

3

Lesson

Unit: Persuasion Across Time and Space:
Analyzing and Producing Complex Texts

Lesson: *Ethos, Logos, & Pathos* in Civil Rights Movement Speeches

Handout #1: Appeals Cards

Cut out the cards below to distribute to each group. Mark “A”, “B”, an “C” on the opposite side of each card, according to the *Three Appeals* section of the exemplar.

Ethos comes from the Greek word for character, but a more modern translation might be “image.” An ethos-driven speech or document is based on the reputation, values, credibility, and moral character of the author. The writer appeals to the reader’s sense of fairness and relies on statements that refer to fairness, morals, values, and ethics. If we believe someone is an authority on the topic and has a “good sense and good moral character,” we will be more likely to believe what that person says. The English words “ethical” and “ethics” are derived from this term.

Logos comes from the Greek word for reason. A logos-driven speech or document is based on logic or reason, and ideas are presented in ways that most people find reasonable and convincing. Most scholarly or academic documents are logos-driven presenting statistics, facts, or reasons for believing their ideas or arguments are true. The English word “logic” is derived from this term.

Pathos comes from the Greek word for emotion. A pathos-driven speech or document is based on emotion; the goal is to use language or images that provoke an emotional response in the audience. Emotions such as anger, pity, fear, joy, and love can motivate people to believe or act in a certain way. In our society, many advertisements are pathos-driven (“You don’t have as many friends as you would like to have? Buy shampoo X, and you will be beautiful and popular!”). There are several words in English that have to do with feelings or emotions that are derived from this word, such as “pathetic” and “empathy”.

3 Lesson

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Handout #2: Appeals Card Matrix

Directions: With a partner, use the Three Appeals Cards to fill in each of the cells.

	Ethos	Logos	Pathos
What is the derivation of this word? What are some words in English that come from this term?			
One sentence summary of this appeal.			
Think of an ad on TV, the radio, or on a billboard that utilizes this type of appeal. What is it, and why is it an example of this appeal?			

3

Lesson

Unit: Persuasion Across Time and Space:
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Handout #3: Sort and Label Strips

1. We are known and respected because of our good name: *Mighty Clean*. Our loyal customers have trusted our Company for over 50 years. And we can now continue serving you through the World Wide Web; you can now buy our products on-line, with the same lifetime guarantee and value that you have come to expect. Visit us on-line for a full list of quality trusted *Mighty Clean* products.
2. Cars built by the *Eco-Company* are completely made through the use of re-usable materials and recycled parts. They even run on eco-friendly fuel. Let's all do our part to save Mother Earth; if you have to drive a car that protects the environment—drive an *Eco-Company* car!
3. Do you suffer from extreme bad breath? Don't worry! You will no longer feel left out of conversations in the halls, or worried about talking in public! You will have the courage to speak your mind without fear. Buy *Fresh Mouth Gum*, and you will become the most popular kid at school!
4. Fair trade agreements have raised the quality of life for coffee producers, so fair trade agreements could be used to help other farmers as well.
5. According to the *Murphy Corporation* study, when teachers' salaries are raised in a district, more high quality teachers are hired, and teacher morale is higher. When teachers' salaries are lowered, the study found that more teachers left the profession and a higher percentage of teachers were hired without a credential.
6. My sister is a teacher, and she often has trouble paying her bills. She is an excellent teacher, dedicated to her students, funny, warm, loving, and yet, she can only afford to live in a tiny apartment.
7. If children are our future, as we often say, we should understand that investing in their intellectual development is a necessary step for securing the future of all Americans. Investing in our teachers is investing in our children.

Answer Sheet

1. [Ethos—reputation of the company]
2. [Logos—logic of protecting the earth]
3. [Pathos—use of emotions such as fear of not belonging and joy of popularity]
4. [Logos—logic of fair trade helping other farmers]
5. [Logos—reasoning from authority]
6. [Pathos—information is given to provoke an emotional response in the reader]
7. [Ethos—information is given to appeal to the reader’s sense of ethics, morals, and values]

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Handout #4: Anticipatory Guide: Types of Appeals

Individually, read each statement on your own and then check either the Agree or the Disagree box, depending on your opinion. You should also provide one reason for your choice in the space provided.

	Agree	Disagree	Reason for your choice
Speeches should appeal to everyone; that is, a good speech is one that anyone can relate to.			
One of the goals of a speech is to motivate or inspire people.			
Unlike written texts, a speech is spoken aloud and people listen to it, so it does not use rhetorical or literary devices.			
Speeches are so powerful that certain people in history are remembered because of a particular speech they gave.			
Speeches need to be original; people do not borrow phrases from other people's famous speeches			

3 Lesson

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Handout #5: Background Information Group A Background Information I Have a Dream

Dr. Martin Luther King Jr. delivered his famous speech, *I Have a Dream*, on August 28, 1963 to an audience of more than 200,000 people. These people had come together from all over the United States to gather at the Lincoln Memorial in Washington D.C. for the March on Washington for Jobs and Freedom.

1963 was a time in American history that was characterized by many forms of racial discrimination and injustices in education, employment, housing, military service, and voting. There were separate schools for white and black children, and many landlords refused to rent houses to black families, forcing them to live in poor and over-crowded neighborhoods.

In the months leading up to the March on Washington, there was a lot of frustration at racial inequity in black communities. Demonstrations by African Americans and confrontation with police were common. By the end of the year, twenty thousand activists had been arrested and over nine hundred demonstrations had taken place in over one hundred cities.

Dr. King, a Baptist minister, won the Nobel Peace Prize when he was only 35 years old. A follower of the philosophy of Mahatma Gandhi, King is one of the world's best-known modern advocates of nonviolent social change. One year after the March on Washington, Congress passed the Civil Rights Act. Four years later in 1968, King was assassinated in Memphis, Tennessee.

3

Lesson

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Group B Background Information

On the Death of Martin Luther King

Robert Kennedy, the younger brother of slain president John F. Kennedy, was a passionate Civil Rights supporter and former presidential candidate. On April 4, 1968, Robert Kennedy was campaigning to a large group of African Americans in Indianapolis, Indiana for the Democratic nomination for President of the United States.

Initially, the police had told Kennedy to not campaign in this particular neighborhood because it was considered to be a dangerous ghetto in the city. When he arrived to deliver his speech, he was told that Dr. Martin Luther King had been shot and killed. He realized that the people in the audience had not yet heard of this event. Rather than giving the speech that he had prepared, he decided to tell them the news that Dr. Martin Luther King was dead.

Kennedy realized that the death of Dr. King would be devastating to the Black community. In his speech, he urged people to follow Dr. King's message and respond to the catastrophe with prayer and understanding. During the days following the murder of Martin Luther King there were riots in cities across America, but the people in Indianapolis remained calm that night and the following days, as they thought about the message of peace in Robert Kennedy's speech.

On June 4, 1968, two months after he gave his famous speech *On the Death of Martin Luther King*, Robert Kennedy was shot and killed. His contribution to the civil rights movement is considered to be his greatest achievement.

Unit: Persuasion Across Time and Space:
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Group C Background Information

The Civil Rights Movement: Fraud, Sham, and Hoax

George Wallace was born in Alabama in 1919 to a farming family. He attended the University of Alabama Law School, and became a judge of the Third Judicial Circuit of Alabama in 1953.

He became governor of Alabama for the first time in 1962, during a time of great racial tension in the south, especially in Alabama. Promoting segregation between white and black people, Wallace won the election by a large margin. In his acceptance speech, he told the people of Alabama that they would have, “Segregation now, segregation forever.”

During this time, Alabama was the state with some of the worst violence and mistreatment of its citizens in the country. There was rampant police brutality against African Americans, and at the peak of the Civil Rights Movement, there were over 3,000 African Americans in jail in the city of Birmingham, Alabama.

In 1964, Wallace began his (unsuccessful) campaign to become president of the United States, using segregation as his platform. He openly stated that he did not believe that African American should be able to vote, serve on juries, or hold public office. In addition to his stated views, he physically attempted to block African American students from entering the University of Alabama, stating that he would, “Stand by the schoolhouse door” in order to stop integration.

On July 4th, 1964, George Wallace gave a speech in Atlanta, Georgia called, “The Civil Rights Movement: Fraud, Sham, and Hoax” in which he condemned The Civil Rights Act. The Civil Rights Act had become a law the day before Wallace’s famous speech, and was a very important piece of legislation. The Civil Rights Act made discrimination against women, religion, and race illegal in the United States. It ended school segregation as well as other laws, such as laws preventing African Americans from attending all-white movie theaters, certain public parks, and living in all-white neighborhoods. This law, George Wallace argued, was a threat to individual liberty and individual rights.

George Wallace was elected Governor of Alabama four times, in 1962, 1970, 1974, and 1982. He also, unsuccessfully, ran for U.S. President four times.

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Handout #6a: Practice Speech

Chief Joseph of the Nez Perce - On Surrender to US Army, 1877

[In 1877 the US government ordered the Nez Perce to leave their land and relocate to a reservation (land reserved by the US government for Native Americans). The Nez Perce refused to go. Instead, Chief Joseph tried to lead 800 of his people to Canada. During their 1,000 mile journey, The Nez Perce repeatedly fought the U.S. Army. When they were only 40 miles from Canada, they were finally trapped. After a five-day fight, half of the Nez Perce had been killed, and Chief Joseph surrendered. This is the speech he gave]

Tell General Howard I know his heart. What he told me before, I have it in my heart. I am tired of fighting. Our Chiefs are killed; Looking Glass is dead, Ta Hool Hool Shute is dead. The old men are all dead. It is the young men who say yes or no. He who led on the young men is dead.

It is cold, and we have no blankets; the little children are freezing to death. My people, some of them, have run away to the hills, and have no blankets, no food. No one knows where they are - perhaps freezing to death. I want to have time to look for my children, and see how many of them I can find. Maybe I shall find them among the dead.

Hear me, my Chiefs! I am tired; my heart is sick and sad. From where the sun now stands I will fight no more forever.

Paragraph #1 Example Questions:

Right There Question: Who are the people Chief Joseph says have been killed?

Think and Search Question: Why does Chief Joseph include the names of certain chiefs who have been killed?

On My Own: Why are all of the chiefs and the elders dead, and not the young people?

The Author and Me: How is it that you are a chief, and you still survived?

{ 3 }

Lesson

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Handout #6: Speeches

Martin Luther King

Excerpt from “I Have a Dream” Speech, August 28th, 1963

I am happy to join with you today in what will go down in history as the greatest demonstration for freedom in the history of our nation.

Five score years ago, a great American, in whose symbolic shadow we stand today, signed the Emancipation Proclamation. This momentous decree came as a great beacon light of hope to millions of Negro slaves who had been seared in the flames of withering injustice. It came as a joyous daybreak to end the long night of their captivity.

But one hundred years later, the Negro still is not free. One hundred years later, the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination. One hundred years later, the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity. One hundred years later, the Negro is still languished in the corners of American society and finds himself an exile in his own land. And so we've come here today to dramatize a shameful condition.

It would be fatal for the nation to overlook the urgency of the moment. This sweltering summer of the Negro's legitimate discontent will not pass until there is an invigorating autumn of freedom and equality. Nineteen sixty-three is not an end, but a beginning. And those who hope that the Negro needed to blow off steam and will now be content will have a rude awakening if the nation returns to business as usual. And there will be neither rest nor tranquil-

Source: <http://odur.let.rug.nl/~usa/D/1951-1975/mlk/dream.htm>

notes

ity in America until the Negro is granted his citizenship rights. The whirlwinds of revolt will continue to shake the foundations of our nation until the bright day of justice emerges.

But there is something that I must say to my people, who stand on the warm threshold which leads into the palace of justice: In the process of gaining our rightful place, we must not be guilty of wrongful deeds. Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred. We must forever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protest to degenerate into physical violence. Again and again, we must rise to the majestic heights of meeting physical force with soul force.

The marvelous new militancy which has engulfed the Negro community must not lead us to a distrust of all white people, for many of our white brothers, as evidenced by their presence here today, have come to realize that their destiny is tied up with our destiny. And they have come to realize that their freedom is inextricably bound to our freedom.

We cannot walk alone.

And as we walk, we must make the pledge that we shall always march ahead.

We cannot turn back.

There are those who are asking the devotees of civil rights, "When will you be satisfied?" We can never be satisfied as long as the Negro is the victim of the unspeakable horrors of police brutality. We can never be satisfied as long as our bodies, heavy with the fatigue of travel, cannot gain lodging in the motels of the highways and the hotels of the cities. We cannot be satisfied as long as the negro's basic mobility is from a smaller ghetto to a larger one. We can never be satisfied as long as our children are stripped of their self-hood and robbed of their dignity by signs stating: "For Whites Only." We cannot be satisfied as long as a Negro in Mississippi cannot vote and a Negro in New York believes he has nothing for which to vote. No, no, we are not satisfied,

and we will not be satisfied until “justice rolls down like waters, and righteousness like a mighty stream.”¹

I am not unmindful that some of you have come here out of great trials and tribulations. Some of you have come fresh from narrow jail cells. And some of you have come from areas where your quest -- quest for freedom left you battered by the storms of persecution and staggered by the winds of police brutality. You have been the veterans of creative suffering. Continue to work with the faith that unearned suffering is redemptive.

Let us not wallow in the valley of despair, I say to you today, my friends.

And so even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream.

I have a dream that one day this nation will rise up and live out the true meaning of its creed: “We hold these truths to be self-evident, that all men are created equal.”

I have a dream that one day on the red hills of Georgia, the sons of former slaves and the sons of former slave owners will be able to sit down together at the table of brotherhood.

I have a dream that one day even the state of Mississippi, a state sweltering with the heat of injustice, sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice.

I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.

I have a *dream* today!

I have a dream that one day, down in Alabama, with its vicious racists, with its governor having his lips dripping with the words of “interposition” and “nullification” -- one day right there in Alabama little black boys and black girls will be

able to join hands with little white boys and white girls as sisters and brothers.

I have a *dream* today!

I have a dream that one day every valley shall be exalted, and every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight; "and the glory of the Lord shall be revealed and all flesh shall see it together."²

This is our hope, and this is the faith that I go back to the South with.

With this faith, we will be able to hew out of the mountain of despair a stone of hope. With this faith, we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. With this faith, we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day.

And this will be the day -- this will be the day when all of God's children will be able to sing with new meaning:

My country 'tis of thee, sweet land of liberty, of thee I sing.

Land where my fathers died, land of the Pilgrim's pride,

From every mountainside, let freedom ring!

And if America is to be a great nation, this must become true.

And so let freedom ring from the prodigious hilltops of New Hampshire.

Let freedom ring from the mighty mountains of New York.

Let freedom ring from the heightening Alleghenies of Pennsylvania.

Let freedom ring from the snow-capped Rockies of Colorado.

Let freedom ring from the curvaceous slopes of California.

But not only that:

Let freedom ring from Stone Mountain of Georgia.

Let freedom ring from Lookout Mountain of Tennessee.

Let freedom ring from every hill and molehill of Mississippi.

From every mountainside, let freedom ring.

And when this happens, when we allow freedom ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when *all of God's* children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual:

Free at last! Free at last!

Thank God Almighty, we are free at last!

{ 3 }

Lesson

Unit: Persuasion Across Time and Space:
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Robert F. Kennedy On the Death of Martin Luther King, April 4th, 1968

Ladies and Gentlemen - I'm only going to talk to you just for a minute or so this evening. Because...

I have some very sad news for all of you, and I think sad news for all of our fellow citizens, and people who love peace all over the world, and that is that Martin Luther King was shot and was killed tonight in Memphis, Tennessee.

Martin Luther King dedicated his life to love and to justice between fellow human beings. He died in the cause of that effort. In this difficult day, in this difficult time for the United States, it's perhaps well to ask what kind of a nation we are and what direction we want to move in.

For those of you who are black - considering the evidence evidently is that there were white people who were responsible - you can be filled with bitterness, and with hatred, and a desire for revenge.

We can move in that direction as a country, in greater polarization - black people amongst blacks, and white amongst whites, filled with hatred toward one another. Or we can make an effort, as Martin Luther King did, to understand and to comprehend, and replace that violence, that stain of bloodshed that has spread across our land, with an effort to understand, compassion and love.

For those of you who are black and are tempted to be filled with hatred and mistrust of the injustice of such an act, against all white people, I would only

notes

Source: <http://www.historyplace.com/speeches/rfk.htm>

say that I can also feel in my own heart the same kind of feeling. I had a member of my family killed, but he was killed by a white man.

But we have to make an effort in the United States, we have to make an effort to understand, to get beyond these rather difficult times.

My favorite poet was Aeschylus. He once wrote: "Even in our sleep, pain which cannot forget falls drop by drop upon the heart, until, in our own despair, against our will, comes wisdom through the awful grace of God."

What we need in the United States is not division; what we need in the United States is not hatred; what we need in the United States is not violence and lawlessness, but is love and wisdom, and compassion toward one another, and a feeling of justice toward those who still suffer within our country, whether they be white or whether they be black.

(Interrupted by applause)

So I ask you tonight to return home, to say a prayer for the family of Martin Luther King, yeah that's true, but more importantly to say a prayer for our own country, which all of us love - a prayer for understanding and that compassion of which I spoke. We can do well in this country. We will have difficult times. We've had difficult times in the past. And we will have difficult times in the future. It is not the end of violence; it is not the end of lawlessness; and it's not the end of disorder.

But the vast majority of white people and the vast majority of black people in this country want to live together, want to improve the quality of our life, and want justice for all human beings that abide in our land.

(Interrupted by applause)

Let us dedicate ourselves to what the Greeks wrote so many years ago: to tame the savageness of man and make gentle the life of this world.

Let us dedicate ourselves to that, and say a prayer for our country and for our people. Thank you very much. *(Applause)*

{ 3 }

Lesson

Unit: Persuasion Across Time and Space:
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George C. Wallace, “The Civil Rights Movement: Fraud, Sham, and Hoax”, July 4, 1964

notes

We come here today in deference to the memory of those stalwart patriots who on July 4, 1776, pledged their lives, their fortunes, and their sacred honor to establish and defend the proposition that governments are created by the people, empowered by the people, derive their just powers from the consent of the people, and must forever remain subservient to the will of the people.

Today, 188 years later, we celebrate that occasion and find inspiration and determination and courage to preserve and protect the great principles of freedom enunciated in the Declaration of Independence.

It is therefore a cruel irony that the President of the United States has only yesterday signed into law the most monstrous piece of legislation ever enacted by the United States Congress.

It is a fraud, a sham, and a hoax.

This bill will live in infamy. To sign it into law at any time is tragic. To do so upon the eve of the celebration of our independence insults the intelligence of the American people.

Never before in the history of this nation have so many human and property rights been destroyed by a single enactment of the Congress. It is an act of tyranny. It is the assassin’s knife stuck in the back of liberty.

With this assassin’s knife and a blackjack in the hand of the Federal force-cult, the left-wing liberals will try to force us back into bondage. Bondage to a tyranny more brutal than that imposed by the British monarchy which claimed

Source: <http://www.vlib.us/amdocs/texts/wallace64.html>

power to rule over the lives of our forefathers under sanction of the Divine Right of kings.

Today, this tyranny is imposed by the central government which claims the right to rule over our lives under sanction of the omnipotent black-robed despots who sit on the bench of the United States Supreme Court.

To illustrate the fraud--it is not a Civil Rights Bill. It is a Federal Penal Code. It creates Federal crimes which would take volumes to list and years to tabulate because it affects the lives of 192 million American citizens. Every person in every walk and station of life and every aspect of our daily lives becomes subject to the criminal provisions of this bill.

It threatens our freedom of speech, of assembly, or association, and makes the exercise of these Freedoms a federal crime under certain conditions.

It affects our political rights, our right to trial by jury, our right to the full use and enjoyment of our private property, the freedom from search and seizure of our private property and possessions, the freedom from harassment by Federal police and, in short, all the rights of individuals inherent in a society of free men.

Yet there are those who call this a good bill.

It was the same persons who said it was a good bill before the amendment pretending to forbid busing of pupils from neighborhood schools. Yet a Federal judge may still order busing from one neighborhood school to another. They have done it, they will continue to do it. As a matter of fact, it is but another evidence of the deceitful intent of the sponsors of this bill for them to claim that it accomplished any such thing.

It was left-wing radicals who led the fight in the Senate for the so-called civil rights bill now about to enslave our nation.

We find Senator Hubert Humphrey telling the people of the United States that "non-violent" demonstrations would continue to serve a good purpose through a "long, busy and constructive summer."

Yet this same Senator told the people of this country that passage of this monstrous bill would ease tensions and stop demonstrations.

This is the same Senator who has suggested, now that the Civil Rights Bill is passed, that the President call the fifty state Governors together to work out ways and means to enforce this rotten measure.

There is no need for him to call on me. I am not about to be a party to anything having to do with the law that is going to destroy individual freedom and liberty in this country.

I am having nothing to do with enforcing a law that will destroy our free enterprise system.

I am having nothing to do with enforcing a law that will destroy neighborhood schools.

I am having nothing to do with enforcing a law that will destroy the rights of private property.

I am having nothing to do with enforcing a law that destroys your right--and my right--to choose my neighbors--or to sell my house to whomever I choose.

I am having nothing to do with enforcing a law that destroys the labor seniority system.

First, let us let it be known that we intend to take the offensive and carry our fight for freedom across this nation. We will wield the power that is ours--the power of the people.

Let it be known that we will no longer tolerate the boot of tyranny. We will no longer hide our heads in the sand. We will reschool our thoughts in the lessons our forefathers knew so well.

We must destroy the power to dictate, to forbid, to require, to demand, to distribute, to edict, and to judge what is best and enforce that will of judgment upon free citizens.



notes

We must revitalize a government founded in this nation on faith in God.

I ask that you join with me and that together, we give an active and courageous leadership to the millions of people throughout this nation who look with hope and faith to our fight to preserve our constitutional system of government with its guarantees of liberty and justice for all within the framework of our priceless freedoms.

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Handout #7: Speech Matrix

Directions: You and your expert group partner will read and respond in your notebook to each question in the column of your assigned speech. Do not fill in the column until after you and your partner reach a consensus with the other pair in your expert group. You will only fill in one column; you will complete the other two columns when you return to your base group.

	I Have a Dream	On the Death of Martin Luther King	The Civil Rights Movement
Who is the audience?			
What is the problem or issue that the speaker is addressing? Provide a quotation from the speech that either states or alludes to this problem.			
What does the speaker want people to do, think, or feel? Provide textual evidence for your claim.			
Which types of appeals does the speaker use (ethos, logos, or pathos)?			
Find three quotes that illustrate which appeals the speaker uses.			
What other literary devices do you find in the speech? For example, are there examples of metaphor, simile, repetition, and so on? Find at least two examples.			

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Handout #8: Mind Mirror Rubric

Performance Indicators	Outstanding	Passing	Needs Revision
Content	<ul style="list-style-type: none"> Includes two or more relevant quotations from the speech Includes two or more phrases that synthesize important ideas from the speech Includes two or more symbols that communicate relevant ideas As a whole, the mind mirror successfully communicates relevant ideas about the speaker's situation and state of mind 	<ul style="list-style-type: none"> Includes two quotations from the speech Includes two phrases based on the speech Includes two symbols Includes two drawings As a whole, the mind mirror successfully communicates relevant ideas about the speaker's situation and state of mind 	<ul style="list-style-type: none"> Lacks two or more of the following: <ul style="list-style-type: none"> quotations phrases symbols drawings The words and pictures are unrelated to the project idea The mind mirror does not communicate the speaker's situation and state of mind
Presentation	<ul style="list-style-type: none"> Each member of the group contributes to the mind mirror and any verbal presentation Mind mirror uses a creative design and creative wording to portray the speaker's situation and state of mind Mind mirror effectively uses color or shading Product is neat 	<ul style="list-style-type: none"> Each member of the group contributes to the mind mirror and any verbal presentation Mind mirror uses color and shading Product is neat 	<ul style="list-style-type: none"> One or more members of the group do not contribute to the mind mirror or the presentation Mind mirror does not use color or shading Product is sloppy

Understanding Language

Language, Literacy, and Learning
in the Content Areas

Understanding Language aims to enrich academic content and language development for English Learners (ELs) by making explicit the language and literacy required to meet Common Core State Standards (CCSS) and Next Generation Science Standards <http://ell.stanford.edu> .

