

LESSON 3

Debate

Standards and Expectations:

Reading

12. R. 5. I Analyze in detail how an author’s ideas or claims are developed and refined by particular sentences, paragraphs, or portions of a text (e.g., chapters, essays, or news articles).

12. R.6 I Determine an author’s point of view or purpose in a text and analyze how an author uses rhetoric to advance that point of view or purpose.

Writing

12.W.1 Write arguments to support claims in an analysis of substantive topics or texts, using valid reasoning and relevant and sufficient evidence.

Language

12. LA.3 Apply knowledge of language to understand how language functions in different contexts, to make effective choices for meaning or style, and to comprehend more fully when reading or listening.

Objectives:

By the end of the lesson, the student will:

- introduce to the concepts and terms used in a debate
- complete close reading of an excerpt from Henry Thoreau’s “Civil Disobedience” speech in the movie Great debaters
- respond to analytical writing tasks.
- cite textual evidence to analyze a primary source.

Introduction to debate

During this lesson we will get to know about debate. Do you know what a debate is? Everyone has been in an informal debate before. But formal debates use many concepts that you may not be aware of. Certain terms are used primarily in the context of an argument in debate form. They are:

- Resolution
- Affirmative and Negative
- Lead and Second Debater
- Constructive
- Cross Examination
- Rebuttal
- Defining Terms

Do you know what they mean? Well let's see what each one of them really means in terms of debate. How you can be applied in a debate.

Term	Explanation
Resolution	The resolution is the topic you are debating. It is a carefully worded statement that is assigned and cannot be modified in any way. Essentially it is your thesis or antithesis, depending on the side you argue.
Affirmative	The affirmative argues <i>in support</i> of the resolution. It is your thesis. Sides are always assigned in a debate.
Negative	The negative argues <i>against</i> the resolution. The opposite of the resolution (antithesis) is your thesis. Sides are always assigned in a debate.
Lead Debater	The lead debater open and closes the argument for your team. Although the debaters take turns, the lead debater usually speaks the most/for the longest time.
Second Debater	The second debater supports the lead debater and is usually responsible for the rebuttal of the other team's constructive. Although the debaters take turns, the second debater usually speaks less/for less time than the lead debater.
Constructive	Each team prepares a constructive that presents their argument in detail.
Cross Examination	Depending on the type of debate, each team may get a chance to question the other side about their argument in a cross examination.
Rebuttal	Each team must rebut the claims and/or evidence presented in the opposing team's constructive. Although teams spend a great deal of time anticipating the other team's arguments and

	preparing rebuttals for each, rebuttals must be given in the moment and based on what the opposing team actually says.
Defining Terms	Both teams have an opportunity to define the terms of the debate in a way that would benefit their side. Terms that may need defining are ones from the resolution. Sometimes, defining the terms literally means looking up legal or factual definition. Other times, however, defining the terms is subtler, involving ethical, moral, or philosophical definitions of a concept (i.e. MLK's definitions of "just" and "unjust" laws in "Letter from Birmingham Jail").
Deductive Reasoning	Deductive reasoning starts with a general statement (or hypothesis) and then looks for evidence to prove it.
Inductive Reasoning	Inductive reasoning is the opposite of deductive—it starts with a set of evidence and then generalizes a statement (or hypothesis) from it.
Syllogism	A syllogism is a "bare bones" deductive logical statement with a major premise , a minor premise , and a conclusion . If the major premise and minor premise are true, then the conclusion must also be true. (But "true" and "valid" do not mean the same thing, in this case. It's complicated.) The classic example is: Major Premise: All men are mortal. Minor Premise: Socrates is a man. Conclusion: Socrates is mortal.
Logical Fallacies	A logical fallacy is an error in logic. Basically, it is a break down of a syllogism—and there are a lot of ways a syllogism can break down, so there are a lot of different fallacies. Some common ones are hasty generalization , circular reasoning , and false cause .

Resolution Example:

This is the National Speech and Debate Association's Public Policy debate topic for 2018-2019:

Resolved: The United States federal government should substantially reduce its restrictions on legal immigration to the United States.

Let's take a closer look... What are the key terms of this resolution?

Resolved: The United States federal government should substantially reduce its restrictions on legal immigration to the United States.

Which means you CAN'T argue about...

- State restrictions...
- Raising or eliminating restrictions, or keeping them the same...
- Or, most importantly, **illegal** immigration or asylum seekers!

What terms may a team want to define for clarity?

- The key terms from earlier--federal, reduce, and legal--are pretty clear. However, a team may wish to clarify the definition of "federal" depending on the audience.
- But what about "immigration"? We talk about it all the time, but do we really know what it means, legally?

Consider...

Here is the Dictionary.com definition of "immigrant":

"A person who migrates to another country, usually for permanent residence."

And here is the definition from the Department of Homeland Security's Website:

Permanent Resident Alien - *An alien admitted to the United States as a lawful permanent resident. Permanent residents are also commonly referred to as immigrants; however, the Immigration and Nationality Act (INA) broadly defines an immigrant as any alien in the United States, except one legally admitted under specific nonimmigrant categories (INA section 101(a)(15)). An illegal alien who entered the United States without inspection, for example, would be strictly defined as an immigrant under the INA but is not a permanent resident alien. Lawful permanent residents are legally accorded the privilege of residing permanently in the United States. They may be issued immigrant visas by the Department of State overseas or adjusted to permanent resident status by the Department of Homeland Security in the United States.*

Let's ask ourselves. Why might either the affirmative or negative side want to clarify the term "immigrant" with one of the definitions?

But how can a team define a common term to their advantage?

Sometimes a team may have a difficult side to argue, especially one that is unpopular with the audience. When this happens, a team may want to get creative and try a different point of view. But be careful! This can hurt your side if your different point of view changes a term too much or into something that makes no sense!

Let's look a masterful example of this...



When Martin Luther King, Jr. was protesting in Birmingham, Alabama, during the Civil Rights Movement, he was criticized by a group of clergymen for encouraging his followers to obey some laws, like the Supreme Court ruling desegregating schools, but to disobey other laws, like the local law against demonstrating.

In answer to them, Dr. King redefined "law" in his famous "Letter from Birmingham Jail."

He wrote... *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.

That is how to redefine terms to your advantage.

Let's Practice

Instructions: Read the following stories. Write a resolution based on each one of them.

ZURICH—The International Olympic Committee is beginning the final round of discussion for deciding the host of the 3rd Olympics of the new millennium. An Olympic official, who asked not to be named, said the main contenders are still Beijing, China; Cape Town, South Africa; and Toronto, Canada. The official said that competition between the three cities has been very intense, with each city insisting it is the best site. The Olympic committee is still not sure in which city the Games should be held.

RESOLUTION _____



WASHINGTON DC—The American Red Cross announced yesterday that there is a dangerous shortage of blood in several hospitals throughout the nation. A spokesperson for the Red Cross said that more and more Americans have stopped giving blood. In particular, it seems that the number of high school and university students giving blood has declined. Compared with a decade ago, donations by young people are down by about 68%. The spokesperson said that giving blood was perfectly safe and not painful.

RESOLUTION _____



Introduction to Logical Fallacies

Today, we are going to continue preparing ourselves to analyzing speeches from the movie Th Great Debaters but first we need to continue learning about what is really a debate. Now let's get a closer look of what is Logical fallacies. What happens when logic goes wrong?

What is a logical fallacy?

A logical fallacy is an **error in logic**. There are two basic kinds of logical fallacies:

- **Formal** fallacies occur when there is an error in the form of those syllogisms we just talked about. They concern validity of reasoning.
- **Informal** fallacies occur when there is an error in the content of premises or conclusions. Usually, when people talk about fallacies, they mean these kinds. This is the kind we will focus on.

The more the merrier?

Unfortunately, there are a lot of different kinds of fallacies. Fortunately, we will focus on a few common ones:

- ❖ Ad hominem
- ❖ Various appeals
- ❖ Causal fallacies
- ❖ Circular reasoning
- ❖ Hasty Generalization
- ❖ Strawman
- ❖ Tu Quoque

Can you define them? Yes? No? Since you are not sure, let's explore these fallacies in...

1. "Ad hominem" is Latin for "against the man." An ad hominem argument attacks the person, not their argument.
2. Various appeals
 - a. An appeal to authority is a fallacy that tries to win an argument by citing a false authority or an irrelevant authority. It also could be that the arguer **ONLY** cites authority and offers no facts.
 - b. An appeal to ignorance is a fallacy that tries to win an argument by saying there is no evidence to prove their claim wrong.
 - c. An appeal to pity is a fallacy that attempts to win an argument by making your opponent feel sorry for you, someone else or something.

- d. An appeal to popularity--a.k.a. the bandwagon fallacy--tries to win an argument by saying the claim is popular so it must be true.
 - e. An appeal to tradition is a fallacy that tries to win an argument by claiming something has always been a certain way or been done a certain way and so it must be right.
3. Causa Fallacies:
- a. A correlation vs. causation fallacy is one type of causation fallacy. This happens when someone confuses correlation (two things occurring together) with causation (one thing causing the other). It can be a problem with data and scientific studies.
 - b. Post Hoc is short for the Latin phrase, "Post hoc ergo propter hoc," which means, "after this, therefore because of this." It's a fallacy that claims just because A happened before B, A must have caused B.
 - c. A false cause fallacy is another causal fallacy that tries to win an argument by claiming something causes something else...when it just doesn't. It's the "that's not how things work" fallacy.
4. Circular reasoning--a.k.a. Begging the question--is a fallacy where the logic goes in circles because someone is just restating the claim/conclusion as evidence.
5. A hasty generalization is just what it sounds like. It is a claim based on too little evidence or too few examples. It is the stereotyping fallacy.
6. A straw man fallacy attempts to win an argument by misstating or mischaracterizing the opponent's argument, thereby making it easier to poke holes in.
7. "Tu quoque" translated to English means "you too." It is a fallacy that attempts to win an argument by saying the opponent is a hypocrite. It is the "I'm rubber and you're glue" fallacy.

Confused? Do not worry it looks easier than it is! It's easy to recognize logical fallacies when they are stated in playground terms. It's more difficult to recognize fallacies in real and substantial arguments. It can be almost impossible to recognize fallacies when we agree with the claims the fallacies are supporting, or when we are making them ourselves in our own arguments!

Let's Practice Syllogism and Logical Fallacy

Part I: Parts of Syllogisms: *Directions:* Each of the following syllogisms are missing either the major premise, minor premise, or conclusion. Fill in the missing part with the appropriate wording.

1. Major premise: All cats are territorial
 Minor premise: Kiki is a cat.
 Conclusion:

2. Major premise: All house plants need water.
 Minor premise:

Conclusion: Succulents need water.

3. Major premise:

Minor premise: Tanner is a student.
 Conclusion: Tanner is eligible for Student Council.

Part II: Valid/Invalid vs. True/untrue Syllogisms: *Directions:* Closely examine the syllogisms below to determine which category each fits in: Valid reasoning and true (V/T), valid reasoning but untrue (V/U), invalid reasoning but true (I/T), or invalid reasoning and untrue (I/U). Then, if the syllogism is either invalid or untrue, determine where the breakdown occurs.

Syllogism	V/T, V/U, I/T, or I/U	In which part does problem occur?
4. Major premise: All birds fly. Minor premise: Ostriches are birds. Conclusion: Ostriches fly.		
5. Major premise: All teenagers hate reading. Minor premise: Amelia is a teenager. Conclusion: Amelia hates reading.		
6. Major premise: All squares are parallelograms. Minor premise: All squares have right angles.		

<p>Conclusion: All parallelograms have right angles.</p>		
<p>7. Major premise: Some people have birthdays today. Minor premise: James has a birthday. Conclusion: James has a birthday today.</p>		
<p>8. Major premise: All vegans are environmentalists. Minor premise: Some environmentalists are fanatic. Conclusion: Some vegans are fanatic.</p>		

THE GREAT DEBATERS

Hi, during this lesson we will have a little bit of History. We are going to be analyzing speeches from the movie that was inspired by a true story, *The Great Debaters*. You should try to watch it. In case you were wondering where to find it here is a link:

<https://www.youtube.com/watch?v=389-k-QpEZo>

Overview: Inspired by a true story, *The Great Debaters* plunges us into the Jim Crow South of the mid 1930s—a time when blacks endured the daily indignity of discrimination, and racial violence always simmered just beneath the surface. The film tells the story of the debate team at Wiley College, a small Black college in Marshall Texas. Washington plays the part of the brilliant but unpredictable English professor and debate team coach, Melvin B. Tolson. Professor Tolson teaches his students the power of reason and words and forges an indestructible debating team, able to go head to head and mind to mind, against any other team in the country. At the height of an incredible run in 1936, the team even travels to face off the Harvard debate team in Boston. (The historic debate was actually against the reigning champions, the University of Southern California debate team.)

Preview Activity:

Since we have read a little bit about the movie let's work in this anticipatory guide.

Carefully read each one of the premises and circle the level of agreement. Then provide your reason for your opinion below. Prepare to share.

1. One must act against injustice.
 - a. Strongly Agree
 - b. Agree
 - c. Disagree
 - d. Strongly Disagree

Reason:

2. Sometimes violence is necessary to resolve conflict.
 - a. Strongly Agree
 - b. Agree
 - c. Disagree
 - d. Strongly Disagree

Reason:

Pre-reading: Build Background Knowledge

Read about Henry David Thoreau, after answer the question.

Thoreau and “Civil Disobedience”

Henry David Thoreau, the son of a Concord pencil-maker, graduated from Harvard in 1837. He worked a short while as a schoolmaster, but then began writing poetry. He soon joined a religious, philosophical, and literary movement called Transcendentalism. The leader of the movement was Ralph Waldo Emerson, a writer and lecturer.

At first, Thoreau agreed with Emerson’s teaching that social reform begins with the individual. In 1845, he built a hut at Walden Pond on property owned by Emerson. For the next few years, Thoreau lived simply off the land, meditated, and wrote about nature.

In 1846, the United States declared war against Mexico. Thoreau and other Northern critics of the war viewed it as a plot by Southerners to expand slavery into the Southwest. Thoreau had already stopped paying his taxes in protest slavery. The local tax collector had ignored his tax evasion but decided to act when Thoreau publicly condemned the U.S. invasion and occupation of Mexico.

In July 1846, the sheriff arrested and jailed Thoreau for his tax delinquency. Someone, probably a relative, anonymously paid Thoreau’s taxes after he had spent one night in jail. This incident prompted Thoreau to write his famous essay, “Civil Disobedience” (originally published in 1849 as “Resistance to Civil Government”).

Thoreau's minor act of defiance caused him to conclude that it was not enough to be simply against slavery and the war. A person of conscience had to act. In "Civil Disobedience," he proclaimed an activist manifesto:

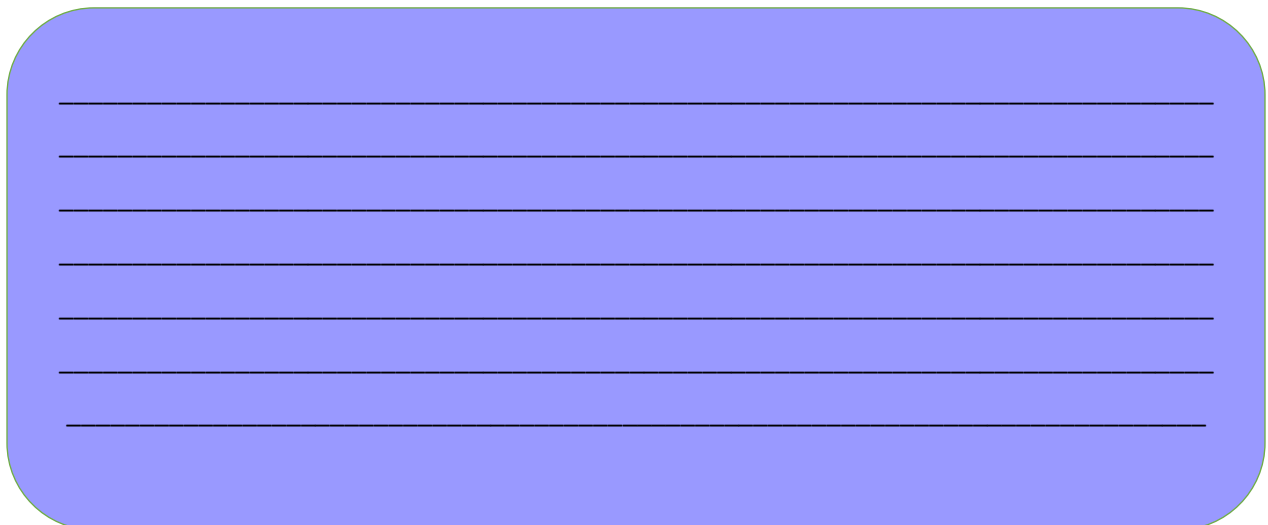
"In other words, when a sixth of the population of a nation, which has undertaken to be the refuge of liberty, are slaves, and a whole country [Mexico] is unjustly overrun and conquered by a foreign army, and subjected to military law, I think that it is not too soon for honest men to rebel and revolutionize."

Thoreau argued that the government must end its unjust actions to earn the right to collect taxes from its citizens. If the government commits unjust actions, he continued, conscientious individuals must choose whether to pay their taxes or to refuse to pay them and defy the government.

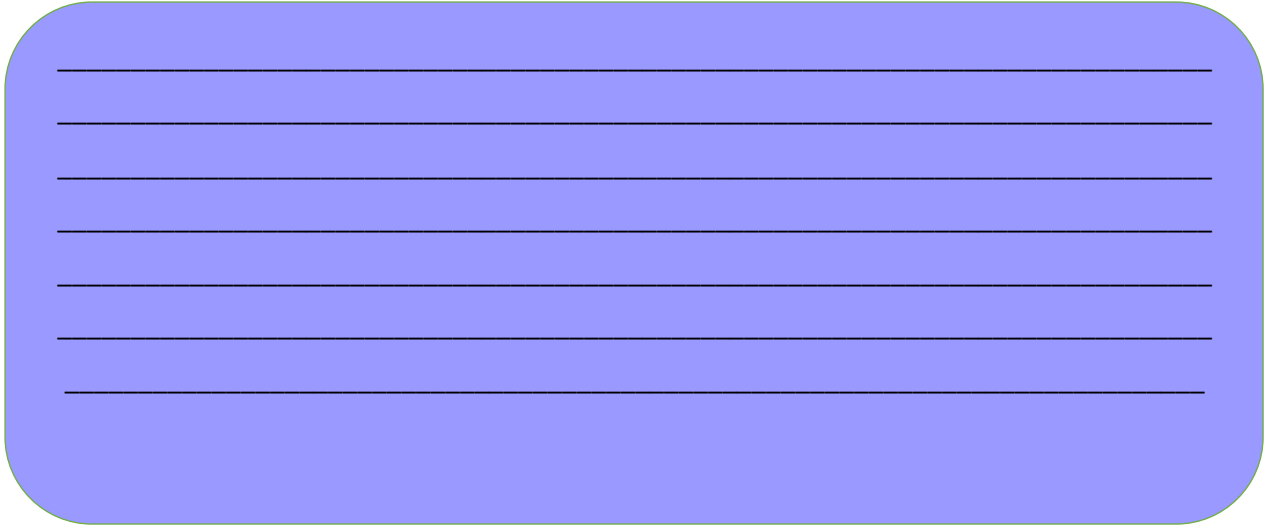
Thoreau declared that if the government required people to participate in injustice by obeying "unjust laws," then people should "break the laws" even if they ended up in prison. "Under a government which imprisons any unjustly," he asserted, "the true place for a just man is also a prison."

By not paying his taxes, Thoreau explained, he was refusing his allegiance to the government. "In fact," he wrote, "I quietly declare war with the State..." Unlike some later advocates of civil disobedience like Martin Luther King, Thoreau did not rule out using violence against an unjust government. In 1859, Thoreau defended John Brown's bloody attack on the federal arsenal at Harper's Ferry, Virginia, during his failed attempt to spark a slave revolt.

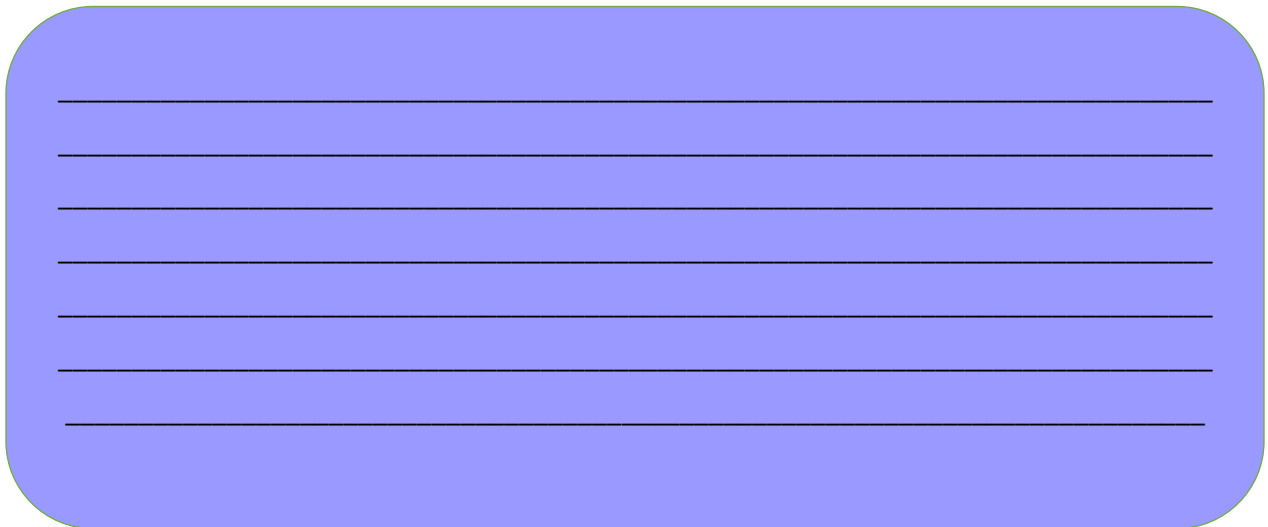
1. What was the literary Movement Thoreau joined? Who was his mentor?



2. Where did he leave, and what he did there?



3. Why was Thoreau jailed in 1846?



Vocabulary: Use your background knowledge, look in a dictionary to define each word from the speech.

1. Eradication: _____
2. Contemplations: _____
3. Penitent: _____
4. Homage: _____

5. Transgress: _____

During reading: We are going to be using the annotation technique. Remember annotating is any action that deliberately interacts with a text to enhance the reader's understanding of, recall of, and reaction to the text. Sometimes called "close reading," annotating usually involves highlighting or underlining key pieces of text and making notes in the margins of the text. As you read each selection silently, make your own notes (annotations) about the text. For instance, you may write questions you have, draw a star next to an important idea, underline key words or phrases, or make any other notations. Be prepared to share your annotations.

Excerpt from “Civil Disobedience” by Henry David Thoreau

Text	Annotations
<p>It is not a man’s duty, as a matter of course, to devote himself to the eradication of any, even the most enormous, wrong; he may still properly have other concerns to engage him; but it is his duty, at least, to wash his hands of it, and, if he gives it no thought longer, not to give it practically his support. If I devote myself to other pursuits and contemplations, I must first see, at least, that I do not pursue them sitting upon another man’s shoulders. I must get off him first, that he may pursue his contemplations too. See what gross inconsistency is tolerated. I have heard some of my townsmen say, “I should like to have them order me out to help put down an insurrection of the slaves, or to march to Mexico; — see if I would go”; and yet these very men have each, directly by their allegiance, and so indirectly, at least, by their money, furnished a substitute. The soldier is applauded who refuses to serve in an unjust war by those who do not refuse to sustain the unjust government which makes the war; is applauded by those whose own act and authority he disregards and sets at naught as if the state were penitent to that degree that it differed one to scourge it while it sinned, but not to that degree that it left off sinning for a moment. Thus, under the name of Order and Civil Government, we are all made at last to pay homage to and support our own meanness. After the first blush of sin comes its indifference; and from immoral it becomes, as it were,</p>	

<p>unmoral, and not quite unnecessary to that life which we have made.</p>	
<p>The broadest and most prevalent error requires the most disinterested virtue to sustain it. The slight reproach to which the virtue of patriotism is commonly liable, the noble are most likely to incur. Those who, while they disapprove of the character and measures of a government, yield to it their allegiance and support are undoubtedly its most conscientious supporters, and so frequently the most serious obstacles to reform. Some are petitioning the State to dissolve the Union, to disregard the requisitions of the President. Why do they not dissolve it themselves — the union between themselves and the State — and refuse to pay their quota into its treasury? Do not they stand in the same relation to the State that the State does to the Union? And have not the same reasons prevented the State from resisting the Union which have prevented them from resisting the State?</p>	
<p>How can a man be satisfied to entertain an opinion merely, and enjoy it? Is there any enjoyment in it, if his opinion is that he is aggrieved? If you are cheated out of a single dollar by your neighbor, you do not rest satisfied with knowing that you are cheated, or with saying that you are cheated, or even with petitioning him to pay you your due; but you take effectual steps at once to obtain the full amount and see that you are never cheated again. Action from principle, the perception and the performance of right, changes things and relations; it is essentially revolutionary, and does not consist wholly with anything which was. It not only divides States and churches, it divides families; ay, it divides the individual, separating the diabolical in him from the divine.</p>	
<p>Unjust laws exist shall we be content to obey them, or shall we endeavor to amend them, and obey them until we have succeeded, or shall we <u>transgress</u> them at once? Men generally, under such a government as this, think that they ought to wait until they have persuaded the majority to alter them. They think that, if they should resist, the remedy would be worse than the evil. But it is the fault of the government itself that the remedy is worse than the evil. It makes it worse. Why is it not more apt to anticipate and provide for reform? Why does it</p>	

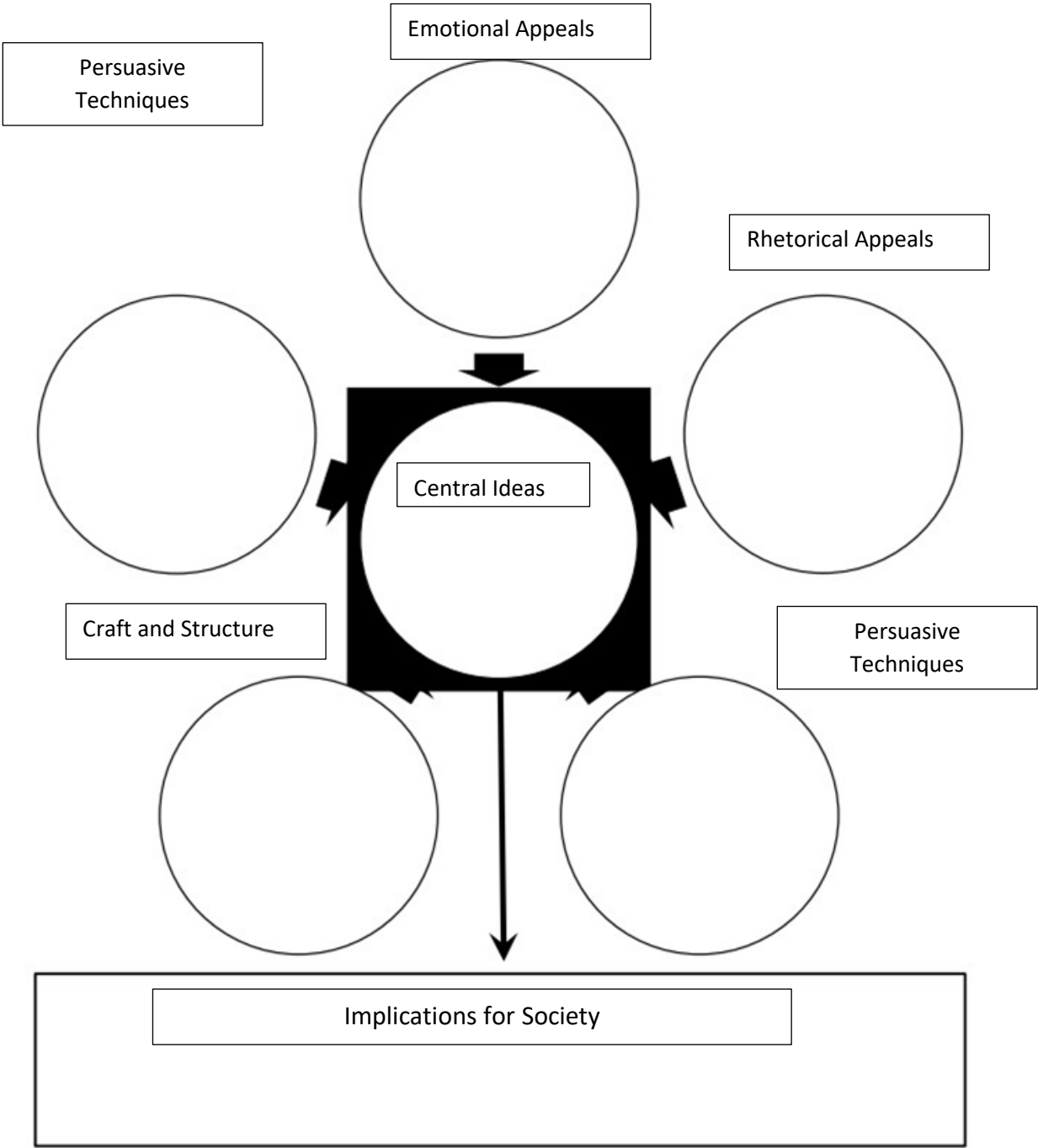
<p>not cherish its wise minority? Why does it cry and resist before it is hurt? Why does it not encourage its citizens to be on the alert to point out its faults, and do better than it would have them? Why does it always crucify Christ, and excommunicate Copernicus and Luther, and pronounce Washington and Franklin rebels?</p>	
<p>One would think that a deliberate and practical denial of its authority was the only offence never contemplated by government; else, why has it not assigned its definite, its suitable and proportionate, penalty? If a man who has no property refuses but once to earn nine shillings for the State, he is put in prison for a period unlimited by any law that I know, and determined only by the discretion of those who placed him there; but if he should steal ninety times nine shillings from the State, he is soon permitted to go at large again.</p>	
<p>As for adopting the ways which the State has provided for remedying the evil, I know not of such ways. They take too much time, and a man's life will be gone. I have other affairs to attend to. I came into this world, not chiefly to make this a good place to live in, but to live in it, be it good or bad. A man has not everything to do, but something; and because he cannot do everything, it is not necessary that he should do something wrong. It is not my business to be petitioning the Governor or the Legislature any more than it is theirs to petition me; and if they should not bear my petition, what should I do then? But in this case the State has provided no way: its very Constitution is the evil. This may seem to be harsh and stubborn and <u>unconciliatory</u>; but it is to treat with the utmost kindness and consideration the only spirit that can appreciate or deserves it. So is all change for the better, like birth and death, which convulse the body.</p>	
<p>I do not hesitate to say, that those who call themselves Abolitionists should at once effectually withdraw their support, both in person and property, from the government of Massachusetts, and not wait till they constitute a majority of one, before they suffer the right to prevail through</p>	

them. I think that it is enough if they have God on their side, without waiting for that other one. Moreover, any man righter than his neighbors constitutes a majority of one already.



During reading:

Rhetorical Analysis: Practice After reading the text and making annotations, complete the graphic organizer below to analyze the text. Be sure to reference specific words or lines.



The Great Debaters Believe in the Power of Words

Today, we are going to be reading carefully excerpts from the movie The Great Debaters Wiley College vs Harvard Debate.

Wiley College vs. Harvard University

Harvard Dean: On this historic occasion, we welcome the distinguished team from Wiley College, our illustrious judges, you, the audience, and through the wonder of radio, the nation. Harvard University celebrates its 300th anniversary this year, and in Franklin Delano Roosevelt, its fifth President of the United States. But no university, no matter how grand or Augustan its history, can afford to live in the past. So, in the spirit of tomorrow, I introduce to you, today, the debaters from Wiley College: Samantha Booke and Mr. James Farmer, Jr. Mr. Farmer will argue the first affirmative.

James Farmer, Jr. Resolved: Civil disobedience is a moral weapon in the fight for justice. But how can disobedience ever be moral? Well I guess that depends on one's definition of the words -- word. In 1919, in India, ten thousand people gathered in Amritsar to protest the tyranny of British rule. General Reginald Dyer trapped them in a courtyard and ordered his troops to fire into the crowd for ten minutes. Three hundred seventy-nine died -- men, women, children, shot down in cold blood. Dyer said he had taught them "a moral lesson." Gandhi and his followers responded not with violence, but with an organized campaign of noncooperation. Government buildings were occupied. Streets were blocked with people who refused to rise, even when beaten by police. Gandhi was arrested. But the British were soon forced to release him. He called it a "moral victory." The definition of moral: Dyer's "lesson" or Gandhi's victory. You choose.

First Harvard Debater: From 1914 to 1918, for every single minute the world was at war, four men laid down their lives. Just think of it: Two hundred and forty brave young men were hurled into eternity every hour, of every day, of every night, for four long years. Thirty-five thousand hours; eight million, two hundred and eighty-one thousand casualties. Two hundred and forty. Two hundred and forty. Two hundred and forty. Here was a slaughter immeasurably greater than what happened at Amritsar. Can there be anything moral about it? Nothing -- except that it stopped Germany from enslaving all of Europe. Civil disobedience isn't moral because it's nonviolent. Fighting for your country with violence can be deeply moral, demanding the greatest sacrifice of all: life itself. Nonviolence is the mask civil disobedience wears to conceal its true face: anarchy.

Samantha Booke: Gandhi believes one must always act with love and respect for one's opponents -- even if they are Harvard debaters. Gandhi also believes that law breakers must accept the legal consequences for their actions. Does that sound like anarchy? Civil disobedience is not something for us to fear. It is, after all, an American concept. You see, Gandhi draws his inspiration not from a Hindu scripture, but from Henry David Thoreau, who, I believe, graduated from Harvard and lived by a pond not too far from here.

Second Harvard Debater: My opponent is right about one thing: Thoreau was a Harvard grad; and, like many of us, a bit self-righteous. He once said, "Any man more right than his neighbors constitute a majority of one "1 Thoreau the idealist could never know that Adolf Hitler would agree with his words. The beauty and the burden of democracy is this: No idea prevails without the support of the majority. The People decide the moral issues of the day, not "a majority of one."



Samantha Booke: Majorities do not decide what is right or wrong. Your conscience does. So why should a citizen surrender his or her conscience to a legislature? For we must never, ever kneel down before the tyranny of a majority.

Second Harvard Debater: You can't decide which laws to obey and which to ignore. If we could, I'd never stop for a red light. My father is one of those men that [sic] stands between us and chaos: a police officer. I remember the day his partner, his best friend, was gunned down in the line of duty. Most vividly of all, I remember the expression on my dad's face. Nothing that erodes the rule of law can be moral, no matter what name we give it.

James Farmer, Jr.: In Texas, they lynch negroes. My teammates and I saw a man strung up by his neck -- and set on fire. We drove through a lynch mob, pressed our faces against the floorboard. I looked at my teammates. I saw the fear in their eyes; and worse -- the shame. What was this negro's crime that he should be hung, without trial, in a dark forest filled with fog? Was he a thief? Was he a killer? Or just a negro? Was he a sharecropper? A preacher? Were his children waiting up for him? And who were we to just lie there and do nothing? No matter what he did, the mob was the criminal. But the law did nothing -- just left us wondering why. My opponent says, "Nothing that erodes the rule of law can be moral." But there is no rule of law in the Jim Crow South, not when negroes are denied housing, turned away from schools, hospitals -- and not when we

are lynched. Saint Augustine said, "An unjust law is no law at all," which means I have a right, even a duty, to resist -- with violence or civil disobedience. You should pray I choose the latter.

After reading this let's do a Rhetorical Analysis of it:

	Wiley Willey College	Harvard University
<p>Ethos</p> 		
<p>Logos</p> 		

Pathos

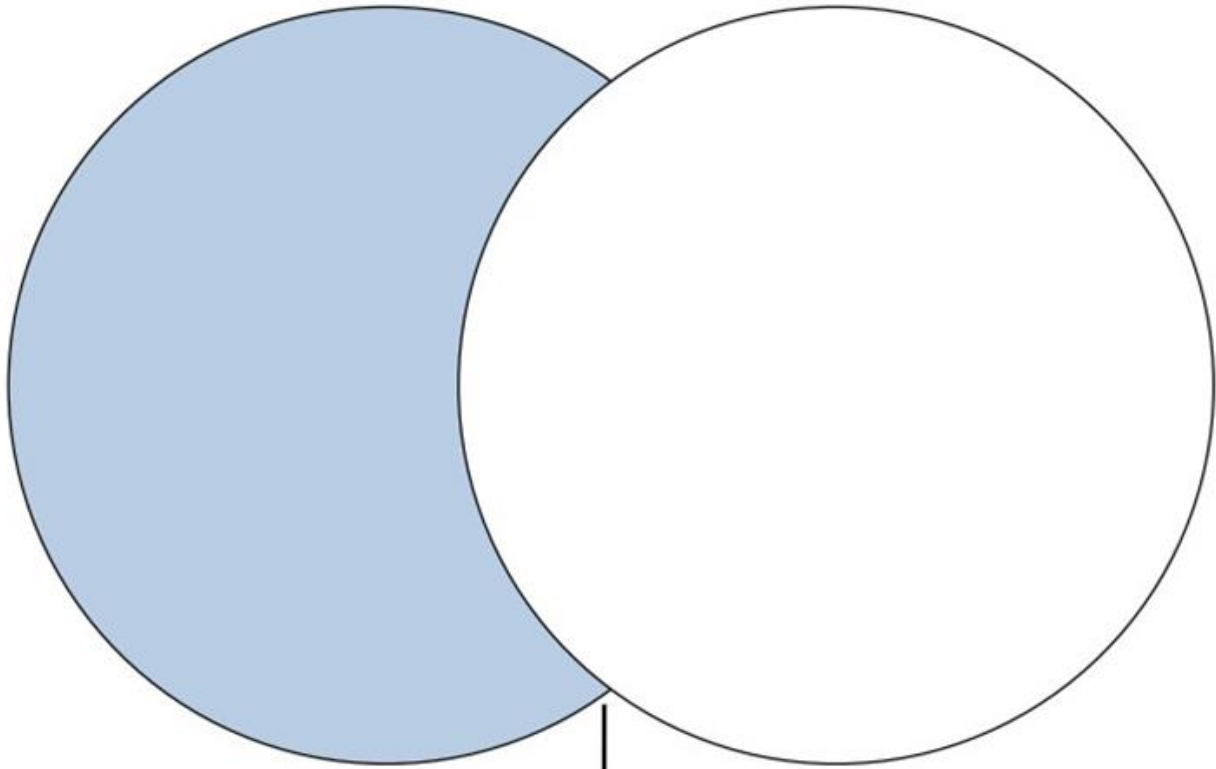


After Reading

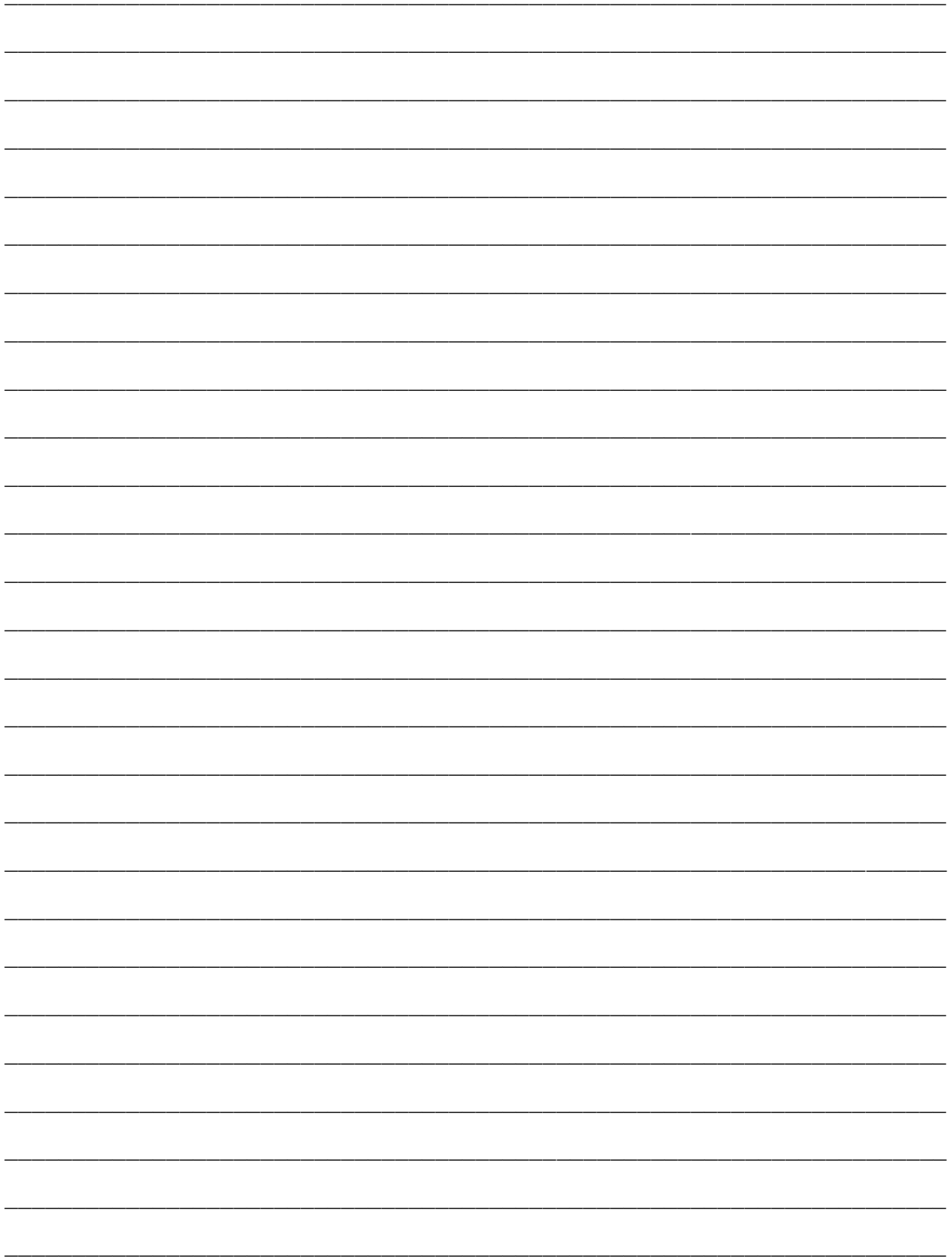
Use the following Venn Diagram to compare both texts.

From Civil Disobedience

From the Great Debaters



A large empty rectangular box intended for the student's response.



References

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