ENGLISH 96: ACADEMIC READING AND DIVERSE THINKING



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English 96 Readings and Exercises

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1: ACADEMIC READING AND DIVERSE THINKING--BY AYANA RHODES

1.1: Academic Reading and Diverse Thinking--Reading
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1.1: Academic Reading and Diverse Thinking--Reading

Diversity, Equity, and Inclusion-Related Purpose: Sometimes, students have a challenging time with texts that present ideas with which they disagree or are unfamiliar. This text is intended to help them think through such texts and, especially, their own responses as academic readers and thinkers.

English 96 SLOs addressed in this text:

· **Reading**: Apply a variety of reading strategies to successfully decode texts, including the ability to:

o Activate background knowledge.

· **Critical Thinking:** Engage in practices of critical thinking while reading and writing, including the ability to:

o Recognize patterns of organization to better comprehend and analyze text.

o Interpret a text and supporting the interpretation with evidence.

o Analyze and evaluate a text in connection with other areas of knowledge, including text-to-text, text-to-self, and text-to-world.

· **Metacognition:** At the end of the course, students will be able to:

o Assess one's own strengths and weaknesses as a writer, reader, and learner.

o Develop effective strategies based on self-assessment and instructor review for improving writing and reading skills and for taking part in academic and/or professional work.

Introduction

"Columbus sailed the ocean blue in fourteen hundred ninety-two." This is the memory device I learned as a child to remember when Columbus discovered America. Columbus's status as a hero was not widely questioned by teachers or elementary school textbooks when I was growing up. Also, none of the educators around me publicly took issue with using "discover" to describe Columbus's arrival at an island already inhabited by people.

Those conversations are ones that I had at home with my parents, Black adults who were raised in the Washington, D.C. area during the Civil Rights Movement. They turned eighteen the year Dr. King was assassinated. My father had attended the only all-Black military high school in the country. My mother published a poem called "Chocolate City" in the local newspaper. Thus, while my parents were not militant, they were very skeptical of America's love for its Black, brown, and indigenous citizens and taught their children to be skeptical, too. Hence, I learned to laugh and roll my eyes at the suggestion that Columbus discovered America. My siblings and I would whisper under our breath things like, "Because Native Americans were imaginary." The story of Columbus was, for me, an example of how we were lied to about history.

As I went through more school, I learned a good deal more about the impact that Columbus's landing in the "New World" had on the people who already lived there. I had a middle school Social Studies teacher who made us read about Columbus's violent stint as governor over European colonists and the natives whose land they took. In high school, my Advanced Placement U.S. History course textbook glossed over the detrimental impacts of European colonization on those who were not European or descended strictly from Europeans, instead highlighting the achievements of America. By the time I had been in college for a couple of years, I had developed a way of understanding these competing narratives.

As an academic thinker, I learned that there are no simple conclusions to be drawn about Columbus or about what I learned about him and his impact. This is because deciding what was right missed the point that more than one thing could be true at the same time, missed that my job was to ask questions and evaluate information, and missed that I could recognize more than one perspective without abandoning my own.

In college, we have diverse people coming to learn from the best knowledge we currently have. We read diverse texts, written by people with diverse ideas and experiences. In English Composition courses, we ask students to interpret, analyze, evaluate, and argue with many of those texts. At the same time, we say that there is no right answer, no one way to see things, only bad and good

arguments. How can that be true of something informative, like a history textbook, though? The "best knowledge we currently have" is still told through certain lenses, from people with particular experiences and purposes that may (definitely have done so in the past) leave out or de-emphasize other perspectives. Sometimes, the knowledge we currently have is woefully lacking. Sometimes, the sources from which we get our information are not that trustworthy. If we are doing our job well as students, we take all of this into account as we approach what we read and what we write about that reading.

Let's go back to the Columbus example. If I thought through this in my childhood the way that I would now, I might have asked myself questions such as the following:

- What do I know about Columbus?
- Where did I learn this information?
- Do I trust the sources of this information? Why or why not?
- Since the information seems contradictory even though I trust both sources, do I know how the different sources likely came up with their information?
- Is the information really the opposite, or is something or someone being left out of a pretty complicated story that we have packaged neatly into rhymes and picture books? And does this something or someone MATTER to a clearer understanding of the information?

The last is the question that gets into the heart of what can happen when we read and discuss controversial topics. (Note: Many things can become controversial when they generate discussions in which not everyone agrees. Throughout 2023, Americans have disagreed about a great many things; there is a lot of controversy to go around.) Was it possible for Columbus both to discover and not discover the New World at the same time? We talk about discovery being done when something is new, but there were already Indigenous people living on the island of Hispaniola when Columbus's ships landed. These people were the Taino tribe, but they were not Europeans. Thus, while Hispaniola was not new to the people who were living there, it was completely new to the people of Europe. This means that Columbus did discover the New World for Europeans and that he was not the first to do so when we think in a less Eurocentric way.

Which Color Glasses Do I Wear to Read?: Adopting an Academic Reader Perspective

We have been taught that some texts are objective—dealing in facts—and that some are subjective—dealing in opinions; things are not quite as clear-cut as that. Sometimes, objective texts cite the opinions of others, whether quoting interviewees or including information from experts. Texts that are subjective often use facts to craft a justification for their opinions. There are times when a text that should be objective is shaped by the experiences, judgment, and biases of the writer while some subjective texts have an impressively solid factual foundation. Additionally, readers read through the lenses of their own experiences, judgment, and biases.

This seems the perfect soup of confusion, right? When I was in high school, I had a thorough distrust of what I read in my A.P. US History textbook. The writer glossed over the lives, suffering, and successes of minority populations so much that I joked that according to the writer's understanding, Black Americans seemed to show up at just a few time periods (Slavery in the early 1800s, the Harlem Renaissance in the 1920s, the Civil Rights Movement in the 1960s) in just a few places (the South, New York, the South, again) until Martin Luther King, Jr. solved racism. Neither my teacher nor many of my classmates (one of whom bragged about having ancestors who came on the Mayflower) understood the complaints about the textbook made by the five Black students in the class. As a student, I was aggrieved. As an adult, I realize that we all came at this text from different perspectives.

History textbooks and other authoritative texts are presented as the truth, facts, the information that we all must learn; however, all such texts are stories told by writers, historians, scientists, philosophers, theologians, scholars. These stories are shaped by facts, but they are also shaped by culture, experience, biases, and education. The readers of these stories might have diverse cultures, experiences, biases, and education. Academic readers should expect that both author and reader are not dealing in simple truths and examine the lenses through which texts are written and read.

The same is true for other types of text. We can read literature and fall in love with stories and poetry, but we should also be aware of who and what shaped them and how we approach them. We can read opinion essays about the current events of the day, but we should not just think about whether we agree or disagree but also about how the author's position is shaped and how our own is shaped. In short, academic readers question authors, question texts, question teachers, and question themselves.

How do academic readers do all of this? Let's think about a fairly fun text. In 1989, Jon Sciezka published *The True Story of the Three Little Pigs by A. Wolf*.

We're going to follow the usual processes that an academic reader would engage in to read this book.

· Prereading. This is the stage where we gather information about a text from

a. Teachers--who might scaffold the text by telling us something about the author, introducing difficult vocabulary, or discussing something challenging in the text. Teachers are helping to shape what students understand and find relevant in a text, this way.

b. The title, the headings, the pictures.--Students think about what they already know and do not know to make meaning from these.

c. Research—What do we know about the author, the culture, the situation in which a text was written?

For this book, I will focus on the title, headings, and picture on the front cover of the book. What are the things I already know that help me make meaning of these?

· The title says, "true story." I know the story of the three little pigs. It is a story that I and many other children have been told since we were small children. Adding "true" story suggests that this story is different in some ways from the story that most of us already think of as the correct story.

· Under the title and the author attributions say that the story is by A. Wolf as told to Jon Sciezka. I understand this as a fun joke by Sciezka, the real author, but I understand that this is going to be the "true" story from the wolf's point-of-view.

· The front picture shows a newspaper headline, newsprint, and what is supposed to be a photograph of a wolf blowing into the air near pigs. I understand that this will be presented in some way as if it is a news story.

All these things that I figured out are part of understanding the meaning of the text.

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1.2: Think, Pair, Share for Academic Reading and Diverse Thinking--Classroom Activity

What should an academic thinker ask about the perspective that they bring to reading this text? Here are some questions for you to think through individually and share with a partner and the class before you read.

Directions: Answer the following questions on your own. With a partner, discuss your answers. If your partner has an answer that feels like it should go deeper, ask more questions, like the following: "Could you be more specific?" "Is there a specific experience or memory that you have that led you to know this, think this, or feel this?" "Why?" "Why not?" When you and your partner have finished discussing, the class should treat the first question like a brainstorm to be sure that you all have a solid idea of what you already know about the traditional story "The Three Little Pigs." Your teacher can ask two or three groups to share what they discussed for the answers to each of the rest of the questions.

· What is the story that I already know?

· How do I feel about that story? How do I feel about the characters in that story?

· How do I feel about the suggestion that the story I know is wrong? Do I trust that it could be wrong, or do I dismiss that suggestion out-of-hand? Why do I take either of these positions?

· Do I have any feelings about this book's narrator? What have I learned in the past about him? What have I learned in the past about others like him (wolf stereotypes)? Do those things shape what I feel about the narrator? Does examining what I have learned change how I feel about the narrator?

· What are my feelings about the trustworthiness of newspapers? What are my feelings about the trustworthiness of newspaper interviews? What in my experience and education has shaped those feelings? How do all these things shape my perception of the story that I am going to read?

As you share your answers to these questions, discuss the following: What differences are there in how you all are likely to approach reading and interpreting this book? What different experiences have led you to having different approaches?

Class Discussion

· What are some ideas, issues, discussions that you have encountered recently that come from groups who do not traditionally have power?

· Have you always been comfortable with these perspectives, or have they given you discomfort?

· Where do you think your comfort or discomfort come from?

The origins of our comfort or discomfort with different ideas are always worth exploring. I tell my students that if they leave college never having asked themselves why they believe what they believe and why they think what they think, then they have done college wrong. They never have to change what they believe or think, but they should know how and why those beliefs and thoughts came to be theirs. This knowledge might help them recognize how other people's differing beliefs and thoughts came to be, as well. In academic reading and thinking, this recognition is valuable.

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1.3: The Read-Aloud and Discussion Questions--Assignment

Now, you are going to read the book, either through a Read-Aloud by your teacher or through YouTube on your own. You can search for a read-aloud, or you can follow this link to a read-aloud that I think is a good one: 🐺 The True Story of the Three Little Pigs 🐷 Kids Book Read Aloud

Title: Video titled: 🐺 The True Story of the Three Little Pigs 🐷 Kids Book Read Aloud

As you listen to the book and watch the video, think about what you see and hear that brings up various feelings, assumptions, and impressions. For instance, how is the wolf dressed at the very beginning? What about during his telling of the story? How do you feel about his reason for going to the first pig's house? Why do you feel that way? Is that reflective of your original perspective of the wolf's trustworthiness, or has that perspective changed at all? Jot down notes. These will be the basis for completing the Critical Thinking Activity for homework.

Critical Thinking Assignment

1. Using the notes that you took during the read-aloud, analyze the book's pictures and text to see how this telling of the story establishes its message. Analysis is when you break down the bigger picture into its various smaller parts and figure out what they tell you and why. So, you must consider the narration (who the narrator is, tone of the narrator's voice), the dialogue, the plot, and the illustrations. In picture books, everything works together to tell the story, including the pictures, which can tell readers things about the characters, setting, and plot that the words do not. Note: Using a picture book to think through analytically is a fun exercise that you can do on your own.

2. Think about how the author put the story together and how it affects you.

· The book parallels the tale that so many of us already know. Does that affect your reading of the story? How?

· Some of the pictures, narration, and dialogue might make you laugh. Does that affect your reading of the story? How?

3. At the end of many of the texts you read in class, teachers will ask you to craft essays in response or write reflections about what came up for you as you read. I want you to do this for this book. Take five minutes to write what your overall take-away was from this book and what experiences, knowledge, understandings got you there.

The following is an example of what I might say in answer to question 3:

· *I know the story of the three little pigs, but I am also the kind of person who is generally suspicious of the official story. Some of this comes from knowing how often stories leave out people's voices. I am a member of an American racial minority, and I'm a woman. I totally know that some people's voices get left out of stories. Some of this is because wolves have definitely been stereotyped in children's stories, and they can't all be bad, right? I come from a people who have been stereotyped often enough to know that the danger is sometimes built up in people's heads because of other folks' stories. Thus, I like the wolf's story better. I don't know if I actually trust him. Criminals sometimes have reasons, but they did the crime, nonetheless. However, I don't trust the newspaper's take on his situation, either. I have seen enough newspaper stories label people from different groups who do the same things in ways that are biased. "Looters" versus "survivors" during the racially unequal coverage during Hurricane Katrina comes to mind. Essentially, I like hearing the wolf's voice. Nobody has ever talked about how he ended up eating the pigs. We called him "big" and "bad," and we judged him. That's just not fair. The Social Justice Warrior inside me cannot dismiss his story.*

The True Story of the Three Little Pigs is a fun book, but when viewed from the lens of an academic reader, it can bring up a good deal of serious issues that shape how each of us sees the world. Moreover, things can get tricky when we encounter something that very clearly comes from a different perspective than our own or that introduces new information from voices that have traditionally been silenced.

Keeping an Open Mind, Except...

We hear a lot about how divided the world is today and that this is a terrible thing. I would argue that the world has always been divided, but we have more opportunities for these conflicts to play out in the public sphere because more people's voices are being heard. I am talking about the power of the Internet and social media to spread the beliefs of an influencer or a

commenter on a news article or Tik Tok post. I am also talking about historically underrepresented, oppressed, or unequal groups' stories being accepted into what our mainstream understanding of history and the present is. Having so many voices means that perspectives will differ and, sometimes, will clash. What does an academic reader and thinker do when this is the case?

Let us start with the first situation, where what is happening is that many people's ideas are out in the world because the Internet, social media, podcasts have all provided a forum that equalizes people's voices. There is no specific arbiter of who can be on the Internet. Powerful people, important thinkers, regular folks, dangerous criminals all have access to this tool and put their voices on it. Our social media feeds tend to filter out content that is not in line with a particular person's perspective, but we can find others who are different from us all over. Some of us are curious about those who are different. Some of us are downright hostile. When I am wearing my "regular person" hat, I get irate and yell at my phone or computer when I read something that seems outrageous to me. However, when I am wearing my teacher hat (and when you wear your student hat), I have to see if I can figure out from what perspective what outrages me makes good sense to another person.

We must practice a sort of academic empathy. Try to imagine what it would be like to have someone else's experiences and how that might shape the way that such people see the world. This exercise is not intended to change one's mind. However, it provides insight into other points of view, allows us to view people with whom we disagree as human beings shaped by the world just as we are, and gives us insight into our own blind spots.

Here is an example. My politics are pretty liberal, and I live in Chicago, where many of the people around me also have liberal politics. I teach in a community college where many of my students come from families who migrated to the U.S., sometimes as refugees seeking safety, sometimes as undocumented people seeking economic opportunity. What I and other Chicagoans have not experienced until recently is what happens when an influx of migrants who need public services enters our city in a short amount of time, without advanced notice. Whether I agree with it or not, I have to admit that the governor of Texas and the former governor of Arizona, states on the border with Mexico, have given us a glimpse of their situation. Chicago has been struggling with how to accommodate people who have been bused here from Texas and Arizona. It is an overwhelming situation that border cities and towns in Texas and Arizona have been experiencing for a long time, themselves. Does this change my mind about how we should treat migrants and asylum seekers? It does not. Do I understand that the situation is much more complicated than I used to think it was? I most certainly do.

In college, we have the privilege of meeting many people who are different from us. The City Colleges of Chicago have students of different ages, different religions, different nationalities, different sexual orientations, different gender identities, different physical and cognitive abilities, different political leanings, different educational levels, different sides of the city! It can be hard for us to process so many differences, especially those that seem counter to some of our more strongly held beliefs and understandings of how things do work or should work. That said, it is our job as participants in the world we build in college to respect other people, whether they are like us or not. Part of that is learning to recognize the complexities underlying our differences and not to dismiss them outright. Approaching the texts we read and the discussions we have in our classes can help us to do this. In a democracy like ours, we recognize that we are different and know that the only way that we survive as a democracy is for us all to work together on the things we share and respect each other in the things we do not as long as they do not harm others.

This last caveat "as long as they don't harm others" brings me to the second category of voices that might seem to cause friction. Throughout America's history, we have privileged certain voices, certain cultures, certain ways of thinking over others. The specific sub-groups have changed over time, but the most powerful voices in our country have been those of white males, usually white males who are not poor. Many of us grew up learning from that primary perspective in school so that more recent shifts that listen to other voices and examine our world from other perspectives can feel wrong, feel threatening, or feel like freedom, depending on the lens through which we see things. Regardless of how we feel about it, though, in the academic world, we do not disregard those voices. We cannot engage in the world of ideas, discover all that we need to discover, fix the myriad problems that we face if we continue to silence the voices, ideas, and truths of the people who have had less power.

Valuing these voices has in recent years been labeled "woke" as a negative, something seen as undesirable and dangerous. There are states making laws intended to eliminate "woke" thought from schools. Some places are targeting specific groups of people who do not enjoy enough political power to protect themselves. Some places are rejecting Advanced Placement high school courses that would earn students college credit because the content is focused on minority groups in a way with which politicians in that state disagree. Some places are teaching history in a way that deliberately changes the stories that marginalized groups have told in favor of the way the powerful interpret them. None of this supports the very real diversity that exists in our nation. None of this aims to equalize the public educational systems that provide the best chances for people to reach their dreams. None of this seeks to include all of us who share this world.

At the City Colleges of Chicago, we believe in diversity, equity, and inclusion. We celebrate how different we are. We work to

provide the tools that our different student populations need to have the best chance at success. We welcome those who enter our doors trying to gain an education. In doing all these things, we must encourage our students to keep an open mind except in cases where what people are saying disregards, shuts down, or actively harms other people, especially those with less power. When we read, hear, discuss such ideas, we should not ignore them. Instead, we should engage them with an aim to point out what and who is missing, what and who is silenced, what and who is hurt by them. We do not want to disregard these voices, either. We want to argue them down.

Not all students will feel comfortable with all voices and ideas brought to the forefront by marginalized people. This is normal and necessary because it means that students are engaging with things that have previously been ignored, whether in their lives, specifically, or in the larger society. Even I learn new things that surprise me, confuse me, that I must work hard to listen to and give space for. I may not always agree. I may stick with my original beliefs. However, I come away from these instances having participated in an exchange of perspective and, thereby, gained knowledge.

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This chapter will explain how students should annotate a text to help them with Reading Comprehension and how they can add annotation to help with a writing assignment. THIS WOULD BE TELLING STUDENTS WHAT THIS CHAPTER IS FOR. IT'S SCAFFOLDING, NOT A LIST OF LINKS.

2.1: Annotations for Readings and Writing--Readings

2.2: Annotations for Readings and Writing--Classroom Activity

2.3: Annotations for Readings and Writing--Assignment

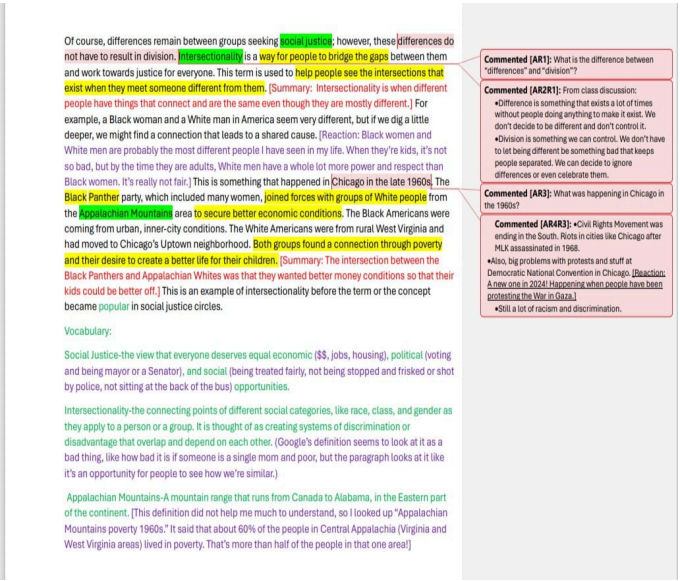
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2.1: Annotations for Readings and Writing--Readings

Introduction

In college, we read to learn. To do this well, we must be active readers who seek both to understand and to engage with texts. What does that mean? It means we annotate our texts to help us make those texts say to us what the writers intend, alongside what our own prior knowledge helps us to see. It also means that we annotate so that we can use the text in crafting our essays. These require different foci (the plural of "focus") when we read.

Annotating for Reading is about comprehending a text. We highlight, underline, question, define, summarize, and react with the purpose of solidly understanding what the text means explicitly (clearly-stated) and implicitly (hinted at). An example of such annotating looks like this (Note: Click on this image for a readable pdf.):



Of course, differences remain between groups seeking social justice; however, these differences do not have to result in division. Intersectionality is a way for people to bridge the gaps between them and work towards justice for everyone. This term is used to help people see the intersections that exist when they meet someone different from them. [Summary: Intersectionality is when different people have things that connect and are the same even though they are mostly different.] For example, a Black woman and a White man in America seem very different, but if we dig a little deeper, we might find a connection that leads to a shared cause. [Reaction: Black women and White men are probably the most different people I have seen in my life. When they're kids, it's not so bad, but by the time they are adults, White men have a whole lot more power and respect than Black women. It's really not fair.] This is something that happened in Chicago in the late 1960s. The Black Panther party, which included many women, joined forces with groups of White people from the Appalachian Mountains area to secure better economic conditions. The Black Americans were coming from urban, inner-city conditions. The White Americans were from rural West Virginia and had moved to Chicago's Uptown neighborhood. Both groups found a connection through poverty and their desire to create a better life for their children. [Summary: The intersection between the Black Panthers and Appalachian Whites was that they wanted better money conditions so that their kids could be better off.] This is an example of intersectionality before the term or the concept became popular in social justice circles.

Vocabulary:

Social Justice-the view that everyone deserves equal economic ($$, jobs, housing), political (voting and being mayor or a Senator), and social (being treated fairly, not being stopped and frisked or shot by police, not sitting at the back of the bus) opportunities.

Intersectionality-the connecting points of different social categories, like race, class, and gender as they apply to a person or a group. It is thought of as creating systems of discrimination or disadvantage that overlap and depend on each other. (Google's definition seems to look at it as a bad thing, like how bad it is if someone is a single mom and poor, but the paragraph looks at it like it's an opportunity for people to see how we're similar.)

Appalachian Mountains-A mountain range that runs from Canada to Alabama, in the Eastern part of the continent. [This definition did not help me much to understand, so I looked up "Appalachian Mountains poverty 1960s." It said that about 60% of the people in Central Appalachia (Virginia and West Virginia areas) lived in poverty. That's more than half of the people in that one area!]

Commented [AR1]: What is the difference between "differences" and "division"?

Commented [AR2R1]: From class discussion:
- Difference is something that exists a lot of times without people doing anything to make it exist. We don't decide to be different and don't control it.
- Division is something we can control. We don't have to let being different be something bad that keeps people separated. We can decide to ignore differences or even celebrate them.

Commented [AR3]: What was happening in Chicago in the 1960s?

Commented [AR4R3]:
- Civil Rights Movement was ending in the South. Riots in cities like Chicago after MLK assassinated in 1968.
- Also, big problems with protests and stuff at Democratic National Convention in Chicago. [Reaction: A new one in 2024! Happening when people have been protesting the War in Gaza.]
- Still a lot of racism and discrimination.

In this example, the annotations highlight what seems important to the reader and summarize the meanings of the highlighted portions. It asks questions and finds answers to those questions through class discussion and Google. It looks up definitions and incorporates reaction statements that help the reader make clearer connections to the student's own background knowledge and understanding. And it incorporates a reaction directly to the text that puts what the text says in a context that the reader has experienced.

Overall, the annotation is meant to help the student with general understanding.

Annotating for Writing is about specifically considering what you and your essay audience need to know before you write your essay, what you think about how the connections between the text and your essay assignment, and what specifics from the text support or contrast with what you might argue or discuss in your essay. An example of such annotating looks like this:

Essay Prompt: Given how divided the United States is now over almost everything, does it make sense for the author to have hope?

Of course, differences remain between groups seeking social justice [I feel like even though there are differences, at least there are groups seeking social justice. I know that doesn't mean everybody is looking out for each other. Example: The group of minority students who got Affirmative Action ended mainly because they thought other minorities were taking their seats at Harvard. Still, a lot of different groups try to make things better for everybody when they try to make it better for their particular group. Example: Black Lives Matter reps for other races who are unarmed and get shot by police.]; however, these differences do not have to result in division[AR5] . Intersectionality is a way for people to bridge the gaps between them and work towards justice for everyone. [Summary: We have a way to put differences behind us so that we can team up and make things better. It's called intersectionality, and it's a real thing.] This term is used to help people see the intersections that exist when they meet someone

different from them. For example, a Black woman and a White man in America seem very different, but if we dig a little deeper, we might find a connection that leads to a shared cause. [Race and gender are two big ways that people are separated. I don't know if it's getting worse with race, but gender has become this whole problem. You have sexists on social media convincing boys that girls and women should be cooking, cleaning, and giving themselves to men happily. You have people making a big deal about transgender and non-binary people playing sports. And even though more people are watching the WNBA, their salaries are pitiful compared to men's basketball players.] This is something that happened in Chicago in the late 1960s. The Black Panther party, which included many women, joined forces with groups of White people from the Appalachian Mountains area to secure better economic conditions.[AR6] [AR7] The Black Americans were coming from urban, inner city conditions. The White Americans were from rural West Virginia and had moved to Chicago's Uptown neighborhood. [So, they were poor but had a different experience of what being poor was until the mountain people moved to the city. I bet they moved to the city thinking it would be better, got here, and found out that poor is a terrible thing to be no matter where you do it. That's an intersection, right there.] Both groups found a connection through poverty and their desire to create a better life for their children. This is an example of intersectionality before the term or the concept became popular in social justice circles. [Summary for Essay: The author tells readers about how people can get past their differences through intersectionality. Intersectionality is something that has been around a while, including in the worst parts of the 1960s when people were kind of giving up on the Civil Rights Movement. Intersectionality has helped people who were super different, like Black Panthers and White people from West Virginia who moved to Chicago, to come together to make life better for everybody.]

This annotation is focused on the conversation the reader can have with the text in answering the question asked by the essay prompt. The reactions and comments have to do with what is hopeful or not about intersectionality as a way to get through Americans' divisiveness. They will help the reader to decide what argument they can make. For instance, the annotations in this paragraph look like they could be leading to the idea that when people find common causes to help make their lives better, then we do manage to make a difference. And this can happen during times when Americans really seem not to like each other between groups who would logically not get along. If an essay writer puts this all together, then the writer could have a thesis arguing that the writer should have hope, with one of its reasons being that people have found ways to see what connects them even when they should be separate

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[AR1]What is the difference between "differences" and "division"?

[AR2]From class discussion:

· Difference is something that exists a lot of times without people doing anything to make it exist. We don't decide to be different and don't control it.

· Division is something we can control. We don't have to let being different be something bad that keeps people separated. We can decide to ignore differences or even celebrate them.

[AR3]What was happening in Chicago in the 1960s?

· [AR4]Civil Rights Movement was ending in the South. Riots in cities like Chicago after MLK assassinated in 1968.

· Also, big problems with protests and stuff at Democratic National Convention in Chicago. [Reaction: A new one in 2024! Happening when people have been protesting the War in Gaza.]

· Still a lot of racism and discrimination.

[AR5]So, we don't have to hate each other just because we're different and disagree. That's true, but a lot of how we are different and disagree has a long, terrible history, and people are all up in their feelings about it. How are we all supposed to just get over it?

[AR6]For real? Because the Black Panthers were not known for being peaceful with White people!

[AR7]I asked my grandma about it, and she said that Fred Hampton was a Chicago leader in the Black Panthers who was all about making change. He figured that they would have more success at making change if they teamed up with other groups who wanted to change some of the same bad conditions.

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