

3. The Declaration of Independence is a classic model of syllogistic reasoning and deductive argument (see the Glossary). What is its major premise, and where is this premise stated? The minor premise? The conclusion?
4. What sort of inductive evidence does Jefferson offer?
5. Why is the middle portion, or body, of the Declaration of Independence considerably longer than the introduction or conclusion? What holds the body together?
6. Explain the function and effect of parallel structure in this document.

WRITING

1. Discuss the relevance of the Declaration of Independence to politics today.
2. Explain in an essay why the Declaration of Independence is a model of effective prose.
3. Write your own declaration of independence—from family, employer, required courses, or the like. Develop this declaration as an op-ed piece for a newspaper.
4. **Writing an Argument:** Do you believe that “all men are created equal”? Justify your answer in an argumentative essay.

NETWORKING

Applying Digital and Multimedia Literacies

Reading and Responding to a Web Site: Locate and explore *ushistory.org*'s Web site about the Declaration of Independence. In the menu on the left, choose several sections to explore: under “Document,” you can see images of actual drafts of the text and read transcripts of it in several incarnations, including final. The “Related Information” page links to information about people, events, and other laws that influenced the document. Among other resources are two timelines (one chronicling the events of the Revolutionary War) and Jefferson's personal account of writing the Declaration of Independence. After spending some time with the site, write a reader response essay arguing that its contextual information either enhances or distracts from the content of the document itself. Support your position with specific examples.



I Have a Dream

Martin Luther King Jr.

Martin Luther King Jr. (1929–1968) was born in Atlanta, Georgia, and received degrees from Morehouse College, Crozer Theological Seminary, Boston University, and Chicago Theological Seminary. As Baptist clergyman, civil rights leader, founder and president of the Southern Christian Leadership Conference, and 1964 Nobel Peace Prize winner, King was a celebrated advocate of nonviolent resistance to

achieve equality and racial integration in the world. King was a gifted orator and a highly persuasive writer. His books include Stride toward Freedom (1958), Letter from Birmingham City Jail (1963), Strength to Love (1963), Why We Can't Wait (1964), and Where Do We Go from Here: Chaos or Community? (1967), a book published shortly before he was assassinated on April 4, 1968, in Memphis, Tennessee. This selection, a milestone of American oratory, was the keynote address at the March on Washington, August 28, 1963.

I am happy to join with you today in what will go down in history as the greatest 1 demonstration for freedom in the history of our nation.

Fivescore years ago, a great American, in whose symbolic shadow we stand 2 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 3 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 in exile in his own land.

So we've come here today to dramatize a shameful condition. In a sense 4 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 the 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 in so 5 far 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." 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 6 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 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.

7 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.

8 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.

9 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.

10 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.

11 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. This offense we share mounted to storm the battlements of injustice must be carried forth by a biracial army. We cannot walk alone.

12 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.

13 We can never be satisfied as long as our bodies, heavy with 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.

14 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, we are not satisfied, and we will not be satisfied until justice rolls down like waters and righteousness like a mighty stream.

15 I am not unmindful that some of you have come here out of excessive trials and tribulation. 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.

16 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 the northern cities, knowing that somehow this situation can, and will be changed. Let us not wallow in the valley of despair.

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

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, sons of former slaves 18
and 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 19
with the heat of injustice, sweltering with the heat of oppression, will be trans-
formed into an oasis of freedom and justice.

I have a dream that my four little children will one day live in a nation where 20
they will not be judged by the color of their skin but by the content of their char-
acter. I have a dream today!

I have a dream that one day, down in Alabama, with its vicious racists, with its 21
governor having his lips dripping with the words of interposition and nullification,
that 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 22
mountain shall be made low, the rough places shall be made plain, and the
crooked places shall be made straight and the glory of the Lord will 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. 23

With this faith we will be able to hew out of the mountain of despair a stone of 24
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 to- 25
gether, 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 new meaning—"my country 'tis of thee; sweet land of liberty; of thee I sing; land
where my fathers died, land of the pilgrims' pride; from every mountain side, 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. 26

Let freedom ring from the mighty mountains of New York. 27

Let freedom ring from the heightening Alleghenies of Pennsylvania. 28

Let freedom ring from the snow-capped Rockies of Colorado. 29

Let freedom ring from the snow-capped Rockies of Colorado. 30

Let freedom ring from the curvaceous slopes of California. 31

But not only that. 32

Let freedom ring from Stone Mountain of Georgia. 33

Let freedom ring from Lookout Mountain of Tennessee. 34

Let freedom ring from every hill and molehill of Mississippi, from every 34
mountainside, let freedom ring.

And when we allow freedom to ring, when we let it ring from every village 35
and hamlet, from every state and city, we will be able to speed up that day when
all of God's children—black men and white men, Jews and Gentiles, Catholics and
Protestants—will be able to join hands and to sing in the words of the old Negro
spiritual, "Free at last, free at last; thank God Almighty, we are free at last."