong.

Tomorrow,
I'll be at the table
When company comes.
Nobody'll dare
Say to me,
"Eat in the kitchen,"
Then.

Besides,
They'll see how beautiful I am
And be ashamed--

I, too, am America.

A QUILT OF A COUNTRY

BY NEWSWEEK STAFF ON 9/26/01 AT 8:00 PM

by Anna Quindlen

America is an improbable idea. A mongrel nation built of ever-changing disparate parts, it is held together by a notion, the notion that all men are created equal, though everyone knows that most men consider themselves better than someone. "Of all the nations in the world, the United States was built in nobody's image," the historian Daniel Boorstin wrote. That's because it was built of bits and pieces that seem discordant, like the crazy quilts that have been one of its great folk-art forms, velvet and calico and checks and brocades. Out of many, one. That is the ideal.

The reality is often quite different, a great national striving consisting frequently of failure. Many of the oft-told stories of the most pluralistic nation on earth are stories not of tolerance, but of bigotry. Slavery and sweatshops, the burning of crosses and the ostracism of the other. Children learn in social-studies class and in the news of the lynching of blacks, the denial of rights to women, the murders of gay men. It is difficult to know how to convince them that this amounts to "crown thy good with brotherhood," that amid all the failures is something spectacularly successful. Perhaps they understand it at this moment, when enormous tragedy, as it so often does, demands a time of reflection on enormous blessings.

This is a nation founded on a conundrum, what Mario Cuomo has characterized as "community added to individualism." These two are our defining ideals; they are also in constant conflict. Historians today bemoan the ascendancy of a kind of prideful apartheid in America, saying that the clinging to ethnicity, in background and custom, has undermined the concept of unity. These historians must have forgotten the past, or have gilded it. The New York of my children is no more Balkanized, probably less so, than the Philadelphia of my father, in which Jewish boys would walk several blocks out of their way to avoid the Irish divide of Chester Avenue. (I was the product of a mixed marriage, across barely bridgeable lines: an Italian girl, an Irish boy. How quaint it seems now, how incendiary then.) The Brooklyn of Francie Nolan's famous tree, the Newark of which Portnoy complained, even the uninflected WASP suburbs of Cheever's characters: they are ghettos, pure and simple. Do the Cambodians and the Mexicans in California coexist less easily today than did the Irish and Italians of Massachusetts a century ago? You know the answer.

What is the point of this splintered whole? What is the point of a nation in which Arab cabbies chauffeur Jewish passengers through the streets of New York--and in which Jewish cabbies chauffeur Arab passengers, too, and yet speak in theory of hatred, one for the other? What is the point of a nation in which one part seems to be always on the verge of fisticuffs with another, blacks and whites, gays and straights, left and right, Pole and Chinese and Puerto Rican and Slovenian? Other countries with such divisions have in fact divided into new nations with new names, but not this one, impossibly interwoven even in its hostilities.

Once these disparate parts were held together by a common enemy, by the fault lines of world wars and the electrified fence of communism. With the end of the cold war there was the creeping concern that without a focus for hatred and distrust, a sense of national identity would evaporate, that the left side of the hyphen--African-American, Mexican-American, Irish-American--would overwhelm the right. And slow-growing domestic traumas like economic unrest and increasing crime seemed more likely to emphasize division than community. Today the citizens of the United States have come together once more because of armed conflict and enemy attack. Terrorism has led to devastation--and unity.

Yet even in 1994, the overwhelming majority of those surveyed by the National Opinion Research Center agreed with this statement: "The U.S. is a unique country that stands for something special in the world." One of the things that it stands for is this vexing notion that a great nation can consist entirely of refugees from other nations, that people of different, even warring religions and cultures can live, if not side by side, than on either side of the country's Chester Avenues. Faced with this diversity there is little point in trying to isolate anything remotely resembling a national character, but there are two strains of behavior that, however tenuously, abet the concept of unity.

There is that Calvinist undercurrent in the American psyche that loves the difficult, the demanding, that sees mastering the impossible, whether it be prairie or subway, as a test of character, and so glories in the struggle of this fractured coalescing. And there is a grudging fairness among the citizens of the United States that eventually leads most to admit that, no matter what the English-only advocates try to suggest, the new immigrants are not so different from our own parents or grandparents. Leonel Castillo, former director of the Immigration and

Naturalization Service and himself the grandson of Mexican immigrants, once told the writer Studs Terkel proudly, "The old neighborhood Ma-Pa stores are still around. They are not Italian or Jewish or Eastern European any more. Ma and Pa are now Korean, Vietnamese, Iraqi, Jordanian, Latin American. They live in the store. They work seven days a week. Their kids are doing well in school. They're making it. Sound familiar?"

Tolerance is the word used most often when this kind of coexistence succeeds, but tolerance is a vanilla-pudding word, standing for little more than the allowance of letting others live unremarked and unmolested. Pride seems excessive, given the American willingness to endlessly complain about them, them being whoever is new, different, unknown or currently under suspicion. But patriotism is partly taking pride in this unlikely ability to throw all of us together in a country that across its length and breadth is as different as a dozen countries, and still be able to call it by one name. When photographs of the faces of all those who died in the World Trade Center destruction are assembled in one place, it will be possible to trace in the skin color, the shape of the eyes and the noses, the texture of the hair, a map of the world. These are the representatives of a mongrel nation that somehow, at times like this, has one spirit. Like many improbable ideas, when it actually works, it's a wonder.

“Quilt of a Country” by Anna Quindlen Evidence Chart

What is the thesis statement for this article? (quote it directly)

Paraphrase this thesis statement:

Interpret the author’s choices that contribute to the persuasiveness of the text. (Consider the use of language, information from sources, use of varied syntax, as well as rhetorical appeals.) In the chart below, record the effective quotations from the text in column 1. In column 2, identify the rhetorical appeal that is used. In column 3, analyze how the author uses language, varied syntax, or source information to develop the rhetorical appeal and contribute to the persuasiveness of the text.

Effective Quotation	Rhetorical Appeal Created	How does the author use language, varied syntax, or source information to create the rhetorical appeal?

