**Harlem Renaissance Rhetoric Analysis Activities**

**Objectives**: Students will analyze how an author uses rhetoric to achieve his/her overall purpose. Students will analyze larger rhetorical structures (extended metaphor, extended definition, exemplification, process analysis, cause and effect, and compare/contrast) to achieve his/her overall purpose. Students will apply critical reading skills in order to answer AP MC style questions. Students will compare/contrast how two writers use rhetoric to achieve their overall purpose.

**Assignment: You will analyze/pre-write for the following topics in groups, and then complete individual original written analysis for each activity over the next 5 days in class.** **Do not share papers when writing the final individual analysis.** Your group may choose the order in which these prewriting and MC activities are completed each day. You may type your written analysis on your electronic device in class.

**I. *On Being Young---A Woman—and Colored*, (abridged version) Marita Bonner: Analyzing Larger Rhetorical Structures Chart**

**Group Analysis**: Read the essay and annotate for larger rhetorical structures and their affects on her argument: **Extended Metaphor, Extended Definition, Exemplification, Process Analysis, Cause and Effect and Compare/Contrast.**

**Individual Student Analysis**: **Create a chart** that indicates each type of larger rhetorical structure, a representative quote/quotes, and 2 affects for each structure.

**II. *How it Feels to Be Colored Me*, Zora Neal Hurston: AP MC and Comparative Rhetoric analysis**

**Group Analysis**: **Annotate and create a Both Both But But prewriting chart** for this essay and the previous assignment’s essay, ***On Being Young—A Woman—and Colored***.

**Individual Student Analysis**: We will have a **Comparative Rhetoric Timed Write on Friday** over these two essays. The pre-writing Both Both But But Chart will be part of the grade.

**III. AP MC Packet**

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**IV*. Harlem is Nowhere*, by Ralph Ellison: Rhetoric Analysis**

**Group Analysis:** Read and annotate the essay. Discuss the claim, warrants, and most effective strategies in each warrant.

**Individual Student Analysis**: Write a mini-rhetoric analysis essay with a claim, 2 warrant paragraphs and a concluding sentence

***Harlem is Nowhere***, Ralph Ellison Abridged Version

To live in Harlem is to dwell in the very bowels of the city; it is to pass a labyrinthine existence among streets that explode monotonously skyward with the spire and crosses of churches and clutter under foot with garbage and decay. Harlem is a ruin – many of its ordinary aspects (its crimes, its casual violence, its crumbling buildings with littered areaways, ill-smelling halls, and vermin-invaded rooms) are indistinguishable from the distorted images that appear in dreams and which, like mugger haunting a lonely hall, quiver in the waking mind with hidden and threatening significance. Yet, this is no dream but the reality of well over four hundred thousand Americans; a reality which for many defines and colors the world. Overcrowded and exploited politically and economically, Harlem is the scene and symbol of the Negro’s perpetual alienation in the land of his birth.

But much has been written about the social and economic aspects of Harlem; I am here interested in its psychological character – a character that arises from the impact between urban slum conditions and folk sensibilities. Historically, American Negroes are caught in a vast process of change that has swept them from slavery to the condition of industrial man in a space of time so telescoped (a bare eighty-five years) that is it possible, literally for them to step from feudalism into the vortex of industrialism simply by moving across the Mason-Dixon line.

This abruptness of change and the resulting clash of cultural factors within Negro personality account for some of the extreme contrasts found in Harlem, for both its negative and its positive characteristics. For if Harlem is the scene of the folk-Negro’s death agony, it is also the setting of his transcendence. Here it is possible for talented youths to leap through the development of decades in a brief twenty years, while beside them white-haired adults crawl in the feudal darkness of their childhood. Here a former cotton picker develops the sensitive hands of a surgeon, and men whose grandparents still believe in magic prepare optimistically to become atomic scientists. Here the grandchildren of those who possessed no written literature examine their lives through the eyes of Freud and Marx, Kierkeguard and Kafka, Malraux and Sartre. It explains the nature of a world so fluid and shifting that often within the mind the real and the unreal merge, and the marvelous beckons from behind the same sordid reality that denies its existence.

For this world in which the major energy of the imagination goes not into creating works of art, but to overcome the frustrations of social discrimination. Not quite citizens and yet Americans, full of the tensions of modern mean, but regarded a primitives, Negro Americans are in desperate search for an identity. Rejecting the second-class status assigned them, they fell alienated and their whole lives have become a search for answers to the questions: Who am I, What am I, Why am I, and Where? Significantly, in Harlem the reply to the greeting, “How are you?” is very often “Oh, man, I’m nowhere” – a phrase revealing an attitude so common t hat it has been reduced to a gesture, a seemingly trivial word. Indeed, Negroes are not unaware that the conditions of their lives demand new definitions of therm like primitive and modern, ethical and unethical, moral and immoral, patriotism and treason, tragedy and comedy, sanity and insanity.

When Negroes are barred from participating in the main institutional life of society, they lose far more than economic privileges or the satisfaction of saluting the flag with unmixed emotions. They lose one of the bulwarks which men place between themselves and the constant threat of chaos. For whatever the assigned function of social institutions, their psychological function is to protect the citizen against the irrational, incalculable forces that hover about the edges of human life like cosmic destruction lurking within an atomic stockpile.