**Critical Vocabulary from Letter from a Birmingham Jail**

**Direction: Define critical vocabulary using the internet or dictionary.**

A. Cognizant \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

B. Interrelatedness \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

C. Mutuality \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

D. provincial "outside agitator” is defined as a person who comes from another area to stirs up or advocates change from the status quo.

E. Deplore \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

F. superficial \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

G. self-purification \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

H. moratorium \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

I. Segregation \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

J. Zeitgeist \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

K. Ekklesia or Ecclesia in Christian theology denotes both a particular body of faithful people, and the whole body of the faithful.

L. infanticide and gladiatorial contests: The first recorded gladiatorial combat in Rome occurred when three pairs of gladiators fought to the death during the funeral of Junius Brutus in 264 BCE. These types of contests were common until Christianity became the most popular religion in Rome in 4th century AD.Infanticide was often practiced in the Roman Empire. A father would be presented with a child and he would decide whether the child should be raised, or left out in the elements to die. Visibly deformed children were almost always killed. Christians rejected this practice, and as their influence grew, the practice died out.

**Rhetorical Devices in King’s “Letter from Birmingham”**

You will be using the following four paragraphs to analyze some of the rhetorical strategies employed by Dr. King

The Text

…..But more basically, I am in Birmingham because injustice is here. Just as the prophets of the eighth century B.C. left their villages and carried their "thus saith the Lord" far beyond the boundaries of their home towns: and just as the Apostle Paul left his village of Tarsus and carried the gospel of Jesus Christ to the far corners of the Greco-Roman world, so am I compelled to carry the gospel of freedom far beyond my own hometown. Like Paul, I must constantly respond to the Macedonian call for aid.

Moreover, I am cognizant of the interrelatedness of all communities and states. I cannot sit idly by in Atlanta and not be concerned about what happens in Birmingham. Injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly, affects all indirectly. Never again can we afford to live with the narrow, provincial "outside agitator" idea. Anyone who lives inside the United States can never be considered an outsider anywhere within its bounds.

You deplore the demonstrations taking place in Birmingham. But your statement, I am sorry to say, fails to express a similar concern for the conditions that brought about the demonstrations. I am sure that none of you would want to rest content with the superficial kind of social analysis that deals merely with effects and does not grapple with underlying causes. It is unfortunate that demonstrations are taking place in Birmingham, but it is even more unfortunate that the city's white power structure left the Negro community with no alternative.

In any nonviolent campaign there are four basic steps: collection of the facts to determine whether injustices exist; negotiation; self-purification; and direct action. We have gone through all of these steps in Birmingham. There can be no gainsaying the fact that racial injustice engulfs this community. Birmingham is probably the most thoroughly segregated city in the United States. Its ugly record of brutality is widely known. Negroes have experienced grossly unjust treatment in the courts. There have been more unsolved bombings of Negro homes and churches in Birmingham than in any other city in the nation. These are the hard, brutal facts of the case. On the basis of these conditions, Negro leaders sought to negotiate with the city fathers. But the latter consistently refused to engage in good-faith negotiation……….

We know through painful experience that freedom is never voluntarily given by the oppressor; it must be demanded by the oppressed. Frankly, I have yet to engage in a direct-action campaign that was "well timed" in the view of those who have not suffered unduly from the disease of segregation. For years now I have heard the word "Wait!" It rings in the ear of every Negro with piercing familiarity. This "Wait" has almost always meant "Never." We must come to see, with one of our distinguished jurists, that "justice too long delayed is justice denied."

We have waited for more than 340 years for our constitutional and God-given rights. The nations of Asia and Africa are moving with jetlike speed toward gaining political independence, but we stiff creep at horse-and-buggy pace toward gaining a cup of coffee at a lunch counter. Perhaps it is easy for those who have never felt the stinging darts of segregation to say, "Wait." But when you have seen vicious mobs lynch your mothers and fathers at will and drown your sisters and brothers at whim; when you have seen hate-filled policemen curse, kick and even kill your black brothers and sisters; when you see the vast majority of your twenty million Negro brothers smothering in an airtight cage of poverty in the midst of an affluent society; when you suddenly find your tongue twisted and your speech stammering as you seek to explain to your six-year-old daughter why she can't go to the public amusement park that has just been advertised on television, and see tears welling up in her eyes when she is told that Funtown is closed to colored children, and see ominous clouds of inferiority beginning to form in her little mental sky, and see her beginning to distort her personality by developing an unconscious bitterness toward white people; when you have to concoct an answer for a five-year-old son who is asking: "Daddy, why do white people treat colored people so mean?"; when you take a cross-country drive and find it necessary to sleep night after night in the uncomfortable corners of your automobile because no motel will accept you; when you are humiliated day in and day out by nagging signs reading "white" and "colored"; when your first name becomes "nigger," your middle name becomes "boy" (however old you are) and your last name becomes "John," and your wife and mother are never given the respected title "Mrs."; when you are harried by day and haunted by night by the fact that you are a Negro, living constantly at tiptoe stance, never quite knowing what to expect next, and are plagued with inner fears and outer resentments; when you go forever fighting a degenerating sense of "nobodiness"–then you will understand why we find it difficult to wait. There comes a time when the cup of endurance runs over, and men are no longer willing to be plunged into the abyss of despair. I hope, sirs, you can understand our legitimate and unavoidable impatience.

You express a great deal of anxiety over our willingness to break laws. This is certainly a legitimate concern. Since we so diligently urge people to obey the Supreme Court's decision of 1954 outlawing segregation in the public schools, at first glance it may seem rather paradoxical for us consciously to break laws. One may well ask: "How can you advocate breaking some laws and obeying others?" The answer lies in the fact that there are two types of laws: just and unjust. I would be the first to advocate obeying just laws. One has not only a legal but a moral responsibility to obey just laws. Conversely, one has a moral responsibility to disobey unjust laws. I would agree with St. Augustine that "an unjust law is no law at all."

Now, what is the difference between the two? How does one determine whether a law is just or unjust? A just law is a man-made code that squares with the moral law or the law of God. An unjust law is a code that is out of harmony with the moral law. To put it in the terms of St. Thomas Aquinas: An unjust law is a human law that is not rooted in eternal law and natural law. Any law that uplifts human personality is just. Any law that degrades human personality is unjust. All segregation statutes are unjust because segregation distorts the soul and damages the personality. It gives the segregator a false sense of superiority and the segregated a false sense of inferiority. Segregation, to use the terminology of the Jewish philosopher Martin Buber, substitutes an "I-it" relationship for an "I-thou" relationship and ends up relegating persons to the status of things. Hence segregation is not only politically, economically and sociologically unsound, it is morally wrong and awful. Paul Tillich has said that sin is separation. Is not segregation an existential expression of man's tragic separation, his awful estrangement, his terrible sinfulness? Thus it is that I can urge men to obey the 1954 decision of the Supreme Court, for it is morally right; and I can urge them to disobey segregation ordinances, for they are morally wrong.

Understanding Rhetorical Appeals

One could argue that Dr. King makes use of all three types of rhetorical appeals in just these three paragraphs. The three types of appeals are defined below with follow-up questions.

1. Ethical Appeal: The ethical appeal uses the writer’s own credibility and character to make a case and gain approval. Rhetoricians use themselves and their position as an “expert” or as a “good person” to give their argument presence and importance. An everyday example of this is a minister, rabbi, priest, or shaman—individuals who are followed because they have established themselves as moral authorities. Writers using ethos may offer a definition for an obscure term or detailed statistics to establish their authority and knowledge.

NOTE: This definition is taken from the website: <http://writingcenter.tamu.edu/2010/how-to/academic/rhetorical-analysis/>

Remember that Dr. King’s letter is in response to eight Birmingham clergymen.

Guided Practice

1. Dr. King is an ordained minister who is writing to other clergymen. Cite one instance in his letter where he quotes a religious figure that his audience would be familiar with to establish himself as an "expert” or to affirm his knowledge of Christian history.

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1. In question A, you analyzed how Dr. King establishes his credentials, which is one form of ethos. However, ethos encompasses a large number of different things including a person’s experience and the words he or she uses, among many others facets. What experiences does Dr. King share in this excerpt that establish his ethical appeal to the ministers. List two: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
2. Logical Appeal: The *logical* appeal uses reason to make its case. The logical appeal often cites statistics, scientific evidence, or published reports to lead the reader to accept the author’s viewpoint.
	1. Cite one possible instance of Dr. King’s use of a logical appeal in the excerpt:

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Identifying Additional Rhetorical Strategies

1. Allusion—A figure of speech which makes brief, even casual reference to a historical or literary figure, event, or object to create a resonance in the reader or to apply a symbolic meaning to the character or object of which the allusion consists.

In writing to his audience of eight clergymen, Dr. King alludes to the 23rd Psalm: “Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.”

1. Quote where Dr. King makes the allusion. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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1. In the original, the statement means I have more than enough for my needs. Does King mean a similar or different interpretation? Justify your answer. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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1. Anaphora— the repetition of a word or phrase at the beginning of successive phrases, clauses or lines.

We shall not flag or fail. We shall go on to the end. We shall fight in France, we shall fight on the seas and oceans, we shall fight with growing confidence and growing strength in the air, we shall defend our island, whatever the cost may be, we shall fight on the beaches, we shall fight on the landing grounds, we shall fight in the fields and in the streets, we shall fight in the hills. We shall never surrender. – Winston Churchill

1. In which paragraph of the excerpt does King make use of anaphora?
2. What words does he repeat?
3. Juxtaposition—Placing of two items side by side to create a certain effect, reveal an attitude, or accomplish some other purpose.
4. What two things does King juxtapose in this sentence: “The nations of Asia and Africa are moving with jetlike speed toward gaining political independence, but we stiff creep at horse-and-buggy pace toward gaining a cup of coffee at a lunch counter.” \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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1. How are the two things different? Discuss more than one difference. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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1. Why do you think King chose to juxtapose these two things? What is his purpose?
2. What tone can you infer from this juxtaposition?

*Malcolm X “Message to the Grassroots”-November 10, 1963 in Detroit, Michigan*

I would like to make a few comments concerning the difference between the black revolution and the Negro revolution. There's a difference. Are they both the same? And if they're not, what is the difference? What is the difference between a black revolution and a Negro revolution? First, what is a revolution? Sometimes I'm inclined to believe that many of our people are using this word "revolution" loosely, without taking careful consideration [of] what this word actually means, and what its historic characteristics are. When you study the historic nature of revolutions, the motive of a revolution, the objective of a revolution, and the result of a revolution, and the methods used in a revolution, you may change words. You may devise another program. You may change your goal and you may change your mind.

Look at the American Revolution in 1776. That revolution was for what? For land. Why did they want land? Independence. How was it carried out? Bloodshed. Number one, it was based on land, the basis of independence. And the only way they could get it was bloodshed. The French Revolution -- what was it based on? The land-less against the landlord. What was it for? Land. How did they get it? Bloodshed. Was no love lost; was no compromise; was no negotiation. I'm telling you, you don't know what a revolution is. 'Cause when you find out what it is, you'll get back in the alley; you'll get out of the way. The Russian Revolution -- what was it based on? Land. The land-less against the landlord. How did they bring it about? Bloodshed. You haven't got a revolution that doesn't involve bloodshed. And you're afraid to bleed. I said, you're afraid to bleed.

[As] long as the white man sent you to Korea, you bled. He sent you to Germany, you bled. He sent you to the South Pacific to fight the Japanese, you bled. You bleed for white people. But when it comes time to seeing your own churches being bombed and little black girls be murdered, you haven't got no blood. You bleed when the white man says bleed; you bite when the white man says bite; and you bark when the white man says bark. I hate to say this about us, but it's true. How are you going to be nonviolent in Mississippi, as violent as you were in Korea? How can you justify being nonviolent in Mississippi and Alabama, when your *churches* are being bombed, and *your* little girls are being murdered, and at the same time you're going to violent with Hitler, and Tojo, and somebody else that you don't even know?

If violence is wrong in America, violence is wrong abroad. If it's wrong to be violent defending black women and black children and black babies and black men, then it's wrong for America to draft us and make us violent abroad in defense of her. And if it is right for America to draft us, and teach us how to be violent in defense of her, then it is right for you and me to do whatever is necessary to defend our own people right here in this country.

The Chinese Revolution -- they wanted land. They threw the British out, along with the Uncle Tom Chinese. Yeah, they did. They set a good example. When I was in prison, I read an article -- don't be shocked when I say I was in prison. You're still in prison. That's what America means: prison. When I was in prison, I read an article in Life magazine

showing a little Chinese girl, nine years old; her father was on his hands and knees and she was pulling the trigger 'cause he was an Uncle Tom Chinaman, When they had the revolution over there, they took a whole generation of Uncle Toms -- just wiped them out. And within ten years that little girl become [sic] a full-grown woman. No more Toms in China. And today it's one of the toughest, roughest, most feared countries on this earth -- by the white man. 'Cause there are no Uncle Toms over there.

1. What rhetorical device(s) do find present (if any) in Malcolm X’s speech?
2. How are Martin’s and Malcolm X’s goals similar and different?
3. What does Malcolm mean by “cause there are not Uncle Toms over there?”
4. Who was more revolutionary in US society? Why?
5. What racial injustices do people experience today in the U. S.?