Argument Assessment Review - Honors

Claim/Argument

Reasoning/Evidence

Counterclaim

Rebuttal/Refutation

Rhetoric/Rhetorical Device

1. Ethos
2. Pathos
3. Logos

Review the argument/claim/evidence of the article A. J. Dean’s, ‘Schools should embrace cell phones as learning tools instead of banning them” (can be found in your Argument Introduction Packet)

Review the details, argument/claim/evidence/ideas, and rhetorical devices present in both, “A Public Statement from Eight Alabama Clergymen” and “Letter from Birmingham”

Below are two readings which will be present on the test.

**From “**[**After the Bombing**](http://www.malcolm-x.org/speeches/spc_021465.htm)**” by Malcolm X, Feb. 14, 1965**

1 - No, since the federal government has shown that it isn’t going to do anything about it but talk, it is a duty, it’s your and my duty as men, as human beings, it is our duty to our people, to organize ourselves and let the government know that if they don’t stop that Klan, we’ll stop it ourselves. And then you’ll see the government start doing something about it. But don’t ever think that they’re going to do it just on some kind of morality basis, no. So I don’t believe in violence — that’s why I want to stop it. And you can’t stop it with love, not love of those things down there, no. So, we only mean vigorous action in self-defense, and that vigorous action we feel we’re justified in initiating by any means necessary.

1. How does Malcolm X feel about the government?
2. How is Malcolm X different from Reverend King?

2- Now, the press, behind something like that, they call us racist and people who are “violent in reverse.” This is how they psycho you. They make you think that if you try to stop the Klan from lynching you, you’re practicing “violence in reverse.” Pick up on this, I hear a lot of you all parrot what the [white] man says. You say, “I don’t want to be a Ku Klux Klan in reverse.” Well, you — heh! — if a criminal comes around your house with his gun, brother, just because he’s got a gun and he’s robbing your house, brother, and he’s a robber, it doesn’t make you a robber because you grab your gun and run him out. No, see, the man is using some tricky logic on you. And he has absolutely got a Ku Klux Klan outfit that goes through the country frightening black people. Now, I say it is time for black people to put together the type of action, the unity, that is necessary to pull the sheet off of them so they won’t be frightening black people any longer. That’s all. And when we say this, the press calls us “racist in reverse.”

1. Which appeal is used in paragraph 2? Logos, Pathos, or Ethos? Why?

3- “Don’t struggle — only within the ground rules that the people you’re struggling against have laid down.” Why, this is insane. But it shows you how they can do it. With skillful manipulating of the press, they’re able to make the victim look like the criminal, and the criminal look like the victim.

4- Right now in New York we had a couple cases where police grabbed the brother and beat him unmercifully — and then charged him with assaulting them. They used the press to make it look like he’s the criminal and they’re the victim. This is how they do it, and if you study how they do it [t]here, then you’ll know how they do it over here. It’s the same game going all the time, and if you and I don’t awaken and see what this man is doing to us, then it’ll be too late. They may have the gas ovens already built before you realize that they’re hot.

1. Think about what we have learned this year in another unit. What might the underlined sentence above be a reference or allusion to?

5- One of the shrewd ways that they use the press to project us in the eye or image of a criminal: They take statistics. And with the press they feed these statistics to the public, primarily the white public. Because there are some well-meaning persons in the white public as well as bad-meaning persons in the white public. And whatever the government is going to do, it always wants the public on its side, whether it’s the local government, state government, federal government. So they use the press to create images. And at the local level, they’ll create an image by feeding statistics to the press — through the press showing the high crime rate in the Negro community. As soon as this high crime rate is emphasized through the press, then people begin to look upon the Negro community as a community of criminals.

1. Who else is to blame in paragraph 5 according to Malcolm X?

And then any Negro in the community can be stopped in the street. “Put your hands up,” and they pat you down. You might be a doctor, a lawyer, a preacher, or some other kind of Uncle Tom. But despite your professional standing, you’ll find that you’re the same victim as the man who’s in the alley. Just because you’re Black and you live in a Black community, which has been projected as a community of criminals. This is done. And once the public accepts this image also, it paves the way for a police-state type of activity in the Negro community. They can use any kind of brutal methods to suppress Blacks because “they’re criminals anyway.” And what has given this image? The press again, by letting the power structure or the racist element in the power structure use them in that way.