

# Unit 1

## **I Have A Dream**

*Martin Luther King*

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

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

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

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

Rights” of “Life, Liberty and the pursuit of Happiness.” It is obvious today that America has defaulted on this promissory note, insofar as her citizens of color are concerned. Instead of honoring this sacred obligation, America has given the Negro people a bad check, a check which has come back marked “insufficient funds.” But we refuse to believe that the bank of justice is bankrupt. We refuse to believe that there are insufficient funds in the great vaults of opportunity of this nation. And so, we’ve come to cash this check, a check that will give us upon demand the riches of freedom and the security of justice.

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

It would be fatal for the nation to overlook the urgency of the moment. This sweltering summer of the Negro’s legitimate discontent will not pass until there is an invigorating autumn of freedom and equality. Nineteen sixty-three is not an end, but a beginning.

And those who hope that the Negro needed to blow off steam and will now be content will have a rude awakening if the nation returns to business as usual. And 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

## *References*

warm threshold which leads into the palace of justice: In the process of gaining our rightful place, we must not be guilty of wrongful deeds. Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred.

We must forever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protest to degenerate into physical violence. Again and again, we must rise to the majestic heights of meeting physical force with soul force.

The marvelous new militancy which has engulfed the Negro community must not lead us to a distrust of all white people, for many of our white brothers, as evidenced by their presence here today, have come to realize that their destiny is tied up with our destiny. And they have come to realize that their freedom is inextricably bound to our freedom. We cannot walk alone.

And as we walk, we must make the pledge that we shall always march ahead. We cannot turn back. There are those who are asking the devotees of civil rights, "When will you be satisfied?" We can never be satisfied as long as the Negro is the victim of the unspeakable horrors of police brutality. We can never be satisfied as long as our bodies, heavy with the fatigue of travel, cannot gain lodging in the motels of the highways and the hotels of the cities. We cannot be satisfied as long as 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. And some of you have come from areas where your quest — 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. And 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, and 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, and 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.

And this will be the day — this will be the day when all of God’s children will be able to sing with new meaning:

My country ’tis of thee, sweet land of liberty, of thee I sing.

Land where my fathers died, land of the Pilgrim’s pride,

From every mountainside, let freedom ring!

And if America is to be a great nation, this must become true.

And so let freedom ring from the prodigious hilltops of New Hampshire.

Let freedom ring from the mighty mountains of New York.

Let freedom ring from the heightening Alleghenies of Pennsylvania.

Let freedom ring from the snow-capped Rockies of Colorado.

Let freedom ring from the curvaceous slopes of California.

But not only that:

Let freedom ring from Stone Mountain of Georgia.

Let freedom ring from Lookout Mountain of Tennessee.

Let freedom ring from every hill and molehill of Mississippi.

From every mountainside, let freedom ring.

And when this happens, when we allow freedom 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!

### *New Words*

demonstration [ˌdemən'streɪʃn] *n.* 示范；表达；实证；示威游行

score [skɔː(r)] *n.* 得分；刻痕；二十；乐谱

emancipation [ɪˌmænsɪ'peɪʃn] *n.* 释放；解放

proclamation [ˌprɒklə'meɪʃn] *n.* 宣言；公布；文告

decree [dɪ'kriː] *n.* 法令；判决

beacon ['bi:kən] *n.* 烽火；灯塔；基地

sear [sɪə(r)] *vt.* 使……干枯；烤焦；用强烈的感情影响

withering ['wɪðərɪŋ] *adj.* 摧毁的；毁灭的；干枯的；使畏缩的

captivity [kæp'tɪvəti] *n.* 囚禁；被俘；束缚

cripple ['krɪpl] *v.* 削弱；使……瘫痪

manacle ['mænəkl] *n.* 手铐；束缚

segregation [ˌseɡrɪ'geɪʃn] *n.* 隔离；种族隔离；分离

discrimination [dɪˌskrɪmɪ'neɪʃn] *n.* 歧视；鉴赏力；辨别

prosperity [prɒ'sperəti] *n.* 繁荣；兴旺

languish ['læŋɡwɪʃ] *v.* 衰弱无力；失去活力；受苦；憔悴

- exile ['eksail] *n.* 放逐；流放；被放逐者
- dramatize ['dræmətaɪz] *v.* 戏剧化；把（小说等）改编成戏剧；  
夸张；渲染
- shameful ['ʃeɪmfl] *adj.* 可耻的，丢脸的
- architect ['ɑ:kɪtekt] *n.* 建筑师[喻]缔造者；创造者
- magnificent [mæg'nɪfɪsnt] *adj.* 壮丽的；宏伟的；极好的
- constitution [ˌkɒnstɪ'tju:ʃən] *n.* 宪法；组织；体质；  
构成，组成，构造
- promissory ['prɒmɪsəri] *adj.* 约定支付的
- guarantee [ˌgærən'ti:] *vt.* 保证；担保
- unalienable [ʌn'eɪliənəbl] *adj.* 不可剥夺的
- pursuit [pə'sju:t] *n.* 追求；追赶；工作
- default [dɪ'fɔ:lt] *v.* 拖欠；默认；不履行义务；缺席
- insofar [ɪn'səʊ'fɑ:] *adv.* 到这种程度；在这个范围内
- sacred ['seɪkrɪd] *adj.* 神圣的；受尊重的
- obligation [ˌɒblɪ'geɪʃn] *n.* 义务；责任
- insufficient [ɪn'sə'fɪʃnt] *adj.* 不足的
- bankrupt ['bæŋkrʌpt] *adj.* 破产的；道德败坏的；枯竭的
- vault [vɔ:lt] *n.* 窖；穹；地下室；撑竿跳
- security [sɪ'kjʊərəti] *n.* 安全；保证；证券；债券；抵押；防护措施
- hallowed ['hæləʊd] *adj.* 神圣的；受崇拜的
- remind [rɪ'maɪnd] *vt.* 使想起；提醒
- fierce [fɪəs] *adj.* 强烈的；凶猛的；酷烈的
- urgency ['ɜ:dʒənsi] *n.* 紧急（的事）
- luxury ['lʌkʃəri] *n.* 奢侈品；奢侈；豪华
- tranquilizing ['træŋkwɪlaɪzɪŋ] *adj.* 平息的；安定的
- gradualism ['grædʒuəlɪzəm] *n.* 渐进主义
- democracy [dɪ'mɒkrəsi] *n.* 民主国家；民主；民主制

desolate ['desələt] *adj.* 荒凉的；荒芜的；孤单寂寞的  
fatal ['fətl] *adj.* 致命的；毁灭性的；决定性的  
overlook [ˌəʊvə'lʊk] *v.* 俯瞰；远眺；没注意到；忽视  
sweltering ['sweltərɪŋ] *adj.* 酷热的  
legitimate [lɪ'dʒɪtɪmət] *adj.* 合法的；世袭的；婚生的；  
正当的；合理的  
invigorating [ɪn'vɪɡərəɪtɪŋ] *adj.* 精神充沛的  
equality [i'kwɒləti] *n.* 同等；平等；等式  
tranquility [træŋ'kwɪləti] *n.* 宁静；平静；稳定  
grant [ɡrɑːnt] *v.* 授予；同意；承认；认为  
whirlwind ['wɜːlwɪnd] *n.* 旋风；旋风般的突发事件  
threshold ['θreʃhəʊld] *n.* 门槛；开端；界限；入口  
guilty ['ɡɪlti] *adj.* 有罪的；内疚的  
thirst [θɜːst] *n.* 口渴；渴望  
dignity ['dɪɡnəti] *n.* 尊严；高贵；端庄  
degenerate [dɪ'dʒenərəɪt] *v.* 退化；堕落  
majestic [mə'dʒestɪk] *adj.* 宏伟的；高贵的；壮丽的  
marvelous ['mɑːvələs] *adj.* 令人惊异的；非凡的  
militancy ['mɪlɪtənsi] *n.* 战斗性；交战状态  
engulf [ɪn'ɡʌlf] *vt.* 吞没；席卷；吞噬  
destiny ['destəni] *n.* 命运  
inextricably [ɪnɪk'strɪkəbli] *adv.* 分不开地；无法摆脱地  
pledge [pledʒ] *n.* 保证；抵押；誓言；抵押品  
devotee [ˌdevə'tiː] *n.* 爱好者；献身者；虔诚的宗教信徒  
brutality [bruː'tæləti] *n.* 残忍；野蛮；暴行  
fatigue [fə'tiːɡ] *n.* 疲劳；疲乏；劳务杂役  
lodging ['lɒdʒɪŋ] *n.* 寄宿处；借宿  
motel [məʊ'tel] *n.* 汽车旅馆



- righteousness ['raɪtʃəsnəs] *n.* 正当；正义；正直  
 mighty ['maɪti] *adj.* 强大的；巨大的  
 tribulation [ˌtrɪbjuˈleɪʃn] *n.* 苦难；灾难  
 batter ['bætə(r)] *v.* 猛击；打坏；往后递倾  
 persecution [ˌpɜːsɪ'kjuːʃn] *n.* 迫害  
 stagger ['stæɡə(r)] *vt.* 使摇晃；使吃惊；使犹豫  
 veteran ['vetərən] *adj.* 老练的  
 redemptive [rɪ'demptɪv] *adj.* 救赎的；买回的；赎身的  
 slum [slʌm] *n.* 贫民窟  
 ghetto ['ɡetəʊ] *n.* 少数民族聚居区；贫民区；犹太人区  
 wallow ['wɒləʊ] *n.* 打滚；打滚的地方；堕落  
 creed [kriːd] *n.* 宗教信仰；信念  
 oppression [ə'preʃn] *n.* 压抑；压迫；沉闷  
 transform [træns'fɔːm] *vt.* 改变；转换  
 oasis [əʊ'eɪsɪs] *n.* 绿洲；宜人之地  
 content ['kɒntent] *n.* 内容；目录；含量  
 vicious ['vɪʃəs] *adj.* 恶毒的；恶意的；剧烈的；堕落的  
 racist ['reɪsɪst] *n.* 种族主义者  
 interposition [ˌɪntəpə'zɪʃən] *n.* 插入；干涉；插入物  
 nullification [ˌnʌlɪfɪ'keɪʃən] *n.* 取消；无效；否决原则  
 exalted [ɪɡ'zɔːltɪd] *adj.* 高位的；高尚的；欣喜的  
 crooked ['krʊkɪd] *adj.* 弯曲的；歪的；不老实的；不正直的  
 jangling ['dʒæŋɡlɪŋ] *adj.* 吵闹的  
 discord ['dɪskɔːd] *n.* 不调和；不一致；不谐和  
 symphony ['sɪmfəni] *n.* 交响乐  
 jail [dʒeɪl] *n.* 监牢；监狱；拘留所  
 pilgrim ['pɪlɡrɪm] *n.* 朝圣者  
 prodigious [prə'dɪdʒəs] *adj.* 巨大的；惊人的；奇异的

curvaceous [kɜ:'veɪʃəs] *adj.* 曲线美的；丰满而匀称的  
 molehill ['məʊlhɪl] *n.* 鼯鼠丘  
 hamlet ['hæmlət] *n.* 小村；部落  
 gentile ['dʒentaɪl] *n.* 异教徒  
 protestant ['prətestənt] *n.* 抗议者  
 catholic ['kæθlɪk] *n.* 天主教徒  
 spiritual ['spɪrɪtʃuəl] *n.* (尤指美国南部黑人的) 圣歌  
 almighty [ɔ:l'maɪti] *adj.* 万能的；极大的

## Exercises

1. Find in the text the suitable words to fill in the gaps of the following sentences.

bankrupt	overlook	degenerate	marvelous	grant
insufficient	transform	guarantee	desolate	batter

- (1) Companies are also pursuing conversion technologies that \_\_\_\_\_ coal or gas into liquids.
- (2) A thousand rocket bombs would not \_\_\_\_\_ it down.
- (3) When a \_\_\_\_\_ GM first put the businesses on sale last year, it had several options.
- (4) The next day silver lake upped its offer to \$ 12.90, but it was still seemed \_\_\_\_\_.
- (5) Besides, what could they see but a hideous and \_\_\_\_\_ wilderness, full of wild beasts and wild men?
- (6) In my hurry to finish the exam I had \_\_\_\_\_ part of one of the questions.
- (7) She seemed to take it for \_\_\_\_\_ that I would go with her to New York.

(8) The newly emerging forces are bound to defeat what is corrupt and \_\_\_\_\_.

(9) Kanerva's memory algorithm could do several \_\_\_\_\_ things that parallel what our own minds can do.

(10) I \_\_\_\_\_ that this will not happen again.

**2. Find in the text phrases or expressions that correspond to the following sentences.**

be bound to	stand up for	speed up	insofar as
as well as	be guilty of	cool off	

(1) I hope the two countries will \_\_\_\_\_ a bit, or there will be a war.

(2) That horse \_\_\_\_\_ win; put your shirt on it.

(3) Our teacher \_\_\_\_\_ blatant favouritism.

(4) The order No. 105 is so urgently required that we have to ask you to \_\_\_\_\_ shipment.

(5) Didn't anyone \_\_\_\_\_ James and say it wasn't this fault?

(6) He shared in my sorrows \_\_\_\_\_ in my joys.

(7) I'll help you \_\_\_\_\_ I can.

**3. Translate the following sentences from English to Chinese.**

(1) 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.

\_\_\_\_\_

(2) Five score years ago, a great American, in whose symbolic shadow we stand today, signed the Emancipation Proclamation.

\_\_\_\_\_

(3) Instead of honoring this sacred obligation, America has given the

Negro people a bad check, a check which has come back marked “insufficient funds”.

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(4) 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.

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(5) We hold these truths to be self-evident, that all men are created equal.

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(6) 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.

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***4. Recite the following classic paragraphs.***

***Paragraph One***

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

***Paragraph Two***

And as we walk, we must make the pledge that we shall always march ahead. We cannot turn back. There are those who are asking the devotees of civil rights, “When will you be satisfied?” We can never be satisfied as long as the Negro is the victim of the unspeakable horrors of police brutality. We can never be satisfied as long as our bodies, heavy with the fatigue of travel, cannot gain lodging in the motels of the highways and the hotels of the cities. We cannot be satisfied as long as 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.”

***5. Appreciation.***

Appreciate the essay *I Have a Dream* , and write a paper of about 500 words.

***Further Reading***

**50 Years After King’s “I Have a Dream” Speech–  
The Summer Is Filled With Stories of Race and Racism**

*Adam Poullisse*

Amid talks of multimillion-dollar summer blockbusters flopping and wildfires ravaging the state, a handful of stories about race and racism steadily occupied national headlines.

Paula Deen admitted using the N-word in the past during a deposition, causing her to lose millions of dollars in endorsements. A statue of American icon Jackie Robinson was vandalized with racial epithets. Reality stars lost

their jobs over their derogatory remarks about minorities. Racism itself was on trial during the George Zimmerman deliberations, according to some.

All of these stories led the news amid the celebration of the 50th anniversary of Martin Luther King Jr. 's "I Have a Dream Speech," where the civil rights leader stood on the steps of the Lincoln Memorial on Aug. 28, 1963, and laid out his vision of an America where every citizen had an equal chance to succeed.

Though racism in America hasn't subsided since King outlined his vision, a stronger media focus on racial issues in the U. S. has sparked a renewed scrutiny and greater intolerance of racially fueled language in America.

"Now all eyes are on racism and acts of racism," said Patrisse Cullors-Brignac, a leader of the Los Angeles chapter of Justice 4 Trayvon Martin, a coalition that organized street protests after Zimmerman was acquitted in July of fatally shooting 17-year-old Trayvon Martin in a Florida neighborhood.

"People are noticing, and I think it's good and important," Cullors-Brignac said. "I'm not saying it's OK, it's disturbing, [but] the media is actually highlighting the issue more."

Protesting and bringing attention to inequality and unfair treatment, whether based on race or something else, is part of what brings about change, according to Gilbert Gee, a professor of the UCLA School of Public Health.

"Throughout history, people have been speaking out against inequality," he said. "Without people taking to the streets, we never would have had the civil rights movement."

Gee, who this summer was named editor of the Journal of Health and Social Behavior, says that victims of racism suffer greater health problems

than others. Hundreds of studies, he said, prove victims of discrimination are more at risk for heart disease and depression.

“There’s a lot of people who have these stories happen to them every day that we never notice because they’re not happening to famous people, they’re not on the street and they’re not on important statues,” Gee said.

Gee didn’t know why so many more reports about racism surfaced this summer — “you see it occasionally in these flare-ups,” he said.

Jarvis Emerson, manager and community service supervisor for Pasadena’s Jackie Robinson Center, said it was “extremely disheartening” that the Jackie Robinson statue in New York City was defaced on Aug. 7 with racial slurs and swastikas scrawled across it.

“He did a lot for the sport,” Emerson said. “He truly crossed the color barrier but never played the race card.”

There seemed to be a domino effect, Emerson said, “One story began to open up the door for a lot of different things.”

“Some people just still have that racism bone,” he said. “You thought we were improving. It seems like two steps forward and one step back.”

### ***Harsh Reality***

This summer the 15th season of the CBS reality show “Big Brother,” filmed in Studio City, was beset by controversy over racist and homophobic remarks made by some of the contestants — and it came to a head on the live telecast.

Aaryn Gries, a 22-year-old student from Texas, was one of several of this season’s contestants heard using racist and homophobic remarks on the show’s live Internet feed. Some of her comments denigrating gays, blacks and Asians even made it on the CBS edited-down telecast.

After Gries was unanimously evicted from “Big Brother,” and later interviewed by the show’s host, Gries said she could not remember saying those things. Gries was dropped by her modeling agency over her remarks, but will not know that until the show ends. Current contestant GinaMarie Zimmerman also was fired from her job as pageant coordinator in New York for using racial slurs, particularly the one in which she referred to welfare as “[N-word] insurance.”

While GinaMarie Zimmerman and Gries were adversely affected for what they said, the comments don’t seem to have touched CBS — “Big Brother” has consistently been the top-rated show in its time slot all summer, according to Nielsen.

Ragan Fox, an associate professor of communications at Cal State Long Beach and a “Big Brother” contestant in 2010, has spoken out against the racism and homophobia on “Big Brother”, chastising the show’s decision to delete many contestants’ offensive remarks.

“What’s the point of casting racial, ethnic and sexual minorities if production’s going to edit out the racism, ethnic discrimination, and homophobia that these people encounter inside the house?” Fox asked in a June 30 post.

“Moreover, why do historically marginalized players have the exclusive burden of narrating past acts of racial, ethnic, and sexual brutalization when we see this sort of discrimination enacted INSIDE the house?”

### ***In the courtroom***

A federal judge in Georgia dismissed an employee’s claims of racist treatment from 66-year-old celebrity chef Deen while she was working in a Savannah restaurant owned by Deen and her brother, Bubba Hiers.



## *References*

The judge ruled that the plaintiff, Lisa Jackson, who is white, could not claim that her treatment had been racially motivated. Her claims of sexual harassment in the workplace have not been adjudicated.

While under oath in May, Deen admitted that she had used the N-word in the past. The Food Network, Wal-Mart and QVC subsequently cut ties with Deen.

“Even though she didn’t think it was offensive, it was,” said Emerson, of the Jackie Robinson Center in Pasadena. “It did offend quite a few people.”

After George Zimmerman was acquitted last month of second-degree murder in last year’s shooting of Trayvon Martin, protesters across the nation took to the streets. The Los Angeles chapter of Justice 4 Trayvon Martin briefly clogged the 10 Freeway on July 20.

“The verdict is one thing, but the reaction to the verdict is something else,” said Cullors-Brignac, one of the lead organizers of the Los Angeles protests.

“If this person, who is light-skinned, could kill a black boy, and we all know he killed him, and get a not-guilty verdict — how do we explain that racism no longer exists?” Cullors-Brignac asked. “We’ve come so far, but that verdict was a huge slap in the face.”

Caree Harper, a criminal defense attorney and civil rights activists, drew similarities between the Zimmerman case and her current lawsuit surrounding Kendrec McDade. In 2012, McDade, 19, was fatally shot by Pasadena police officers after allegedly making a motion at his waistband. McDade was unarmed, and pursued by police in a cruiser that did not have its lights or sirens on, according to several reports.

“What’s even more egregious is [McDade’s] killers were trained,” she said. “They had training. They knew better. Zimmerman was only a wannabe.”

### ***On the rise***

The controversy over racist remarks by public figures, and in courtrooms and television shows comes at the same time recently released statistics show racist sentiment is on the rise in the U. S.

A study released by The Associated Press just days before President Barack Obama won a second term in the November 2012 election showed 51 percent of Americans now express explicit anti-black attitudes compared to 48 percent in 2008.

According to the Southern Poverty Law Center, hate groups in the U. S. have increased 67 percent since 2000. There are currently 1,007 active hate groups monitored by the Southern Poverty Law Center. There are 82 hate groups in California, and about 30 of them are clustered in the Southland.

But even as studies indicate racism might be growing, it's also changing and moved "into an era of more covert expressions of racism," Gee said.

"We went through many decades of explicit and very violent racism," he said. "We no longer view lynching as a good thing. We've made strides."