

*What do you see as King's purpose to this last section of the story? Is it effective in your opinion? Give support for your answer based on his arguments.*

King's indictment of the Christian creation story in his lecture provokes readers to question Judeo-Christian dogma in favour of a more egalitarian value system. He argues that Christian dogma has conditioned us to believe that we are "God's chosen people..., Masters of the Universe" (28) and that this arrogance blinds us to the destructive methods in which we fulfill our insatiable desires. He asserts that the one-dimensional creation stories that characterize Judeo-Christian doctrine have forced an insular perspective onto us, where we subscribe to false dichotomies, making us "suspicious of complexities, distrustful of contradictions, [and] fearful of enigmas" (25). By juxtaposing Native and Christian stories, King inspires readers to imagine "a world marked [not] by competition [but rather a] world determined by co-operation" (25). He examines the stories celebrated by Western cultures and asks why "we relish stories that lionize individuals who start at the bottom and fight their way to the top, rather than stories that frame these forms of competition as varying degrees of insanity" (26). He asserts that this thread of individualism, in favour of a story about social cohesion, is not reflective of the world we ought to live in. His final remarks are a call-to-arms to engage with unique perspectives and ultimately broaden his readers' imaginations about the kind of world we could live in.

King is conscious of how his polemic can be perceived and as a result, he's straightforward about statements that seem disingenuous. By admitting that he speaks in "platitude[s], platitude[s]" (27), he makes his lecture amenable to the most ardent of believers because they appreciate his honesty and humility. His humility allows him to

focus on “show[ing] them [his] imagination” (26) rather than “show[ing] them [his] mind” (26). By avoiding a debate with his readers, King inspires them to contemplate the meaning of his stories - now that they have heard them, his readers must make a conscious decision. Just like the witch’s story, his story is “loose in the world” (10). His readers, regardless of whether they agree or disagree with his statements, must contend with his ideas; even forgetting it is to live in denial. King’s style of persuasive story-telling is a prime example of a provocative and engaging lecture, promoting the kind of discourse King wanted.