**HOW TO WRITE A PERSUASIVE SPEECH**

**Preface**

**Great speeches (oratory) have three components: style, substance and impact.**

**Style:** A great speech must be masterfully constructed. The best orators are masters of both the written and spoken word, and use words to create texts that are beautiful to both hear and read.

**Substance:** A speech may be flowery and charismatically presented, and yet lack any true substance at all. Great oratory must centre on a worthy theme; it must appeal to and inspire an audience’s finest values and ideals.

**Impact:** Great oratory always seeks to persuade an audience of some fact or idea. The very best speeches change hearts and minds and seem as revelatory several decades or centuries removed as when they were first given.

**Writing a great speech**

<http://www.slideshare.net/athenamilis/principles-of-writing-a-great-persuasive-speech>

**Ethos: The Appeal to the Speaker’s or Writer’s Character or Reputation**

If you wish to persuade, you need to establish credibility and authority with your audience. You may have the most logical and well-thought-out argument, but if your audience doesn’t think you are trustworthy or even worth listening to, all your arguments will be for naught.

For Aristotle, a speaker’s *ethos* consists of appearing knowledgeable about the topic you are speaking about and being a person of good character. Aristotle and Cicero thought that a speaker could only appeal to her/her ethos within the speech itself and that an orator should spend the first part of the speech establishing credibility. The classical rhetorician Isocrates believed that developing one’s ethos and credibility with the audience began even *before* the speaker opened his/her mouth. Audiences naturally approach speakers and writers with some suspicion, so they’ll look to your past for evidence that you are trustworthy and knowledgeable about what you’re speaking or writing about.

A speaker or writer can use *ethos* in several ways.

* First, you can simply begin your speech or text by referring to your expertise on the subject. Share how long you’ve studied the subject, mention how many articles you’ve published and where you published them, and refer to awards or recognition you’ve received in relation to the subject at hand.
* A nuanced way to establish credibility and rapport with your audience is to *downplay* your accomplishments. People don’t like a braggart or one-upper. In some cases, having a highfalutin’ resume might hinder people from trusting you. A bit of modesty can go a long way to getting the audience to trust and like you, and consequently, be persuaded by what you have to say.
* Another powerful way to establish ethos with your audience is to find common ground with them. Human beings are social animals. We have a tendency to trust others that are like us (or at least appear like us). You can establish common ground by acknowledging shared values or beliefs. You can establish common ground by simply recognising a shared history. You see this all the time with presidential candidates. They’ll visit a state they have no immediate connection to, but they’ll find some story from their distant past that connects them to the state. Maybe their great-great-grandfather passed through the area in a covered wagon. That commonality, however slight or silly it may be, helps the audience feel connected to the speaker, and, consequently, makes him more trustworthy.
* Living a [life of virtue](http://books.google.com/books?id=ZaEaAAAAYAAJ&printsec=frontcover&dq=the+autobiography+of+benjamin+franklin&source=bl&ots=SeBoVjxw21&sig=LUl5ijqJ0Svz5XX4EWmI8F-vzv0&hl=en&ei=akkRTdrrMomasAPCtMiXCg&sa=X&oi=book_result&ct=result&resnum=6&sqi=2&ved=0CFYQ6AEwBQ#v=onepage&q&f=false) is perhaps the best way to develop ethos. The very hint of hypocrisy will doom even the most eloquent speech. Conversely, when you are virtuous, honest, and earnestly committed to that which you speak of, this inner-commitment will tinge each word you utter with sincerity. The audience will feel the depth of your commitment and will listen far more intently then when they know it is mere claptrap.

**Pathos: The Appeal to Emotion**

People have a tendency to dismiss the power of emotion, especially men who often think you should only persuade through pure reason and logic. But in a battle between emotion and rationality, emotion usually wins, hands down. This isn’t cynicism, it’s just an acknowledgment of the reality of human nature.

Psychologist Jonathan Haidt created a powerful metaphor that depicts the tension between our emotional and rational side: The Elephant and the Rider -

*Our emotional side is the Elephant and our rational side is the Rider.  Perched atop the Elephant, the Rider holds the reins and seems to be the leader.  But the Rider’s control is precarious because the Rider is so small relative to the Elephant.  Anytime the six-ton Elephant and the Rider disagree about which direction to go, the Rider is going to lose.  He’s completely overmatched.*

The battle between the Rational Rider and the Emotional Elephant is why we see doctors who smoke and are overweight. They know their behaviour isn’t rational and that they should change. They’re doctors for goodness sake! But it doesn’t matter. Unless they have a powerful emotional motivation to change, they’ll keep puffing and eating away.

Advertisers understand emotion’s power. Turn on your TV and watch some commercials. How many of them use hard facts and figures to convince you to buy their product? I bet it’s a big fat zilch. Advertisers want you to *feel* a certain way when you think about their product.

What specific things can you do to inject some more emotion into your arguments?

1. **Metaphors and storytelling (anecdotes) are powerful tools of persuasion.** People are more likely to remember stories than facts because stories tap into our emotions. Next time you give a presentation, instead of just slapping up some bar charts and bullet points in a PowerPoint presentation, make the extra effort to weave those facts and figures into an engaging story with conflicts and a cast of characters.
2. You can also call upon several [**figures of speech**](http://rhetoric.byu.edu/figures/Groupings/of%20Pathos.htm) that are designed to provoke an emotional response. Here is a sampling of the dozens you can use:

* **antithesis**-Figure of balance in which two contrasting ideas are intentionally juxtaposed, usually through parallel structure (“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!”-MLK)
* **aposiopesis**- Breaking off suddenly in the middle of speaking, usually to portray being overcome with emotion.
* **assonance**-Figure of repetition in which different words with the same or similar vowel sounds occur successively in words with different consonants. (“I feel the *need*, the *need* for *speed*.” -Maverick in *Top Gun*)
* **conduplicatio**- The repetition of a word or words in adjacent phrases or clauses, either to amplify the thought or to express emotion. (“So I ask you tonight to return home, to say a *prayer* for the family of Martin Luther King — yeah, it’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.” -Robert Kennedy)
* **enargia**- Enargia, or vivid description, can be inherently moving, especially when depicting things graphic in nature.
* **energia**- Energia, the vigor with which one expresses oneself, can obviously be emotionally affecting.
* **epistrophe**-Figure of repetition that occurs when the last word or set of words in one sentence, clause, or phrase is repeated one or more times at the end of successive sentences, clauses, or phrases. (“…and that government *of the people*, *by the people*, *for the people*, shall not perish from the earth.” -A. Lincoln)

**Logos: The Appeal to Reason**

Finally, we come to *logos*, or the appeal to reason. Aristotle believed *logos* to be the superior persuasive appeal and that all arguments should be won or lost on reason alone. However, he recognised that at times an audience would not be sophisticated enough to follow arguments based solely on scientific and logical principles and so the other appeals needed to be used as well.

**Formal Logic** - In *The Art of Rhetoric*, Aristotle states that appealing to reason means allowing “the words of the speech itself” to do the persuading. This was accomplished through making inferences using deductive reasoning, usually in the form of a formal syllogism. You’ve seen these before. You start with two premises and end with a conclusion that naturally follows the premises. For example:

*All men are mortal.  Socrates is a man.  Therefore, Socrates is mortal.*

Easy, huh? When forming syllogistic arguments, one should ensure that they’re *sound.* An argument is sound if (1) the argument is valid, and (2) all of its premises are true.

So, for an argument to be sound, it needs to be valid. What’s a valid argument? A valid argument is one that has a conclusion that necessarily follows the premises.  If we switched things up in our above argument, we can make it invalid. Check it:

*All men are mortal.  Socrates is mortal.  Therefore, Socrates is a man.*

At first sight, it looks like a decent argument. But read it carefully. Just because Socrates is mortal, doesn’t necessarily mean he’s a man. He could be a squirrel for all we know. Thus, the argument is invalid.

Determining whether premises are true will depend on observation and your knowledge.

**Syllogisms** are a powerful rhetorical tool. It’s hard to manipulate and argue against a formally laid out, sound syllogism.

**Formal Logic -** In addition to formal logic, a rhetorician should be adept in informal logic. What’s informal logic? Well, there’s no clear-cut answer. Philosophers still debate what exactly makes up informal logic, but a rough answer would be that informal logic encompasses several disciplines from formal logic to psychology to help individuals think more critically about the input they receive every day.

A big component of informal logic are fallacies. A “fallacy is a pattern of poor reasoning which appears to be (and in this sense mimics) a pattern of good reasoning.” There’s a whole slew of logical fallacies and chances are you’re familiar with a few of them: *ad hominems*, slippery slopes, red herrings. It’s important to be familiar with as many fallacies as possible so a) you don’t use them and thus lose credibility (ethos!) with your audience, and b) you don’t get sucked into arguments with scalawags who use them.

**Rhetorical Devices in Public Speaking**

(compiled using http://www.speaklikeapro.co.uk )

The following are the most commonly used rhetorical techniques (also known as rhetorical devices) in public speaking:

**ALLITERATION** repeats the same sound or letter at the beginning of several words in sequence.

* *Let us go forth to lead the land we love...*-J.F.Kennedy
* *My style is public negotiations for parity, rather than private negotiations for position . . .* - Jesse Jackson
* *We want no parlay with you and your grisly gang who work your wicked will . . .* – Sir Winston Churchill

**ALLUSION** is a short reference to a familiar person, place, thing, or event (the best sources for allusions are literature, history, Greek myth, and the Bible, as they must be easily understood). It is also important that the allusion explains, or enhances the subject under discussion without sidetracking the listener.

* *You must borrow me Gargantua's mouth first. 'Tis a word too great for any mouth of this age's size* - Shakespeare
* *If you take his parking place, you can expect World War II all over again.*

**AMPLIFICATION** repeats a word or expression while adding more detail to it, in order to emphasize something.

* *I know I have but the body of a weak and feeble woman; but I have the heart of a king, and of a king of England, too.* - Queen Elizabeth I

**ANADIPLOSIS** repeats one or several words that end one clause and begin another.

* *Men in great place are thrice servants: servants of the sovereign or state; servants of fame; and servants of business.* - Francis Bacon
* *They call for you: the general who became a slave; the slave who became a gladiator; the gladiator who defied an Emperor*. - from the movie *Gladiator*
* *Knowledge always desires increase: it is like fire, which must first be kindled by some external agent, but which will afterwards propagate itself.* - Samuel Johnson

**ANALOGY** is a kind of extended METAPHOR or long SIMILE in which a comparison is made between two things in order to develop a line of reasoning. While it is similar to simile, similes are generally more artistic and brief, while an analogy is longer and explains a thought process.

* *Knowledge always desires increase: it is like fire, which must first be kindled by some external agent, but which will afterwards propagate itself.* - Samuel Johnson

**ANAPHORA** repeats the same word or words at the beginning of successive phrases, or sentences, often alongside CLIMAX and PARALLELISM and using a TRICOLON.

* *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.* - Martin Luther King, Jr.
* *But in a larger sense, we cannot dedicate, we cannot consecrate, we cannot hallow this ground . . .* - Abraham Lincoln
* *I needed a drink, I needed a lot of life insurance, I needed a vacation, I needed a home in the country. What I had was a coat, a hat and a gun.* - from *Farewell, My Lovely*

**ANASTROPHE** is a departure from normal syntax (word order) for the sake of emphasis

* *Four score and seven years ago . . ,* - Abraham Lincoln
* *This much we pledge, and more . . .* – John F. Kennedy

**ANTISTROPHE** (also called **EPISTROPHE**) repeats the same word or phrase at the end of successive clauses.

* *In 1931, ten years ago, Japan invaded Manchukuo -- without warning . In 1935, Italy invaded Ethiopia -- without warning . In 1938, Hitler occupied Austria -- without warning . In 1939, Hitler invaded Czechoslovakia -- without warning. Later in 1939, Hitler invaded Poland -- without warning . And now Japan has attacked Malaya and Thailand -- and the United States -- without warning.* - Franklin D. Roosevelt
* *It was a creed written into the founding documents that declared the destiny of a nation: Yes, we can. It was whispered by slaves and abolitionists as they blazed a trail towards freedom through the darkest of nights: Yes, we can. It was sung by immigrants as they struck out from distant shores and pioneers who pushed westward against an unforgiving wilderness: Yes, we can.* - Barack Obama

**ANTITHESIS** is a figure of balance in which two contrasting ideas are deliberately used in consecutive phrases or sentences.

* *We must learn to live together as brothers or perish together as fools.* - Martin Luther King, Jr.
* *Reasonable men adapt to the world. Unreasonable men adapt the world to themselves. That's why all progress depends on unreasonable men.* - George Bernard Shaw
* *No bastard ever won a war by dying for his country. He won it by making the other poor bastard die for his country.* - General George Patton
* *That's one small step for a man, one giant leap for mankind.* --Neil Armstrong

**ASSONANCE** is the successive use of syllables with the same or similar vowel sounds in words with different consonants. It is similar to rhyme, but can be used with similar sounding words, as in the Churchill example.

* *I feel the need , the need for speed.* -- from the movie *Top Gun*
* *The odious apparatus of Nazi rule.* – Sir Winston Churchill

**ASYNDETON** is a lack of conjunctions (e.g. 'and') between successive phrases or words.

* *We shall pay any price, bear any burden, meet any hardships, support any friend, oppose any foe to assure the survival and the success of liberty.* – John F. Kennedy
* *Instead, they knew that our power grows through its prudent use; our security emanates from the justness of our cause, the force of our example, the tempering qualities of humility and restraint*. - Barack Obama

**CHIASMUS** is a very commonly used and effective technique where the words in one phrase or clause are reversed in the next.

* *But just because you're born in the slum does not mean the slum is born in you, and you can rise above it if your mind is made up.* - Jesse Jackson
* *It's not the men in my life that counts: it's the life in my men.* - Mae West
* *Whether we bring our enemies to justice or bring justice to our enemies, justice will be done.* - George W. Bush
* *The true test is not the speeches the president delivers; it's if the president delivers on the speeches.* - Hilary Clinton
* *Your manuscript is both good and original; but the part that is good is not original, and the part that is original is not good.* - Samuel Johnson

**CLIMAX** (also called **GRADATIO**) is the arrangement of words or phrases in order of increasing importance or emphasis. It is often used with PARALLELISM because it offers a sense of continuity, order, and movement-up the ladder of importance.

* *And from the crew of Apollo 8, we close with good night, good luck, a merry Christmas, and God bless all of you, all of you on the good earth.* - Frank Borman, Apollo 8 astronaut
* *And now I ask you ladies and gentlemen, brothers and sisters, for the good of all of us, for the love of this great nation, for the family of America, for the love of God; please make this nation remember how futures are built.* - Mario Cuomo, Governor of New York

**DIACOPE** repeats a word or phrase after an intervening word or phrase.

* *Free at last, free at last; thank God almighty, free at last!* - Martin Luther King
* *The people everywhere, not just here in Britain, everywhere -- they kept faith with Princess Diana*. - Tony Blair

**DISTINCTIO** is an elaboration on a particular meaning of a word in order to prevent any misunderstanding or ambiguity:

* *In modern times (and here I am referring to the post-World War Two era) . . .*
* *The task could be described as difficult, if by difficult we mean that it will entail hardship.*

**EPONYM** substitutes the name of a famous person for an attribute. By their nature they often border on the cliché, but many times they can be useful without seeming too obviously trite. While finding new or infrequently used ones is best, it is also more difficult, because the name-and-attribute relationship needs to be well established:

* *You don't need to be Einstein to see that.*
* *That little Hitler is fooling nobody.*

**EXPLETIVE** is a word or short phrase that interrupts normal speech in order to lend emphasis to the words immediately next to it:

* *And this city -- this Golden City which is both ancient and youthful -- stands as a living monument to your unconquerable spirit.* - Barack Obama

**HYPERBOLE** is the deliberate exaggeration for emphasis or effect, i.e. the opposite of MEIOSIS. It must be clearly intended as an exaggeration, and should be used sparingly to be effective. That is, do not exaggerate everything, but treat hyperbole like an exclamation point, to be used only occasionally.

* *My parents will kill me if I don’t get home before midnight.*
* *This steak isn't rare; I've seen cows hurt worse than this get up and get well.*

**HYPOPHORA** is a figure of reasoning in which one or more questions or objections is asked or stated and then answered by the speaker, reasoning aloud (the original 'rhetorical question’).

* *When the enemy struck on that June day of 1950, what did America do? It did what it always has done in all its times of peril. It appealed to the heroism of its youth.* – General Dwight D. Eisenhower
* *‘But there are only three hundred of us,' you object. Three hundred, yes, but men, but armed, but Spartans, but at Thermoplyae: I have never seen three hundred so numerous.* - Seneca

**LITOTES** is a particular form of understatement, which denies the opposite of the word which otherwise would be used.

* *I am not unmindful that some of you have come here out of great trials and tribulations*. - Martin Luther King, Jr.

**MEIOSIS** is a deliberate understatement, i.e. the opposite of HYPERBOLE.

* *The situation has developed, not necessarily to our advantage.* - Emperor Hirohito, announcing to the Japanese people that atomic bombs had been dropped on Hiroshima and Nagasaki.

**METABASIS** is a brief statement of what has been said and what will follow; a kind of transitional summary:

* *So far I have concentrated only on the costs of the proposal. I now want to turn to the benefits.*
* *So much for the achievements of last year. Let's look at the objectives for this* one.

**METANOIA** (also called **CORRECTIO**) qualifies a statement by recalling it (or part of it) and expressing it in a better, milder, or stronger way. A negative, such as 'nay' (though this would be a little theatrical in a business speech or presentation), is often used to do the recalling:

* *Fido was the friendliest of all St. Bernards, nay of all dogs.*
* *Even a blind man can see, as the saying is, that poetic language gives a certain grandeur to prose, except that some writers imitate the poets quite openly, or rather they do not so much imitate them as transpose their words into their own work, as Herodotus does.* -Demetrius

**METAPHOR** is the comparison of two different things by speaking of one in terms of the other. Unlike a SIMILE or ANALOGY, a metaphor asserts that one thing actually is another thing, not just like it.

* *From Stettin in the Baltic to Trieste in the Adriatic an iron curtain has descended across the Continent*. - Sir Winston Churchill
* *The torch has been passed to a new generation of Americans.* – John F, Kennedy

**PARALLELISM** is a figure of balance identified by successive words or phrases with the same or very similar grammatical structure.

* *Let every nation know, whether it wishes us well or ill, that we shall pay any price, bear any burden, meet any hardship, support any friend, oppose any foe to assure the survival and the success of liberty.* - - John F. Kennedy
* *We have seen the state of our Union in the endurance of rescuers, working past exhaustion. We've seen the unfurling of flags, the lighting of candles, the giving of blood, the saying of prayers -- in English, Hebrew, and Arabic.* - George W. Bush
* *Tell me and I forget. Teach me and I may remember. Involve me and I will learn.* - Benjamin Franklin

**POLYSYNDETON** is the repetitive use of a conjunction between each word, phrase, or clause, and therefore the opposite of ASYNDETON.

* *Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.* --Isaiah 24:1-2
* *Time and again these men and women struggled and sacrificed and worked till their hands were raw so that we might live a better life. They saw America as bigger than the sum of our individual ambitions; greater than all the differences of birth or wealth or faction.* - Barack Obama

**PRAETERITIO** (also called **PARALEIPSIS**) is a pretended omission for rhetorical effect.

* *That part of our history detailing the military achievements which gave us our several possessions ... is a theme too familiar to my listeners for me to dilate on, and I shall therefore pass it by.* - Thucydides
* *Let us make no judgment on the events of Chappaquiddick , since the facts are not yet all in*. - a political opponent of Senator Edward Kennedy

Sometimes it is used to draw attention to something in the very act of pretending to pass it over:

* *It would be unseemly for me to dwell on the honourable member's drinking problem, and too many have already sensationalized his womanising.*

**SCESIS ONOMATON** emphases something by expressing it in a string of generally synonymous phrases or statements. While it should be used carefully, this deliberate and obvious restatement can be quite effective. Although it can use more than three, it tends to be most effective when used in conjunction with a **TRICOLON**:

* *We succeeded, we were victorious, we accomplished the feat!*
* *But there is one thing these glassy-eyed idealists forget: such a scheme would be extremely costly, horrendously expensive, and require a ton of money.*

**SENTENTIA** is a figure of argument in which a wise, witty, or well-known saying is used to sum up the preceding material.

* *So, I'm happy tonight. I'm not worried about anything. I'm not fearing any man. 'Mine eyes have seen the glory of the coming of the Lord'* -- Martin Luther King, Jr,

**SIMILE** is a comparison between two different things that have something in common, using like, as or seems.

* *My love is like a red, red rose* - Robert Burns
* *We're going to go through them like crap through a goose*. - General George Patton

**SYMPLOCE** repeats the first and last word or words in one phrase or sentence in one or more successive ones, thereby combining ANAPHORA and EPISTROPHE

* *Much of what I say might sound bitter, but it's the truth. Much of what I say might sound like it's stirring up trouble, but it's the truth. Much of what I say might sound like it is hate, but it's the truth.* - Malcolm X
* *Last night, Japanese forces attacked Hong Kong. Last night, Japanese forces attacked Guam. Last night, Japanese forces attacked the Philippine Islands. Last night, the Japanese attacked Wake Island. And this morning, the Japanese attacked Midway Island.* - Franklin D Roosevelt

TRICOLON is the use of words, phrases, examples, or the beginnings or endings of phrases or sentences in threes.

* *Government of the people, by the people, for the people* . . . President Abraham Lincoln
* *Never in the history of human endeavour has so much been owed by so many to so few*. Sir Winston Churchill

**I Have a Dream**

Martin Luther King, Jr.  
(Rhetorical techniques are shown in bold, with the name following it in capital letters in brackets)

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 (METAPHOR) to millions of Negro slaves, who had been seared in the flames of withering injustice (METAPHOR). It came as a joyous daybreak (METAPHOR) to end the long night of their captivity (METAPHOR).*

*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 (METAPHOR). One hundred years later , the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity (METAPHOR). One hundred years later the Negro (ANAPHORA ) 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 have come to our nation's capital to cash a check (METAPHOR). When the architects of our republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note (METAPHOR) to which every American was to fall heir. This note was a promise that all men, yes, black men as well as white men, (AMPLIFICATION) 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 color are concerned. Instead of honoring this sacred obligation, America has given the Negro people a bad check (METAPHOR), a check which has come back (AMPLIFICATION) marked "insufficient funds."*

*But we refuse to believe that the bank of justice (METAPHOR) is bankrupt. We refuse to believe (ANAPHORA) that there are insufficient funds in the great vaults of opportunity (METAPHOR) of this nation. And so we have come to cash this check, a check that will give us (AMPLIFICATION) 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 (METAPHOR ). Now is the time to make real the promises of democracy.*

*Now is the time to rise from the dark and desolate (ALLITERATION) valley of segregation to the sunlit path of racial justice (METAPHOR). Now is the time to lift our nation from the quicksands of racial injustice to the solid rock of brotherhood (METAPHOR). Now is the time (ANAPHORA) 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 (ALLITERATION) 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.*

*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. There will be neither rest nor tranquility in America until the Negro is granted his citizenship rights. The whirlwinds of revolt (METAPHOR) will continue to shake the foundations of our nation until the bright day of justice (METAPHOR) 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 (METAPHOR). 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 ( METAPHOR).*

*We must ever conduct our struggle on the high plane of dignity and discipline (METAPHOR). We must not allow our creative protest to degenerate into physical violence. Again and again we must (ANAPHORA) rise to the majestic heights of meeting physical force with soul force.*

*The marvelous new militancy (ALLITERATION) 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 (PARALLELISM). 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?" (HYPOPHORA)*

*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 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 (CONDUPLICATIO) until justice rolls down like waters and righteousness like a mighty stream (SIMILE).*

*I am not unmindful (LITOTES) that some of you have come here out of great trials and tribulations (ALLITERATION). Some of you have come fresh from narrow jail cells. Some of you (ANAPHORA) have come from areas where your quest for freedom left you battered by the storms of persecutions and staggered by the winds of police brutality (METAPHOR). 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 (ASYNDETON), knowing that somehow this situation can and will be changed. Let us not wallow in the valley of despair (METAPHOR), 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 (EPITHET).*

*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 (CONDUPLICATIO) will be able to sit down together at the table of brotherhood (METAPHOR).*

*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 (METAPHOR), will be transformed into an oasis of freedom and justice (METAPHOR).*

*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 (ANTITHESIS). 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 down in Alabama little black boys and black girls will be able to join hands with little white boys and white girls (CONDUPLICATIO) as sisters and brothers. I have a dream today (ANAPHORA)!*

*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 (PARALLELISM).*

*This is our hope. This is the faith that I will 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 (METAPHOR). With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood (METAPHOR) . With this faith (ANAPHORA) we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together (PARALLELISM) 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 !" (EPITHET) 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. (LITOTES)*

*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 ! (ANAPHORA)*

And when this happens, when we allow freedom to ring, when we let it ring from every village and every hamlet, from every state and every city (ANAPHORA), we will be able to speed up that day when all of God's children, black men and white men, Jews and Gentiles (ALLITERATION), Protestants and Catholics ( PARALLELISM ) , 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." " (DIACOPE)

**Andrew Dlugan**

**Toastmasters Speech “Face the Wind”**

<https://www.youtube.com/watch?v=7ba_sRjllxM>

|  |  |
| --- | --- |
| **Speech** | **Rhetorical Devices** |
| It was the riskiest decision of our lives. |  |
| Eighteen months ago, my wife and I traded our condo keys for house keys. Our floor space doubled. Our mortgage tripled. Our income didn’t change. | Triad: doubled, tripled, didn’t change. |
| When that first payment escaped our bank account, a loud vacuous whoosh nearly knocked us over. | Onomatopoeia: whoosh A: nearly knocked |
| We didn’t realize a much larger change was coming. Those precious few hours known as“free time” became “yard work.” For me, yard work is a lot like being a Toastmasters club officer. I have no clue what I should be doing, but yet I’m always busy. | A: lot like  Comparison – yard work, TM officer |
| Mister Contest Chair, Ladies and Gentlemen, and anyone who has ever chased the dream of home ownership only to be suckered into yard work … | Humorous twist: dream – suckered |
| Numerous bushes and trees called out to me. Some were dead; others were just not what my wife wanted. | A: what wife wanted  Personification |
| But the Japanese maple tree was different…it had leaves! Velvet red leaves full of the fire of life! Rather than chop it out, we decided to move it to our front yard to highlight its beauty. | Visual and tactile: “Velvet red leaves” |
| The tree was a Sumo wrestler. I am not. | Comparison and personification.  The reference to Sumo ties back to the Japanese earlier. |
| Still, I estimated that I would be done in time to enjoy a mid-morning lemonade. | A: mid-morning  Taste: lemonade |
| I began the negotiations with a two foot hole around the tree. The response: “NO – NOT WIDE ENOUGH!” I widened that hole many times, but the tree stuck to its guns. Several hours later, I had a moat. | Exaggeration: moat  Unexpected word: negotiations |
| I went over to the tree and gave it a tug. Of course it didn’t move. Tugs turned into yanks. Yanks turned into full-fledged wrestling. Eventually, I triumphed. Truthfully, the tree took pity on me and fell over. | A: full-fledged  A: Truthfully, the tree took  Wrestling ties back to the sumo wrestler reference earlier. |
| It was then that I realized the true source of this tree’s strength – roots like tentacles as expansive as its branches! Strong roots… strong tree. | Simile: roots = tentacles  Reference #1 to “strong roots” |
| Now taking that tree and planting it in the front yard was relatively easy. With the sunset in my eyes, I enjoyed that mid-morning lemonade. I caught a glimpse of my daughter’s bedroom window. And higher than that the neighbour’s monster tree. I realized if that tree ever fell over, my house is crushed. | “mid-morning lemonade” refers back to earlier prediction.  The “daughter’s bedroom window” was added for suspense. |
| I was thankful that trees have strong roots. | Reference #2 to “strong roots” |
| Many months later, yard work mercifully ended – not because I had finished the work – but it was the rainy season. When the first winter winds blew, I was in Quebec on business. | A: many months  A: winter winds  “Many months later” is the transition sentence from story #1 to story #2. |
| I turned on the national news. I was shocked to see footage from BC… of storm winds blowing monster trees onto homes. | A: national news  Note reference to “monster tree” matches earlier description of neighbour’s tree. |
| Panic dialed the phone while terror gripped me. | Personification |
| My wife said, “I’ve got some bad news. The gas BBQ was lifted up off the deck and slammed into the house. The good news is the neighbour’s tree is still standing.” | Onomatopoeia: slammed  Note: with the crisis averted, the neighbour’s tree is no longer “monster”. |
| We were lucky, but many were not. It was impossible to imagine how so many trees with strong roots could be knocked over? | A: we were  A: impossible imagine  Reference #3 to “strong roots” |
| Scientists suggested a theory. Perhaps it was not the force of the wind. Perhaps it was the force combined with the direction. | A: scientists suggested  Parallel repetition: “perhaps it was” |
| Ladies and gentlemen, every time the wind blows, the tree resists and gets a little bit stronger. As the winds continue to blow, trees become very strong in this direction. But the winds of 2006 blew from over there. These trees could not face the wind. They could not compensate. They could not cope. | Parallel repetition: “could not”  First reference to speech title “face the wind”.  “Ladies and gentlemen” is an example of the [Power Button technique](http://sixminutes.dlugan.com/speak-like-churchill-stand-like-lincoln-book-review/) to draw attention to the words that follow. |
| Events of this past month reminded me of the importance of facing the wind head-on. | This is the transition between story #2 and story #3. |
| My sister-in-law Michelle and her husband Lance have had a pair of pregnancies… both cut short by miscarriage. Their hearts broke… twice. Michelle and Lance have strong roots, but strong roots are not always enough. | A: her husband have had  A: pair pregnancies  Reference #4 and #5 to “strong roots” |
| When that wind came for them, not once, but twice, they faced the wind head on. They refused to let it topple them or their dreams. | Metaphor: wind = miscarriage  Second reference to “face the wind” |
| The call came on a Sunday a few minutes shy of midnight to announce the birth of their son, Maximus. | A: call came |
| My first thought was Maximus: Russell Crowe from Gladiator? |  |
| But then I realized Maximus is Latin for “the greatest”. He certainly is a great joy. Though Maximus was born a full month premature, an incubator shelters him from the wind like a glass cocoon. | Repetition: great, greatest  Simile: incubator like a glass cocoon |
| Ladies and gentlemen, we cannot predict when the wind blows. We cannot predict how strong it will be. We certainly cannot predict its direction. | Parallel repetition: “cannot predict”  The “certainly” was added for emphasis, but it breaks the pattern. Oops.  “Ladies and gentlemen” is another Power Button. |
| Yesterday, a mortgage payment. Today a windstorm. Tomorrow, you may be fighting for your dreams or fighting for your life. | Triad, ordered in time, and referring back to earlier speech components.  Repetition: “fighting for your” |
| At times like this, remember WE ARE NOT TREES! We are not trees. Not one of you has roots going through that seat. | Repetition for emphasis: “We are not trees”  “At times like this” is another Power Button. Three buttons in one speech… perhaps overused? |
| We **can** control our response to the wind. We can try to evade it, and risk being toppled over like so many were… or we can face the wind head-on. I urge you all… face the wind. | Repetition: “we can”  Third and fourth references to “face the wind” |

***Commencement address delivered by Steve Jobs, CEO of Apple Computer and of Pixar Animation Studios, on June 12, 2005.***

I am honored to be with you today at your commencement from one of the finest universities in the world. I never graduated from college. Truth be told, this is the closest I've ever gotten to a college graduation. Today I want to tell you three stories from my life. That's it. No big deal. Just three stories.

The first story is about connecting the dots.

I dropped out of Reed College after the first 6 months, but then stayed around as a drop-in for another 18 months or so before I really quit. So why did I drop out?

It started before I was born. My biological mother was a young, unwed college graduate student, and she decided to put me up for adoption. She felt very strongly that I should be adopted by college graduates, so everything was all set for me to be adopted at birth by a lawyer and his wife. Except that when I popped out they decided at the last minute that they really wanted a girl. So my parents, who were on a waiting list, got a call in the middle of the night asking: "We have an unexpected baby boy; do you want him?" They said: "Of course." My biological mother later found out that my mother had never graduated from college and that my father had never graduated from high school. She refused to sign the final adoption papers. She only relented a few months later when my parents promised that I would someday go to college.

And 17 years later I did go to college. But I naively chose a college that was almost as expensive as Stanford, and all of my working-class parents' savings were being spent on my college tuition. After six months, I couldn't see the value in it. I had no idea what I wanted to do with my life and no idea how college was going to help me figure it out. And here I was spending all of the money my parents had saved their entire life. So I decided to drop out and trust that it would all work out OK. It was pretty scary at the time, but looking back it was one of the best decisions I ever made. The minute I dropped out I could stop taking the required classes that didn't interest me, and begin dropping in on the ones that looked interesting.

It wasn't all romantic. I didn't have a dorm room, so I slept on the floor in friends' rooms, I returned coke bottles for the 5¢ deposits to buy food with, and I would walk the 7 miles across town every Sunday night to get one good meal a week at the Hare Krishna temple. I loved it. And much of what I stumbled into by following my curiosity and intuition turned out to be priceless later on. Let me give you one example:

Reed College at that time offered perhaps the best calligraphy instruction in the country. Throughout the campus every poster, every label on every drawer, was beautifully hand calligraphed. Because I had dropped out and didn't have to take the normal classes, I decided to take a calligraphy class to learn how to do this. I learned about serif and san serif typefaces, about varying the amount of space between different letter combinations, about what makes great typography great. It was beautiful, historical, artistically subtle in a way that science can't capture, and I found it fascinating.

None of this had even a hope of any practical application in my life. But ten years later, when we were designing the first Macintosh computer, it all came back to me. And we designed it all into the Mac. It was the first computer with beautiful typography. If I had never dropped in on that single course in college, the Mac would have never had multiple typefaces or proportionally spaced fonts. And since Windows just copied the Mac, it's likely that no personal computer would have them. If I had never dropped out, I would have never dropped in on this calligraphy class, and personal computers might not have the wonderful typography that they do. Of course it was impossible to connect the dots looking forward when I was in college. But it was very, very clear looking backwards ten years later.

Again, you can't connect the dots looking forward; you can only connect them looking backwards. So you have to trust that the dots will somehow connect in your future. You have to trust in something — your gut, destiny, life, karma, whatever. This approach has never let me down, and it has made all the difference in my life.

My second story is about love and loss.

I was lucky — I found what I loved to do early in life. Woz and I started Apple in my parents garage when I was 20. We worked hard, and in 10 years Apple had grown from just the two of us in a garage into a $2 billion company with over 4000 employees. We had just released our finest creation — the Macintosh — a year earlier, and I had just turned 30. And then I got fired. How can you get fired from a company you started? Well, as Apple grew we hired someone who I thought was very talented to run the company with me, and for the first year or so things went well. But then our visions of the future began to diverge and eventually we had a falling out. When we did, our Board of Directors sided with him. So at 30 I was out. And very publicly out. What had been the focus of my entire adult life was gone, and it was devastating.

I really didn't know what to do for a few months. I felt that I had let the previous generation of entrepreneurs down - that I had dropped the baton as it was being passed to me. I met with David Packard and Bob Noyce and tried to apologize for screwing up so badly. I was a very public failure, and I even thought about running away from the valley. But something slowly began to dawn on me — I still loved what I did. The turn of events at Apple had not changed that one bit. I had been rejected, but I was still in love. And so I decided to start over.

I didn't see it then, but it turned out that getting fired from Apple was the best thing that could have ever happened to me. The heaviness of being successful was replaced by the lightness of being a beginner again, less sure about everything. It freed me to enter one of the most creative periods of my life.

During the next five years, I started a company named NeXT, another company named Pixar, and fell in love with an amazing woman who would become my wife. Pixar went on to create the worlds first computer animated feature film, *Toy Story*, and is now the most successful animation studio in the world. In a remarkable turn of events, Apple bought NeXT, I returned to Apple, and the technology we developed at NeXT is at the heart of Apple's current renaissance. And Laurene and I have a wonderful family together.

I'm pretty sure none of this would have happened if I hadn't been fired from Apple. It was awful tasting medicine, but I guess the patient needed it. Sometimes life hits you in the head with a brick. Don't lose faith. I'm convinced that the only thing that kept me going was that I loved what I did. You've got to find what you love. And that is as true for your work as it is for your lovers. Your work is going to fill a large part of your life, and the only way to be truly satisfied is to do what you believe is great work. And the only way to do great work is to love what you do. If you haven't found it yet, keep looking. Don't settle. As with all matters of the heart, you'll know when you find it. And, like any great relationship, it just gets better and better as the years roll on. So keep looking until you find it. Don't settle.

My third story is about death.

When I was 17, I read a quote that went something like: "If you live each day as if it was your last, someday you'll most certainly be right." It made an impression on me, and since then, for the past 33 years, I have looked in the mirror every morning and asked myself: "If today were the last day of my life, would I want to do what I am about to do today?" And whenever the answer has been "No" for too many days in a row, I know I need to change something.

Remembering that I'll be dead soon is the most important tool I've ever encountered to help me make the big choices in life. Because almost everything — all external expectations, all pride, all fear of embarrassment or failure - these things just fall away in the face of death, leaving only what is truly important. Remembering that you are going to die is the best way I know to avoid the trap of thinking you have something to lose. You are already naked. There is no reason not to follow your heart.

About a year ago I was diagnosed with cancer. I had a scan at 7:30 in the morning, and it clearly showed a tumor on my pancreas. I didn't even know what a pancreas was. The doctors told me this was almost certainly a type of cancer that is incurable, and that I should expect to live no longer than three to six months. My doctor advised me to go home and get my affairs in order, which is doctor's code for prepare to die. It means to try to tell your kids everything you thought you'd have the next 10 years to tell them in just a few months. It means to make sure everything is buttoned up so that it will be as easy as possible for your family. It means to say your goodbyes.

I lived with that diagnosis all day. Later that evening I had a biopsy, where they stuck an endoscope down my throat, through my stomach and into my intestines, put a needle into my pancreas and got a few cells from the tumor. I was sedated, but my wife, who was there, told me that when they viewed the cells under a microscope the doctors started crying because it turned out to be a very rare form of pancreatic cancer that is curable with surgery. I had the surgery and I'm fine now.

This was the closest I've been to facing death, and I hope it's the closest I get for a few more decades. Having lived through it, I can now say this to you with a bit more certainty than when death was a useful but purely intellectual concept:

No one wants to die. Even people who want to go to heaven don't want to die to get there. And yet death is the destination we all share. No one has ever escaped it. And that is as it should be, because Death is very likely the single best invention of Life. It is Life's change agent. It clears out the old to make way for the new. Right now the new is you, but someday not too long from now, you will gradually become the old and be cleared away. Sorry to be so dramatic, but it is quite true.

Your time is limited, so don't waste it living someone else's life. Don't be trapped by dogma — which is living with the results of other people's thinking. Don't let the noise of others' opinions drown out your own inner voice. And most important, have the courage to follow your heart and intuition. They somehow already know what you truly want to become. Everything else is secondary.

When I was young, there was an amazing publication called *The Whole Earth Catalog*, which was one of the bibles of my generation. It was created by a fellow named Stewart Brand not far from here in Menlo Park, and he brought it to life with his poetic touch. This was in the late 1960's, before personal computers and desktop publishing, so it was all made with typewriters, scissors, and polaroid cameras. It was sort of like Google in paperback form, 35 years before Google came along: it was idealistic, and overflowing with neat tools and great notions.

Stewart and his team put out several issues of *The Whole Earth Catalog*, and then when it had run its course, they put out a final issue. It was the mid-1970s, and I was your age. On the back cover of their final issue was a photograph of an early morning country road, the kind you might find yourself hitchhiking on if you were so adventurous. Beneath it were the words: "Stay Hungry. Stay Foolish." It was their farewell message as they signed off. Stay Hungry. Stay Foolish. And I have always wished that for myself. And now, as you graduate to begin anew, I wish that for you.

Stay Hungry. Stay Foolish.

Thank you all very much.

**ANALYSIS**

**Noteworthy elements of this speech** include:

* strong opening
* simple classical structure
* the Rule of Three
* rich figures of speech
* a recurring theme of birth/death/rebirth.

**Strong opening:** Praise the audience and show some humility.

Jobs opens with a **compliment for the audience**: “*I am honoured to be with you today for your commencement from one of the finest universities in the world.*” He follows that by **showing humility** in admitting that he never graduated college. In just a few sentences, he has made the audience feel very good about themselves, and **increased their receptiveness to his message**.

**Conversational Style**

Contrast “[*Steven Wozniak*](http://ei.cs.vt.edu/~history/WOZNIAK.HTM) *and I started Apple*” with “*Woz and I started Apple.*” The **former is formal**, and invokes an image of two entrepreneurs who founded Apple. The **latter is conversational**, and invokes an image of two close friends. Jobs chooses a conversational style, and this is a wise choice. His audience is composed of college graduates for whom graduation often means diverging paths from their close friends.

**Simple structure and sentences**

Jobs adopts a **simple and traditional structure** - Opening >> Three stories >> Conclusion. He guides the audience through the 14.5 minutes with simple sentences.

* “*Today I want to tell you three stories.*“
* “*The first story is about connecting the dots.*“
* “*My second story is about love and loss.*“
* “*My third story is about death.*“

**Pauses and Timing**

Jobs executes **effective pauses before and particularly after key points** to allow the audience time to digest his points.

* For example, he concludes his first story with an apparent reference to [Robert Frost’s poem *The Road Not Taken*](http://en.wikisource.org/wiki/The_Road_Not_Taken): “*even when it leads you off the well-worn path… and that will make all the difference.*” This is followed by a full **six seconds of silence**. (5:16 – 5:22)

This speech is littered with humour –

* For example, consider his delivery of “*I didn’t even know what a pancreas was*.” (10:07) The line is delivered with only a hint of emphasis and barely any pausing before or after. **would benefit from stress-relieving laughter**.
* A minute and a half later, he injects humour in the midst of a serious point: “*No one wants to die. Even people who want to go to heaven don’t want to die to get there.*” (11:40)

**Rule of Three**

Jobs structures his speech around **three main points**, and he applies the [**Rule of Three**](http://sixminutes.dlugan.com/rule-of-three-speeches-public-speaking/) in many sentences and paragraphs.

* Stanford Report, Jun “*I learned [1]* ***about*** *serif and san serif typefaces, [2]* ***about*** *varying the amount of space between different letter combinations, [3]* ***about*** *what makes great typography great.*” (3:39)
* “*It was [1] beautiful, [2] historical, [3] artistically subtle…*” (3:47)
* “.*.. [1] started a company named NeXT, [2] another company named Pixar, [3] and fell in love…*” (7:16) Jobs follows this up with three sentences which demonstrate how each of those turned out great.
* “*[1]* ***all*** *external expectations, [2]* ***all*** *pride, [3]* ***all*** *fear*” (9:33)
* “*[1]* ***It means to*** *try to tell your kids everything you thought you’d have the next 10 years to tell them in just a few months. [2]* ***It means to*** *make sure everything is buttoned up so that it will be as easy as possible for your family. [3]* ***It means to*** *say your goodbyes.*” (10:28).
* “*… [1]* ***don’t*** *waste it living someone else’s life. [2]* ***Don’t*** *be trapped by dogma — which is living with the results of other people’s thinking. [3]* ***Don’t*** *let the noise of others’ opinions drown out your own inner voice.*” (12:18)

Several of those (marked in bold) are additionally examples of [**anaphora**](http://rhetoric.byu.edu/Figures/A/anaphora.htm) – repetition of a word or phrase at the beginning of successive clauses or sentences.

**Figures of Speech Abound**

Jobs employs numerous figures of speech in his remarks.

* An [**antithesis**](http://rhetoric.byu.edu/Figures/A/antithesis.htm) (or [antitheton](http://rhetoric.byu.edu/Figures/A/antitheton.htm)) is a figure of speech using the juxtaposition of contrasting words, often in a parallel structure. Jobs uses several well-crafted examples:
  1. “*If I had* ***never dropped out****, I would have* ***never dropped in****…*” (4:34)
  2. “*Again, you can’t connect the dots* ***looking******forward****; you can only connect them* ***looking******backwards****.*” (4:40)
  3. “*The* ***heaviness*** *of being successful was replaced by the* ***lightness*** *of being a beginner again…*” (7:05) Note also the **alliteration** of “*being a beginner*.”
  4. “*…****Death*** *is very likely the single best invention of* ***Life****.*” (11:55)
* **Parallelism** (and another example of anaphora): “*…* ***that my*** *mother* ***had never graduated from*** *college and* ***that my*** *father* ***had never graduated from*** *high school.*” (1:38)
* [**Anadiplosis**](http://rhetoric.byu.edu/Figures/A/anadiplosis.htm) (repeating a phrase from the end of one sentence at the beginning of the next): “*the only way to be truly satisfied is to do what you believe is* ***great work****. And the only way to do* ***great work*** *is to love what you do.*” (8:15) This example is effective, but rather loose due to the repetition of “*the only way to*.”
* [**Assonance**](http://rhetoric.byu.edu/Figures/A/assonance.htm) (repetition of vowel sounds): “*And whenever the answer has been “****No****” for too many days in a* ***row****, I* ***know*** *I need to change something.*” (9:18)
* **Repetition**. In addition to the many examples highlighted previously, Jobs concludes his speech by repeating “*Stay hungry. Stay foolish.*” three times. **Repetition adds strength to key arguments**, especially in a conclusion.

**Recurring Commencement Themes: Birth, Death, and Rebirth**

In a literal sense, Jobs talks about his birth in his first story, and about confronting death in his third story. However, this speech contains numerous other metaphorical references to these “circle of life” concepts:

* In addition to his physical birth, he relates how the original couple decided they wanted a girl (a symbolic “death” since his life with them was “snuffed out” due to gender). He then tells about how he experienced “rebirth” with his parents.
* His college career had a short “life.” The “death” of his formal academic career made way for the “birth” of his informal learning process.
* His relationship to Apple (in his 20′s) was “born”, grew, and then “died.” Later, when NeXT was purchased by Apple, his career at Apple is reborn.
* He uses the word “*renaissance*” (a rebirth or revival) to describe the current state of Apple.
* He receives the cancer diagnosis (a “death sentence”), but later is saved by an operation (a rebirth).
* The Whole Earth Catalog. Stewart Brand “*brought it to life*“, and “*then when it had run its course, they put out a final issue*.”

Interspersed with these stories, Jobs repeatedly ties it back to his audience. This is particularly clear in the conclusion when he **relates these metaphors to his college audience** one last time with “*as you graduate to begin anew*.”

**What greatness sounds like: Great speeches**

**Stephen Lacey  Published: July 17, 2013 - 11:59PM**

The last time I heard a great speech I was sitting on an exercise bike at my local gym. The TV screen on the wall above was tuned to **Barack Obama's president-elect victory speech in November 2008**. He addressed the Chicago crowd, telling them the moving story of 106-year-old Ann Nixon Cooper:

*And tonight, I think about all that she's seen throughout her century in America – the heartache and the hope; the struggle and the progress; the times we were told that we can't, and the people who pressed on with that American creed: Yes we can.*

By the end of the "yes we can" speech, I was a blubbering mess, wiping my face with my towel, and hoping that nobody in the gym had noticed.

That's what a great speech can do. It can move you in ways you never thought possible. And the very best speeches can actually make you believe.

When it comes to delivering great speeches, Obama is the best we've seen since **JFK. His 2004 convention speech** is a case in point:

*Now even as we speak, there are those who are preparing to divide us, the spin masters and negative ad peddlers who embrace the politics of anything goes.*

*Well, I say to them tonight, there's not a liberal America and a conservative America; there's the United States of America.*

*There's not a black America and white America and Latino America and Asian America; there's the United States of America.*

Many of the great speeches of the 20th century are so well known that a mere grab from any of them is instantly familiar. Such as **Winston Churchill's 1940 address to the House of Commons**:

*We shall defend our island, whatever the cost may be, we shall fight on the beaches, we shall fight on the landing grounds, we shall fight in the fields and in the streets, we shall fight in the hills: we shall never surrender.*

Ditto, **Martin Luther King Jr's landmark speech delivered to 250,000 civil rights supporters from the steps of the Lincoln Memorial in August 1963**:

*I have a dream that my four 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.*

And **JFK's 1961 inaugural address**:

*And so, my fellow Americans: ask not what your country can do for you – ask what you can do for your country.*

**What makes a great speech?**

Author Don Watson, a former speechwriter for Paul Keating, believes there are several essential elements to constructing a great speech – belief, intelligence, and a minimum of abstraction.

“The language should be concrete, otherwise people don't listen and they turn off,” he says. “And there should be lots of verbs; all the great speeches are rich in verbs.

“A great speech should challenge the audience, not just tell them what they're used to hearing. Every great speech should encourage the audience to think anew.”

Context is another important element to a great speech, although that is often not something that can be controlled. Luther King's 1968 speech at the Mason Temple (in Memphis, Tennessee) is so much more profound because he delivered that speech the night before he was assassinated:

*Because I've been to the mountain-top. And I don't mind. Like anybody, I would like to live a long life. Longevity has its place. But I'm not concerned about that now. I just want to do God's will. And He's allowed me to go up to the mountain. And I've looked over. And I've seen the promised land.*

Sometimes it's easy to forget that behind the world's greatest speeches, is a person employed to actually write the speech. For instance, most of JFK's speeches were written by Ted Sorensen, while Peggy Noonan was responsible for putting words in Ronald Reagan's mouth. And many of Gough Whitlam's erudite pronouncements owe much to Graham Freudenberg, who also wrote for Bob Hawke, Neville Wran and Bob Carr.

The relationship between the speechwriter and the orator can be a difficult one, something Watson found out when he famously fell out with Keating over ownership of the famous Redfern Speech (see below).

“Always remember that the person who delivers the speech, owns the speech,” Watson says. “It's the speaker who is taking the political risk, who ultimately makes the call, not the speechwriter.”

**Australian speeches**

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1. **The Redfern Speech** (Transcript appended)

Arguably the greatest speech in Australian political history, and certainly the most powerful. Delivered by Paul Keating in Redfern Park on December 10, 1992, the speech was a game-changer. Keating became the first Australian prime minister to openly acknowledge the role of European settlers in destroying indigenous lives and culture.

*We committed the murders. We took the children from their mothers. We practised discrimination and exclusion. It was our ignorance and our prejudice.*

The key line to the speech was where Keating addressed the crowd:

*We failed to ask, how would I feel if this were done to me?*

1. **The 'Get Out' Speech**

Perhaps the most stirring speech in recent memory was that delivered by Chief of Army, Lieutenant-General David Morrison, via video to his troops. The speech was made in the wake of a sex scandal in the ranks, and Morrison holds nothing back:

*If that does not suit you, then get out. You may find another employer where your attitude and behavior is acceptable, but I doubt it. The same goes for those who think that toughness is built on humiliating others.*

Morrison's response was so swift and self-assured that some called for him to run for PM.

For analysis see: <http://vividmethod.com/transcript-the-standard-you-walk-past-is-the-standard-you-accept/>

1. **Gillard's Misogyny Speech** (Transcript appended)

The impassioned speech by the former PM in October last year, made whilst pointing at Opposition Leader Tony Abbott, garnered attention all around the world and drew a line in the sand for the rights of women.

*I will not be lectured about sexism and misogyny by this man. I will not. And the Government will not be lectured about sexism and misogyny by this man. Not now, not ever.*

Let's see her successor improve on that.

1. **The It's Time Speech**

Delivered at Blacktown Civic Centre by Gough Whitlam, this speech inspired a generational shift and signalled the end of 23 years of Liberal/Country Party rule. It also was the first time we heard Whitlam utter his famous introduction: *Men and women of Australia*.

In the speech, Whitlam told the gathering it was time for change.

*There are moments in history when the whole fate and future of nations can be decided by a single decision. For Australia, this is such a time.*

http://whitlamdismissal.com/1972/11/13/whitlam-1972-election-policy-speech.html

1. **Calwell's Election Speech**

Labour stalwart Arthur Calwell went on to lose the 1966 election to Harold Holt. But not before he'd made clear his vehement opposition to Australia's military involvement in the Vietnam War.

*The most important issue in this campaign is Conscription, the conscription of a section of our 20-year-old youths, against their wishes and their wills, to kill or be killed in the undeclared, civil war in Vietnam … Conscription is immoral, it is unjust and it is a violation of human rights. It must and will be defeated.*

It wasn't defeated. The majority of Australians, the subsequent vote seemed to show, were in favour of our involvement in Vietnam. Still, it was a ripping oration.

See speech at <http://electionspeeches.moadoph.gov.au/speeches/1966-arthur-calwell>

***http://www.smh.com.au/executive-style/culture/what-greatness-sounds-like-20130715-2pyxe.html***

**Transcript**

**Redfern Speech (Year for the World's Indigenous People)**

**Delivered in Redfern Park by Prime Minister Paul Keating,**

**10 December 1992**

Ladies and gentlemen,

I am very pleased to be here today at the launch of Australia's celebration of the 1993 International Year of the World's Indigenous People.

It will be a year of great significance for Australia.

It comes at a time when we have committed ourselves to succeeding in the test which so far we have always failed.

Because, in truth, we cannot confidently say that we have succeeded as we would like to have succeeded if we have not managed to extend opportunity and care, dignity and hope to the indigenous people of Australia - the Aboriginal and Torres Strait Island people.

This is a fundamental test of our social goals and our national will: our ability to say to ourselves and the rest of the world that Australia is a first rate social democracy, that we are what we should be - truly the land of the fair go and the better chance.

There is no more basic test of how seriously we mean these things.

It is a test of our self-knowledge.

Of how well we know the land we live in. How well we know our history.

How well we recognise the fact that, complex as our contemporary identity is, it cannot be separated from Aboriginal Australia.

How well we know what Aboriginal Australians know about Australia.

Redfern is a good place to contemplate these things.

Just a mile or two from the place where the first European settlers landed, in too many ways it tells us that their failure to bring much more than devastation and demoralisation to Aboriginal Australia continues to be our failure.

More I think than most Australians recognise, the plight of Aboriginal Australians affects us all.

In Redfern it might be tempting to think that the reality Aboriginal Australians face is somehow contained here, and that the rest of us are insulated from it.

But of course, while all the dilemmas may exist here, they are far from contained. We know the same dilemmas and more are faced all over Australia.

That is perhaps the point of this Year of the World's Indigenous People: to bring the dispossessed out of the shadows, to recognise that they are part of us, and

that we cannot give indigenous Australians up without giving up many of our own most deeply held values, much of our own identity - and our own humanity.

Nowhere in the world, I would venture, is the message more stark than it is in Australia.

We simply cannot sweep injustice aside. Even if our own conscience allowed us to, I am sure, that in due course, the world and the people of our region would not.

There should be no mistake about this - our success in resolving these issues will have a significant bearing on our standing in the world.

However intractable the problems seem, we cannot resign ourselves to failure - any more than we can hide behind the contemporary version of Social Darwinism which says that to reach back for the poor and dispossessed is to risk being dragged down.

That seems to me not only morally indefensible, but bad history.

We non-Aboriginal Australians should perhaps remind ourselves that Australia once reached out for us.

Didn't Australia provide opportunity and care for the dispossessed Irish? The poor of Britain? The refugees from war and famine and persecution in the countries of Europe and Asia?

Isn't it reasonable to say that if we can build a prosperous and remarkably harmonious multicultural society in Australia, surely we can find just solutions to the problems which beset the first Australians - the people to whom the most injustice has been done.

And, as I say, the starting point might be to recognise that the problem starts with us non-Aboriginal Australians.

It begins, I think, with that act of recognition.  
Recognition that it was we who did the dispossessing.  
We took the traditional lands and smashed the traditional way of life. We brought the diseases. The alcohol.  
We committed the murders.  
We took the children from their mothers.  
We practised discrimination and exclusion.  
It was our ignorance and our prejudice.  
And our failure to imagine these things being done to us.

With some noble exceptions, we failed to make the most basic human response and enter into their hearts and minds.

We failed to ask - how would I feel if this were done to me?

As a consequence, we failed to see that what we were doing degraded all of us.

If we needed a reminder of this, we received it this year.

The Report of the Royal Commission into Aboriginal Deaths in Custody showed with devastating clarity that the past lives on in inequality, racism and injustice.

In the prejudice and ignorance of non-Aboriginal Australians, and in the demoralisation and desperation, the fractured identity, of so many Aborigines and Torres Strait Islanders.

For all this, I do not believe that the Report should fill us with guilt.

Down the years, there has been no shortage of guilt, but it has not produced the responses we need.

Guilt is not a very constructive emotion.

I think what we need to do is open our hearts a bit.

All of us.

Perhaps when we recognise what we have in common we will see the things which must be done - the practical things.

There is something of this in the creation of the Council for Aboriginal Reconciliation.

The Council's mission is to forge a new partnership built on justice and equity and an appreciation of the heritage of Australia's indigenous people.

In the abstract those terms are meaningless.

We have to give meaning to "justice" and "equity" - and, as I have said several times this year, we will only give them meaning when we commit ourselves to achieving concrete results.

If we improve the living conditions in one town, they will improve in another. And another.

If we raise the standard of health by twenty per cent one year, it will be raised more the next.

If we open one door others will follow.

When we see improvement, when we see more dignity, more confidence, more happiness - we will know we are going to win.

We need these practical building blocks of change. The Mabo Judgement should be seen as one of these.

By doing away with the bizarre conceit that this continent had no owners prior to the settlement of Europeans, Mabo establishes a fundamental truth and lays the basis for justice.

It will be much easier to work from that basis than has ever been the case in the past.

For that reason alone we should ignore the isolated outbreaks of hysteria and hostility of the past few months.

Mabo is an historic decision - we can make it an historic turning point, the basis of a new relationship between indigenous and non-Aboriginal Australians.

The message should be that there is nothing to fear or to lose in the recognition of historical truth, or the extension of social justice, or the deepening of Australian social democracy to include indigenous Australians.

There is everything to gain.  
Even the unhappy past speaks for this.

Where Aboriginal Australians have been included in the life of Australia they have made remarkable contributions.

Economic contributions, particularly in the pastoral and agricultural industry. They are there in the frontier and exploration history of Australia.  
They are there in the wars.  
In sport to an extraordinary degree.

In literature and art and music.

In all these things they have shaped our knowledge of this continent and of ourselves. They have shaped our identity.

They are there in the Australian legend.  
We should never forget - they have helped build this nation.

And if we have a sense of justice, as well as common sense, we will forge a new partnership.

As I said, it might help us if we non-Aboriginal Australians imagined ourselves dispossessed of land we had lived on for fifty thousand years - and then imagined ourselves told that it had never been ours.

Imagine if ours was the oldest culture in the world and we were told that it was worthless.

Imagine if we had resisted this settlement, suffered and died in the defence of our land, and then were told in history books that we had given up without a fight.

Imagine if non-Aboriginal Australians had served their country in peace and war and were then ignored in history books.

Imagine if our feats on sporting fields had inspired admiration and patriotism and yet did nothing to diminish prejudice.

Imagine if our spiritual life was denied and ridiculed.

Imagine if we had suffered the injustice and then were blamed for it.

It seems to me that if we can imagine the injustice we can imagine its opposite.

And we can have justice.

I say that for two reasons:

I say it because I believe that the great things about Australian social democracy reflect a fundamental belief in justice.

And I say it because in so many other areas we have proved our capacity over the years to go on extending the realms of participation, opportunity and care.

Just as Australians living in the relatively narrow and insular Australia of the 1960s imagined a culturally diverse, worldly and open Australia, and in a generation turned the idea into reality, so we can turn the goals of reconciliation into reality.

There are very good signs that the process has begun.  
The creation of the Reconciliation Council is evidence itself.

The establishment of the ATSIC - the Aboriginal and Torres Strait Islander Commission - is also evidence.

The Council is the product of imagination and good will.

ATSIC emerges from the vision of indigenous self-determination and self- management.

The vision has already become the reality of almost 800 elected Aboriginal Regional Councillors and Commissioners determining priorities and developing their own programs.

All over Australia, Aboriginal and Torres Strait Islander communities are taking charge of their own lives.

And assistance with the problems which chronically beset them is at last being made available in ways developed by the communities themselves.

If these things offer hope, so does the fact that this generation of Australians is better informed about Aboriginal culture and achievement, and about the injustice that has been done, than any generation before.

We are beginning to more generally appreciate the depth and the diversity of Aboriginal and Torres Strait Islander cultures.

From their music and art and dance we are beginning to recognise how much richer our national life and identity will be for the participation of Aboriginals and Torres Strait Islanders.

We are beginning to learn what the indigenous people have known for many thousands of years - how to live with our physical environment.

Ever so gradually we are learning how to see Australia through Aboriginal eyes, beginning to recognise the wisdom contained in their epic story.

I think we are beginning to see how much we owe the indigenous Australians and how much we have lost by living so apart.

I said we non-indigenous Australians should try to imagine the Aboriginal view.

It can't be too hard. Someone imagined this event today, and it is now a marvellous reality and a great reason for hope.

There is one thing today we cannot imagine.

We cannot imagine that the descendants of people whose genius and resilience maintained a culture here through fifty thousand years or more, through cataclysmic changes to the climate and environment, and who then survived two centuries of disposession and abuse, will be denied their place in the modern Australian nation.

We cannot imagine that.  
We cannot imagine that we will fail.  
And with the spirit that is here today I am confident that we won't. I am confident that we will succeed in this decade.  
Thank you

**Transcript of Julia Gillard's speech**

Published: October 10, 2012 - 8:56AM

Thank you very much Deputy Speaker and I rise to oppose the motion moved by the Leader of the Opposition. And in so doing I say to the Leader of the Opposition I will not be lectured about sexism and misogyny by this man. I will not. And the Government will not be lectured about sexism and misogyny by this man. Not now, not ever.

The Leader of the Opposition says that people who hold sexist views and who are misogynists are not appropriate for high office. Well I hope the Leader of the Opposition has got a piece of paper and he is writing out his resignation. Because if he wants to know what misogyny looks like in modern Australia, he doesn't need a motion in the House of Representatives, he needs a mirror. That's what he needs.

Let's go through the Opposition Leader's repulsive double standards, repulsive double standards when it comes to misogyny and sexism. We are now supposed to take seriously that the Leader of the Opposition is offended by Mr Slipper's text messages, when this is the Leader of the Opposition who has said, and this was when he was a minister under the last government – not when he was a student, not when he was in high school – when he was a minister under the last government.

He has said, and I quote, in a discussion about women being under-represented in institutions of power in Australia, the interviewer was a man called Stavros. The Leader of the Opposition says “If it's true, Stavros, that men have more power generally speaking than women, is that a bad thing?”

And then a discussion ensues, and another person says “I want my daughter to have as much opportunity as my son.” To which the Leader of the Opposition says “Yeah, I completely agree, but what if men are by physiology or temperament, more adapted to exercise authority or to issue command?”

Then ensues another discussion about women's role in modern society, and the other person participating in the discussion says “I think it's very hard to deny that there is an underrepresentation of women,” to which the Leader of the Opposition says, “But now, there's an assumption that this is a bad thing.”

This is the man from whom we're supposed to take lectures about sexism. And then of course it goes on. I was very offended personally when the Leader of the Opposition, as Minister of Health, said, and I quote, “Abortion is the easy way out.” I was very personally offended by those comments. You said that in March 2004, I suggest you check the records.

I was also very offended on behalf of the women of Australia when in the course of this carbon pricing campaign, the Leader of the Opposition said “What the housewives of Australia need to understand as they do the ironing…” Thank you for that painting of women's roles in modern Australia.

And then of course, I was offended too by the sexism, by the misogyny of the Leader of the Opposition catcalling across this table at me as I sit here as Prime Minister, “If the Prime Minister wants to, politically speaking, make an honest woman of herself…”, something that would never have been said to any man sitting in this chair. I was offended when the Leader of the Opposition went outside in the front of Parliament and stood next to a sign that said “Ditch the witch.”

I was offended when the Leader of the Opposition stood next to a sign that described me as a man's bitch. I was offended by those things. Misogyny, sexism, every day from this Leader of the Opposition. Every day in every way, across the time the Leader of the Opposition has sat in that chair and I've sat in this chair, that is all we have heard from him.

And now, the Leader of the Opposition wants to be taken seriously, apparently he's woken up after this track record and all of these statements, and he's woken up and he's gone “Oh dear, there's this thing called sexism, oh my lords, there's this thing called misogyny. Now who's one of them? Oh, the Speaker must be because that suits my political purpose.”

Doesn't turn a hair about any of his past statements, doesn't walk into this Parliament and apologise to the women of Australia. Doesn't walk into this Parliament and apologise to me for the things that have come out of his mouth. But now seeks to use this as a battering ram against someone else.

Well this kind of hypocrisy must not be tolerated, which is why this motion from the Leader of the Opposition should not be taken seriously.

And then second, the Leader of the Opposition is always wonderful about walking into this Parliament and giving me and others a lecture about what they should take responsibility for.

Always wonderful about that – everything that I should take responsibility for, now apparently including the text messages of the Member for Fisher. Always keen to say how others should assume responsibility, particularly me.

Well can anybody remind me if the Leader of the Opposition has taken any responsibility for the conduct of the Sydney Young Liberals and the attendance at this event of members of his frontbench?

Has he taken any responsibility for the conduct of members of his political party and members of his frontbench who apparently when the most vile things were being said about my family, raised no voice of objection? Nobody walked out of the room; no-one walked up to Mr Jones and said that this was not acceptable.

Instead of course, it was all viewed as good fun until it was run in a Sunday newspaper and then the Leader of the Opposition and others started ducking for cover.

Big on lectures of responsibility, very light on accepting responsibility himself for the vile conduct of members of his political party.

Third, Deputy Speaker, why the Leader of the Opposition should not be taken seriously on this motion.

The Leader of the Opposition and the Deputy Leader of the Opposition have come into this place and have talked about the Member for Fisher. Well, let me remind the Opposition and the Leader of the opposition party about their track record and association with the Member for Fisher.

I remind them that the National Party preselected the Member for Fisher for the 1984 election, that the National Party preselected the Member for Fisher for the 1987 election, that the Liberals preselected Mr Slipper for the 1993 election, then the 1996 election, then the 1998 election, then for the 2001 election, then for the 2004 election, then for the 2007 election and then for the 2010 election.

And across these elections, Mr Slipper enjoyed the personal support of the Leader of the Opposition. I remind the Leader of the Opposition that on 28 September 2010, following the last election campaign, when Mr Slipper was elected as Deputy Speaker, the Leader of the Opposition at that stage said this, and I quote.

He referred to the Member for Maranoa, who was also elected to a position at the same time, and then went on as follows: “And the Member for Fisher will serve as a fine complement to the Member for Scullin in the chair. I believe that the Parliament will be well-served by the team which will occupy the chair in this chamber. I congratulate the Member for Fisher, who has been a friend of mine for a very long time, who has served this Parliament in many capacities with distinction.”

The words of the Leader of the Opposition on record, about his personal friendship with Mr [Slipper], and on record about his view about Mr Slipper's qualities and attributes to be the Speaker.

No walking away from those words, they were the statement of the Leader of the Opposition then. I remind the Leader of the Opposition, who now comes in here and speaks about apparently his inability to work with or talk to Mr Slipper. I remind the Leader of the Opposition he attended Mr Slipper's wedding.

Did he walk up to Mr Slipper in the middle of the service and say he was disgusted to be there? Was that the attitude he took? No, he attended that wedding as a friend.

The Leader of the Opposition keen to lecture others about what they ought to know or did know about Mr Slipper. Well with respect, I'd say to the Leader of the Opposition after a long personal association including attending Mr Slipper's wedding, it would be interesting to know whether the Leader of the Opposition was surprised by these text messages.

He's certainly in a position to speak more intimately about Mr Slipper than I am, and many other people in this Parliament, given this long personal association.

Then of course the Leader of the Opposition comes into this place and says, and I quote, “Every day the Prime Minister stands in this Parliament to defend this Speaker will be another day of shame for this Parliament, another day of shame for a government which should already have died of shame.”

Well can I indicate to the Leader of the Opposition the Government is not dying of shame, my father did not die of shame, what the Leader of the Opposition should be ashamed of is his performance in this Parliament and the sexism he brings with it. Now about the text messages that are on the public record or reported in the – that's a direct quote from the Leader of the Opposition so I suggest those groaning have a word with him.

On the conduct of Mr Slipper, and on the text messages that are in the public domain, I have seen the press reports of those text messages. I am offended by their content. I am offended by their content because I am always offended by sexism. I am offended by their content because I am always offended by statements that are anti-women.

I am offended by those things in the same way that I have been offended by things that the Leader of the Opposition has said, and no doubt will continue to say in the future. Because if this today was an exhibition of his new feminine side, well I don't think we've got much to look forward to in terms of changed conduct.

I am offended by those text messages. But I also believe, in terms of this Parliament making a decision about the speakership, that this Parliament should recognise that there is a court case in progress. That the judge has reserved his decision, that having waited for a number of months for the legal matters surrounding Mr Slipper to come to a conclusion, that this Parliament should see that conclusion.

I believe that is the appropriate path forward, and that people will then have an opportunity to make up their minds with the fullest information available to them.

But whenever people make up their minds about those questions, what I won't stand for, what I will never stand for is the Leader of the Opposition coming into this place and peddling a double standard. Peddling a standard for Mr Slipper he would not set for himself. Peddling a standard for Mr Slipper he has not set for other members of his frontbench.

Peddling a standard for Mr Slipper that has not been acquitted by the people who have been sent out to say the vilest and most revolting things like his former Shadow Parliamentary Secretary Senator Bernardi.

I will not ever see the Leader of the Opposition seek to impose his double standard on this Parliament. Sexism should always be unacceptable. We should conduct ourselves as it should always be unacceptable. The Leader of the Opposition says do something; well he could do something himself if he wants to deal with sexism in this Parliament.

He could change his behaviour, he could apologise for all his past statements, he could apologise for standing next to signs describing me as a witch and a bitch, terminology that is now objected to by the frontbench of the Opposition.

He could change a standard himself if he sought to do so. But we will see none of that from the Leader of the Opposition because on these questions he is incapable of change. Capable of double standards, but incapable of change. His double standards should not rule this Parliament.

Good sense, common sense, proper process is what should rule this Parliament. That's what I believe is the path forward for this Parliament, not the kind of double standards and political game-playing imposed by the Leader of the Opposition now looking at his watch because apparently a woman's spoken too long.

I've had him yell at me to shut up in the past, but I will take the remaining seconds of my speaking time to say to the Leader of the Opposition I think the best course for him is to reflect on the standards he's exhibited in public life, on the responsibility he should take for his public statements; on his close personal connection with Peter Slipper, on the hypocrisy he has displayed in this House today.

And on that basis, because of the Leader of the Opposition's motivations, this Parliament today should reject this motion and the Leader of the Opposition should think seriously about the role of women in public life and in Australian society because we are entitled to a better standard than this.

*This story was found at:* ***http://www.smh.com.au/federal-politics/political-news/transcript-of-julia-gillards-speech-20121010-27c36.html***

Examples of rhetorical devices in famous speeches:

<http://hubpages.com/hub/Examples-of-Rhetorical-Devices-in-Famous-Speeches>

Analysis of famous speeches:

<http://www.speaklikeapro.co.uk/Articles_Rhetorical_Speeches.html>

Winston Churchill’s “Iron Curtain”

<http://sixminutes.dlugan.com/speech-analysis-winston-churchill-iron-curtain/>