**Three Ways of Meeting Oppression**

*by Martin Luther King, Jr., PhD*

Oppressed people deal with their oppression in three characteristic ways. One way is acquiescence: the oppressed resign themselves to their doom. They tacitly adjust themselves to oppression, and thereby become conditioned to it. In every movement toward freedom some of the oppressed prefer to remain oppressed. Almost 2800 years ago Moses set out to lead the children of Israel from the slavery of Egypt to the freedom of the Promised Land. He soon discovered that slaves do not always welcome their deliverers. They become accustomed to being slaves. They would rather bear those ills they have, as Shakespeare pointed out, than flee to others that they know not of. They prefer the “fleshpots of Egypt” to the ordeals of emancipation.

There is such a thing as the freedom of exhaustion. Some people are so worn down by the yoke of oppression that they give up. A few years ago, in the slum areas of Atlanta, a Negro guitarist used to sing almost daily: “Ben down so long that down don’t bother me.” This is the type of negative freedom and resignation that often engulfs the life of the oppressed.

But this is not the way out. To accept passively an unjust system is to cooperate with that system; thereby the oppressed become as evil as the oppressor. Non-cooperation with evil is as much a moral obligation as is cooperation with good. The oppressed must never allow the conscience of the oppressor to slumber. Religion reminds every man that he is his brother’s keeper. To accept injustice or segregation passively is to say to the oppressor that his actions are morally right. It is a way of allowing his con- science to fall asleep. At this moment the oppressed fails to be his brother’s keeper. So, acquiescence-while often the easier way-is not the moral way. It is the way of the coward. The Negro cannot win the respect of his oppressor by acquiescing; he merely increases the oppressor’s arrogance and contempt. Acquiescence is interpreted as proof of the Negro’s inferiority. The Negro cannot win the respect of the white people of the South or the peoples of the world if he is willing to sell the future of his children for his personal and immediate comfort and safety.

A second way that oppressed people sometimes deal with oppression is to resort to physical violence and corroding hatred. Violence often brings about momentary results. Nations have frequently won their independence in battle. But in spite of temporary victories, violence never brings permanent peace. It solves no social problem; it merely creates new and more complicated ones.

Violence as a way of achieving racial justice is both impractical and immoral. It is impractical because it is a descending spiral ending in destruction for all. The old law of an eye for an eye leaves everybody blind. It is immoral because it seeks to humiliate the opponent rather than win his understanding; it seeks to annihilate rather than to convert. Violence is immoral because it thrives on hatred rather than love. It destroys community and makes brotherhood impossible. It leaves society in monologue rather than dialogue. Violence ends by defeating itself. It creates bitterness in the survivors and brutality in the destroyers. A voice echoes through time saying to every potential Peter, “Put up your sword.” History is cluttered with the wreckage of nations that failed to follow his command.

If the American Negro and other victims of oppression succumb to the temptation of using violence in the struggle for freedom, future generations will be the recipients of a desolate night of bitterness, and our chief legacy to them will be an endless reign of meaningless chaos. Violence is not the way.

The third way open to oppressed people in their quest for freedom is the way of nonviolent resistance. Like the synthesis in Hegelian philosophy, the principle of nonviolent resistance seeks to reconcile the truths of two opposites-acquiescence and violence-while avoiding the extremes and immoralities of both. The nonviolent resister agrees with the person who acquiesces that one should not be physically aggressive toward his opponent; but he balances the equation by agreeing with the person of violence that evil must be resisted. He avoids the nonresistance of the former and the violent resistance of the latter. With nonviolent resistance, no individual or group need submit to any wrong, nor need anyone resort to violence in order to right a wrong.

It seems to me that this is the method that must guide the actions of the Negro in the present crisis in race relations. Through nonviolent resistance the Negro will be able to rise to the noble height of opposing the unjust system while loving the perpetrators of the system. The Negro must work passionately and unrelentingly for full stature as a citizen, but he must not use inferior methods to gain it. He must never come to terms with falsehood, malice, hate, or destruction.

Nonviolent resistance makes it possible for the Negro to remain in the South and struggle for his rights. The Negro’s problem will not be solved by running away. He cannot listen to the glib suggestion of those who would urge him to migrate en masse to other sections of the country. By grasping his great opportunity in the South, he can make a lasting contribution to the moral strength of the nation and set a sublime example of courage for generations yet unborn.

By nonviolent resistance, the Negro can also enlist all men of good will in his struggle for equality. The problem is not a purely racial one, with Negroes set against whites. In the end, it is not a struggle between people at all, but a tension between justice and injustice. Nonviolent resistance is not aimed against oppressors but against oppression. Under its banner consciences, not racial groups, are enlisted.

If the Negro is to achieve the goal of integration, he must organize himself into a militant and nonviolent mass movement. All three elements are indispensable. The movement for equality and justice can only be a success if it has both amass and militant character; the barriers to be over- come require both. Nonviolence is an imperative in order to bring about ultimate community.

A mass movement of militant quality that is not at the same time committed to nonviolence tends to generate conflict, which in turn breeds anarchy. The support of the participants and the sympathy of the uncommitted are both inhibited by the threat that bloodshed will engulf the community. This reaction in turn encourages the opposition to threaten and resort to force. When, however, the mass movement repudiates violence while moving resolutely toward its goal, its opponents are revealed as the instigators and practitioners of violence if it occurs. Then public support is magnetically attracted to the advocates of nonviolence, while those who employ violence are literally disarmed by overwhelming sentiment against their stand.

Only through a nonviolent approach can the fears of the white community be mitigated. A guilt-ridden white minority lives in fear that if the Negro should ever attain power, he would act without restraint or pity to revenge the injustices and brutality of the years. It is something like a parent who continually mistreats a son. One day that parent raises his hand to strike the son, only to discover that the son is now as tall as he is. The parent is suddenly afraid-fearful that the son will use his new physical power to repay his parent for all the blows of the past.

The Negro, once a helpless child, has now grown up politically, culturally, and economically. Many white men fear retaliation. The job of the Negro is to show them that they have nothing to fear, that the Negro understands and forgives and is ready to forget the past. He must convince the white man that all he seeks is justice, for both himself and the white man. A mass movement exercising nonviolence is an object lesson in power under discipline, a demonstration to the white community that if such a movement attained a degree of strength, it would use its power creatively and not vengefully.

Nonviolence can touch men where the law cannot reach them. When the law regulates behavior, it plays an indirect part in molding public sentiment. The enforcement of the law is itself a form of peaceful persuasion. But the law needs help. The courts can order desegregation of the public schools. But what can be done to mitigate the fears, to disperse the hatred, violence, and irrationality gathered around school integration, to take the initiative out of the hands of racial demagogues, to release respect for the law? In the end, for laws to be obeyed, men must believe they are right.

Here nonviolence comes in as the ultimate form of persuasion. It is the method which seeks to implement the just law by appealing to the con- science of the great decent majority who through blindness, fear, pride, or irrationality have allowed their consciences to sleep. The nonviolent resisters can summarize their message in the following simple terms: We will take direct action against injustice without waiting for other agencies to act. We will not obey unjust laws or submit to unjust practices. We will do this peacefully, openly, cheerfully because our aim is to persuade. We adopt the means of nonviolence because our end is a community at peace with itself. We will try to persuade with our words, but if our words fail, we will try to persuade with our acts. We will always be willing to talk and seek fair compromise, but we are ready to suffer when necessary and even risk our lives to become witnesses to the truth as we see it.

The way of nonviolence means a willingness to suffer and sacrifice. It may mean going to jail. If such is the case the resister must be willing to fill the jailhouses of the South. It may even mean physical death. But if physical death is the price that a man must pay to free his children and his white brethren from a permanent death of the spirit, then nothing could be more redemptive.

**Questions:**

1. King says that nonviolent resistance means being ready to suffer and make sacrifices, even if it means going to jail or putting yourself in danger. How do these sacrifices add to the legitimacy and power of a nonviolent cause, and how do they compare to the sacrifices made by those who choose to use violence?
2. King says that nonviolent resistance is a way to get people to support fair rules by appealing to their conscience. But can you think of times when the majority's conscience didn't match up with what was right? How might this make nonviolent protest less effective?
3. King's essay talks about the link between nonviolent opposition and building communities. How does nonviolent protest help make communities that are welcoming and peaceful? Can you think of times when nonviolent groups had a hard time building these kinds of communities? What were the main problems?
4. When talking about the fear of retaliation from the white community, King hits on the idea of restorative justice and reconciliation. How can nonviolent opposition help heal and bring people together in societies that are very divided? What problems might come up in this process?
5. Martin Luther King Jr. says that nonviolent resistance is the best way to make permanent change and get justice. How does his view on the power of nonviolence challenge or add to current discussions about how effective protest groups, social media activism, and direct action are in the fight for civil rights and social justice?

**Reference Literature**

***Ozymandias***

* *PERCY BYSSHE SHELLEY*

*I met a traveller from an antique land,*

*Who said—“Two vast and trunkless legs of stone*

*Stand in the desert. . . . Near them, on the sand,*

*Half sunk a shattered visage lies, whose frown,*

*And wrinkled lip, and sneer of cold command,*

*Tell that its sculptor well those passions read*

*Which yet survive, stamped on these lifeless things,*

*The hand that mocked them, and the heart that fed;*

*And on the pedestal, these words appear:*

*My name is Ozymandias, King of Kings;*

*Look on my Works, ye Mighty, and despair!*

*Nothing beside remains. Round the decay*

*Of that colossal Wreck, boundless and bare*

*The lone and level sands stretch far away.”*

* The poem "Ozymandias" is often interpreted as a warning against the dangers of hubris. Do you agree with this interpretation? Why or why not?
* The poem is written in the voice of a traveler who has seen the ruins of Ozymandias's empire. What does this perspective add to the poem's message?
* The poem is set in the desert, a place that is often associated with death and emptiness. How does the setting contribute to the poem's message?
* The poem is full of contrasts, such as the contrast between the vastness of Ozymandias's empire and the smallness of the ruins that remain. What do you think these contrasts suggest about the poem's message?
* How does the poem "Ozymandias" relate to other works of literature or art that deal with the themes of power, fame, and mortality?

**Cyber Security**

<https://medium.com/@IamLucif3r/what-is-cyber-security-268cccd0f4eb>

1. Explain Malware Analysis.
2. what is the connection between Cyber-Security and data and integrity?
3. What ethical considerations must ethical hackers take into account when conducting penetration tests on a company's server?
4. What are the primary roles of Chief Information Security Officer?
5. What are the major threats to Cloud Security?
6. Cryptanalysis is a complex field. Can you provide examples of real-world scenarios where cryptanalysis played a pivotal role in uncovering security vulnerabilities?
7. What are the roles of penetration testers?