

WELCOME TO BIBLIO-BINGO!

What is Justice?

Instructions

Attached, you will find randomly sorted groups of three (ten groups of three people each). At the start of class, please find your assigned group and be sure to grab your bingo sheet – the game will begin shortly!

Your task proceeds in five phases. The **first phase** is to play bingo with your group in our class – you may achieve bingo either vertically, horizontally, or diagonally.

Once every group has achieved bingo, the **second phase** begins. Look closely at the page numbers and authors associated with your bingo and then, using the “master key,” locate your bingo quotes. If you have a **free space** as part of your winning bingo, you can select one quote of your own choosing. As you find your bingo quotes, you may also want to find them in the original texts – either in your course packs or in Plato’s *Five Dialogues* – so that you may understand the context of the quote itself.

As you locate your quotes, read them aloud with your group – and, as you do so, collaboratively discuss how you might interpret each quote. Ask yourselves, in the following order:

- 1) How might we *paraphrase* this quote? What is the main “kernel” of this quote – that is, if we were to tell another individual what in this quote is important, what basic information would be important to convey to them? Are there any particular terms that are specific to this author and this quote that need to be defined? If so, how might you offer a definition?
- 2) How might we *interpret* this quote? If every author’s task is to convey an argument, how might we capture this argument in our own words – what is the author intending to convey to their reader in this specific quote? Does this argument tie into any particular phrases or terms that are unique to the author or text? How so and why?
- 3) How might we *extend* this quote? If we are to analyze this quote in light of a) the information it contains and b) the argument it conveys, how might it be useful in answering the guiding question posed by Professor Heard on the bingo sheet?

In the **third phase**, you should focus on the guiding question posed by Prof. Heard. Working with your group, ask yourselves once again:

- 1) What is Prof. Heard asking with this question? Are there latent or overt tensions that undergird the question – and that may require your engagement? How might you restate the guiding question in your own words?

- 2) Consider the quotes you just interpreted. Given these snippets of texts, and given your knowledge of our authors thus far, how might you begin to formulate an answer to the question you just analyzed? How might you condense this answer to a single sentence phrased in a defensible way – that is, phrased as something that is contestable and demonstrates that there is something “at stake” in your answer?
- 3) What is the “so what” of your answer? Why should someone care about your answer? What, in other words, does your answer reveal about the latent or overt tensions in the guiding question and why should your reader care?
- 4) Consider a **WILD CARD move**. Take a look at the “master key” list. Would there be a better quote that would work better for your argument? How so and why? If yes, you are welcome to swap in a new quote for a bingo quote – but be sure to explain why.

In the **fourth phase**, your group should organize your quotes, paraphrasings, interpretations, and analyses, in an order that *best* allows you to support your argument. How might you order your quotes such that you move from broad arguments to specific arguments and, in doing so, support the answer and the “so what” you identified in the third phrase?

In the **fifth phase**, you should work on your own to create an outline of a paper that responds to the guiding question – and makes use of the answer you posed, the “so what” you identified, and the quotes you interpreted, analyzed, and ordered in the second and fourth phrases. This outline – which should include your working thesis statement and the “so what,” along with the quotes and your analyses – will be turned into Canvas by **Friday, October 2, at 11:59 pm**. In doing so, you should also offer answers the following questions:

- 1) If you were to write a paper from this outline, what other information might you need? What other elements would be needed in order to make it persuasive to and effective for the reader?
- 2) Tell me about your experience focusing on the language of the quotes themselves. Did revisiting the texts in the capacity of this exercise reveal something that you did not see on your first reading of the text? Why or why not?
- 3) Tell me about your experience creating the outlining and interpreting the guiding question. How did you – or not – use the quotes themselves to construct outline and to support your “so what”? Is there something that didn’t quite fit well together – or an argument you wanted to make, but could not? If so, did you make use of your wild card move? Why or why not?
- 4) Is there anything else you want to tell me?

BINGO GROUPS

What is Justice?

Group Number	Group Members
1	
2	
3	
4	
5	
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10	

MASTER QUOTE KEY

What is Justice?

1. Ursula Le Guin, “They keep walking across the farmlands of Omelas. Each one goes alone, youth or girl, man or woman. Night falls; the traveler must pass down village streets, between the houses with yellow-lit windows, and on out into the darkness of the fields. Each alone, they go west or north, towards the mountains. They go on. They leave Omelas., they walk ahead into the darkness and do not come back” (p. 5).
2. Ursula Le Guin, “They all know it is there, all the people of Omelas. Some of them have come to see it, others are content merely to know it is there. They all know that it has to be there. Some of them understand why, and some do not, but they all understand that their happiness, the beauty of their city, the tenderness of their friendships, the health of their children, the wisdom of their scholars, the skill of their makers, even the abundance of their harvest and the kindly weathers of their skies, depend wholly on this child’s abominable misery” (p. 4).
3. Ursula Le Guin, “Happiness is based on a just discrimination of what is necessary, what is necessary nor destructive, and what is destructive” (p. 3).
4. Socrates in Plato’s *The Apology*, “What has caused my reputation is none other than a certain kind of wisdom. What kind of wisdom? Human wisdom, perhaps. It may be that I really possess this, while those whom I mentioned just now are wise with a wisdom more than human; else I cannot explain it, for I certainly do not possess it, and whoever says I do is lying and speaks slander to me. Do not create a disturbance, gentlemen, even if you think I am boasting, for the story I shall tell does not originate with me, but I will refer you to a trustworthy source. I shall call upon the god at Delphi as witness to the existence and nature of my wisdom, if it be such” (p. 25).
5. Socrates in Plato’s *The Apology*, “It goes something like this: Socrates is guilty of wrongdoing in that he busies himself studying things in the sky and below the earth; he makes the worse into the stronger argument, and he teaches these same things to others” (p. 24).
6. Socrates in Plato’s *The Apology*, “I shall treat in this way anyone I happen to meet, young and old, citizen and stranger, and more so than the citizens because you are more kindred to me. Be sure that this is what the god orders me to do, and I think there is no greater blessing for the city than my service to the god. For I go around doing nothing but persuading both young and old among you not to care for your body or your wealth in preference to or as strongly as for the best possible state of your soul, as I say to you: wealth does not bring about excellence, but excellence makes wealth and everything else good for men, both individually and collectively” (p. 34).
7. Socrates in Plato’s *The Apology*, “I was attached to this city by the god – though it seems a ridiculous thing to say – as upon a great and noble horse which was somewhat sluggish because of its size

and needed to be stirred up by a kind of gadfly. It is to fulfill some such function that I believe the god has placed me in the city. I never cease to rouse each and every one of you, to persuade and reproach you all day long and everywhere I find myself in your company” (p. 35).

8. Socrates in Plato’s *The Crito*, “My good Crito, why should we care so much for what the majority think? The most reasonable people, to whom one should pay more attention, will believe that things were done as they were done. [...] Would that the majority could inflict the greatest evils, for they would then be capable of the greatest good, and that would be fine, but now they cannot do either. They cannot make a man either wise or foolish, but they can inflict things haphazardly” (p. 47).
9. Socrates in Plato’s *The Crito*, “We should not think so much of what the majority will say about us, but what he will say who understands justice and injustice, the one, that is, and the truth itself. So that, in the first place, you were wrong to believe that we should care for the opinion of the many about what is just, beautiful, good, and their opposites” (pp. 50-51).
10. Socrates in Plato’s *The Crito*, “As for those questions you raise about money, reputation, the upbringing of children, Crito, those considerations in truth belong to those people who easily put men to death and would bring them to life again if they could, without thinking; I mean the majority of men. For us, however, [...] the only valid consideration, as we were saying just now, is whether we should be acting rightly in giving money and gratitude to those who will lead me out of here, and ourselves helping with the escape, or whether in truth we shall do wrong in doing all of this. If it appears that we shall be acting unjustly, then we have no need at all to take into account whether we shall have to die if we stay here and keep quiet, or suffer in another way, rather than do wrong” (p. 51).
11. Socrates in Plato’s *The Crito*, “Doing people harm is no different than wrongdoing. One should never do wrong in return, nor do any man harm, no matter what he may have done to you. And Crito, see that you do not agree to this, contrary to your belief. For I know that only a few people hold this view or will hold it, and there is no common ground between those who hold this view and those who do not, but they inevitably despise each other’s views” (p. 52).
12. Socrates in Plato’s *The Crito*, “Be persuaded by us [the laws] who have brought you up, Socrates. Do not value either your children or your life or anything else more than goodness, in order that when you arrive in Hades you may have all this as your defense before the rulers there. If you do this deed, you will not think it better or more just or more pious here, nor will any one of your friends, nor will it be better for you when you arrive yonder” (p. 57).
13. Socrates in Plato’s *The Crito*, “Is your wisdom such as not to realize that your country is to be honored more than your mother, your father, and all your ancestors, that it is more to be revered and more sacred, and that it counts for more among the gods and sensible men, that you must

worship it, yield to it, and placate its anger more than your father's? You must either persuade it or obey its orders, and endure in silence whatever it instructs you to endure, whether blows or bonds, and if it leads you into war to be wounded or killed, you must obey. To do so is right, and one must not give way or retreat or leave one's post..." (p. 54, quoting the laws).

14. Socrates in Plato's *The Crito*, "Reflect now, Socrates, that if what we say is true, you are not treating us rightly by planning to do what you are planning. We have given you birth, nurtured you, educated you; we have given you and all other citizens a share of all the good things we could. Even so, by giving every Athenian the opportunity, once arrived at voting age and having observed the affairs of the city and us the laws, we proclaim that if we do not please him, he can take his possessions and go wherever he pleases. Not one of our laws raises any obstacle or forbids him, if he is not satisfied with us or the city, if one of you wants to go and live in a colony or wants to go anywhere else, and keep his property" (p. 54).
15. Martin Luther King, Jr in "Letter from a Birmingham Jail," "I am in Birmingham because injustice lives here. Just as the eighth-century prophets left their little villages and carried their 'thus saith the Lord' far beyond the boundaries of their hometowns; and just as the Apostle Paul left his little village of Tarsus and carried the gospel of Jesus Christ to practically every hamlet and city of the Greco-Roman world, I too am compelled to carry the gospel of freedom beyond my particular hometown" (p. 1).
16. Martin Luther King, Jr in "Letter from a Birmingham Jail," "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" (p. 1).
17. Martin Luther King, Jr in "Letter from a Birmingham Jail," "Nonviolent direct action seeks to create such a crisis and establish such creative tension that a community that has consistently refused to negotiate is forced to confront the issue. It seeks so to dramatize the issue that it can no longer be ignored" (p. 2).
18. Martin Luther King, Jr in "Letter from a Birmingham Jail," "I have earnestly worked and preached against violent tension, but there is a type of constructive nonviolent tension that is necessary for growth. Just as Socrates felt it was necessary to create a tension in the mind so that individuals could rise from the bondage of myths and half-truths to the unfettered realm of creative analysis and objective appraisal, we must see the need of having nonviolent gadflies to create the kind of tension in society that will help men to rise from the dark depths of prejudice and racism to the majestic heights of understanding and brotherhood" (p. 2).

19. Martin Luther King, Jr in "Letter from a Birmingham Jail," "My friends, I must say to you that we have not made a single gain in civil rights without determined legal and nonviolent pressure. History is the long and tragic story of the fact that privileged groups seldom give up their privileges voluntarily. Individuals may see the moral light and voluntarily give up their unjust posture; but as Reinhold Niebuhr has reminded us, groups are more immoral than individuals" (p. 2).
20. Martin Luther King, Jr in "Letter from a Birmingham Jail," "We know through painful experience that freedom is never voluntarily given by the oppressor; it must be demanded by the oppressed" (p. 2).
21. Martin Luther King, Jr in "Letter from a Birmingham Jail," "How does one determine when 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 and natural law. Any law that uplifts human personality is just. Any law that degrades human personality is unjust" (p. 3).
22. Martin Luther King, Jr in "Letter from a Birmingham Jail," "I must confess that over the last few years I have been gravely disappointed with the white moderate. [...] Shallow understanding from people of good will is more frustrating than absolute understanding from people of ill will. Lukewarm acceptance is much more bewildering than outright rejection" (p. 3).
23. Martin Luther King, Jr in "Letter from a Birmingham Jail," "Oppressed people cannot remain oppressed forever. The urge for freedom will eventually come" (p. 4).
24. Martin Luther King, Jr in "Letter from a Birmingham Jail," "In spite of my shattered dreams of the past, I came to Birmingham with the hope that the white religious leadership of this community would see the justice of our cause and with deep moral concern serve as the channel through which our just grievances could get to the power structure. I had hoped that each of you would understand. But again I have been disappointed" (p. 5).
25. Martin Luther King, Jr in "Letter from a Birmingham Jail," "For more than two centuries [Black individuals] labored here without wages; they made cotton king; and they build the homes of their masters in the midst of brutal injustice and shameful humiliation – and yet out of a bottomless vitality our people continue to thrive and develop. If the expressible cruelties of slavery could not stop us, the opposition we now face will surely fail. We will win our freedom because the sacred heritage of our nation and the eternal will of God are embodied in our echoing demands" (p. 5).

BIBLIO-BINGO WORKSHEET

What is Justice?

First Phase

1. What were your winning bingo numbers? Record them below.

Second Phase

2. Use the space below as a guide for analyzing your bingo quotes.

- a. Quote #
 - i. Paraphrase

- ii. Interpret

- iii. Extend

- b. Quote #
 - i. Paraphrase

- ii. Interpret

- iii. Extend

- c. Quote #
 - i. Paraphrase

- ii. Interpret

- iii. Extend

- d. Quote #
 - i. Paraphrase

- ii. Interpret

- iii. Extend

- e. Quote #
 - i. Paraphrase

- ii. Interpret

- iii. Extend

Third Phase

3. What is Prof. Heard asking with her guiding question? Are there latent or overt tensions that undergird the question – and that may require your engagement? How might you restate the guiding question in your own words?
4. Consider the quotes you just interpreted. Given these snippets of texts, and given your knowledge of our authors thus far, how might you begin to formulate an answer to the question you just analyzed? How might you condense this answer to a single sentence phrased in a defensible way – that is, phrased as something that is contestable and demonstrates that there is something “at stake” in your answer?
5. What is the “so what” of your answer? Why should someone care about your answer? What, in other words, does your answer reveal about the latent or overt tensions in the guiding question and why should your reader care?
6. Consider a **WILD CARD move**. Take a look at the “master key” list. Would there be a better quote that would work better for your argument? How so and why? If yes, you are welcome to swap in a new quote for a bingo quote – but be sure to explain why.

Fourth Phase

7. Given your interpretation of the quotes and the guiding question, how should you order your bingo quotes to best support your guiding question? Why?

Fifth Phase

8. Here, you should work on your own to create an outline of a paper that responds to the guiding question – and makes use of the answer you posed, the “so what” you identified, and the quotes you interpreted, analyzed, and ordered in the second and fourth phrases. Reproduce this outline below – which should include your working thesis statement and the “so what,” along with the quotes and your analyses – and turn it into Canvas by **Friday, October 3, at 11:59 pm**. Please also answer the following:
 - a. If you were to write a paper from this outline, what other information might you need? What other elements would be needed in order to make it persuasive to and effective for the reader?
 - b. Tell me about your experience focusing on the language of the quotes themselves. Did revisiting the texts in the capacity of this exercise reveal something that you did not see on your first reading of the text? Why or why not?
 - c. Tell me about your experience creating the outlining and interpreting the guiding question. How did you – or not – use the quotes themselves to construct outline and to support your “so what”? Is there something that didn’t quite fit well together – or an argument you wanted to make, but could not? If so, did you make use of your wild card move? Why or why not?

d. Is there anything else you want to tell me?

Paper Outline Below