Your Name

Instructor Name

Course

Date

English

### Question 1

Dr. King begins by quoting his critics. He then begins countering their charges one-by-one. Aristotle would call this technique

|  |  |  |
| --- | --- | --- |
|  | A. | ethos |
|  | B. | logos |
|  | C. | refutatio |
|  | D. | pathos |

### Question 2

When Dr. King wants readers to feel the pain of his family, he tells about his little girl's desire to go to an amusement and his having to explain that " . . . Funtown is closed to colored children . . . ." Aristotle would call this persuasive technique

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| --- | --- | --- |
|  | A. | ethos |
|  | B. | logos |
|  | C. | refutatio |
|  | D. | pathos |

### Question 3

When Dr. King reasons, "I am sure that none of you would want to rest content with the superficial kind of social analysis that deals merely with effects and does not grapple with underlying causes," he is using a technique that Aristotle would call

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| --- | --- | --- |
|  | A. | ethos |
|  | B. | logos |
|  | C. | pathos |
|  |  |  |

### Question 4

Dr. King's principal audience is the group of clergymen who publicly criticized him in a letter in the Birmingham newspaper. He uses his extensive knowledge of the Bible to support his arguments. Using evidence that appeals to one's audience in an attempt to boost one's own credibility is an example of the technique Aristotle called

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| --- | --- | --- |
|  | A. | ethos |
|  | B. | logos |
|  | C. | pathos |
|  | D. | refutatio |

### Question 5

Dr. King warns that if the leaders of Birmingham do not negotiate with him and his non-violent protesters, the people of color in Birmingham might turn to "black-nationalist ideologies--a development that would inevitably lead to a frightening racial nightmare." This warning of violence appeals to the leaders' need for safety. This persuasive technique is one explained by

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| --- | --- | --- |
|  | A. | Aristotle's principles of persuasion |
|  | B. | Maslow's hierarchy of needs |
|  | C. | Cognitive dissonance theory |
|  | D. | Freud's Superego |

### Question 6

When Dr. King tells about his little girl's desire to go to an amusement and his having to explain that " . . . Funtown is closed to colored children . . . ," he creates a sense of unease in his readers--a sense that something is just not right and that something must change. This sense of unease--the sense that something is not right and must be corrected or explained--is the basis of which method of persuasion?

|  |  |  |
| --- | --- | --- |
|  | A. | Aristotle's principles of persuasion |
|  | B. | Maslow's hierarchy of needs |
|  | C. | Cognitive dissonance theory |
|  | D. | Freud's Superego |

### Question 7

After initial disappointment, Dr. King concludes that being called an "extremist" is a good label in his case.

True

False

### Question 8

Dr. King believes that the Ku Klux Klan is the greatest "stumbling block" for African-Americans in their quest for equality.

True

False

### Question 9

What does Dr. King mean when he writes, "We have to repent in this generation not merely for the hateful words and actions of the bad people but for the appalling silence of the good people."

The king refers to the Apostle Paul who spread the Christian gospel by travelling beyond his homeland. He places his critics in the role of enemies of justice and freedom and questions the ides of racism in the United States.

### Question 10

Some of the most famous lines of the essay--ones etched in marble and cast in bronze on monuments around the world--are memorable because of the poetry of Dr. King's writing style. Properly quote a line that you find memorable and explain what he meant in the line(s) and why you think the language of the line is memorable or poetic.

“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. Never again can we afford to live with the narrow, provincial "outside agitator" idea. Anyone who lives inside the United States can never be considered an outsider anywhere within its bounds.”

This is a famous quote of Dr. King related to injustice. It shows his spiritual understanding that all humans have a connection in some way. A world of universal connection (brotherhood/sisterhood) was envisioned by him where the whole humanity faced many challenges and pooled the resources altogether.

**Question 11**

For practice now, find a memorable passage and decide if the argument in that passage appeals to the readers' emotions (*pathos*), logic (*logos*), or sense of belief in Dr. King's credibility as a writer (*ethos*). If the passage is answering (refuting) a charge against him, then it might be a refutation (*refutatio*). Quote the passage from "Letter from Birmingham Jail" (using MLA style) and explain your choice as your discussion posting for the class. Some passages can be interpreted in more than one way, so you may also disagree with a classmate's analysis of a passage, offer a different critical reading of the passage, and explain why.

“In your statement you asserted that our actions, even though peaceful, must be condemned because they precipitate violence. But can this assertion be logically made? Isn't this like condemning the robbed man because his possession of money precipitated the evil act of robbery?”

King uses a logical appeal to refute his opponents and argues that people who witness injustice and do nothing about it are more sinful than the ones who commit injustice. He suggests that the clergymen (and his white audience) have not been successful in truly considering the nature of black protestors, especially the ones in contrast to the other more vicious forces. He says that such ignorance of injustice is outright sin.

**Works Cited**

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