

From Empathy to Advocacy

James Baldwin's *The Fire Next Time*

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Diné Institute for Navajo Nation Educators (DINÉ)

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Context and Rationale

Classroom Demographic

Rehoboth Christian School sits one mile east of Gallup, New Mexico. While the school serves many students from Gallup, a large number of the students come to Rehoboth from the surrounding communities. These communities are on and off the Navajo and Zuni reservations; the communities served by Rehoboth are Crownpoint, Fort Defiance, Tohatchi, Sanders, Zuni, and Gallup's surrounding areas. Some students live 100 feet from the school's front door, and walk minutes to school. Some students live up to 70 miles away and ride a bus for up to 90 minutes to school. Rehoboth's bus system is extensive, and does fabulous work helping students make the trek to and from school every day. Depending upon the year and the routes that are necessary in that year, the Rehoboth fleet of busses travel up to 850 miles per day.

Rehoboth has a very interesting demographic that is fairly normal for New Mexico, but one that teachers at Rehoboth try to celebrate every day. Rehoboth's student population consists of 70-75% Native American students, 15-19% Anglo students, 5-8% Hispanic students, 2% Asian American students, and 1% African American students. The average family income of Rehoboth families was \$52,527 for fiscal year 2018-2019. In that year, 80 families paid full tuition, and 188 families received tuition assistance. This socioeconomic mix is found in every classroom of the school.

Rehoboth Christian School offers preschool to high school. The high school has 180-200 students, depending upon the year, and 15 faculty members. Most faculty members are full time teachers, though their teaching responsibilities may be split between high school and middle/elementary school. Some teachers have taught students several years in a row. Class sizes vary, but the typical class is between 15-28 students. During the last year my smallest class was 6 students (an anomaly of the pandemic) and the largest class was 27 students.

There are many demands for students' time at our school. Activities such as athletics, music, outdoor leadership, and work study take students from classroom instructional time on a regular basis. Student's missing afternoon classes once or twice a week is not unusual depending on the season of the year and that students' interests. Classroom dynamics and activities change based upon who is there and for how long they are in classes.

Rehoboth Christian School was founded by Christian missionaries in 1903 as a boarding school for Diné students. While those missionaries intended to spread the gospel of Jesus Christ, their methods and actions were far from Christ-like. The gross and insensitive acts committed in these boarding school days were, at worst, meant to erase Diné culture, and these acts have had long-

lasting effects. In the past thirty years, Rehoboth has made efforts to celebrate and preserve Diné culture. As a teacher of American literature, I have an important role in this restorative effort. I have grown into this role, and I am still growing into this role, and I have picked up James Baldwin's *The Fire Next Time* as an appropriately challenging text for my students and for this unit.

Reasons for James Baldwin in Northwest New Mexico

I have a few reasons for choosing Baldwin's *The Fire Next Time* for my American literature class. The first reason is that Baldwin's text fits the present moment in many important ways. I teach American and British literature; one year I teach most of the 11th and 12th graders American literature and the next year I teach most of the 11th and 12th graders British literature. The school year of 2020-2021 was my year to teach British literature. I encouraged students to piece together the details and themes of British literature to make a picture of life in Britain. Some students wondered about the societal contexts that gave rise to *Macbeth*, and the socioeconomic realities uncovered by many other great works like *The Canterbury Tales* and *The Importance of Being Earnest*. These conversations were often directed, (most often by me) to consider ways that the status quo of British society could be challenged. We tried to see the ways that the literature we read made those attempts to challenge that status quo. While these conversations were wonderful and sparked great individual research, they all felt distant in that they were about British topics. There was always a great distance between the themes and connections in the text and the lives of my students. In this upcoming school year I will teach American literature, and I hope that through many different poems, stories, novels, and essays I can get students to recognize a diverse and vibrant overall narrative of American literature. Baldwin's text is a key part of that diverse and vibrant overall narrative.

This overall narrative of American literature is deeply complicated, and the current trends in Christianity have made the narrative even more complicated. A *New York Times* article titled *Christianity Will Have Power (2020)* documents the desire many Christians have for a sense of power in the world. Christians want their worldview privileged, and they would like to see their government make sure that a church going family would be protected from all assaults. Kristen Kobes De Mez's book, *Jesus and John Wayne (2020)*, explores the history of this idea more deeply, and points out many moments where this desire for power separates Christians from a Christ-like life. Baldwin's essay does this work as well, and locates that work within the civil rights era of the 1960s. I would like students to recognize that chasing power and using religion as a way of keeping power are not Christ-like ways of living. A lifestyle that chases power and uses religion as a way of keeping power over others is not in line with the Diné education standard that states students will establish relationships with their environments and express sympathy for others. Baldwin's message to his nephew is that he should not expect white Americans to appreciate him and his black culture, but this nephew cannot let that lack of

appreciation keep him from reaching out to others and loving them. That sense of community that Baldwin writes of is one that can help students dealing with the traumas of their lives or the historical traumas in their families and communities. Baldwin's essay presents a sliding door, in Rudine Sims-Bishop's (1990) sense, into a new way of thinking that is incredibly beneficial for students. That sliding door (where students step into a new, more loving world that Baldwin suggests) will hopefully lead students to practicing that love by accepting and acting kindly toward people around them. Hopefully too, that love will take the shape of acting in service towards others so that a giving, nurturing love can be shown.

Through careful construction, Baldwin's essay asks many important questions about life in America in the 1960s and the historical conditions and treatments that have led to the status quo of that moment. This construction and the questions that pop up from the construction are incredibly important for students in 2021 as they witness the dangers of power and the effects of efforts that attempt to assert power over others. Recognizing these rhetorical devices in Baldwin's essay and using them in similar contexts will help students understand their world and the contemporary status quo that exists in the world currently like the continuing oppression that exists in our community.

Baldwin's essay is a resistance story to the stock stories presented about race relations in America. This idea is drawn from Lee Anne Bell's (2010) work in *Storytelling for Social Justice*. Bell writes of resistance stories, "Yet they have the potential to inspire and mobilize people to see themselves as proactive agents and participants in democratic life" (62). As students read Baldwin's critiques of religion and racial dynamics in the United States in the 1960s, hopefully students will recognize the importance of the loving response that Baldwin highlights that will make them the proactive agents Bell writes about. This loving response is the resistance to chasing power that will ultimately, as Baldwin suggests, leave a person feeling unfilled and out of balance.

Analyzing Baldwin's essay as a resistance story is incredibly important for students of Rehoboth Christian School. The questions Baldwin asks of religious hypocrisy and finding a loving way forward are incredibly apt for our students. Students must grapple with the hypocrisy of Christianity in the way it was practiced in our area and at our school (a former boarding school established by Christian missionaries in the early 1900's) so that they have a stronger sense of their critical consciousness. Too often the injustices of the past are papered over with the idea that they were done out of a desire to spread the gospel of Christ; questioning those injustices is questioning the gospel of Christ, and many families shirk at this. Yet the effects of the historical trauma inflicted by schools like Rehoboth is made clear in studies such as Barbara K. Charbonneau-Dahlen (2010). Baldwin's example of finding Christ-like love and service in religion allows students a lens to see that the decisions made in the past were not made from a loving Christ-like place. Ideally this critical consciousness will include a direction for life that

includes a strong sense of helping love for those around and a sense of direction for addressing injustices with loving action.

While the critical consciousness building steps to understanding how a Christian student in Northwest New Mexico should live are exciting, another, more pragmatic reason for teaching Baldwin exists. Many of my students have below college entrance ready reading skills based upon their NWEA test data. Many of my students, not necessarily the same group, are interested in careers in the medical and scientific fields. Baldwin's text is a challenging piece of nonfiction writing that pushes students to analyze statements for meaning, tone, and idiom (and other things) in order to make sense of the overall text. Since the second essay is quite long, I will break it into several chunks that students should summarize and analyze. This work is necessary practice for students looking to further their education in medical and scientific fields in which reading nonfiction text is extremely important. While reading for information is extremely important for a nonfiction text, reading for tone and a deeper message is also very important to connecting with other people who are expressing themselves. Baldwin's essay is demanding in that regard as well.

This analysis of Baldwin's nonfiction essays allows for the construction of text based writing assignments that are cognitively demanding. The work of summarizing Baldwin's text and then elaborating upon and critiquing his ideas requires students to think deeply about the text. Matsumura, Wang, & Correnti (2016) highlight the importance of such assignments as they build reading comprehension and college readiness. This is a need that is also demonstrated by student NWEA test scores, and a need shared by former students. Past students who have found immediate success in college explain that writing assignments asking them to think deeply about text were a large part of what made them successful. This deep thinking about Baldwin's essay is also important to understanding how a nuanced argument works. Students who understand how a nuanced argument works are building their critical literacy as written about by Allen Luke (2012, p. 8). Critical literacy is necessary for understanding critical consciousness and also how a hegemonic structure would use texts to keep a status quo.

Content Objectives

Baldwin's *The Fire Next Time* is a short book that consists of two essays. The first essay is much shorter than the second, and the essay is addressed to Baldwin's nephew. Both essays were written in the early 1960's, but the first was written in 1963, and Baldwin marks the importance of the centennial of the Emancipation Proclamation in the essay. Written in the midst of the struggle for equal rights and the abolishment of segregationist laws and practices, the essay is raw with the emotion and lived experience of African-Americans in the early 1900's. Baldwin writes about his own father who turned to religion as a means of coping with the segregationist realities that he faced. Baldwin is quick to point out the shortcomings of his father's religious

beliefs and practices as coping mechanisms as he states that he himself is not religious. Baldwin also advises his nephew not to use his energies trying to make white people accept him; Baldwin instructs that his nephew must love and accept white people anyway. The model of recognizing his life's conditions and their causes and questioning historical methods of making those conditions better is incredibly important for my students. Writing about Baldwin's essay, Beverly Stoute (2019) postulates that Baldwin works with the idea of trans-generational trauma long before psychoanalysis could articulate the idea (350). In the letter to his nephew Baldwin attempts to explain the world of racial brutality and its causes and what a loving, thoughtful response could be. Baldwin's purpose of acknowledging the situation of the world that his nephew inherits and looking forward to a future that is still loving and prosperous is important for my students to recognize. They, hopefully, will begin to plot their own loving and accepting way forward.

The second essay continues on the themes of segregation, racial identity, and religion presented in the first essay, but the second essay moves to consider religion more deeply. Baldwin's essay is critical of the ways religion has been used hypocritically. Courtney Ferriter (2016) explains that Baldwin's essay constantly shows a clear discrepancy between Christian ideals and the real-life actions of people (133). While being critical, Baldwin suggests that a more loving ideal is possible if only people could look beyond the power channels that major religion is tied to. Before arriving at this conclusion Baldwin analyzes other ways people have struggled with the dynamic of power and how what seems like actions taken that appear to share power could be seen differently. However, Baldwin eventually finds the idea that accepting history and starting to genuinely connect with one another, and loving one another, is necessary for American society. I think this idea of the loving solution is incredibly important for students to recognize; the way to a more Christ-like religion is the practice of something better (in this case more loving) rather than a complete overhaul of the power structure that has not made life better.

Before getting further into the content objectives a moment to make the essential questions of the unit explicit is necessary. The readings are built around the following questions. (1) How do people respond to injustice? (2) What makes power appealing? (3) What might be a counter response to the power/powerless dichotomy? (4) Why is a loving solution to injustice still necessary. The unit dives into these questions in several different ways, and the discussions can get very deep and occasionally confusing, but a firm grasp of those essential questions is necessary.

An understanding of social justice education and why it is necessary is essential for teaching Baldwin's work. Social justice education involves learning how power, resources, and privilege have been distributed in different ways and how those things are fiercely protected. A social justice education considers how the imposition of those elements has produced inequalities in many areas of life; the vagueness of the word many is intentional as unpacking those inequalities

is a key facet of social justice education. Once unpacked, those inequalities can be avoided, challenged and/or, hopefully, corrected so as to make the future more equal for everyone. With this definition in mind, the use of Diné cultural standards as a way to understand Baldwin's essay privileges those standards that were developed with Diné traditional values. This is social justice education at work; this is a disruption of the status quo. Going beyond this disruption of the status quo, Baldwin's essay is a challenge to a power structure that he saw as unjust, and the challenge to create a loving world is in many ways counter cultural to many, but if Baldwin's challenge toward a more loving solution is viewed through the lens of the Diné character building standards it is not counter cultural at all. Baldwin's challenge fits the standards of developing a strong sense of self-identity and how that sense helps a person relate to their environment-in this sense loving and caring for those around.

The loving solutions that Baldwin suggests require consideration of students' worlds and the current status quo. This too gets back at Luke's idea of critical literacy (7) as students consider the effects of capitalism and colonialism on their lives. Students can see and discuss how their lives (and their family's lives) have been affected by cumulative oppressive forces, as described by Lee Anne Bell (7). and how a loving solution could counteract those forces. In this way Baldwin's address of his nephew becomes like Sims-Bishop's mirror, and with this mirror students can see the status quo of grappling for power at work and challenge it with something new and unique.

Teaching Strategies

The unit starts at the beginning of the school year when I ask my students to complete an identity activity that is adapted from an activity developed by Teaching Tolerance. Early in the year I ask students to introduce themselves to me in an essay that describes a few identity defining things and life experiences that they would like to share. I provide a few essays from students in years past, and we try to discuss the ways that these identity traits would affect daily life situations. The goal of this activity is to get students to consider their identity and how it compares to other students' identities, and how those identities may reflect the dominant group's identity to the detriment or removal of other identities. Ideally, the discussion will naturally lead to thinking and discussing the questions written by Teaching Tolerance. Those questions are talking about (whatever identity trait) is challenging/necessary/beneficial because... Writing about identity is helpful because writing gets students to consider more deeply than they might in a discussion. This deep consideration is essential to other parts of the unit that come later.

When the class approaches the unit on James Baldwin, the first activity is to watch the film, *I Am Not Your Negro* (2016) directed by Raoul Peck. The film will be accompanied by many questions from Les Lynn's (2020) lesson plans around the film. A few of the questions can be discussed in class, and several can be turned into larger writing assignments depending upon the

interest and ideas generated. The film provides wonderfully interesting background information on James Baldwin; the film generates the interest that will be necessary for the difficult essay.

The essay itself will be broken into several parts that will be read in a few different ways. Students will be asked to read sections of the essay on their own, and a few sections will be read aloud as a group. Students will be assigned reading questions that they will answer; ideally the reading question will turn into threads that can begin larger discussions. Students will also be asked to consider larger blocks of text in cognitively demanding writing assignments. These assignments will serve as formative assessments as the unit is rolling. The writing that students do will also serve as threads for discussions too. *Teaching Tolerance* suggests that the idea behind these discussions is to highlight the hopes, concerns, and strengths that students are writing to create an atmosphere that recognizes the importance of student ideas (2019).

Whole Class Discussion

Discussion and a few reading assignments will be done with the whole class. This means that the entire class will be reading and considering the same topic at the same time. Whole class discussions and activities come with many challenges that are highlighted by Matthew Kay (2018). The whole class discussion is most beneficial when teachers are checking in with students regularly, so that teachers can get an understanding of how students are processing material and the group discussions. Frequent writing assignments and asking students questions individually between classes and after school will be the way I will attempt to do this.

Small Group Discussion

There are many moments when assignments and discussions should be taking place in small groups. These moments include, but are not limited to, moments that are more sensitive than others, moments when students seem to be craving small group settings, and moments when the agility that is afforded to small group discussions is more necessary. Once again, Kay (2018) treats this topic well in discussing the ideas that students can try out on smaller groups when they are not worried about the overcorrection that could come from a teacher. This allows for a depth and personability that is not possible in a larger group.

Assessment

Students will be asked to write an essay in which they analyze their relationship with Christianity; the essay should be written in the style of James Baldwin if possible. That is to say that students should draw on their own experiences with Christianity; they should use their own stories to see whether they see a loving Christianity around them. Students will be asked to find

and share family stories too in this essay. The goal is to see the loving Christianity, and hopefully find a way to start practicing that loving Christianity.

Students will also be given the option to consider altruism, historical or current. In this consideration students will write how the altruistic acts have shaped the communities and people who practiced them.

Classroom Activities

I Am Not Your Negro background information activity

Raoul Peck's *I Am Not Your Negro* is a wonderful documentary that gives enormous amounts of background information to students in a short amount of time. Attached are a number of discussion questions that will require thought and guidance on the teacher's part, but many of the questions have potential to be very meaningful and will make the experience of reading Baldwin's text much richer. The questions are meant for discussion, but they can be easily converted to writing prompts if the teacher desires. This film is not only great because of its material, but also because it packs enormous amounts of emotional context into Baldwin's work that reading alone might not give to students.

Reading questions

The reading questions were designed to aid in student reading comprehension. They also serve as catalysts for student discussion. Several questions ask students to describe, define and observe parts of the text. Other questions ask students to analyze, infer, and compare/contrast parts of the text. The questions asking for analysis lead to interpretations that can best be discussed.

Explain main idea and how it is created activity

This activity is designed to take place when immediately after students have read the first essay, *My Dungeon Shook*. In this activity the teacher will ask students to, in writing, explain what Baldwin's main idea is and how that main idea was foreshadowed/set up/made possible by earlier points. This assignment is attached on page 18. Ideally, the assignment would have some sort of assessment that follows; this assessment can be at the end of the day by mushrooming all the classes ideas into a larger document or a more summative assessment that asks students to discuss, in writing or in a small group, what the main idea is and how it was accomplished

Altruism or Christianity Analysis Essay

Ideally the whole class and small class discussions lead to consideration of the theme of the loving solution that Baldwin presents. Once this theme is presented and understood to some degree, the final project of the unit - the altruism essay is introduced. Before writing the essay, students are asked to consider altruistic events in history. This is done to grapple with the idea of altruism and how people show selfless caring and love. The essay asks students to explain and evaluate an altruistic event they have found in their community or a historical altruistic event. If the event is in the community, the student will be asked to join the event, and if the event was historical the student will be asked to evaluate whether or not something like it would be possible in their community.

Student Assessment Plan

Students will understand the basic historical context of James Baldwin's writing by answering written questions and writing paragraphs about Peck's (2016) *I Am Not Your Negro*. These are formative and summative assessment types. The written questions are meant to spark discussion which is a formative assessment too.

Students will read Baldwin's essay and demonstrate an understanding of that essay through written questions that are formative and written essays that are summative. In addition to these students will write an essay based upon their own thoughts and experiences which is summative.

Alignment to Standards

This unit was developed to be aligned with Common Core Language Arts Standards that are used as state standards in New Mexico. The unit asks students to consider Baldwin's message and how that message is constructed. This is aligned to standard RL11-12.1-3, which involve reading for key ideas and details and can be found here, <http://www.corestandards.org/ELA-Literacy/RL/11-12/>. Students are asked to place this message within the overall narrative of American literature, and this aligns to RL11-12.9, which is a standard requiring a basic knowledge of American literature. The writing that students are asked to complete in this unit align with W11-12.1-2, which are standards involved with making a strong claim/thesis and providing evidence from a text to prove that claim/support.

This unit is aligned with the Diné character building standards. The overall standard states that students will develop and apply critical thinking to establish relationships with the environment. Environment is used here meaning all things that surround a person and make up their world. The unit requires students to think about specific ways that the world is working that are not showing positive relationships with that environment. Through writing and discussions students will recognize ways they can show love as a way to positively shape their environment.

Resources

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Appendix

I Am Not Your Negro

Answer any two questions in a chunk

1. Analyze James Baldwin's response to the question, asked by Dick Cavett, "Aren't you hopeful"? Why do you think Baldwin would say this?
2. Baldwin says that there was much about America that he did not miss, did not care about, during his exile in Paris. What were those things? And what did they symbolize?
3. Baldwin also says there were things that he missed very deeply. What were those things? And what did they symbolize?
4. What experiences did Baldwin have as a child that prevented him throughout his life from hating white people? How would you paraphrase the conclusion that he draws: "White people don't act the way they do because they are white, but for some other reason"? What does he mean here?
5. Why do you think Baldwin includes references to film images of African-Americans from the 1920s and 1930s, and why does the documentary include corresponding clips from these movies? What broader purpose do they serve for Baldwin and director Raoul Peck?

The Fire Next Time
Reading Questions

“My Dungeon Shook”

1. “You can only be destroyed by believing that you really are what the white world class a nigger” (16). Explain what this means.
2. What were the conditions James (nephew) was born in? Why would people disagree with this?
3. When James (nephew) was born, everyone could have been heavy hearted about the future-but what did they do instead?
4. How free has young James’ life been? And who made young James’ life that way? And what does old James say should be done about this? (19-22)

“Down at the Cross”

Section 1- page 28-40

1. What is the white man’s burden? What is a paraphrase of the Kipling quote?
2. What are the causes for Baldwin feeling like he were one of the most depraved people on Earth? (28)
3. Why does everyone flee the church? (31)
4. Religion is not enough. What else do black people need? Why? (32-33)
5. Why is this not shocking? (33-34).
6. How does James’ father react when he finds that James thinks he can do all that a white boy can do?
7. What created such a sense of inferiority in James’ father?
8. Why does James surrender to the church and pastor? (39)
9. Is surrender the right word for giving your life to the church?

Section 2-page 40-57

1. What does Baldwin compare his powerful religious experience to? (40) How does that comparison make his religious experience seem?
2. Why does Baldwin think God is white? (41)
3. Baldwin writes that he is drained, exhausted, and released. Why does he feel this way? (42)
4. How does Baldwin immobilize his father? What does immobilize mean in this context? (43)
5. What is the excitement of the church? (44)
6. How does Baldwin lose his faith? (46-48)
7. What makes Baldwin say there is “no love in the church”? (50)
8. Baldwin says black people have what on page 52? Is that love? How is similar/different?
9. Who is the real architect of the Christian church? What does that mean about change? (55)

10. What did the Christian church become entangled with? (55-57)

Section 3-page 57-74

1. What two things caused Baldwin to start listening to the Nation of Islam (NOI) speakers? (58)
2. What has Elijah Muhammad been able to do? (60)
3. What is revealed when a white man faces a black man? What does that mean in this context? (63)
4. What happened in the airport bar with the typical white man? What did this man say? How does Baldwin feel toward him and why? (65-66)
5. What do humans have the power to do? And what does that say about God, according to Baldwin? (66)
6. How does Baldwin feel about Malcolm X's message? (68)
7. How does Baldwin describe Elijah Muhammad? (72-73)
8. On page 75ish Baldwin describes Elijah Muhammad's idea of black and white men-- what is that idea of history that Muhammad presented?

Section 4-page 76-90

1. How does Baldwin restate Elijah Muhammad's idea of black and white men? Is this accurate to Elijah's statement? (76-77)
2. Why have white people treated black people so poorly? What has this produced in black people? (78)
3. What does Baldwin not say to Elijah Muhammad? Why doesn't he say this? (80)
4. Why can't Baldwin convince the room of his view on white people? Or what does Elijah Muhammad have that keeps him from seeing Baldwin's point? (81)
5. How does Elijah Muhammad think Muslims will gain power? (82-83)
6. What did Elijah Muhammad give his followers that was so important? (84-85)
7. What is it, ultimately, that white people fear about black people? (86)
8. Why will Baldwin and Elijah Muhammad always be strangers? (87)
9. What does Baldwin explain as the economic problem of the new Muslim country? (88)
10. What is the fearful paradox Baldwin states? (89-90)

Section 5-page 90-101

1. Why does Baldwin say he is concerned for the health of black people's souls? (91)
2. In order for there to be a possibility of change in the situation of black people there must be a change in what structures? (93)
3. What is meant by the "new" Negro? (93)
4. Fill in the blank, "Consequently, _____ Americans are in nothing more _____ than supposing that Negroes could ever have _____ that white people would " _____ " them anything". (94)
5. Why can white American not give freedom? (94-95)
6. Why is the American dream becoming a nightmare? (96-97)
7. What must people realize in order to bear a great burden? (98)
8. Why is life tragic?(99) And what would make that tragedy better? (100)

9. Instead of focusing on love, what temporary things do people focus upon? (100)
10. What is the big question? (101)

Section 6-page 101-112

1. What do white Americans find it difficult to divest themselves from?
2. What does love do? (102-103)
3. What is necessary for black liberation? (104)
4. What has the black American never believed? Why is that an advantage? (108-109)
5. What must relatively conscious people do to end the racial nightmare? (112)

Main Idea and how it is shaped.

1. What is the main idea of *My Dungeon Shook* (the entire first essay)?
2. Where is the paragraph you chose?
3. What is the main idea of this paragraph?
4. What phrases/sentences are primarily involved in helping to shape that main idea?
5. How does this main idea fit into the larger main idea of the entire essay?
6. What is the last sentence of the paragraph?
7. How does that sentence tie into the next paragraph?
8. Ask someone else what the main idea of their paragraph was?

9. How does that paragraph's main idea relate to yours and the main idea of the essay?

Altruism Essay

One way the power dynamic that Baldwin writes about is disrupted is through altruism.

What is altruism?

Find 3 historical altruistic events.

What is one way you see the stereotypical power dynamic disrupted in your community?

In a complete, well-written essay, please describe an altruistic act/event (ideally it is in your community), and how that altruistic event confronts and disrupts the types of power and power dynamics. Be sure to include your thoughts on why altruism is necessary.

Analyzing Christianity Essay

In a complete, well-written essay analyze your relationship with Christianity based upon how you relate with the three methodologies of religious study. Think through the basics of these methodologies and explain how you relate to them. Use a thesis and proper support for your thesis.

In a complete, well-written essay, analyze your relationship with Christianity. Please also consider how your family and family stories have shaped that relationship. Please use a clear thesis that states your relationship and support that thesis with examples of how you show that relationship in your life. If it helps, think of a few relationship analyzing questions to get you started.

Essay Rubric:

Criteria	1	2	3	4	score
Focus/Main Point	The essay poorly addresses topic and includes irrelevant ideas	The essay is focused on topic and includes few loosely related ideas	The essay is focused on the topic and includes relevant ideas	The essay is focused, purposeful, and reflects clear insight and ideas	
Support	Provides little or no support for the main point	Supports main point with some underdeveloped reasons and/or examples	Supports main point with developed reasons and/or examples	Persuasively supports main point with well-developed reasons and/or examples	
Organization & Format (paragraph transitions)	Little or no organization of ideas to build an argument	Some organization of ideas to build an argument	Organizes ideas to build an argument	Effectively organizes ideas to build a logical, coherent argument	
Language Use, Style & Conventions	Little or no use of elements of style. Many errors in grammar, spelling, and punctuation, makes reader's comprehension difficult	Some use of elements of style. Contains frequent errors in grammar, spelling, and punctuation	Appropriate use of elements of style Uses correct grammar, spelling, and punctuation with few errors	Effective and creative use of elements of style to enhance meaning Uses correct grammar, spelling, punctuation throughout with very few errors	
Originality	No experimentation nor enhancement of concepts No adherence to the theme	Very little experimentation to enhance concepts Does not exhibit creativity	Sufficient experimentation with language and usage to enhance concepts Applies basic creative skills to relay ideas	Distinctive experimentation with language and usage to enhance concepts Applies higher order thinking and creative skills to relay complex ideas	

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