Reading Strategies: Annotating a Text

1. Go to the following Web site http://www.bucks.edu/~specpop/annotate.htm and read about annotating. While you read, make note of the attached sample annotated text.

2. Now is a good time to stop and review annotating with an instructor or tutor. Take this time to ask the instructor or tutor any questions you may have about how to annotate a text.

Instructor name

Date

Once you have finished consulting with an instructor or tutor, go on to #3.

3. Now read the attached copy of Martin Luther King’s “I Have a Dream” speech. Annotate it using the strategies you have just read about. Do not highlight. Instead, use a pen or pencil to write comments or questions; underline and/or circle important words and phrases; number or otherwise indicate related points; note anything that strikes you as interesting, important, or questionable.

4. Using your annotations as a springboard, draft a thesis statement for an essay you could write about King’s speech.

5. Share your annotations and thesis statement with an instructor or tutor. Ask any questions you have about annotating and make note of any suggestions the instructor or tutor has for you. Then, have the person with whom you consulted sign and date below.

Instructor name

Date

DLA #1A.14/ SLO: Eng 1 A/B
HOW DOES MEMORY WORK?

Human memory works on two different levels: short term memory and long term memory.

Short term memory

This includes what you focus on in the moment, what holds your attention. Most people can only hold about 7 items of information in short term memory at any given moment, although some can hold up to nine.

Look at example A below. Then look away from your computer screen and try to hold it in your short term memory.

A = 6593028

Most likely, you can hold it as long as you choose. Now follow the same procedure with example B.

B = 573927450621

It's much more difficult, if not impossible, for most people.

Short term memory is exactly what the name says: short term. To learn information so you can retain and recall it, you must transfer it from short term to long term memory.

Long term memory

This includes all the information that you know and can recall. In many ways, it becomes a part of you. Once information becomes a part of your long term memory, you'll have access to it for a long time.

FROM SHORT TERM TO LONG TERM

How do you move information into long term memory? Two of the ways
are: rote learning and learning through understanding.

Rote learning means learning through repetition, mechanically, with little understanding. For example, as a child you probably memorized the alphabet and the multiplication tables by rote.

Learning through understanding involves learning and remembering by understanding the relationships among ideas and information. Rather than using rote memory, you use logical memory when you learn through understanding. For example, you use logical memory when you remember main ideas and supporting details from a lecture not because you repeat the ideas in your mind, but rather, because you understand them.

Both types of learning and memory are useful and often are used together. For example, in history, you need to relate facts (like dates) which you memorized by rote to your understanding of historical concepts (like the Civil War).

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THE KEYS TO REMEMBERING

You can learn to remember more effectively if you learn and use the four keys described below. Each one helps you to enter information into your long term memory.

1. **Choose to remember.** Be interested. Pay attention. Want to learn and know. What you want is an important part of learning. **People learn more effectively and remember more when they are interested and want to learn.**

   How can you choose to remember? One way is to take a few moments to choose to learn before you read or listen to a lecture. Sit calmly, take a few deep breaths, and tell yourself with your inner voice: "I choose to remember what I learn today." Repeat this a few times, and then begin.

2. **Visualize or picture in your mind what you wish to remember.** For many people, a mental picture or visualization is clearer and easier to remember than words. For each major concept that you want to remember, create a mental picture and then look at it carefully for a few seconds. Once you've seen it clearly, you'll probably be able to recall it.
If you are not a visual learner, you may find that you need to improve the quality of your mental pictures or images by practicing. Look at a picture, object, or photograph, then close your eyes and try to see it in your mind's eye. Practice this for a few moments each day.

3. Relate the ideas and information you wish to remember to each other and to ideas and information you already know. When you relate information to other information, you create a chain of memories which lead to one another. When you label an information chain or group of ideas, you create a kind of "file" that makes it easy to locate and remember the information.

You can help yourself to relate information by using mental pictures, visual organizers, or by outlining.

4. Repeat what you wish to learn until you overlearn it. Say it in your own words. Even though you've already learned something, go over it one more time. Research shows that the time you spend on overlearning and putting ideas into your own words will pay off by making recall easier and more complete.
I am happy to join with you today in what will go down in history as the greatest demonstration for freedom in the history of our nation.

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

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

In a sense we have come to our nation's capital to cash a check. When the architects of our republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir. This note was a promise that all men, yes, black men as well as white men, would be guaranteed the unalienable rights of life, liberty, and the pursuit of happiness.

It is obvious today that America has defaulted on this promissory note insofar as her citizens of color are concerned. Instead of honoring this sacred obligation, America has given the Negro people a bad check, a check which has come back marked "insufficient funds." But we refuse to believe that the bank of justice is bankrupt. We refuse to believe that there are insufficient funds in the great vaults of opportunity of this nation. So we have come to cash this check — a check that will give us upon demand the riches of freedom and the security of justice. We have also come to this hallowed spot to remind America of the fierce urgency of now. This is no time to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism. Now is the time to make real the promises of democracy. Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice. Now is the time to lift our nation from the quick sands of racial injustice to the solid rock of brotherhood. Now is the time to make justice a reality for all of God's children.

It would be fatal for the nation to overlook the urgency of the moment. This sweltering summer of the Negro's legitimate discontent will not pass until there is an invigorating autumn of freedom and equality. Nineteen sixty-three is not an end, but a beginning. Those who hope that
the Negro needed to blow off steam and will now be content will have a rude awakening if the
nation returns to business as usual. There will be neither rest nor tranquility in America until the
Negro is granted his citizenship rights. The whirlwinds of revolt will continue to shake the
foundations of our nation until the bright day of justice emerges.

But there is something that I must say to my people who stand on the warm threshold which
leads into the palace of justice. In the process of gaining our rightful place we must not be guilty
of wrongful deeds. Let us not seek to satisfy our thirst for freedom by drinking from the cup of
bitterness and hatred.

We must forever conduct our struggle on the high plane of dignity and discipline. We must not
allow our creative protest to degenerate into physical violence. Again and again we must rise to
the majestic heights of meeting physical force with soul force. The marvelous new militancy
which has engulfed the Negro community must not lead us to a distrust of all white people, for
many of our white brothers, as evidenced by their presence here today, have come to realize that
their destiny is tied up with our destiny. They have come to realize that their freedom is
inextricably bound to our freedom. We cannot walk alone.

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

I am not unmindful that some of you have come here out of great trials and tribulations. Some of
you have come fresh from narrow jail cells. Some of you have come from areas where your quest
for freedom left you battered by the storms of persecution and staggered by the winds of police
brutality. You have been the veterans of creative suffering. Continue to work with the faith that
unearned suffering is redemptive.

Go back to Mississippi, go back to Alabama, go back to South Carolina, go back to Georgia, go
back to Louisiana, go back to the slums and ghettos of our northern cities, knowing that
somehow this situation can and will be changed. Let us not wallow in the valley of despair.

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

I have a dream that one day this nation will rise up and live out the true meaning of its creed:
"We hold these truths to be self-evident: that all men are created equal."
I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slave owners will be able to sit down together at the table of brotherhood.

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

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

I have a dream today.

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

I have a dream today.

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

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

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

And if America is to be a great nation this must become true. So let freedom ring from the prodigious hilltops of New Hampshire. Let freedom ring from the mighty mountains of New York. Let freedom ring from the heightening Alleghenies of Pennsylvania!

Let freedom ring from the snowcapped Rockies of Colorado!

Let freedom ring from the curvaceous slopes of California!

But not only that; let freedom ring from Stone Mountain of Georgia!

Let freedom ring from Lookout Mountain of Tennessee!
Let freedom ring from every hill and molehill of Mississippi. From every mountainside, let freedom ring.

And when this happens, when we allow freedom to ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual, "Free at last! Free at last! Thank God Almighty, we are free at last!"