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**2018** HIGHER SCHOOL CERTIFICATE  
COURSE MATERIALS

# Year 9 Headstart

## English

Module E: Writing

Term 1 – Week 3

Name .....

Class day and time .....

Teacher name .....



# Term 1 – Week 3 – Theory

## INTRODUCTION TO RHETORIC

The etymology of the word 'rhetoric' derives from the ancient verb 'ero' (to speak) and 'rhetor' (a public speaker). A 'rhetor' referred to a person who would regularly address juries in court cases and the democratic Athenian parliament, and was a person who was deemed to have the necessary skills at public speaking to fulfil this function.

The term 'rhetoric' has now come to be defined as any type of speech that persuades. Here are what the five founding fathers of rhetoric have to say about it:

'[Rhetoric is] the art of winning the soul by discourse'. (PLATO)

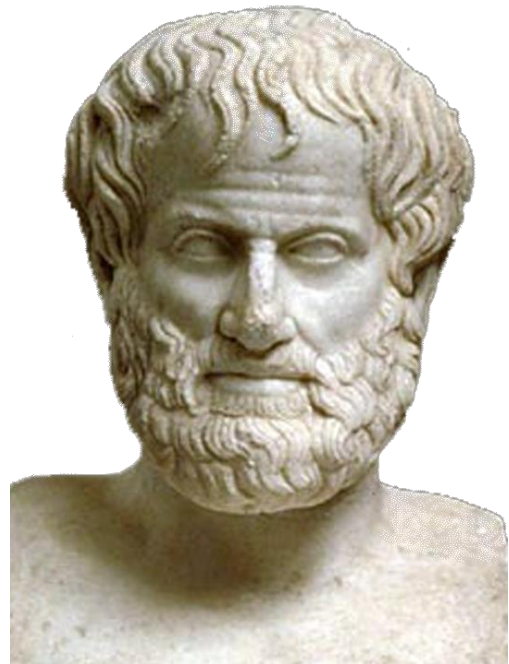
'[Rhetoric is] the faculty of discovering any particular case all of the available means of persuasion'. (ARISTOTLE)

'Rhetoric is one great art comprised of five lesser arts: invention, disposition, elocution, memoria, and pronunciation. It is speech designed to persuade'. (CIECERO)

'Rhetoric is the art of speaking well'. (QUINTILLIAN)

'Rhetoric is the application of reason to imagination ... for the better moving of the will'. (FRANCIS BACON)

Although rhetoric was studied by the pre-Socratic philosophers as far back as 600BC, and while Plato had given some analyses of rhetoric in his Socratic writings, the systematic study of the art of rhetoric properly began with his student, Aristotle. The Aristotelian text, 'Rhetoric', methodically deconstructed and analysed the success and failure of speakers in the Ancient Greek City State of Athens around 350-330BC. His work sweeps aside the ideas of other critics whom he saw as only looking at the superficial effects of a speech, as they would praise it for its use of particular rhetorical techniques, without paying attention to the broader field or purpose to which those techniques were being put. Aristotle instead analysed the speakers on a holistic basis, examining the speaking event in its entirety, in order to ascertain what made some speaker successful and why others, who seemed on the surface no less brilliant, unsuccessful. His text is divided into three books in which he examines every possible element of the rhetorical speaking situation, in order to discern the factors that bring about success in speech. Aristotle also identifies the three forms of appeal in rhetoric, namely that of LOGOS, PATHOS & ETHOS.



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Amongst other elements, Aristotle examined the meaning questions of Ethics, looking at what listeners accorded to be right and wrong, dishonourable or noble, praiseworthy or blameful, about the person delivering the speech, and therefore the likelihood of the audience trusting what the speaking was saying. Aristotle made an examination of how the speaker formulated a persona for themselves through the speech, and evolved the concept of Ethos. He also systematically looked at the way speakers treat their audience, realising that those speakers who also raised the prestige of their listeners without lowering themselves were also likely to succeed in their speech. He also examined the goals of speech, concluding that a speakers' aims boiled down to getting people to do, or refrain from doing, something.

These insights were refined and elaborated on by the later Roman writers Cicero (106-43BC) and Quintilian (35-100AD), and furthered in the Renaissance by the English essayist and scientist, Sir Francis Bacon. While the study of rhetoric was compulsory in schools and universities from Ancient Greek time's right up until the late 1800s, it gave way to the humanities/sciences division of subjects that we see in HSC and University Subject choices (e.g. English).

## ELEMENTS OF RHETORIC

### 1. Occasion (Kairos)

This general element refers to the appropriateness of the speech to the time and place. Giving a stand-up comedy routine as a speech would be appropriate in a comedy night-club, but not at a funeral, or to troops about to die in battle. Many great speakers exploit the mood and feeling of the time to express the feelings held by large sections of the community. Thus kairos (or sensitivity to the context in which one may communicate) is central to the success of any speech.

### 2. Audience

The appropriateness of a speech to the audience will alter elements of the speech. Giving a highly academic speech full of technical details and complex formula of Heisenberg and his Uncertainty Theory of Quantum Mechanics to a group of six year olds would not match audience. If the same information were to be conveyed to six year olds, it would need to be conveyed through parable or analogy, in very simple language. Rhetorical discourse is contrasted with factual, scientific or philosophical discourse, in that a truthful representation of fact is not necessarily its primary aim.

### 3. Decorum

The decorum is the overall impression of the delivery of a speech, and persona thereby constructed. Thus decorum, as the word suggests, links to the propriety of the speaker, and the respect accorded to him/herself by the audience. Decorum links to delivery and ethos, as it provides guidelines from the situation as to the social, linguistic, aesthetic and ethical aspects that need to be observed by the speaker in order for their speech to be successful.

## RHETORICAL (OR PERSUASIVE) APPEALS

There are three categories that Aristotle identified as being specific foundations upon which the appeal of a speech rests.

### 1. Logos – Appeal to reason (logic)

Aristotle stated that in an ideal world, this would be the only appeal necessary, but in reality, all appeal to all three bases is required. Appealing to reason takes on particular logical forms. The first types of argument is called an a priori argument, based on cause-effect, or ‘a therefore b’. For example:

*IF we build a sea-water channel from Port Augusta in South Australia, northwards to the sub-sea-level dry desert lake bed of Lake Eyre and let it flood, THEN the water will evaporate and it will rain more in Victoria and NSW, where we grow most of our food.*

The person opposing this argumentation can deny the link in the cause-effect chain.

The following is an a posteriori argument, or ‘b because of a’, or ‘the existence of b is due to the fact of a’.

*Parent: WHY did you hit your younger brother?*

*Child: BECAUSE he broke my toy.*

Again, the parent can argue that the link is insufficient, that the reason does not excuse the use of such excessive force and violence.

‘Therefore’ and ‘because’ are the most common forms of Logos. Logical argument can also be open to abuse, such as arguing from false premises, shifting the definition of words, where that shift allows the speaker to make a connection, or using subtler devices such as implication. These abuses are known fallacies.



## 2. Pathos

Pathos is an appeal to emotion. Aristotle links the use of pathos in speeches closely to the intended effect on the audience, and Cicero recommended its use at the end of speeches, in the peroration. Interestingly, the appeal to pathos is used extensively by tyrants. The speeches of Stalin were designed to strike fear into the population by hiding the threat of execution in veiled and ambiguous language (this was also due to the fact that Stalin, while politically astute, was relatively uneducated). Hitler used passionately delivered and embodied speeches to inflame the hurt and pride of the German people after the defeat of World War One and the humiliation of the Versailles Treaty, thus connecting to pathos, ethos and logos in a lethal mix. Winston Churchill, in his famous 'Never Surrender' speech, repeated the phrase 'we shall fight' seven times, which created a hypnotic patriotic incantation that mirrored the Nazi fanatical call for 'total war'.



## 3. Ethos

Ethos refers to the moral standing of the speaker in the eyes of the audience. Ethos includes both the reputation of the speaker prior to giving the speech, and also the person of the speaker conveyed through the speech itself. Ethos is vital for the audience's uptake of the speaker's message. Cicero and Quintilian identified that the proper logical place for an appeal to ethos is at the beginning of the speech (in the exordium), as this sets the ground for the logical arguments that should then follow. Unless that initial bond of trust is first established with the audience, then no further communication is going to be successful.

## TYPES OF ORATORY

### 1. Judicial

The first division of Aristotelian oratory concerns the judicial use of rhetoric and oratory in the law courts. Here, rhetoric and persuasion were used to defend or prosecute a case. Aristotle also noted that this use of oratory was concerned with time past. That is, it centred on events that had already taken place, and the reason for speaking concerned coming to a judgement about the nature, character and veracity of those events. These were established through persuasive argument in the courts. Courts still use this adversarial form of rhetoric.

### 2. Deliberative

Deliberative or legislative oratory concerns the use of rhetoric to establish the validity or non-validity of policies, and so is concerned with particular courses of future action. Deliberative oratory is future subdivided into: (a) the good vs. the unworthy, and (b) the advantageous vs. the disadvantageous.

### 3. Epideictic

The epideictic type of oratory concerns all other situations for public speaking, other than political and judicial arenas. To some degree, this type of oratory is concerned with the present moment, fulfilling a ritual or ceremonial function, although it can be associated with the past, or the future.











## SAMPLE SPEECH

On August 28, 1963, from the steps of the Lincoln Memorial during the March on Washington, King outlined his vision of American racial harmony in a historic piece of oratory. Delivered to over 250, 000 civil rights supporters during the ‘March on Washington for Jobs and Freedom’, the speech was a defining moment of the American Civil Rights Movement. The following year, at the age of 35, he became the youngest man to win the Nobel Peace Prize.

You will now listen to the speech.

<https://www.youtube.com/watch?v=smEqnklfYs>

Answer the questions provided after the transcript.

### ‘I have a dream’

**Martin Luther King, Jr.**

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.



In a sense we've come to our nation's capital to cash a check. When the architects of our republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir. This note was a promise that all men, yes, black men as well as white men, would be guaranteed the 'unalienable Rights' of 'Life, Liberty and the pursuit of Happiness'. It is obvious today that America has defaulted on this promissory note, insofar as her citizens of colour are concerned. Instead of honouring this sacred obligation, America has given the Negro people a bad check, a check which has come back marked 'insufficient funds'.

But we refuse to believe that the bank of justice is bankrupt. We refuse to believe that there are insufficient funds in the great vaults of opportunity of this nation. And so, we've come to cash this check, a check that will give us upon demand the riches of freedom and the security of justice.

We have also come to this hallowed spot to remind America of the fierce urgency of Now. This is no time to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism. Now is the time to make real the promises of democracy. Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice. Now is the time to lift our nation from the quicksands of racial injustice to the solid rock of brotherhood. Now is the time to make justice a reality for all of God's children.

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 tranquillity 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 marvellous 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."

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. Go back to Mississippi, go back to Alabama, go back to South Carolina, go back to Georgia, go back to Louisiana, go back to the slums and ghettos of our northern cities, knowing that somehow this situation can and will be changed.

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 colour 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’.

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, and 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!*

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**QUESTIONS**

1. Outline the context of this speech.

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2. Identify the intended audience of this speech.

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3. Outline the purpose of this speech.

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4. Does this speech address the Kairos?

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5. Comment on the decorum of the speaker.

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6. Discuss the rhetorical appeals in this speech. Use evidence from the speech to support your response.

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# Term 1 – Week 3 – Homework

Locate the transcript and podcast of a famous speech.

Speech Title:

Complete the following questions based on the speech.

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## QUESTIONS

1. Outline the context of this speech.

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2. Identify the intended audience of this speech.

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3. Outline the purpose of this speech.

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4. Does this speech address the Kairos?

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5. Comment on the decorum of the speaker.

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6. Discuss the rhetorical appeals in this speech. Use evidence from the speech to support your response.

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7. Your tutor will provide you with ten key words.

- a. Define each of word.
- b. Use each word in a sentence.

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**End of homework**

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