

in terms of ego than I do. I may be frustrated, maddened, depressed by the incurability of my disease, but I am not diminished by it, and they are. When I push myself up from my seat in the waiting room and stumble toward them, I incarnate the limitation of their powers. The least I can do is refuse to press on their tenderest spots.

This gentleness is part of the reason that I'm not sorry to be a cripple. I didn't have it before. Perhaps I'd have developed it anyway — how could I know such a thing? — and I wish I had more of it, but I'm glad of what I have. It has opened and enriched my life enormously, this sense that my frailty and need must be mirrored in others, that in searching for and shaping a stable core in a life wrenched by change and loss, change and loss, I must recognize the same process, under individual conditions, in the lives around me. I do not deprecate such knowledge, however I've come by it.

All the same, if a cure were found, would I take it? In a minute. I may be a cripple, but I'm only occasionally a loony and never a saint. Anyway, in my brand of theology God doesn't give bonus points for a limp. I'd take a cure; I just don't need one. A friend who also has MS startled me once by asking, "Do you ever say to yourself, 'Why me, Lord?'" "No, Michael, I don't," I told him, "because whenever I try, the only response I can think of is 'Why not?'" If I could make a cosmic deal, who would I put in my place? What in my life would I give up in exchange for sound limbs and a thrilling rush of energy? No one. Nothing. I might as well do the job myself. Now that I'm getting the hang of it.

For Discussion and Writing

1. Make two lists, one of Mairs's talents and one of the activities her MS makes difficult or impossible.
2. "As a cripple, I swagger," Mairs writes (par. 2). What does this mean? More generally, what is Mairs saying about her MS in this essay? How does this use of the word *cripple* help her say it?
3. **connections** Mairs rejects the labels "handicapped" and "disabled," preferring "crippled," even though many see it as offensive. How does her handling of her condition compare to David Sedaris's handling of his in "A Plague of Tics" (p. 359)? How does he label himself and his condition? Does he accept or eschew certain labels? Why?
4. Think about the way others see you and the way you see yourself. How would you correct their perception of you if it were possible?

MALCOLM X

Learning to Read

Malcolm Little, born in Omaha, Nebraska, in 1925, was reborn Malcolm X in his twenties while imprisoned for burglary. (He considered "Little" a slave name and chose the "X" to signify his lost African tribal name.) His conversion to Islam under the Nation of Islam and his rigorous self-education led him to a life of political activism marked by hatred, violence, and hope. For a time, as the foremost spokesman of the Nation of Islam, Malcolm preached a separatist philosophy with racist rhetoric; on breaking with the Nation of Islam and converting to orthodox Islam after a pilgrimage to Mecca, Malcolm again changed his name (to El-Hajj Malik El-Shabazz) and philosophy, moving closer to the integrationist goals of the mainstream civil rights movement. Not quite a year later, he was assassinated.

"Learning to Read" is an excerpt from The Autobiography of Malcolm X (1965), which was written by Alex Haley from interviews completed shortly before Malcolm's death. While ghostwritten, Malcolm's fierce intelligence and passion are evident; it is easier to miss the sometimes surprising moments of humor, but look for them because they give a fuller sense of the man.

It was because of my letters that I happened to stumble upon starting to acquire some kind of a homemade education.

I became increasingly frustrated at not being able to express what I wanted to convey in letters that I wrote, especially those to Mr. Elijah Muhammad. In the street, I had been the most articulate hustler out there — I had commanded attention when I said something. But now, trying to write simple English, I not only wasn't articulate, I wasn't even functional. How would I sound writing in slang, the way I would say it, something such as "Look, daddy, let me pull your coat about a cat, Elijah Muhammad —"

Many who today hear me somewhere in person, or on television, or those who read something I've said, will think I went to

school far beyond the eighth grade. This impression is due entirely to my prison studies.

It had really begun back in the Charlestown Prison, when Bimbi first made me feel envy of his stock of knowledge. Bimbi had always taken charge of any conversation he was in, and I had tried to emulate him. But every book I picked up had few sentences which didn't contain anywhere from one to nearly all of the words that might as well have been in Chinese. When I just skipped those words, of course, I really ended up with little idea of what the book said. So I had come to the Norfolk Prison Colony still going through only book-reading motions. Pretty soon, I would have quit even these motions, unless I had received the motivation that I did.

I saw that the best thing I could do was get hold of a dictionary — to study, to learn some words. I was lucky enough to reason also that I should try to improve my penmanship. It was sad. I couldn't even write in a straight line. It was both ideas together that moved me to request a dictionary along with some tablets and pencils from the Norfolk Prison Colony school.

I spent two days just riffling uncertainly through the dictionary's pages. I'd never realized so many words existed! I didn't know *which* words I needed to learn. Finally, just to start some kind of action, I began copying.

In my slow, painstaking, ragged handwriting, I copied into my tablet everything printed on that first page, down to the punctuation marks.

I believe it took me a day. Then, aloud, I read back, to myself, everything I'd written on the tablet. Over and over, aloud, to myself, I read my own handwriting.

I woke up the next morning, thinking about those words — immensely proud to realize that not only had I written so much at one time, but I'd written words that I never knew were in the world. Moreover, with a little effort, I also could remember what many of these words meant. I reviewed the words whose meanings I didn't remember. Funny thing, from the dictionary first page right now, that "aardvark" springs to my mind. The dictionary had a picture of it, a long-tailed, long-eared, burrowing African mammal, which lives off termites caught by sticking out its tongue as an anteater does for ants.

I was so fascinated that I went on — I copied the dictionary's next page. And the same experience came when I studied that. With every succeeding page, I also learned of people and places and events from history. Actually the dictionary is like a miniature encyclopedia. Finally the dictionary's A section had filled a whole tablet — and I went on into the B's. That was the way I started copying what eventually became the entire dictionary. It went a lot faster after so much practice helped me to pick up handwriting speed. Between what I wrote in my tablet, and writing letters, during the rest of my time in prison I would guess I wrote a million words.

I suppose it was inevitable that as my word-base broadened, I could for the first time pick up a book and read and now begin to understand what the book was saying. Anyone who has read a great deal can imagine the new world that opened. Let me tell you something: from then until I left that prison, in every free moment I had, if I was not reading in the library, I was reading on my bunk. You couldn't have gotten me out of books with a wedge. Between Mr. Muhammad's teachings, my correspondence, my visitors — usually Ella and Reginald — and my reading of books, months passed without my even thinking about being imprisoned. In fact, up to then, I never had been so truly free in my life.

The Norfolk Prison Colony's library was in the school building. A variety of classes was taught there by instructors who came from such places as Harvard and Boston universities. The weekly debates between inmate teams were also held in the school building. You would be astonished to know how worked up convict debaters and audiences would get over subjects like "Should Babies Be Fed Milk?"

Available on the prison library's shelves were books on just about every general subject. Much of the big private collection that Parkhurst had willed to the prison was still in crates and boxes in the back of the library — thousands of old books. Some of them looked ancient: covers faded, old-time parchment-looking binding. Parkhurst, I've mentioned, seemed to have been principally interested in history and religion. He had the money and the special interest to have a lot of books that you wouldn't have in general circulation. Any college library would have been lucky to get that collection.

As you can imagine, especially in a prison where there was heavy emphasis on rehabilitation, an inmate was smiled upon if he demonstrated an unusually intense interest in books. There was a sizable number of well-read inmates, especially the popular debaters. Some were said by many to be practically walking encyclopedias. They were almost celebrities. No university would ask any student to devour literature as I did when this new world opened to me, of being able to read and *understand*.

I read more in my room than in the library itself. An inmate who was known to read a lot could check out more than the permitted maximum number of books. I preferred reading in the total isolation of my own room.

When I had progressed to really serious reading, every night at about ten P.M. I would be outraged with the "lights out." It always seemed to catch me right in the middle of something engrossing.

Fortunately, right outside my door was a corridor light that cast a glow into my room. The glow was enough to read by, once my eyes adjusted to it. So when "lights out" came, I would sit on the floor where I could continue reading in that glow.

At one-hour intervals the night guards paced past every room. Each time I heard the approaching footsteps, I jumped into bed and feigned sleep. And as soon as the guard passed, I got back out of bed onto the floor area of that light-glow, where I would read for another fifty-eight minutes — until the guard approached again. That went on until three or four every morning. Three or four hours of sleep a night was enough for me. Often in the years in the streets I had slept less than that.

The teachings of Mr. Muhammad stressed how history had been "whitened" — when white men had written history books, the black man simply had been left out. Mr. Muhammad couldn't have said anything that would have struck me much harder. I had never forgotten how when my class, me and all of those whites, had studied seventh-grade United States history back in Mason, the history of the Negro had been covered in one paragraph, and the teacher had gotten a big laugh with his joke, "Negroes' feet are so big that when they walk, they leave a hole in the ground."

This is one reason why Mr. Muhammad's teachings spread so swiftly all over the United States, among *all* Negroes, whether or not they became followers of Mr. Muhammad. The teachings ring

true — to every Negro. You can hardly show me a black adult in America — or a white one, for that matter — who knows from the history books anything like the truth about the black man's role. In my own case, once I heard of the "glorious history of the black man," I took special pains to hunt in the library for books that would inform me on details about black history.

I can remember accurately the very first set of books that really impressed me. I have since bought that set of books and have it at home for my children to read as they grow up. It's called *Wonders of the World*. It's full of pictures of archeological finds, statues that depict, usually, non-European people.

I found books like Will Durant's *Story of Civilization*. I read H. G. Wells' *Outline of History*. *Souls of Black Folk* by W. E. B. Du Bois gave me a glimpse into the black people's history before they came to this country. Carter G. Woodson's *Negro History* opened my eyes about black empires before the black slave was brought to the United States, and the early Negro struggles for freedom.

J. A. Rogers' three volumes of *Sex and Race* told about race-mixing before Christ's time; about Aesop being a black man who told fables; about Egypt's Pharaohs; about the great Coptic Christian Empires; about Ethiopia, the earth's oldest continuous black civilization, as China is the oldest continuous civilization.

Mr. Muhammad's teaching about how the white man had been created led me to *Findings in Genetics* by Gregor Mendel. (The dictionary's G section was where I had learned what "genetics" meant.) I really studied this book by the Austrian monk. Reading it over and over, especially certain sections, helped me to understand that if you started with a black man, a white man could be produced; but starting with a white man, you never could produce a black man — because the white gene is recessive. And since no one disputes that there was but one Original Man, the conclusion is clear.

During the last year or so, in the *New York Times*, Arnold Toynbee used the word "bleached" in describing the white man. (His words were: "White (i.e., bleached) human beings of North European origin. . .") Toynbee also referred to the European geographic area as only a peninsula of Asia. He said there is no such thing as Europe. And if you look at the globe, you will see for yourself that America is only an extension of Asia. (But at the

same time Toynbee is among those who have helped to bleach history. He has written that Africa was the only continent that produced no history. He won't write that again. Every day now, the truth is coming to light.)

I never will forget how shocked I was when I began reading about slavery's total horror. It made such an impact upon me that it later became one of my favorite subjects when I became a minister of Mr. Muhammad's. The world's most monstrous crime, the sin and the blood on the white man's hands, are almost impossible to believe. Books like the one by Frederick Olmstead opened my eyes to the horrors suffered when the slave was landed in the United States. The European woman, Fannie Kimball, who had married a Southern white slaveowner, described how human beings were degraded. Of course I read *Uncle Tom's Cabin*. In fact, I believe that's the only novel I have ever read since I started serious reading.

Parkhurst's collection also contained some bound pamphlets of the Abolitionist Anti-Slavery Society of New England. I read descriptions of atrocities, saw those illustrations of black slave women tied up and flogged with whips; of black mothers watching their babies being dragged off, never to be seen by their mothers again; of dogs after slaves, and of the fugitive slave catchers, evil white men with whips and clubs and chains and guns. I read about the slave preacher Nat Turner, who put the fear of God into the white slavemaster. Nat Turner wasn't going around preaching pie-in-the-sky and "non-violent" freedom for the black man. There in Virginia one night in 1831, Nat and seven other slaves started out at his master's home and through the night they went from one plantation "big house" to the next, killing, until by the next morning 57 white people were dead and Nat had about 70 slaves following him. White people, terrified for their lives, fled from their homes, locked themselves up in public buildings, hid in the woods, and some even left the state. A small army of soldiers took two months to catch and hang Nat Turner. Somewhere I have read where Nat Turner's example is said to have inspired John Brown to invade Virginia and attack Harper's Ferry nearly thirty years later, with thirteen white men and five Negroes.

I read Herodotus, "the father of History," or, rather, I read about him. And I read the histories of various nations, which opened my eyes gradually, then wider and wider, to how the whole world's

white men had indeed acted like devils, pillaging and raping and bleeding and draining the whole world's non-white people. I remember, for instance, books such as Will Durant's story of Oriental civilization, and Mahatma Gandhi's accounts of the struggle to drive the British out of India.

Book after book showed me how the white man had brought upon the world's black, brown, red, and yellow peoples every variety of the sufferings of exploitation. I saw how since the sixteenth century, the so-called "Christian trader" white man began to ply the seas in his lust for Asian and African empires, and plunder, and power. I read, I saw, how the white man never has gone among the non-white peoples bearing the Cross in the true manner and spirit of Christ's teachings — meek, humble, and Christ-like.

I perceived, as I read, how the collective white man had been actually nothing but a piratical opportunist who used Faustian machinations to make his own Christianity his initial wedge in criminal conquests. First, always "religiously," he branded "heathen" and "pagan" labels upon ancient non-white cultures and civilizations. The stage thus set, he then turned upon his non-white victims his weapons of war.

I read how, entering India — half a *billion* deeply religious brown people — the British white man, by 1759, through promises, trickery, and manipulations, controlled much of India through Great Britain's East India Company. The parasitical British administration kept tentacled out to half of the subcontinent. In 1857, some of the desperate people of India finally mutinied — and, excepting the African slave trade, nowhere has history recorded any more unnecessary bestial and ruthless human carnage than the British suppression of the non-white Indian people.

Over 115 million African blacks — close to the 1930s population of the United States — were murdered or enslaved during the slave trade. And I read how when the slave market was glutted, the cannibalistic white powers of Europe next carved up, as their colonies, the richest areas of the black continent. And Europe's chancelleries for the next century played a chess game of naked exploitation and power from Cape Horn to Cairo.

Ten guards and the warden couldn't have torn me out of those books. Not even Elijah Muhammad could have been more eloquent than those books were in providing indisputable proof that the collective white man had acted like a devil in virtually every

contact he had with the world's collective non-white man. I listen today to the radio, and watch television, and read the headlines about the collective white man's fear and tension concerning China. When the white man professes ignorance about why the Chinese hate him so, my mind can't help flashing back to what I read, there in prison, about how the blood forebears of this same white man raped China at a time when China was trusting and helpless. Those original white "Christian traders" sent into China millions of pounds of opium. By 1839, so many of the Chinese were addicts that China's desperate government destroyed twenty thousand chests of opium. The first Opium War was promptly declared by the white man. Imagine! Declaring *war* upon someone who objects to being narcotized! The Chinese were severely beaten, with Chinese-invented gunpowder.

The Treaty of Nanking made China pay the British white man for the destroyed opium; forced open China's major ports to British trade; forced China to abandon Hong Kong; fixed China's import tariffs so low that cheap British articles soon flooded in, maiming China's industrial development.

After a second Opium War, the Tientsin Treaties legalized the ravaging opium trade, legalized a British-French-American control of China's customs. China tried delaying that Treaty's ratification; Peking was looted and burned.

"Kill the foreign white devils!" was the 1901 Chinese war cry in the Boxer Rebellion. Losing again, this time the Chinese were driven from Peking's choicest areas. The vicious, arrogant white man put up the famous signs, "Chinese and dogs not allowed."

Red China after World War II closed its doors to the Western white world. Massive Chinese agricultural, scientific, and industrial efforts are described in a book that *Life* magazine recently published. Some observers inside Red China have reported that the world never has known such a hate-white campaign as is now going on in this non-white country where, present birth-rates continuing, in fifty more years Chinese will be half the earth's population. And it seems that some Chinese chickens will soon come home to roost, with China's recent successful nuclear tests.

Let us face reality. We can see in the United Nations a new world order being shaped, along color lines — an alliance among the non-white nations. America's U.N. Ambassador Adlai Stevenson complained not long ago that in the United Nations "a skin

game" was being played. He was right. He was facing reality. A "skin game" *is* being played. But Ambassador Stevenson sounded like Jesse James accusing the marshal of carrying a gun. Because who in the world's history ever has played a worse "skin game" than the white man?

Mr. Muhammad, to whom I was writing daily, had no idea of what a new world had opened up to me through my efforts to document his teachings in books.

When I discovered philosophy, I tried to touch all the landmarks of philosophical development. Gradually, I read most of the old philosophers, Occidental and Oriental. The Oriental philosophers were the ones I came to prefer; finally, my impression was that most Occidental philosophy had largely been borrowed from the Oriental thinkers. Socrates, for instance, traveled in Egypt. Some sources even say that Socrates was initiated into some of the Egyptian mysteries. Obviously Socrates got some of his wisdom among the East's wise men.

I have often reflected upon the new vistas that reading opened to me. I knew right there in prison that reading had changed forever the course of my life. As I see it today, the ability to read awoke inside me some long dormant craving to be mentally alive. I certainly wasn't seeking any degree, the way a college confers a status symbol upon its students. My homemade education gave me, with every additional book that I read, a little bit more sensitivity to the deafness, dumbness, and blindness that was afflicting the black race in America. Not long ago, an English writer telephoned me from London, asking questions. One was, "What's your alma mater?" I told him, "Books." You will never catch me with a free fifteen minutes in which I'm not studying something I feel might be able to help the black man.

Yesterday I spoke in London, and both ways on the plane across the Atlantic I was studying a document about how the United Nations proposes to insure the human rights of the oppressed minorities of the world. The American black man is the world's most shameful case of minority oppression. What makes the black man think of himself as only an internal United States issue is just a catch-phrase, two words, "civil rights." How is the black man going to get "civil rights" before first he wins his *human* rights? If the American black man will start thinking about his

human rights, and then start thinking of himself as part of one of the world's great peoples, he will see he has a case for the United Nations.

I can't think of a better case! Four hundred years of black blood and sweat invested here in America, and the white man still has the black man begging for what every immigrant fresh off the ship can take for granted the minute he walks down the gangplank.

But I'm digressing. I told the Englishman that my alma mater was books, a good library. Every time I catch a plane, I have with me a book that I want to read — and that's a lot of books these days. If I weren't out here every day battling the white man, I could spend the rest of my life reading, just satisfying my curiosity — because you can hardly mention anything I'm not curious about. I don't think anybody ever got more out of going to prison than I did. In fact, prison enabled me to study far more intensively than I would have if my life had gone differently and I had attended some college. I imagine that one of the biggest troubles with colleges is there are too many distractions, too much party-raiding, fraternities, and boola-boola and all of that. Where else but in a prison could I have attacked my ignorance by being able to study intensely sometimes as much as fifteen hours a day?

For Discussion and Writing

1. How did the process by which Malcolm learned to read differ from the typical way people learn to read?
2. In "Learning to Read," Malcolm tells us that he learned to read by teaching himself. What else did he teach himself while he taught himself to read?
3. **connections** What are the parallels between the ways Malcolm and Frederick Douglass, in "Learning to Read and Write" (p. 129), learned to read? What are the parallels and differences in the things they learned from their reading?
4. Though Malcolm changed many of his views after the time covered in this portion of his autobiography, the project of recovering African history remained important to him and remains important to this day to many African Americans. How do you react to his claims about African history?

BILL MCKIBBEN

Curbing Nature's Paparazzi

Bill McKibben (b. 1960) is a writer and environmentalist. He started out at the New Yorker but has also written for the New York Times, the Atlantic Monthly, Harper's, the New York Review of Books, National Geographic, and Rolling Stone. His many books include The End of Nature (1989), which helped popularize the notion of climate change; The Age of Missing Information (1992); and Deep Economy: The Wealth of Communities and the Durable Future (2007).

"Curbing Nature's Paparazzi," which first appeared in Harper's, is typical of much of McKibben's work in that it tries to understand its subject not as an isolated phenomenon but as the product of a number of forces and as part of an interconnected web of phenomena. It is also representative of McKibben's writing in that it not only analyzes and interprets but also advocates. One of the things to watch for as you read is the mix of these modes.

The art of wildlife photography employs quite a few people scattered around the country. Filmmakers supply hour upon hour of video for PBS, the major networks, and cable channels. Still photographers take pictures for magazines, calendars, books, and advertisements, and they market countless trips for amateurs and aspiring professionals, teaching them the tricks of the trade. Their images do a lot of good: from Flipper and Jacques Cousteau to the mountain lion nuzzling her kit on your latest mailing from an environmental group, they've helped change how we see the wild. I've seen neighbors of mine, who had no use for wolves, begin to melt during a slide show about the creatures. It is no great exaggeration to say that dolphin-safe tuna flows directly from the barrel of a Canon, that without Kodak there'd be no Endangered Species Act.

But it's not a completely benign enterprise. In the wild, photographers often need to subtly harass wildlife to get their shots: to

MALCOLM X

Learning to Read (pp. 245–54)

SUGGESTED APPROACHES

While this younger generation may not know Malcolm X except through their study of history, his views on race relations are bound to strike sensitive chords in students regardless of their viewpoint. For that reason “Learning to Read” can be a rigorous exercise in maintaining objectivity. A useful approach is to assign the piece as homework and ask students to write as objective a summary as possible. Reading these responses in class in small groups or as a full class offers practice in understanding viewpoint and in spotting connotative language that suggests judgment and stirs emotion. Something as simple as the distinction between “says,” “alleges,” and “claims” offers a teachable moment.

Through this study in diction, students are likely to identify the essay’s three-part structure, which resembles an arc. In the first section, Malcolm X narrates his experience, explaining in vivid detail his discovery of the power of literacy. In the second section, he turns to the teachings of Elijah Muhammad and quickly escalates into highly incendiary language as he castigates the white race for dominating and oppressing other races worldwide, using emotional terms and references to the devil. Then in the third section, he returns to a more even tone, certainly not one of reconciliation or even reconsideration, but in language that is no longer likely to elicit such an emotional response.

Interestingly, the emotional second section also contains a plethora of references to historical, philosophical, and scientific texts. Students might spend some time researching the figures behind their books: Who is Arnold Toynbee, W. E. B. DuBois, Nat Turner, Mahatma Gandhi, Herodotus? The unique constellation of these thinkers’ ethnicity, race, and era affects the argument in ways worth examining.

Students might discuss whether the middle section seems more like a speech—certainly a possibility since *The Autobiography of Malcolm X* was written by Alex Haley from interviews with Malcolm X. It is not outside the realm of possibility that the middle section is more verbatim, and the other two more of a synthesis of these interviews. One way to explore this three-part structure could be to have a different student read each section aloud; it would be difficult not to read the second section as anything less than high drama. Of course, any study of Malcolm X would be measurably improved by listening to recordings of his speeches.

Richard Rodriguez’s “Aria” and Mike Rose’s “I Just Wanna Be Average” also address education. Students might roleplay a discussion among Malcolm X, Rodriguez, and Rose on a current topic. For example, the teacher could divide the class into groups, with one of these authors assigned to each group. Then pose a question, such as “What is the most important measure that could be taken to improve public schools today?” Students would respond exclusively in the voice—ideas and style—of the person their group represents.

QUESTIONS ON RHETORIC AND STYLE

1. How does Malcolm X depict himself in the first three paragraphs? Note specifically how he shifts between past and present.
2. The sentences in paragraphs 5–8 are very similar in structure. What is the effect? Although at first glance this syntax may seem somewhat monotonous, what other effect might the speaker be trying to achieve?
3. Which figure of speech is modeled in the sentence “In fact, up to then, I never had been so truly free in my life” (paragraph 11)?
4. How does Malcolm X develop a connection in the first section of the essay between books (and language) and enlightenment?

5. In paragraphs 22–28, Malcolm X cites a number of writers and books that influenced him. Is he simply accumulating a multitude of titles, is he appealing to authority, or does each one have another purpose? Explain.
6. At the end of paragraph 24, Malcolm X explains how he arrived at a logical conclusion as to which race “Original Man” was. Express his reasoning in the form of a syllogism. Is it valid?
7. In paragraphs 19–39, the tension mounts as dualities are more sharply defined, some in terms of images, others in terms of viewpoints. Identify one or two of these dualities (e.g., black versus white, good versus evil, wealth versus poverty) and discuss how Malcolm X uses them to achieve his purpose.
8. Identify and discuss examples of emotionally charged language in the middle section of this essay. Is it effective in achieving Malcolm X’s purpose?
9. What examples of objective facts do you find in this essay?
10. Analyze the use of generalization versus concrete information in paragraphs 31–32. Does Malcolm X begin with one and lead to the other? Does he base the one on the other?
11. Do you find examples of any logical fallacies in the accusations Malcolm X makes and the conclusions he draws in paragraphs 19–38?
12. In what ways does the final section (paragraphs 39–44) emphasize ethos?
13. What is the tone of this essay? Can you discern an overall tone in the essay, or do you believe that the tone shifts? Explain.
14. Who do you think is the audience for this essay—or for the entire *Autobiography*?

SIMULATED AP ESSAY QUESTIONS

1. **Rhetorical Analysis.** In paragraphs 20 through 26 from *The Autobiography of Malcolm X*, the author explains why he believes Elijah Muhammad’s teachings have a widespread appeal. Write an essay in which you analyze the rhetorical strategies the author uses to convey his beliefs.
2. **Argument.** Is reading the most important skill for students in school today? Write an essay explaining your position.

MULTIPLE-CHOICE QUESTIONS

These multiple-choice questions refer to paragraphs 4–11.

1. The overall organization of this passage can best be described as
 - a. a chronological sequence of events
 - b. series of personal anecdotes
 - c. a diatribe exposing racism in America, particularly in the education system
 - d. an explanation of how the speaker gained an education
 - e. a study of the teachings of Elijah Muhammad and their influence on history
2. What is Malcolm X’s main purpose in describing the character “Bimbi” in the opening paragraph 4?
 - a. to illustrate the speaker’s competitive spirit
 - b. to establish a motivation for the speaker’s actions
 - c. to contrast the speaker’s own skills with those of a rival
 - d. to indicate the importance of having a person to emulate
 - e. to indicate the source of the speaker’s knowledge

Malcolm X/Learning to Read

3. Paragraph 9 contains which of the following?
 - I. periodic sentence
 - II. cumulative sentence
 - III. inverted syntax
 - a. I only
 - b. II only
 - c. I and II only
 - d. II and III only
 - e. I, II, and III
4. Paragraph 11 contains all of the following EXCEPT
 - a. figurative language
 - b. parallel syntax
 - c. periodic sentence
 - d. irony
 - e. retrospective point of view
5. The principal symbolic movement of the excerpt is from
 - a. dullness to brilliance
 - b. anger to compassion
 - c. disbelief to faith
 - d. denial to acceptance
 - e. ignorance to knowledge
6. Which of the following sentences supports the theme of personal determination that Malcolm X establishes in this passage?
 - I. "When I just skipped those words, of course, I really ended up with little idea of what the book said" (paragraph 4)
 - II. "Over and over, aloud, to myself, I read my own handwriting" (paragraph 8)
 - III. "You couldn't have gotten me out of books with a wedge" (paragraph 11)
 - a. I only
 - b. II only
 - c. III only
 - d. II and III only
 - e. I, II, and III only
7. Which of the following rhetorical modes is/are used in this passage?
 - I. cause and effect
 - II. process analysis
 - III. description
 - a. I only
 - b. I and II only
 - c. II and III only
 - d. III only
 - e. I, II, and III
8. Which of the following best describes the tone of the passage?
 - a. proud and prejudiced
 - b. angry and ironic
 - c. sincere and determined
 - d. didactic and defensive
 - e. serious and systematic

SUGGESTED WRITING ASSIGNMENTS

1. Write an essay in which you analyze the appeals to ethos, logos, and pathos in "Learning to Read."
2. Write an essay in which you consider the dualities of black versus white, materialism versus spirituality, powerlessness versus empowerment in "Learning to Read." Why are such dualities appropriate to Malcolm X's purpose?
3. Malcolm X writes, "I have often reflected upon the new vistas that reading opened to me" (paragraph 41). Using that as your opening sentence, describe a time in your own life when reading made an important difference in your perspective or awareness.
4. Write a conversation between Malcolm X and an African American political figure of today on a contemporary issue. Consider someone whose views you know or can learn.
5. Write about a situation in which an effort to confine you ended up liberating you. It might have been a weekend when your parents grounded you, or a time you were forced to visit a relative when you would have preferred to do something else, or a time when you agreed to participate in something even though you did not want to. Write about an instance when you could not change the situation, so you changed your response to the situation.

CONNECTIONS INSIDE AND OUTSIDE 50 ESSAYS

INSIDE

- "Learning to Read and Write" by Frederick Douglass
- "Aria: Memoir of a Bilingual Childhood" by Richard Rodriguez
- "I Just Wanna Be Average" by Mike Rose

OUTSIDE

- The Spike Lee film *Malcolm X* starring Denzel Washington received extremely positive reviews. Watching clips from it gives students a vivid sense of Malcolm himself.
- Malcolm X's famous speech "The Ballot or the Bullet" (www.indiana.edu/~rterrill/Text-BorB.html) is worth analyzing on its own and makes a striking companion to Martin Luther King Jr.'s famous "I Have a Dream" speech.
- Martin Luther King Jr. refers to the teachings of Elijah Muhammad in "Letter from Birmingham Jail" as a kind of veiled threat, pointing out to his audience that the tactics advocated by the Nation of Islam were seen by many as an alternative to the nonviolent protest King advocated. Students might explore the contrasting views toward effecting change advocated by several African American leaders, including King, Malcolm X, Marcus Garvey, and Booker T. Washington. The primary documents, including speeches, of these men include a variety of rhetorical and stylistic strategies.

MALCOLM X

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