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**ANALYSIS OF RHETORICAL STRATEGIES IN
COMMENCEMENT SPEECHES**

IZLAIDUMA RUNU RETORIKAS PANĒMIENU ANALĪZE

BACHELOR THESIS

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RĪGA 2018

ANOTĀCIJA

Pētījuma mērķis ir noskaidrot kā trīs retorikas veidi - (ethos, pathos, logos) tiek pielietoti izlaiduma runu sfērā. Pētījums ir planots, lai atbildētu uz jautājumu, vai ir atšķirība starp izvelēto uzrunu retorikas profiliem atkarībā no to izveides laika. Pētījums ir lielākoties balstīts uz satura analīzi kā galveno metodi empīriskajai pētījuma daļai. Darba analīzei tiek izmantotas desmit izlaiduma runas no "Wellesley College" arhīviem, kuras tika veiktas laika posmā no 1969 - 2017. Pētījums ir pierādījis, ka uzrunu veicēji dotajā laika posmā ir izmantojuši tās pašas retorikas stratēģijas, lai gan strukturiskie risinājumi uzrunām ir mainījušies 48 gadu laikā. Visām izvēlētajām runām ir loģiska struktūra un tie satur tādus retorikas paņēmienus kā idiomatiskus izteicienus, metaforas un citus ar mērķi uzsvērt galveno ideju kā arī darīt runu skanīgu un interesantu auditorijai.

Atslēgas vārdi: runas, izlaiduma runas, retorika, Aristoteļa retorikas teorija, pieci retorikas kanoni

ABSTRACT

The research aims to determine how three modes of rhetoric – ethos, pathos, logos are exercised in the established corpus of commencement speeches. The research is devised to answer the research question as to whether there are differences in rhetoric profiles of the selected commencement speeches in terms of the time of their production. The research is largely guided by content analysis as the principal method for empirical part of the research. The corpus for the analysis is established by ten commencement speeches delivered at Wellesley College in 1969 -2017. The research has shown that the commencement speakers of the selected period of time have used the same rhetorical strategies, though the structural solutions differed over the span of 48 years. All the selected speeches have a logical structure and contain such rhetorical tools as idiomatic expressions, metaphors and other with a purpose to emphasize the main ideas, to make the speech sonorous and interesting for the audience.

Keywords: speeches, commencement address, rhetoric, Aristotle's theory of rhetoric, five canons of rhetoric

CONTENTS

Introduction	1
1 Analysis of Theoretical Sources on Speech, its Types and Commencement Address	3
1.1 Speech and its types.....	3
1.2 Commencement address	6
2 Analysis of Theoretical Sources on Rhetoric and Aristotle's Theory of Rhetoric	8
2.1 Rhetoric, its definition and historical background	8
2.2 Aristotle's theory of rhetoric, three means of persuasion and five canons of rhetoric.....	10
2.2.1 Three means/appeals of persuasion (ethos, logos, pathos).....	10
2.2.2 Five canons of rhetoric	12
2.2.2.1 The canon of invention	12
2.2.2.2 The canon of arrangement.....	13
2.2.2.3 The canon of style.....	14
2.2.2.4 The canon of memory	16
2.2.2.5 The canon of delivery	16
3 Methodology and Analysis of Rhetoric in Selected Commencement Speeches	18
3.1 Methodology	18
3.2 Analysis of rhetoric in the selected commencement speeches.....	19
3.2.1 Edward W. Brooke's Commencement Address to the Wellesley College Class of 1969 " <i>Progress in the Uptight Society Real Problems and Wrong Procedures</i> ".....	19
3.2.2 Susan Sontag's Commencement Address to the Wellesley College Class of 1983 " <i>Be Bold! Be Bold! Be Bold!</i> ".....	21
3.2.3 Gloria Steinem's Commencement Address to the Wellesley College Class of 1988.....	23
3.2.4 Madeleine L'Engle's Commencement Address to the Wellesley College Class of 1991.....	25
3.2.5 Madeline K. Albright's Commencement Address to Wellesley College Class of 1995.....	28
3.2.6 Pamela Melroy's Commencement Address to the Wellesley College Class of 1998.....	29
3.2.7 Cathie Black's Commencement Address to the Wellesley College Class of 2008.....	31
3.2.8 Jane Condon's Commencement Address to the Wellesley College Class of 2011	33

3.2.9 Sue Wagner’s Commencement Address to the Wellesley College Class of 2014	34
3.2.10 Hillary Rodham Clinton Commencement Address to the Wellesley College Class of 2017	36
3.3 Comparison of the speeches by rhetoric profiles and research findings.....	38
Conclusion.....	42
Theses.....	44
References	45
Appendices	49
Appendix 1 Edward W. Brooke's Commencement Address to the Wellesley College class of 1969 <i>“Progress in the uptight society real problems and wrong procedures”</i>	50
Appendix 2 Susan Sontag’s Commencement Address to the Wellesley College Class of 1983 “Be Bold! Be Bold! Be Bold!”	57
Appendix 3 Gloria Steinem’s Commencement Address to the Wellesley College Class of 1988	61
Appendix 4 Madeleine L'Engle's Commencement Address to the Wellesley College Class of 199..	66
Appendix 5 Madeline K. Albright's Commencement Address to Wellesley College Class of 1995..	71
Appendix 6 Pamela Melroy's Commencement Address to the Wellesley College Class of 1998	76
Appendix 7 Cathie Black’s Commencement Address to the Wellesley College Class of 2008	79
Appendix 8 Jane Condon’s Commencement Address to the Wellesley College Class of 2011	83
Appendix 9 Sue Wagner’s Commencement Address to the Wellesley College Class of 2014	87
Appendix 10 Hillary Rodham Clinton Commencement Address to the Wellesley College Class of 2017.....	93

INTRODUCTION

Speech is a powerful way of expressing thoughts, promises, advice and much more; politicians, actors, businessmen give outstanding, remarkable speeches that play an important role in their careers. A commencement address is a speech given to graduates before they enter an independent life where they will have to make important decisions concerning their future career. Graduation speeches always inspire, motivate and give a lot of useful advice. The speakers use a powerful language with rhetorical strategies in order to captivate and impress graduates, therefore this research might prove useful as a study of best practices in oratory.

Rhetorical strategies, particularly, persuasion techniques have been examined since Ancient times. The Greek philosopher Aristotle was one of the first to study rhetoric and later to inspire many other researchers to analyse rhetorical strategies in both spoken and written discourse. For example, Rutherford in her research '*Authority, Autonomy, and Ambivalence: Moral Choice in Twentieth-Century Commencement Speeches*' analyses the development of rhetoric of commencement speeches and comes to conclude that there is more subjective moral emphasis over time.

This research paper is devised for the analysis of rhetoric in Commencement speeches. Particularly, the research examines how the theory by Aristotle (ethos, pathos and logos) and five canons of rhetoric (invention, arrangement, style, memory, and delivery) are applied in selected Commencement speeches of different years. Thus, **the aim** of the present research is to determine how three modes of rhetoric – ethos, pathos, logos are exercised in the established corpus of commencement speeches. To achieve the aim the following **enabling objectives** are set:

- To read and analyse the existent body of research on speech, its types, commencement address, rhetoric, Aristotle`s theory of rhetoric and five canons of rhetoric;
- To analyse rhetoric mechanism in the selected commencement speeches of different years;
- To compare selected speeches and discuss findings;
- To draw conclusions.

To determine the design of the research the following **research question** is set:

Are there differences in rhetoric of the selected commencement speeches time production wise?

The research is conducted by applying qualitative and quantitative **methods** with content analysis being chosen as the principal method for empirical part of the research. The summative analysis of theoretical sources on rhetoric, particularly, Aristotle's theory of rhetoric and five canons of rhetoric allows to establish the theoretical framework for the analysis in the selected commencement speeches. The analysis focuses on how Aristotle's theory (three means of persuasion) and three canons of rhetoric are applied in the selected commencement speeches and what are the differences depending on time when the speech was given. Each speech is analysed separately according to the following parameters: three canons of rhetoric: invention, arrangement and style, and three means of persuasion - ethos, pathos and logos. Then, speeches and their analysis will be compared, and the findings will be presented. Finally, conclusions will be drawn.

The corpus consists of ten commencement speeches given at Wellesley College starting from 1969 to 2017, thus covering the span of 48 years.

The first chapter of the paper introduces the concept of speech, presents its types and explains what a commencement address is. The theoretical part proceeds with the discussion of rhetoric, namely, Aristotle's theory of rhetoric in terms of ethos, pathos, logos, as well as describes five canons of rhetoric - invention, arrangement, style, memory and delivery. The second chapter holds to methodology part, which describes methods used in this research as well as presents selected corpus for empirical analysis. This chapter deals with the analysis of rhetoric in the selected speeches and presents the research findings.

ANALYSIS OF THEORETICAL SOURCES ON SPEECH, ITS TYPES AND COMMENCEMENT ADDRESS

The first chapter of the paper introduces the concept of speech, presents its types and explains what a commencement address is.

1.1 Speech and its types

The concept speech can be defined in different ways. For example, according to *Cambridge Online Dictionary* (COD) the term ‘speech’ is ‘a formal talk given usually to a large number of people on a special occasion’ (COD). *The Oxford Online Dictionary* (OOD) defines ‘speech’ as ‘a formal address or discourse delivered to an audience’. Thus, the speech is directly connected to public speaking. Public speaking is a very important tool for personal empowerment as well a public engagement. Lucas points out that public speaking should be structured, and it requires preparation connected with voice, language, target audience and other. The speech communication process consists of seven elements – speaker, message, channel, listener, feedback, interference, and situation (Online 1). The person who is responsible for setting up a speech transaction is a speaker. ‘Whatever the speaker communicates is the message, which is sent by means of a particular channel’ (ibid.). The listener receives the speaker’s message and gives feedback in response. Anything that can destroy or somehow change the communication of a message is called interference, and the situation of the speech is discussed in terms of place (event) and time when the speech is delivered. ‘The interaction of these seven elements is what determines the outcome in any instance of speech communication’ (ibid.).

There are different speeches for various purposes. Litwin mentions the following types: informative, persuasive (or promotional) – convincing an audience about some idea, action, support for a person, goodwill – leaves a positive attitude about the organization, product or topic, entertaining, technical and brief remarks such as welcoming remarks, words of acceptance (Litwin, 2003: 2-3). Gareis in her book *Guidelines for Public Speaking* proposes five types of speeches: narrative, demonstration, informative, persuasive and speaking on special occasions (e.g. acceptance speeches, announcements, toasts) (Gareis, 2006: 35-39). Nadine Dereza identifies only three types of speeches, particularly, *informative*, *persuasive* and *entertaining* (Online 2). Shea Clemencich in her presentation lists also three types of speeches: informative, persuasive and ceremonial (Online

3). According to learning materials from *Lumen* courses, there are three types of speeches: informative, persuasive and speeches for special occasions (Online 4). As a result, it might be concluded that though different scholars give different list of types of speeches, however, they all mention informative, persuasive and ceremonial (or special occasion) speeches. Thus, these three types are considered to be the most important and that is why they will be discussed further in details.

The first type is an **informative speech**. Litwin explains that informative speech gives information that can be understood by the audience without any difficulties (Litwin, 2003: 2). According to the research guide from University of Pittsburgh, an informative speech is usually about people, events, places, things (Online 5). It may be a short and quick overview of an object or an event, a long-lasting seminar covering specific topic (ibid.). Occasions on which an informative speech could be delivered might be a report for co-workers, a teacher's lecture, or a training session for employees (Online 2). Gareis suggests that the aim of the informative speeches is to educate the audience (Gareis, 2006: 36). Thus, the speaker plays a role of the teacher and gives new knowledge and thoughts on different topics (ibid.). An informative speech focuses on communicating information rather than pathos; it does not touch the feelings (Online 3). An informative speech can be divided into four categories:

- *things, people, places* (the speaker gives a clear overview of anything that considered to be an object);
- *methods, processes* (the speaker explains how something is made, created or works);
- *events* (the speaker informs about the events giving time, location and other details of it);
- *ideas, thoughts* (the speaker expresses his/her ideas, principles, beliefs, opinions on different topics) (Online 4).

The second type is **persuasive speech**. Litwin also calls it promotional speech and says that it 'attempts to convince an audience of an idea, an action or support for a person' (Litwin, 2003: 2). Persuasive speech focuses on direct contact with an audience; the speaker tries to persuade listeners, to accept his/her idea or opinion. This speech involves argumentation, rationalism, symbolism and supportive information (Online 3). As the persuasive speech is aimed at convincing the audience; it can be centred around arguments and facts, '(e.g., "the earth is in danger of being destroyed by meteors"), claims of values (e.g., "factory farming is immoral"), and claims of policy (e.g., "we should adopt a flat rate tax system")' (Gareis, 2006: 37). Thus, when the listeners do not agree with a particular issue, the speaker will try to reassure them using facts, statistics, examples as well as appealing to emotions such as sympathy or guilt (ibid.).

Persuasive speeches can be differentiated by the following patterns:

- problem-solution pattern which describes a problem and suggests the way to solve it;
- comparison-contrast which discusses the advantages and disadvantages of something;
- negative method pattern which focuses on shortcomings of other proposals;
- motivated sequence which consists of five steps, namely, arousing attention, demonstrating a need, satisfying the need, picturing the results and calling for action) (ibid.).

Persuasive speech is ‘the type of speaking that most people engage in the most’ (Online 5). The persuasive speaker can talk about different topics such as which movie to watch or more serious issues like politics.

The third type includes **speeches on special occasions** (also called ceremonial speeches). ‘Special occasion (or ceremonial, commemorative, or epideictic) speech should pay tribute or praise a person, an institution, an event, idea, or place’ (Online 5). Speeches on special occasions are usually short; these are typically addressed to a specific audience. For example, a person can give a speech at a wake for an audience of relatives and friends of the person who passed away. Similarly, it can be a wedding toast or words when awarding someone (Online 4). Gareis states the following categories of speaking on special occasions: introductions, award presentations, acceptance speeches, announcements, toasts, bidding farewell and eulogies (Gareis, 2006: 38-39). According to Lumen studying materials, the types of special occasion speeches are the following: speech of introduction, toast, roast, speech to present an award, acceptance speech, keynote address, commencement speech, commemorative speech and tribute, and after-dinner speech (Online 4). “A speech of introduction introduces the main speaker at an event and inspires the audience to listen to that speaker” (O’Hair & Stewart, 1999 discussed in Online 4)”. Speech of introduction is usually short and divided into three steps: introducing the speaker, introducing the topic of the speaker and invitation from the audience to welcome the speaker (ibid.). Toast is ‘a short speech in honour of someone or in celebrating of something, followed by everyone present taking a drink’ (COD). With a toast, the speaker acknowledges accomplishments as well as expresses best wishes for future (Adler & Elmhurst, 2010 discussed in Online 4). According to *Cambridge Online Dictionary*, roast is ‘an event where a famous person has jokes and humorous criticism made about them, for entertainment’ (COD). A roast can involve tributes, comedic insults, admiration and entertaining stories that are not always true (Online 4). Award presentation speeches aim to recognize the recipient and his or her achievements (ibid.). Acceptance speech usually goes after an award when the recipient expresses appreciation of the award (ibid.). Gareis explains that announcements deliver information about the event to the audience, they also can describe the benefits of attending this

event; eulogies express speaker's pain of loss and describes characteristics and achievements of the person (Gareis, 2006: 39).

1.2 Commencement address

According to *Merriam Webster Dictionary* (MWD), a commencement means 'the ceremonies or the day for conferring degrees or diplomas' (MWD). Kristal Hartman Gault defines commencement address as follows: 'the symbolic representation of ushering the young, naive students from the safe haven of the university out into the scary unknown, otherwise referred to as the 'real world'' (2008: 1). Ji Liu discusses a definition of a commencement speech in terms of the agents involved and the locale and explaining that this speech is delivered at the commencement ceremony of an institution by graduate, an alumnus, and a public person such as politician or celebrity to the graduates and their guests (Online 6). 'The commencement speech is celebratory in nature in that it marks an important milestone in the graduates' lives. At the same time, it can be a call to action for its audience' (Fly Little Bird, 2007, discussed in Online 4). The commencement speech usually alludes to past experiences, present achievements and hopes for the future (Online 6). Deanna Sellnow says that the speaker of the commencement address should start with praising the graduates, then pointing them toward future goals and finally inspiring them to achieve their goals (Sellnow, 2005: 423). Frances Bridges writes that many commencement speeches are boring and could be easily forgotten however, there are some that are worth listening as those 'imparts new wisdom, a poignant anecdote or reframes worn in wisdom that cause us all to pause and reflect and take stock of our lives and how we are living them' (Online 7).

The linguist, Chi Luu conducted research into the language of commencement speeches showing why these speeches are so inspiring and life-affirming. Firstly, she defined commencement as 'a modern rite of passage, marking that moment when fresh-faced graduates, who have spent four mostly blameless years pulling all-nighters, are finally thrust out into the adult world to seek their fortune' (Online 8). The scholar highlighted that graduates get lots of advice, motivation and inspiration from famous members of society with a help of commencement address (ibid.). Chi Luu claims that commencement speeches contain 'words of wisdom, words of experience, of failures and successes, funny words, poignant words, words to live and grow by' (ibid.). In her article, the scholar refers to the theory by researcher Markella B. Rutherford who in her research '*Authority, Autonomy, and Ambivalence: Moral Choice in Twentieth-Century Commencement Speeches*' analysed 'how the rhetoric and language of commencement speeches have gradually developed a

more subjective moral emphasis over time, coupled with a sense of unease, reflecting the cultural uncertainties in contemporary society' (Online 8). According to Rutherford, the language of commencement involves personal choice not just moral choice, it can be choice of career, spiritual, economic, choice of attitude (ibid.). Luu notes that previously commencement speeches were just student speeches but nowadays, notable speakers are invited to commencement ceremony to give powerful, inspiring speeches that can guide students through the mire of daily life and motivate for future goals. These days, commencement speakers are not just usual public figures from politics and education. 'The stern admonishments of the past have given way to more 'touchy-feely' sharing of life experiences, in language that people can relate to' (ibid.). Nowadays commencement speakers could be writers, actors, singers, comedians, hosts, even college dropouts, and their speeches are mostly exciting and unforgettable (ibid.).

To summarise, the first chapter of the paper dealt with theoretical sources on speech and its types. Firstly, it reflected on various definitions of the term speech. Secondly, it examined types of speeches. As a result, it might be concluded that speech is a public talk presented to the audience; and communicative purpose of the speech would determine the types of speech. The commonly agreed types are informative, persuasive and ceremonial speeches. Commencement address, which was also discussed in this chapter, is one of the ceremonial speeches. The following chapter is to the theory of rhetoric, particularly, Aristotle's theory of rhetoric and five canons of rhetoric.

ANALYSIS OF THEORETICAL SOURCES ON RHETORIC AND ARISTOTLE'S THEORY OF RHETORIC

The second chapter of the paper is devised for the discussion of different theoretical frameworks applicable for the analysis of rhetoric. Firstly, it presents the definition of rhetoric and explains its roots. Secondly, it explores Aristotle's theory of rhetoric, particularly, the three modes of rhetoric - ethos, pathos, logos and five canons of rhetoric - invention, arrangement, style, memory, and delivery.

2.1 Rhetoric, its definition and historical background

According to *Merriam Webster Dictionary* the definition of *rhetoric* is as follows 'the art of speaking or writing effectively such as *a*: the study of principles and rules of composition formulated by critics of ancient times and *b*: the study of writing or speaking as a means of communication or persuasion'(MWD). *Cambridge Online Dictionary* defines rhetoric as 'the art of speaking and writing effectively or the study of this art' (COD).

Covino and Jolliffe note that it is not easy to because rhetoric is not like physics, it is rather a content area with knowledge and it is more about process of shaping the content (Covino and Joliffe, 1995: 4). They explain that rhetoric is the selection and organization of the language of the text which helps to make readers and listeners understand the ideas and thoughts of the author (ibid.: 8). Moreover, 'the rhetoric of a text is also the intellectual, cognitive, affective, and social considerations that guide the writer or speaker to use the language as he or she does, and the rhetoric of a text is the effect it actually has on people who listen to it or read it' (ibid.). Connors and Corbett agree that the term rhetoric can be confusing for students since it has several meanings and can be connected with

writing of compositions and themes or with style – figures of speech, flowery diction, variety of sentence patterns and rhythms – or with the notion of empty, bombastic language, as implied in the familiar phrase 'mere rhetoric'. Maybe tucked away somewhere in their consciousness is the notion of rhetoric as the use of language for persuasive purposes (Connors and Corbett, 1999: 15).

Connors and Corbett define rhetoric as an art; the scholars claim that it deals with the use of spoken or written discourse which informs, persuades or motivates the listener or reader (ibid.: 1). 'Broadly defined in that way, rhetoric would seem to comprehend every kind of verbal expression

that people engage in' (ibid.).

Nathan Crick also associates rhetoric with the power of speaking and audience reaction to the speech (Crick, 2017: 18). 'Rhetorical public speaking is the art of addressing pressing public concerns by employing deliberate persuasive strategies before a public audience at a specific occasion in order to transform some aspect of a problematic situation by encouraging new forms of thought and action' (ibid.). Thus, rhetoric relates to social and political discourse because it investigates the use of language that people use to persuade the audience and change their thoughts and feelings (ibid.). In other words, 'rhetoric is ultimately about how people act as agents of social change, using whatever symbolic power they can harness to move people from this place to that place' (ibid.).

To understand rhetoric better, it is essential to look into historical background. Rhetoric was discussed since the early days of writing. The Mesopotamians and Ancient Egyptians appreciated the ability to speak and write fluently with wisdom. Especially, with the rise of Greek democracy rhetoric has got a high value and was studied and developed systematically (Online 9). Many historians claim that the birthplace of the classical rhetoric is the ancient city-state of Athens and this is connected to politics because 'Athenian democracy marshalled every free male into politics, every Athenian man had to be ready to stand in the Assembly and speak to persuade his countrymen to vote for or against a particular piece of legislation', thus, rhetorical ability was the key for the success and power of Athenian man (ibid.). Therefore, schools for teaching rhetoric appeared in the 5th century B.C. and the teacher were called Sophists. Nathan Crick also explains that with the birth of democracy in the Greek world (in Athens), the art of rhetoric was gradually developed by these teachers (Sophists) and later by schools of Plato and Aristotle (Crick, 2017: 17). Rhetoric played an important role in politics: 'rhetoric and democracy contributed to each other's development because both were concerned with facilitating the process of collective judgement, even if for a relatively small – if expanding – group of citizens' (ibid.: 18). The need for studying rhetoric was growing with a flow of responsibilities concerning advocacy and judgment. 'It was thus in Greece that rhetoric established its position as an art—not in the sense of being a form of creative self-expression, but in the sense of being a practical skill based on a body of knowledge, much as we think of engineering or architecture' (ibid.). Connor and Corbett also connect rhetoric with politics saying that 'there is usually a resurgence of rhetoric during periods of social and political upheaval' (Connor and Corbett, 1999: 16). The help of skilled in the speaking and writing people becomes necessary whenever the old order is passing away and new order is coming (ibid.). 'One needs only to hearken back to such historical events as the Renaissance in Italy, the Reformation in England,

and the Revolution in America to find evidence of this desperate reliance, in times of change or crisis, on the talents of those skilled in the persuasive arts' (ibid.).

Jeffrey Walker also says that the beginnings of rhetoric go back to the 5th century but he connects rhetoric with poetry claiming that every modern history of rhetoric culminates in Aristotle, but it comes from the Heroid's oral/archaic, eight-century world to the beginnings of the classical period (Walker, 2000: 17). Habinek, in his turn speak of rhetoric as early as in the fourth century BC when it was defined as a craft (2005: 38). This term was not meant as a compliment because craftsmanship was considered to be 'socially and epistemologically subordinate to the comprehensive knowledge of the well born' (ibid.). The work of rhetores and their collaborators was considered as a work to do (ibid.).

2.2 Aristotle's theory of rhetoric, three means of persuasion and five canons of rhetoric

Aristotle is an Ancient Greek philosopher and scholar who wrote about 200 works on different topics such as politics, psychology, reasoning, ethics, science and rhetoric. In *Rhetoric*, the scholar analysed and examined techniques for effective public speaking. The work of Aristotle devoted to rhetoric was aimed at exploration of the ways of constructing arguments and maximizing their effects (ibid.). According to Aristotle, rhetoric was very important in politics and law because it enabled speakers were able to defend truth and justice (Online 10). Moreover, Aristotle supposed that the used of appropriate and necessary rhetorical strategies could educate the audience and encourage them to consider both sides of debate (ibid.).

Aristotle defined rhetoric as 'the faculty of discovering all the available means of persuasion in any given situation' (Corbett and Connors, 1999: 1). In the 5th century BC rhetoric was associated with the art of oratory, then, during the Middle Ages, rhetoric was applied to letter-writing, thus having spread from exclusively spoken discourse to the written one as well. Generally, classical rhetoric was closely connected to persuasive discourse (ibid.: 16), which is aimed at convincing or persuading audience to act or think as expected. Later, rhetorical strategies were applied to informative and expository modes of discourse, not only to persuasive mode of discourse (ibid.).

2.1.1 Three means/appeals of persuasion (ethos, logos, pathos)

There are three means of persuasion (also called appeals or proofs) according to Aristotle.

An ancient term for the kinds of appeals that may affect an audience is *pisteis*. The concept of the *pisteis* is Aristotelian, and the singular *pistis*, usually understood as 'proof', 'appeal',

or ‘means of persuasion’, is one of those classical Greek terms for which we have no precise English equivalent (Covino and Joliffe 1995: 15).

Aristotle provides three kinds of textual appeals: ethos (about the authority of rhetor), pathos (connected to emotions of the audience) and logos (about reasoning and logic). Although Aristotle categorizes the appeals separately but nevertheless his analysis shows that these appeals are related to each other (ibid.). Habinek mentions that ‘Aristotle describes proofs (Greek *pisteis*, Latin *argumenta* or *probationes*) as unartistic (i.e., given to, not found by, the orator, such as testimony and documents) and artistic (discovered by the author)’ (Habinek, 2005: 103). The three proofs (ethos, pathos and logos) are artistic (ibid.).

The first appeal or mean of persuasion is ethos which can be defined as credibility of the rhetor and a good character. In other words, Aristotle taught that the speaker or writer should show that he or she has ‘a good sense (*phronesis*), virtue (*arete*), and good will (*eunoia*)’ (ibid.). Habinek explains that ethos includes proofs that are based upon the character of the accused, the accuser, the witnesses, and the speaker; he also mentions that these proofs can be explicit or implicit (Habinek, 2005: 103). According to *Cambridge Online Dictionary*, ethos means ‘the set of beliefs, ideas, etc. about the social behaviour and relationships of a person or group’ (COD). Thus, ethos is about ability of the speaker or writer to establish credibility and authority with the target audience so that the audience believed that the speaker is trustworthy and worth listening to (Online 11). ‘For Aristotle, a speaker’s ethos consists of appearing knowledgeable about the topic he’s speaking about and being a man of good character’ (ibid.). Ethos implies the speaker’s experience of the topic which he or she discusses as well as his/her achievements in this area. Moreover, ethos helps to establish common ground with the audience, for example, by acknowledging shared beliefs, principles or values (ibid.).

The second appeal is pathos which is also called emotional or pathetic appeal. *Cambridge Online Dictionary* describes pathos as ‘the power of a person, situation, piece of writing, or work of art to cause feelings of sadness, especially because people feel sympathy’ (COD). Pathos means ‘proofs’ based upon the emotion of the audience as constructed by the speaker’ (Habinek 2005: 103). Basically, the main purpose of the pathos in the text is to cause emotions of the listeners to attend to and to agree with speaker’s ideas, calls for actions or other propositions (Covino and Joliffe, 1995: 16). Aristotle examined emotions that a text could activate, and his book offers the discussion of representation and triggering of such emotions as anger, fear, confidence, calmness etc. The scholar categorizes the audience into groups regarding the age or social classes and

explored the dominant emotions of each particular group of people (ibid.). The use of pathos in the speech is important because the power of emotions is strong. People tend to better remember those stories that cause emotions, therefore to persuade the audience, rhetors are advised to use metaphors and other devices to make the spoken or written text more exciting and emotional for the audience (Online 11).

‘The third *pistis* is *logos*, the appeal to patterns, conventions, and modes of reasoning that the audience finds convincing and persuasive’ (Covino and Joliffe 1995: 17). The common term for logos is the logical appeal, however, *logos* in ancient Greek means more than just logic or reasoning; logos implies not only the thought but the action as well (ibid.). Logos helps the speaker to persuade the audience using reasoning (ibid.). Proofs of logos are based not only on reasoning but also on analysis, argument in the language that the speaker uses (Habinek 2005: 103). Aristotle claimed that the logos is the most powerful of the persuasive means, but it is not enough to persuade an audience so other appeals are essential as well (Online 11). ‘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’ (Online 11).

2.2.2 Five canons of rhetoric

The five canons of rhetoric ‘were formalized in the Roman work *Rhetorica ad Herennium*, written anonymously in the first century BC but generally credited to be the work of Cicero, a Roman orator and senator’ (Crick, 2017: 10). These canons represent a system of methods that help to make a powerful text; also, it is a template which helps to analyse effective rhetoric of the text or speech (Online 12). This system was used in teaching of rhetoric and is followed up to present day (Crick, 2017: 10). The five canons of rhetoric include: *inventio* (invention), *dispositio* (arrangement), *elocutio* (style), *memoria* (memory) and *actio* (delivery) (Online 12). Thus, ‘the speaker, then, should possess the faculties of Invention, Arrangement, Style, Memory, and Delivery’ (Crick, 2017: 10).

2.2.2.1 The canon of invention

The first canon **invention** is ‘the process of developing and refining arguments’ (Online 12). Habinek explains that invention implies the arguments and strategies that are appropriate for the

discussed topic (Habinek, 2005: 101). The scholar argues that it ‘includes consideration of the stance toward matter at hand and selection of topics, both particular and common, for amplification’ (ibid.).

The canon of invention is directly related to the argument derivation, thus it should be mentioned that Aristotle distinguishes two kinds of arguments: artistic (logos, pathos and ethos) and non-artistic modes of persuasion that were not part of the art of rhetoric, however, the speakers could use them in their speeches as well (ibid.). The non-artistic modes, also called proofs included: laws, witnesses, contracts, tortures, oaths (ibid.). Covino and Joliffe suggest that invention requires the speaker’s assessment of the audience, more specifically, it is essential for the rhetor to learn what the listeners think, feel and know about the subject that he intends to speak on; the rhetor should know what he is going to achieve with his message and thus, to find out what arguments, ideas and other elements he should include in his text or speech (Covino and Joliffe, 1995: 22).

2.2.2.2 The canon of arrangement

The second canon **arrangement** which sometimes is called disposition is discussed in terms of the structure and organization of the text. Arrangement as a canon of rhetoric means ‘the process of arranging and organizing your arguments for maximum impact’ (Online 12). Habinek describes arrangement as the organization of arguments, topics and emotional appeals in the text and suggests that it implies ‘the study of conventional order of parts of a speech’ (Habinek, 2005: 101). Covino and Joliffe defines arrangement as follows: ‘the art of ordering the material in a text so that it is most appropriate for the needs of the audience and the purpose the text is designed to accomplish’ (Covino and Joliffe, 1995: 22).

Thus, a successful speaker should know that any text should consist of the beginning, main part and conclusion. Classical rhetoricians list six constitutive parts of the speech, namely, introduction, statement, division, proof, refutation and conclusion (Online 13). Covino and Joliffe mantain that the ‘right’ order and structure can vary. Some speakers and writers would apply arrangement principles from Ancient rhetoric where a text should start with an effective argument which captures the attention of the listener or reader, secondly, the speaker or writer should give essential background information, thirdly, the main idea of the text should be proved, and then, the speaker or writer should address possible counter theses and to conclude with emotional appeal to the audience (Covino and Joliffe, 1995: 22). Some scholars, for instance, Alexander Bain offer more meticulous guidelines for arranging information within smaller units, such as paragraphs (ibid.: 23). Alexander Bain defines and analyses the arrangement of material in whole texts as well as

paragraphs according to the mode of discourse, being it narration, description, exposition and argumentation (ibid.). Some rhetoricians believed that arrangement should be done according to the level of importance: the most ideas should frame the speech and be stated in the introduction and as an effective conclusion (ibid.).

It is important to mention that arrangement is closely connected to the previously discussed canon – invention.

Unquestionably, there is a close interrelation between inventio and dispositio, and in many rhetoric books these two divisions were treated under one head. Dispositio was looked upon as just another aspect of inventio; inventio was the originative aspect, and dispositio was the organizing aspect (Corbett and Connors, 1999: 20).

2.2.2.3 The canon of style

The third canon – **style**, also called elocution is defined by Covino and Joliffe as ‘the art of producing sentences and words that will make an appropriately favourable impression on readers or listeners’ (Covino and Joliffe, 1995: 23). To put it differently, the style can be defined as the way the speaker presents his/her ideas to the audience to persuade them to respond or act accordingly (Online 14) while resorting to stylistic devices, figures of speech and other rhetorical strategies (Online 12). In other words, style means ‘a transformation of arguments and strategies into language’ (Habinek, 2005: 101). Nathan Crick discusses the complementary nature of style as regards invention and explains that style is not a trivial decoration of thoughts; it is the form of idea which makes them ‘stand on their own and organize themselves as a coherent whole’ (ibid.). Generally, style is a unique way in which a speaker ‘guides and audience through a speech and makes transitions between different items gathered through invention and then structured through arrangement’ (ibid.).

Covino and Joliffe speak of three kinds of style, namely, the low (plain), the middle and the grand (Covino and Joliffe, 1995: 23) where ‘the plain style was most appropriate for instructing, the middle for moving, and the high for charming’ (Connor and Corbett, 1999: 21), while Crick differentiates only two kinds of style: formal and figurative; formal style is concerned with notion of genre; thus, it represents overall tone and feel of a speech whereas figurative style displays specific elements of the speech that are aimed to capture audience’s attention and to engage them in the topic of the speech (ibid.).

The canon of style implies tropes or figures and schemes, to be more specific, ‘under the rubric of tropes, rhetorical theorists have explained the nature and uses of metaphor, personification,

and synecdoche' (Covino and Joliffe, 1995: 23), whereas under schemes, rhetoricians listed such stylistic means as parallelism, ellipsis and anaphora (ibid.).

There are five virtues of style that were introduced by Theophrastus and Demetrius (two pupils of Aristotle); these virtues were taught by Cicero and Quintilian (Online 14). The five virtues included:

- Correctness (following the rules and norms of the language including grammar and syntax rules);
- Clarity (clear, unsophisticated, easily understandable text);
- Evidence ('how well language reached the emotions of an audience through vivid description');
- Propriety (selection of words that are suitable for the subject of the speech, the target audience and the occasion);
- Ornateness (involvement of stylistic devices or figures of speech that are necessary for attracting attention of the audience and making the text more interesting).

Connor and Corbett also mentioned the virtues of style:

All rhetorical considerations of style involve some discussion of choice of words in phrases or clauses (or, to use rhetorical term, periods). Involved here were discussions of correct syntax or collocation of words; patterns of sentences (e.g. parallelism, antithesis); proper use of conjunctions and other correlating devices both within the sentence and between sentences; the euphony of sentences secured through the artful juxtaposition of pleasing vowel and consonant combinations and through the use of appropriate rhythmical patterns (Connor and Corbett, 1999: 21).

Nathan Crick draws attention to semiotics, saying that it 'is important in encouraging us to take a close look at the words that we use in order to avoid misunderstanding and maximize our persuasive power' (Crick, 2017: 37). Crick maintains that the use of concrete words is beneficial for the speech because according to semiotics, a concrete word 'immediately calls forth clear and distinct objects that have explicit logical interpretants and powerful emotional interpretants' (ibid.). Concerning the figures and tropes, Crick argues that unlike concrete words, figures and tropes imply various meanings and therefore convey multiple feelings (ibid.). The figures and tropes allow enhancing poetic style and adding musical sense of rhythm and most importantly, inciting audience to feel pleasure and harmony (ibid.).

2.2.2.4 The canon of memory

The fourth canon of rhetoric **memory** involves the learning and memorizing process of the speech that helps the speaker to speak by heart instead of reading from notes; this process also include storing up popular quotes, references from literature and other fact that could be useful for speech delivery (Online 12). The memory canon includes the memorization of content, details of the topic, the verbatim language to be used in the speech under preparation; it also involves the study of historical or legal precedents in order to prepare arguments (Habinek, 2005: 24).

According to Habinek, ‘training of memory started at an early stage age’ (ibid.: 102). Young rhetors learned the art of memory as a means of persuasion and the most widely used method was mnemonic which involved the association of the verbal counterpart with visual images (Covino and Jolliffe, 1995: 24). Since the memory canon concerns the speaker’s ability to produce a text freely, ‘in a manner that seems natural rather than artificial’, it can be described as ‘the act of absorbing the content and form of the speech so fully into oneself that the speech feels like an unforced expression of one’s thoughts and feelings’ (Crick, 2017: 24). Some of the established strategies for memorizing the speech that can be useful nowadays are the following: reading the speech loud, recording yourself and listening, using visualization techniques and other, so everyone is able to find the most convenient and efficient strategy to memorize their speech (ibid.).

According to Brett and McKay, there are three elements of the canon of memory: memorizing one’s speech, making one’s speech memorable and keeping a treasury of rhetorical fodder (Online 15). The first element is understandable and was discussed earlier in the paper, the second element concerns the strategies that the orator should know and use in order to make audience remember his/her speech and this element was important for ancient orators like the first and third one as well (ibid.). The third element ‘involved storing up quotations, facts, and anecdotes that could be used at any time for future speeches or even an impromptu speech’ (ibid.).

2.2.2.5 The canon of delivery

The fifth canon of rhetoric – delivery is the final traditional canon of rhetoric, which concerns the body and voice, thus, it involves the study of the ways of how to pronounce words, use gestures and facial expression (Covino and Jolliffe, 1995: 24). ‘Whereas the canon of style addresses the way a speech is composed through words, the canon of delivery addresses the manner in which a speech is actually performed with the body’ (Crick, 2017: 44). Crick proposes the following list of the

components of delivery: appearance, gesture, position, eye contact, articulation, dialect, pitch, volume, pauses and rate (Crick, 2017: 44-45). Habinek describes delivery (also called performance) as the ‘cultivation of voice, gesture, and demeanour for purpose of presenting speech (and the speaker) most effectively (Habinek, 2005:102). The rhetors acquired the skills needed for delivery by training their speech, particularly, volume, tone and pauses as well as gesturing, posture and facial expressions (Corbett and Connor, 1999: 22). Habinek explains that

training in performance overlapped with the training of actors - a fact that caused no end of discomfort for teachers of rhetoric who were concerned to differentiate the ‘manly’ self-presentation of the orator from the desire to please others that was thought to typify the actor (Habinek, 2005: 102).

Researchers say that the canon of delivery is really important, ‘the Ancient Greeks held the canon of delivery in very high regard’ because it helps to establish ethos with the audience and generally, to show yourself as a virtuous person who is able to deliver a powerful speech (Online 16). According to Corbett and Connors, most rhetoricians consider the canon of delivery to be extremely important in the persuasive process because ‘many speeches and sermons, however, well prepared and elegantly written, have fallen on deaf ears because of inept delivery’ (Corbett and Connors, 1999: 23).

To conclude, the second chapter was devoted to the discussion of rhetoric, particularly it explored the term rhetoric and its history. Then, it examined Aristotle’s theory of rhetoric, namely, the three modes of rhetoric - ethos, pathos, logos. Moreover, this chapter was devised to explain the five canons of rhetoric - invention, arrangement, style, memory, and delivery. The next chapter describes methodology and corpus established for the analysis. Moreover, in the next chapter, the selected commencement speeches will be analysed, particularly ethos, logos and pathos, and the following canons of rhetoric – invention, arrangement, and style. The canons of memory and delivery will not be considered for this particular analysis due to the lack of video and audio format of the speeches. The research findings will be presented in the subsequent chapter.

METHODOLOGY AND ANALYSIS OF RHETORIC IN SELECTED COMMENCEMENT SPEECHES

The third chapter of the paper deals with methodology explaining the procedure of empirical analysis of the selected commencement speeches as well as describes the established corpus per se. The chapter rests on the theoretical considerations of Aristotle's theory of rhetoric as introduced in the theoretical part of the paper. The empirical analysis seeks to answer the research question as to whether there are any differences in rhetorical strategies depending on the time period when the speech was given.

3.1 Methodology

This subchapter is devoted to the description of the research design and methodology.

The aim of the research is to determine how three modes of rhetoric – ethos, pathos, logos are exercised in the established corpus of the commencement speeches.

The research question is set as follows:

Are there differences in rhetoric of the selected commencement speeches time-production wise?

Both: qualitative and quantitative **methods** are applied in this research with the content analysis as the lead method. Each speech is analysed separately according to the following parameters: three canons of rhetoric: invention, arrangement and style, and three means of persuasion - ethos, pathos and logos. Then, speeches and their analysis are compared to determine chronological deviations.

The corpus for practical analysis consists of the following ten commencement speeches:

1. Edward W. Brooke's Commencement Address to the Wellesley College Class of 1969
“Progress in the Uptight Society Real Problems and Wrong Procedures”
2. Susan Sontag’s Commencement Address to the Wellesley College Class of 1983 *“Be Bold! Be Bold! Be Bold!”*
3. Gloria Steinem's Commencement Address to the Wellesley College Class of 1988
4. Madeleine L'Engle's Commencement Address to the Wellesley College Class of 1991
5. Madeline K. Albright's Commencement Address to Wellesley College Class of 1995
6. Pamela Melroy's Commencement Address to the Wellesley College Class of 1998
7. Cathie Black’s Commencement Address to the Wellesley College Class of 2008

8. Jane Condon's Commencement Address to the Wellesley College Class of 2011
9. Sue Wagner's Commencement Address to the Wellesley College Class of 2014
10. Hillary Rodham Clinton Commencement Address to the Wellesley College Class of 2017

These speeches were given at Wellesley College (a private women's liberal arts college located in the town of Wellesley, Massachusetts, United States) over the span of 48 years. The time frame of selected speeches is between 1969 and 2017.

3.2 Analysis of rhetoric in the selected commencement speeches

This subchapter is devoted to the analysis of rhetoric in the selected commencement speeches, more specifically, three means of persuasion – ethos, logos, pathos and three canons of rhetoric – invention, arrangement and style.

3.2.1 Edward W. Brooke's Commencement Address to the Wellesley College Class of 1969 “*Progress in the Uptight Society Real Problems and Wrong Procedures*”

Invention

The commencement speech (see Appendix 1) was delivered by Senator Edward W. Brooke in Wellesley College in 1969. The speaker addresses many important topics like society, politics, and protests. He speaks about the main problems of the nation and social tension – hunger, poverty, inadequate health care, unemployment, inferior education, and racial discrimination. The speaker discusses the plans concerning the ways to solve these problems, explains that there are programs aimed to solve these issues. Most importantly, he expresses hope for the young generation, claiming that all depends on people, especially on graduates with fresh and open minds and ability and determination to improve the country. His speech is based not only on personal opinion and experience but also on some psychological theories and statistics.

Arrangement

The speech has a logical structure; it has a clear introduction, body and conclusion. The speaker starts with expressing an honour to speak and says how pleased he is with the opportunity to be remembered.

He moves on discussing the problems of that time, particularly the problems of social tension and speaks about protests, explaining the reasons and consequences of them. Then the speaker addresses economic problems like poverty, unemployment, problems in the field of medicine and

education. He also points out the problem of racial discrimination. The speech is supported by real-life examples, historical facts, statistics, and arguments based on the findings in the field of psychology. The second part of the body is devoted to the discussion of plans and programs that are aimed at solving these problems. The speaker explains what is already done and what should be done in the future.

To conclude, the speaker expresses his hope for the young generation by saying that we – people build our society and world, thus everything depends on us, especially on the young generation because the young generation is the future. He encourages young people to not waste time on unnecessary actions and focus on real problems and their solutions.

Style

The style of this speech is between middle and grand because the language is simple and appropriate, schemes and tropes are used in the speech in order to enrich the language of the speech and to make it more appealing to the listeners. The speaker uses different stylistic devices in his speech, for example, alluring metaphors like:

- *One can properly state, in viewing this trend that **the bottle of poverty** is still more than half full, but it is worth noting that it is less full than before.*
- *But in recent years this country's citizens and institutions have become increasingly aroused **to erase the blemishes on our body politic.***
- *Among many of our most **sophisticated "cats,"** there is a strong temptation to over-interpret and over-generalize.*

Comparisons as:

- *... and stop there lest we be **like the cat** that sits down on the hot stove lid.*

Schemes in this speech include parallelisms, for example:

- *Potential allies are more often **alienated** than **enlisted by** such activities, and their empathy for the professed goals of the protesters is **destroyed by** their outrage at the procedures employed.*
- *The focus comes to be **less and less** on issues and **more and more** on the mechanics of protest.*
- *Most of us have come to see that personal insulation from **the conflict** and **instability** of our time is **a dubious** and **unattainable** luxury.*

Ethos, pathos, logos

The speech is credible because it is based on the facts and personal opinion of the politician; it shows the speaker's knowledge about the discussion topics.

Pathos is present in the speech because the speaker addresses the young generation and expresses his hope for them. Emotional appeal is seen when the speaker touches upon the problems that concern many people and youngsters as well.

As for logos, the speech is logical and argumentative. The speaker expresses his opinion, he gives arguments based on his knowledge of history, ideological theories, statistics and psychological theories. He also quotes well-known people, like Mark Twain, Al Capp.

3.2.2 Susan Sontag's Commencement Address to the Wellesley College Class of 1983 "*Be Bold! Be Bold! Be Bold!*"

Invention

The speech (see Appendix 2) was delivered by Susan Sontag, an American writer, filmmaker, teacher and political activist. In her speech, she addresses topics like traditions of commencement, culture and problems that existed during this time. She also touches upon the topics of feminism, education problems and individualism. The speaker gives advice for graduates, especially, she advises to be brave. She also wishes love, courage and fantasy. Generally, her speech involves the discussion of problems; her arguments are based on personal opinion and experience. She makes a contact with the audience by addressing the shared problems that are topical at this particular time.

Arrangement

The speech has a clear introduction where the speaker shows respect towards the President of the College and expresses her agreement with the previous speakers by saying that she liked their speeches, especially 'upfront feminist sentiments'.

The body part is somewhat sophisticated because the speaker moves from one topic to another, but all these topics are connected and she speaks about them throughout the whole speech. Firstly, she talks about graduation and the traditions of commencement. She introduces herself as a writer and says that she should and will follow the traditions of commencement address. Then, she moves into speaking about problems of that time, problems in both: nature and culture; she raises the topic of 'violence to all living beings' and touches upon such important issues as feminism. Then again, she speaks about commencement, pointing out that it is the end and the beginning. More specifically, she gives an advice how students should think of commencement, particularly she says that graduates should think of commencement in two directions - start and finish. At this moment, she addresses the audience, makes more personal contact with graduates by saying that 'we' are individuals. After that, the speaker changes the topic to education, particularly, the problems of

educational system, but most importantly, she again gives advice, in this case, she advises students to continue studying throughout the whole life and ‘don’t move to a mental slum’.

In her conclusion, the speaker gives an advice to listen to yourself and to do what you want but also, to be aware that there will be a lot of obstacles. Her general and main advice is to be bold, and she repeats it several times. She also urges to continue reading and explains that the moment when you feel that you do not have time to read, watch movies, paint or whatever - is the moment when you are getting old. To conclude, she wishes love, courage and fantasy.

Style

As the speaker is a writer, she speaks in grand style using many beautiful, interesting stylistic devices.

Schemes are involved in the speech. For example, in her speech, she makes a lot of repetitions in order to emphasise something and to make it remembered by the audience. Some of the repetitions are as follows:

- *It is a time of the most appalling escalation of **violence**—**violence** to the environment, both “nature” and “culture;” **violence** to all living beings.*
- *Culture is the opposite of **provinciality**—the **provinciality** of the intellect, and the **provinciality** of the heart.*
- **BE BOLD, BE BOLD, BE BOLD.**

A lot of parallel forms can be traced in the speech, for instance:

- It is also a time of a **vertiginous drop** in cultural standards, of **virulent anti-intellectualism**, and of **triumphant mediocrity**—a mediocrity that characterizes the educational system that you **have just passed through**, or **has passed you through** (for all the efforts and good will of many of your teachers).
- And, remember when you hear yourself saying one day that you don’t have time any more to read- or **listen to music, or look at painting, or go to the movies, or do whatever** feeds you head now- then you’re getting old.
- Liberty means **the right to diversity, to difference; the right to difficulty.**
- **It is the study of history and philosophy- it’s the love of arts**, in all the non-linear complexity of their traditions- that teaches us that.

Alluring metaphors are present in the speech, some of them as follows:

- Culture is the opposite of provinciality—**the provinciality of the intellect, and the provinciality of the heart.**
- All **counsels of courage** usually contain, at the end, **a counsel of prudence.**

- do **whatever feeds your head** now- then you're getting old.

Ethos, pathos, logos

The speech is trustworthy. However, mostly it is based on personal opinion of writer and political activist; it shows the speaker's knowledge of the topic which is discussed, especially about commencement traditions and the problems of that time.

Pathos is present in the speech because the speaker addresses graduates, constantly giving them advice. Emotional appeal is seen when the speaker touches upon and speaks about the problems that concern people living in that time.

As for logos, the speech is logical but with a bit unclear structure. The speaker expresses her personal opinions, sometimes quotes other writers, for example, "*Whatever prevents you from doing your work,*" a writer once observed, "*has become your work.*" Generally, the speech is aimed at giving advice to the graduates and the aim of the speaker is achieved because her message (her advice) is clearly delivered.

3.2.3 Gloria Steinem's Commencement Address to the Wellesley College Class of 1988

Invention

The speech (See Appendix 3) was delivered by Gloria Steinem, an American feminist, journalist, and social political activist. Generally, in her speech, she addresses the theme of male and female equality speaking about marriage, education and politics. The speaker gives five different ideas concerning the equal rights of men and women, women's self-esteem, Student Aid Society, marriage and divorce, and family and politics. In her speech, several times she relies on opinion of Wellesley College founders; she quotes Durants. The speaker gives advice and expresses hope for the future which will be driven by the graduates.

Arrangement

The speech is logically structured. In the beginning, the speaker acknowledges that she feels honoured but also says that she does not remember the commencement speech that she listened to when being a graduate. Then she offers an outline of her speech, reminds about the Wellesley College founders and talks about the idea of the college, why and how it was created.

At the beginning of the main part, she speaks about women problems and quotes Mr Durant, saying how he supported women education. Then, she briefly refers to the future, expressing hope for the graduates and moves on to speak about five ideas that she would like to deliver. The first idea is devoted to the theme of male and female equality and possible ways of achieving it. She suggests

that there should be given special holiday for fathers not only for mothers, or the working schedule should be adjusted so that both mother and father could devote time to their children. The second idea is about women's self-esteem. The third point of the speech is Student Aid Society. The fourth is the marriage and divorce, but the speaker makes sure to mention that feminism is not a cause of divorce, thus delivering an important message that 'no one way of living can be right for all people'. The fifth point is about family and politics, but the speaker chooses to discuss politics from different viewpoint; in other words, she connects politics with feminism, male and female equality and other issues.

To conclude the speech, the speaker expresses hope for the future and calls the graduates to action because she expects them to be the driving force for the better future.

Style

The speaker uses the grand style because figurative language is present. Types of rhetorical schemes are present in the speech, for example, the speaker uses many parallel forms:

- *It was this sort of atmosphere that Henry Durant had **the courage**, and **the radicalism**, and **the compassion**, and **the chutzpah**.*
- *His intellectual mentor was Mrs. Samuel Ripley, who has come down to us without her own name, but who was **a Greek Scholar of great accomplishment**, **a colleague of Emerson**, and **the mother of seven**.*
- *Henry Durant said of his revered teacher. "I have seen her **holding** the baby, **shelling** the peas and **listening** to a recitation of in Greek, all at the same moment, without dropping **an accent**, or **particle**, or **boy**, or **peapod**, or **the baby**."*

Parallelisms in connection with repetitions which gives an emphasis:

- ***That means** equal power between partners and thus the possibility of free choice. **That means** commitment out of decision, not desperation and not pressure. **That means** kindness, empathy and nurturing.*
- *Anytime one group is powerful over another, or one individual over another, not because of talent or experience, but just because of sex, or race, or class, **that's politics**. So when children have only their father's names, **that's politics**. And when men have one job and women have two, one outside the home and one inside it, **that's politics**. And when students ..., **that's politics**.*

Metaphors are used not only as a means of embellishing the speech but also ensuring the expansion of meaning:

- *The family is the microcosm of the state.*

- *If we accept micro and mega computers, space umbrellas, and **cracking the mystery of the human cell.***

Ethos, pathos, logos

The ethos is ensured in the speech because the speaker shows the knowledge of history when speaking about Wellesley, and their founders and supports her opinion with opinion of other, by quoting them.

Pathos is present because the speaker uses some elements of figurative language, vivid descriptions from the study period that relates to the audience as well as establishes contact with audience by addressing them, for example, '*you and I have an obligation*' and also, using pronoun *we*.

The speaker has ensured logos in the speech by referring to founders of the Wellesley College - quoting them and quoting other people, for example, physicians: *As one Boston physician of the era warned, "a woman's brain is too delicate and fragile a thing to attempt the mastery of Greek and Latin."* *As another said, "There will be two insane asylums and three hospitals for every women's college."* The speech has a logical structure, almost every idea is supported by the speaker and founders of the Wellesley College.

3.2.4 Madeleine L'Engle's Commencement Address to the Wellesley College Class of 1991

Invention

The speech (see Appendix 4) was delivered by Madeleine L'Engle, an American writer. In her speech, she shares her personal story, tells about her childhood, about problems and how she overcame them. The speaker addresses the importance of imagination and intellect, explaining the differences between men and women but emphasising that we all combine male and female within us. Moreover, the speaker gives advice to the graduates to be brave and to be themselves.

When sharing her story, of course, the speaker bases her arguments on personal opinion, thoughts and memories, whereas speaking about the power of intuition and imagination, she makes references to the discovery she read on in the New York Times. In addition, she elaborates on the notion of wisdom and intellect as in Greek mythology.

Arrangement

The speech has a logical structure. The speaker arranges the events on her storyline chronologically. When speaking about her life story, the speaker starts with the place she was born, then tells about her family and then, about her first school, fourth grade to later move on to the next year, and then to

another school. She also uses the 'cause and effect' structure which might be well illustrated by the story about the French teacher, the problem of disrespect that is linked with the consequences and moral implications as to what she learned from this story.

When beginning her speech, Ms L'Engle acknowledges how pleased she is with this opportunity to deliver the commencement speech and straight away gives a reference to her childhood.

She shares her story from the fourth grade, telling about her problem with legs and the consequent disrespect from kids and teachers; she reveals a sad but true story about how badly she was treated at school. The speaker moves on to tell about the coming year poetry contest where she won but teachers did not believe that she was able to write it till her mother came and persuaded them. After that, she speaks about her second school where she met an amazing teacher who noticed her talent. In that school, with the help of her teacher Miss Clapp, she started to make friends, to do homework with enthusiasm. She points out that Miss Clapp helped her to believe in herself, and to accept herself, the real one. Then, Ms L'Engle expresses hope that the graduates would 'have encountered teachers who understand the importance of imagination, that part of the brain which goes beyond cognition to intuition'.

In the next part of her speech, she changes the topic and tells about the discovery concerning the importance of imagination and intuition. The speaker touches upon the topic of differences between men and women speaking about masculine discovery, women's college. Then, taking into account, discoveries and Greek mythology, she shares her idea that intellect and intuition are equally important. When talking about male and female she emphasises that 'we all have male and female within us'.

Further on, the speaker refers to the family and the importance of personal choice and gives advice to not fall into martyrdom. She explains that despite all the problems that we face, we should not fall victims, and this is our choice. She quotes Aristotle: "That which is plausible and impossible is better than that which is possible and implausible," trying to deliver the message that we should believe in our dreams and then everything will be possible. She again tells that we should remember that we are able to have balance of male in female within us. Moreover, she says that we might make mistakes and learn from them.

Finally, the speaker expresses her hope that graduates know themselves their weak and strong points. She again mentions Miss Clapp when speaking about the importance of knowing yourself, 'with realism, and with hope'. She wishes the same to the graduates that once Miss Clapp wished to her: to 'use fully the Apollo, the intellect, which is a great glory, and rejoice equally in

Sophia, the wisdom which makes the intellect creative instead of destructive’.

Style

The speech contains various elements of grand style. As the speaker is a writer, her language is elegant and contains many stylistic devices that make her speech pleasing and attractive.

Such stylistic devices as repetitions and parallel forms can be traced in the speech:

- *My sequel to the Oddessey was probably pretty terrible, but it was a good example of the right kind of impossible, the impossible that called into play **the gifts** I already had, **the gift of gab**, **the gift of putting words together articulately**, **the gift of imagination**.*
- ***If you expect doors to be open**, they're likely **to be open**. **If you expect them to be closed**, they're likely to slam in your face.*
- ***If there is a magazine to be started**, we start it. **If there is an officer to be elected**, one of us will **be elected**.*

Oxymorons like:

- *pretty terrible*

Metaphors:

- *It was also in fourth grade that I learned about **the perfidy of the adult world**, and the earlier this is learned the better.*
- *I told her what had happened, and she **went to the principal**. **The principal called in the French teacher**.*
- *Miss Clapp gave me a sense of value.*

Ethos, pathos, logos

The speech is very personal and even intimate because the speaker shares stories from her childhood, revealing the problems at school with both: kids and teachers. However, when speaking about the importance of intuition, she gives arguments based on discoveries and research.

Pathos is present in the speech because the speaker addresses graduates, constantly giving them advice. The emotional appeal is present in the speech because the speaker shares her personal story, revealing sad details and explaining what she has taken from these problems, how the teacher Miss Clapp helped her. Moreover, the speaker wishes the graduates the same that once Miss Clapp taught her.

As for logos, the speech has a logical structure that is secured by the chronological order. The speaker touches upon the importance of intuition, giving examples from research and Greek mythology. In conclusion, she gives advice, quotes Aristotle and summarises the main points,

highlights the most important message that she was delivering, and expresses wishes to the graduates.

3.2.5 Madeline K. Albright's Commencement Address to Wellesley College Class of 1995

Invention

The speech (see Appendix 5) was delivered by Madeline K. Albright, politician and diplomat, who raises the following topics: history, politics, the role of women in society and humanity. The speaker addresses the problem of women abuse. Besides, she is speaking about the life after graduation.

Arrangement

The speech has a clear introduction, main part and conclusion.

Firstly, she expresses her pleasure to speak and briefly discusses the importance of graduation ceremony. Then, she speaks about Wellesley College and the skills that students should have obtained there. She moves on to speak about the future, the life after graduation which is going to be full of challenges.

The next part of the speech is devoted to the problems that people face and supported by the references to history (e.g. Cold War). The speaker says that 'today' we face not an enemy but other dangers. She proceeds with the reflection on political situation and problems in America, to later touch upon the topic of feminism and share her plans regarding the Fourth Global Conference on the Status of Women while talking about such problems as women abuse. Afterwards, the speaker tells the story of her visit to Croatia, about her dad and generally, about humanity. She gives a great lesson of this century which is the following: 'what happens to people anywhere should matter to people everywhere'.

The speaker concludes her speech with the reference to the future plans. She calls on people to remember history and to build it. Finally, she once again congratulates the graduates.

Style

The language of the speech is between middle and grand styles. The speech contains some parallel forms and repetitions like:

- *It's a pleasure to be back here at Wellesley, where the memories are good, the welcome is warm, the campus is lovely, and all the students have good posture.*
- *The others are the day you were born, the day you die, and the day you finally pay off your student loan.*
- *It matters when America takes the lead in supporting the peacemakers over the bomb*

throwers **It matters** when America organizes ... **It matters** when America contributes
Finally, **it matters** that we have an Administration...

- ..., to embrace the faith that **each** life enriched **by** your giving, **each** friend touched **by** your affection, **each** soul inspired **by** our passion and **each** barrier to justice brought down **by** your determination....

There are not so many literary devices but there are some metaphors:

- Today is the **payoff** for all your long hours of studying, late nights in the library and exam.
- Graduation is one of the four great **milestones in life**.
- But as your hopes for **hitting a jackpot on Jeopardy fade**, you will find that the more profound aspects of a Wellesley education endure.

Ethos, pathos, logos

The element of ethos, pathos and logos are present in the speech. As for ethos, the speaker shows the knowledge on history, political situation in America and problems that the nation face.

Pathos is clearly seen because the speaker addresses the audience, congratulates them, wishes and calls for action - to build history. The speaker also involves the audience when talking about the problems of global concern. She also speaks about the future problems that the graduates most probably will deal with.

As regards logos, it is ensured in the speech with a help of historical references. The speaker backs up historical events like Cold War. She also speaks about the problems of society from the venture point of a politician and diplomat.

3.2.6 Pamela Melroy's Commencement Address to the Wellesley College Class of 1998

Invention

The speech (see Appendix 6) delivered by Pamela Melroy (a retired United States Air Force officer and a former NASA astronaut) is about dreams. In her speech, she shares her life-story, how her dream came true. The highlights the importance of dream, of small goals. While giving the example of her life path, she also supports and gives advice to graduates.

Arrangement

The speech is well-structured and logical. The speaker starts by thanking for the invitation to deliver the commencement speech. In the introductory part, she recalls her dream of becoming a commencement speaker from the time when she was a graduate. She wishes that dreams of students came true like her dream.

Quickly but logically, she moves to the main topic of her speech – a dream. She strongly advises to have a dream and emphasises the importance and power of having it. She adds that small goals are also of great importance because it is possible to achieve one's dream in small steps. Then, she speaks about the life lesson that she wants to share, particularly, how her dream to become an astronaut came true. She gives advice and supports the graduates with her personal example. The speaker quotes Anais Nin, accentuating the importance of dreaming and moves on to another topic where she speaks about Wellesley College, and the education there, especially how it helped and what kind of skills she has got there. She touches upon the topic of feminism and limits set on women.

In conclusion, the speaker expresses support speaking about Wellesley education in a positive way; she gives advice and congratulates the graduates. The final paragraph of her speech is very supportive and motivating.

Style

The speaker uses a lot of figurative elements that makes the style of the speech grand. A lot of idioms can be found in the speech, for example:

- *You may have heard: **hold fast to your dreams.***
- *Dreams are a subject of considerable interest to me, because of **the twists and turns** of my own.*
- *Let me put it to you in another way: you're **on a roll!***

Metaphors are present in the speech which makes the speech more expressive and attractive to the audience. Some of them are as follows:

- *As you journey through life, **the overall landscape of your dreams** will change all the time.*
- *They are also your **road map to life.***
- *I **reached a bend in the road.***
- *It will provide you with your **first push.***

There are many parallel structures in the speech:

- *So in your life's journey, there will be **excitement and fulfillment, boredom and routine, and even the occasional train wreck.***
- *As you **grow and change**, so your dreams will also **transform and mature.***
- *And whatever your dreams are -- whether it is **to parent or nurture** the next Mother Teresa, **to teach and to guide** the next Georgia O'Keeffe, or **to be** the next Marie Curie, I congratulate you on a wonderful start - you go, girl!*

Some parallel sentences include repetitions, for example:

- *It is a true reflection of who you are - **what** you value, **what** your strengths are, and (for some of us) **what** weaknesses you most wish to overcome.*
- *In this equation, the mass is YOU, **your** mind, **your** heart, **your** will, and **your** talents, which will continue to grow as you learn.*

Ethos, pathos, logos

All three means of persuasion are present in the speech. The speaker makes use of her personal experience by telling the story about her dreams come true. She supports her advice and wishes with her real-life example.

Pathos is established with the help of different elements of figurative language like metaphors, idioms, parallelism, repetitions that make her speech more emotional and appealing to the audience. Throughout the speech she gives advice, motivates the audience on the basis of her own example.

Concerning the logos, the speaker uses quotations to support her message, for example, she quotes Anais Nin. She also uses question – answer rhetorical links. Most importantly, each advice that she gives is supported by the example from her life.

3.2.7 Cathie Black’s Commencement Address to the Wellesley College Class of 2008

Invention

The speech (See Appendix 7) was delivered by Cathie Black, a former New York City Schools Chancellor, best-selling author, media executive, lecturer and philanthropist. In her speech, she briefly discusses her career and family, addresses the importance and power of courage and fear, talks about the advantages of Wellesley education, touches upon the global problems e.g. climate change, expresses her views on love and dreams, and gives a motivating paragraph with wishes to the graduates.

Arrangement

The speech is logically structured. The introduction reveals the thoughts of the speaker where she says how thrilled and thankful she is to have a chance to deliver the speech. Then she shares the secret of having seen blog posts devoted to news about her being a commencement speaker.

The speaker moves on to briefly discuss her career and family, after which she speaks about courage and fear in context of Wellesley education. She draws the graduates’ attention to such global issues as climate change and emphasises what is already done in the world. Then, the speaker expresses her opinion about love and dreams.

In conclusion, she motivates the graduates while highlighting the advantages of Wellesley education and importance of having courage. Finally, she wishes to the graduates to 'astonish us'.

Style

The language of her speech is colourful because she uses many stylistic devices, for example, metaphors like:

- *what life has in store*
- *the power of music to transform and to uplift*
- *dreams don't survive*
- *a product of not only a women's college*

and idiomatic expressions e.g. *have the guts to*

The speaker uses some parallel forms like:

- *But I also feel confidence **and boldness and determination.***
- *We just came up short on courage – **by a failure of imagination or a failure of nerve, maybe a lack of gumption or commitment.***
- *There will be **wins and losses.** That's life. There will be surprises. That's life too.*

Many repetitions are there in the speech. The speaker uses them in order to highlight particular issues:

- *I thank you for the honour of speaking before you today on this **magnificent** day on this **magnificent** campus and also looking at your faces and feeling the **magnificence** of your dreams and hopes and aspirations.*
- *What's **right for your** friends may not be **right for you.** What your parents want you to do may not be **right for you.***
- *It's something **worth** striving for, **worth** contemplating, **worth** developing yourself and nurturing in **your** family, **your** friendships, your community, **your** world.*
- ***Women who** dare to be different. **Women who** can break down a complex problem. **Women who** can break through a glass ceiling. **Women who** can break new ground. **Women who** can get it done.*

Ethos, pathos, logos

All three appeals are present in the speech. The speaker has ensured credibility because she speaks about her career and family. Moreover, the speaker shows a good knowledge about Wellesley education.

The pathos is ensured in the speech because she addresses the audience, gives advice and encourages the graduates. Moreover, the speaker uses powerful phrases that motivate, inspire and

encourage the graduates.

The speech is logically structured, and all the topics discussed are suitable for the event and well connected with each other.

3.2.8 Jane Condon's Commencement Address to the Wellesley College Class of 2011

Invention

The speech (See Appendix 8) was delivered by the comedian Jane Condon. In her speech, she does not touch upon some specific topics; she just shares her memories from Wellesley - her first day there as well as her graduation. She also speaks about her family, parents, kids and gives some inspirational quotes (of other people) to motivate the graduates.

Arrangement

The speech has a clear introduction when the speaker expresses her gratitude and thoughts on being a commencement speaker. Then, she shares memories about her first day at Wellesley College as well as the graduation ceremony; she emphasises the point that now she delivers a commencement address.

After that, she gives some inspirational quotes from other people because this is a tradition of commencement speakers - to inspire, motivate and encourage the graduates.

Finally, she provides three pieces of advice and expresses her gratitude once again.

Style

The style of the speech is humorous and alive. The speaker uses a lot of elements of emotional language e.g. exclamations:

- *KICK_ASS SENIORS!*
- *(Yay!)*
- *All right! All right! A mug!*

rhetorical questions:

- *What's the fun of going through life alone?*

The style of the speech is rather informal; a lot of jokes can be spotted in the text, sarcastic phrases, slang expressions.

Parallel forms with repeated words can be seen in the text:

- *Sometimes someone below me, sometimes someone above.*
- *My experience is that what goes **around** does come **around**.*

- *The first time **they** set foot on campus, **they** said they **wanted to come here**, **they** really **wanted to come here**.*

Ethos, pathos, logos

Ethos is established because the speaker shares her personal thoughts, emotions and memories from childhood and student years. She also speaks about her family, parents and kids.

The pathos is ensured in the text because the speaker addresses the audience several times, establishes a contact with them, for example via questions:

- *If any of you are interested? He's over there in the blue...?*
- *And remember what I said about being a friend?*
- *... Anything at all?*
- *But for right now, what can you do?*

Logos is presented in the speech because the speaker recalls her memories, personal life stories, shares personal emotions. Moreover, she provides inspiring quotes from other people, for example, Waldo Emerson and Calvin Coolidge.

3.2.9 Sue Wagner's Commencement Address to the Wellesley College Class of 2014

Invention

The speech (See Appendix 9) was delivered by Sue Wagner, a financial executive, one of the co-founders, former Vice Chairman, and Chief Operating Officer of BlackRock. In her speech, she gives advice based on her personal experience, telling her life-story, particularly, involving the stories about her career path and family.

Arrangement

The speech has an introductory part where the speaker expresses her gratitude and recalls the events that happened during that time as well as points out what the graduates have done during their time at Wellesley. Then she contemplates on the process of preparing for this speech. She also shares personal memories from her graduation and then proceeds to speak about her life after the graduation.

The main part of her speech is precisely divided into three parts: preparing, pursuing and succeeding. In the first part of life after Wellesley – preparation - she discusses her experience, explaining what skills she gained at Wellesley and how she used them in building her career. The second part - pursuing - reveals her opinion about passion and plan, in other words, she addresses the question of whether risk should be taken or should all be strictly planned in advance. The

speaker shares the story from Business School, the part of her life path, how she was making decisions concerning her career. The last part - succeeding - is devoted to both: her career at Blackrock and her family. She shares the difficult decision that she had to make e.g. to leave Blackrock, and also, gives advice about success.

The conclusion is short and straight to the point. To conclude the speech, she expresses wishes to the graduates that are based on three parts of her life path and finally, she congratulates the graduates.

Style

The speech contains the elements of grand style. A great variety of parallel forms is evident in the speech. For example:

- *We **mourned the loss** of leaders like Nelson Mandela and Steve Jobs, **celebrated a royal wedding and the selection of a new pope**, and **cheered confirmation** of the first woman chair of the Fed.*
- *That foundation—knowing how to **ask questions and find answers, undertake critical analysis, and present effectively**—was equally relevant across disciplines.*
- *In my view, **finding your passion is too overwhelming a goal, and having a plan is too rigid.***

Repetitions are present in the speech, for example:

- ***You will** prove it with everything you do. **You will** lean on the skills without being conscious that you are. In that way, **you will** reinforce its value and strengthen the resolve of those who will follow you in their studies.*

Ethos, pathos, logos

Ethos is created by the speaker because she shares her personal experience, telling about her career and family, revealing the stories how she became involved in Blackrock and built family. The speaker discusses her thoughts about the need to have a plan, passion and defines the concept of success.

The speaker uses various persuasive techniques to address the audience. Imperative mood is used, for example:

- *Just get on with it. Do the best you can. Keep going when the going gets tough.*
- *Today, go celebrate!*

There are many instances when the speaker addresses the audience, for example:

- *Like **you**, I declared my major at the end of my sophomore year.*
- ***You** were the biggest and most diverse class ever to arrive at Wellesley, and **you** leave here one of the most accomplished.*

- *Over the past four years, **you** learned to use your outsized voice, and **you** have definitely left your mark!*
- *I'd like to share some thoughts with **you** on the never-ending cycle of preparing, pursuing and succeeding—activities that will mark **your** many journeys ahead.*

Concerning the logos, the speaker relies on her personal experience as well as refers to famous people, for example, Steve Jobs, Maya Angelou, Robert Frost. The speech is logically constructed and mostly based on the speaker's life experience and own opinion, however, when giving advice she refers and quotes other people as well.

3.2.10 Hillary Rodham Clinton Commencement Address to the Wellesley College Class of 2017

Invention

The speech (See Appendix 10) was delivered by Hillary Rodham Clinton, an American politician, a former diplomat, First Lady of the United States from 1993 to 2001, and The Democratic nominee for president in 2016.

In her speech, she discusses the time of 2017, what is done, what are the changes that people of this time face. She speaks about economic problems e.g. unfair budget system. The main purpose of her speech is to give advice and she accentuates the fact that the future depends on the graduates and she expresses her faith and support towards them. The speaker points out three important skills that Wellesley gave her, namely, critical thinking, the value of an open mind and open society, and the power of service. She gives a lot of useful advice and emphasises the importance of speaking instead of being silent. She motivates the graduates to vote, to express their opinion and to believe in themselves.

Arrangement

The speech consists of an introductory part devoted to thanking for the opportunity to deliver commencement speech, personal thoughts of being a commencement speaker and the story from the past (how the speaker delivered the commencement address being a student).

Then, the speaker discusses the time of 2017, particularly, what is already done and what are the changes that we face nowadays. She touches upon the economic problems discussing the unfair budget system.

Further on, she proceeds by saying that the future depends on the graduates and thus, they are responsible for that and have an opportunity to change it. She emphasises the necessity of being

open and able to speak, to express own opinion instead of being silent and afraid of speaking. The speaker lists the skills that graduates got at Wellesley, particularly she says that they have learned critical thinking, value of an open mind and open society and the power of service.

In final part of her speech, she gives advice what to do after graduation, such as ‘to keep going’ and to be brave to speak, to express personal thoughts and not to be afraid of own dreams. She accentuates the importance of voting and expresses hope that the graduates will develop free society. To conclude, the speaker gives more advice such as ‘dream bigger’, ‘keep going’ and ‘do it for yourself’. Moreover, she expresses her optimism about the future and shows faith in the graduates.

Style

There are many schemes used in the speech. Parallel forms like:

- *They attempt to control reality—not just **our laws and rights and our budgets**, but **our thoughts and beliefs**.*
- *You’ve spoken out against **racism and sexism and xenophobia and discrimination** of all kinds.*

Contradictions can be found in the speech e.g.:

- ***We should not** abandon them; **we should** revere them.*
- ***You didn’t create** these circumstances, but **you have** the power to change them.*

A lot of repeated words with a purpose to emphasize:

- ***Thank you. Thank you** so much. **Thank you** very much for that warm welcome.*
- *Don’t be afraid **of your** ambition, **of your** dreams, or even **your** anger – those are powerful forces.*
- ***It matters** because if our leaders lie about the problems we face, we’ll never solve them. **It matters** because it undermines confidence in government as a whole, which in turn breeds more cynicism and anger. But **it** also **matters** because our country, like this College, was founded on the principles of the Enlightenment.*

There are some metaphorical and idiomatic expressions that enriches the language of the speech:

- *It will hit you right in the face.*
- *And to top it off, it is shrouded in a trillion-dollar mathematical lie.*
- *‘The emperor is naked!’—when a single person breaks the rules of the game, thus exposing it as a game—everything suddenly appears in another light.”*

Ethos, pathos, logos

All three appeals are established in the speech. The speech is credible because the speaker reveals

personal stories from the past and shows the knowledge of nowadays life addressing the theme of politics. Every advice is supported by personal experience, especially when speaking about the skills that Wellesley education gives.

Pathos is ensured as the speaker often addresses the audience, asking questions, expressing support and hope concerning their future. All the advice are given especially for them.

Logos is evident in the speech because the speaker refers to the personal experience as well as refers to other people e.g. Vaclav Havel.

3.3 Comparison of the speeches by rhetoric profiles and research findings

In this subchapter, the rhetoric of the selected speeches is compared, and research findings are introduced.

The rhetorical analysis of ten commencement speeches of 1969-2017 years allows to conclude that there are no major differences in the rhetorical strategies that the speakers use. The speeches were analysed by the six following parameters: invention, arrangement, style, ethos, pathos and logos.

Concerning the canon of invention, all the speakers have introduced themselves, if not directly, then while speaking about their career or showing knowledge in the field of their interest and concern. The speeches of 1969 and 1983 were focused on problems and thus, the negative aspects were emphasised instead of the positive ones. Starting from 1988, the speakers started to involve personal stories and experience when delivering commencement speeches. Moreover, the speakers turned to more positive things such as dreams, courage, love and expressed a lot of hope concerning the future and the life after graduation. Thus, the most recent speeches are more positive and personal because the speakers of 1991-2017 were sharing their personal life stories, thoughts about the future, opinions about the importance and necessity of dreams, goals, courage, fear, imagination. The common thing of almost all analysed speeches is that the speakers addressed the theme of men and women, equality, role of women, feminism etc. but this is most probably due to the fact that Wellesley College is a women's educational institution.

All the speeches are logically constructed and consist of three main parts: introduction, body part and conclusion. The introductory part usually involves politeness markers (expressing honour and gratitude), congratulations, and definition of commencement emphasising the importance of graduation ceremony. The typical aspect of introduction in commencement speeches is that the speakers tend to share memories from the previous commencement ceremonies when they were

students. Besides, the speakers have a tendency to share personal sentiment of being a commencement speaker at the beginning of their speeches. In earlier speeches, the structure of the main part is not so strict because the speakers tend to discuss various problems and themes overlap with others. However, from 1988 the orators clearly structure the speech into several parts; for example, the main part of the speech of 1988 is divided into five points whereas the speaker of 1991 uses chronological order when delivering her personal story. Speaking about later speeches, for example, the speeches of 1998 and 2008 involve personal stories concerning family and career in the context of Wellesley education, more specifically, the speakers point out the skills gained at Wellesley and how these skills helped them after graduation. The body part of the recent speeches (2014 and 2017) consists of three parts. The main part of the speech of 2014 discusses three parts of life path: preparing, pursuing and succeeding while the speech of 2017 lists three important skills gained at Wellesley. As for conclusion, all the speakers express optimistic views about the future and belief in the graduates. The speakers give advice, wishes and congratulate the graduates. The final paragraph of all the speeches is motivating and inspiring and calls to action.

The style of almost all the speeches is grand; the speakers use many stylistic devices to boost the appeal. Rhetorical schemes are more widely used than tropes. Particularly, there are many instances of parallelisms that are mostly used to emphasize the notions of equal value. Each speech contains repetitions, and these are applied to emphasise the most important ideas and thoughts as well as to make the speech more rhythmical. Metaphors, comparisons and idiomatic expressions can be traced in the speeches with a purpose to enrich the language of the speaker and to make the speech more exciting to the audience.

There are no differences in how Aristotle's theory is applied in selected speeches because all three appeals of persuasion, namely, ethos, pathos and logos are ensured in all the speeches. Ethos is achieved by revealing speaker's profession, sharing personal life stories about the speaker's family and career path, and when showing knowledge about the topics discussed. Pathos is delivered through emotional stories of the speaker and when the speaker addresses the audience by asking questions, discussing common problems, giving them advice, wishes and congratulations. Logos is established with the help of real-life examples, personal experience and references to other well-known people by quoting them and discussing their ideas and theories.

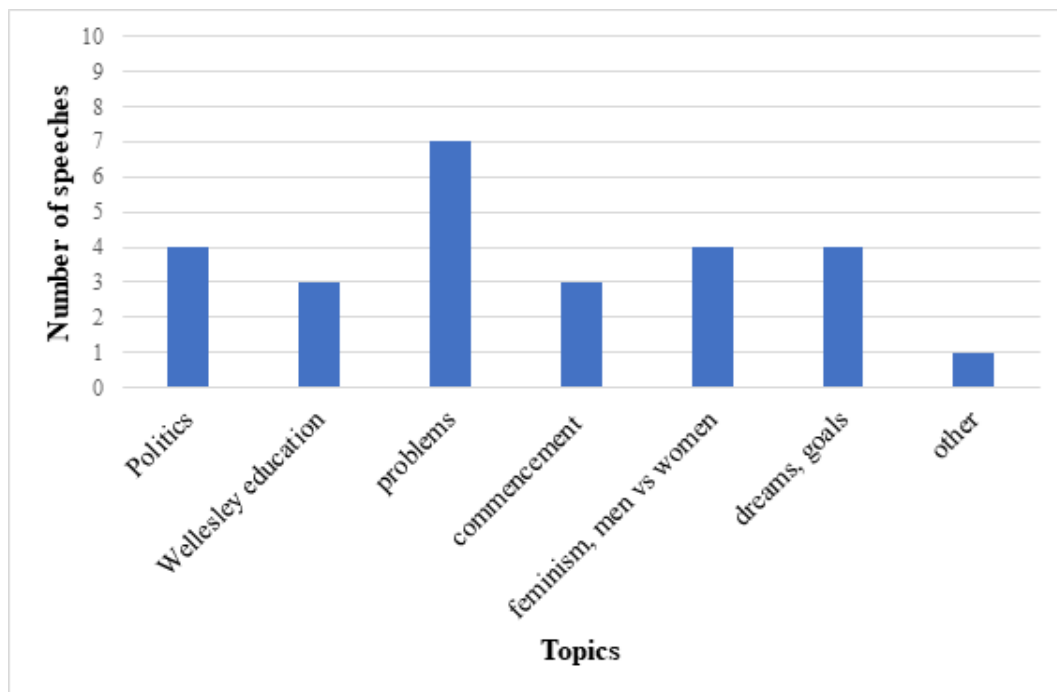


Figure 3.3.1 **Topics addressed in the selected speeches**

Figure 3.3.1 shows the frequency of addressed topics in the selected commencement speeches.

As a result, the most commencement speeches in the time frame from 1969 to 2017 focus on the problems of the day (problems of the time when the speech was delivered, problems in America, in the world, in the society) such as economic situation, educational system, discrimination and many others. Thus, the speakers have a tradition to speak about the issues topical for the time and locale at domestic and global level. Some of the speakers focused on the problems whereas others just touched upon them and focused more on positive aspects of the future.

Three other topics (politics, dreams and goals, and feminism and men vs women) were addressed in four out of ten speeches. The theme of politics was usually connected with the discussion of problems in the economic situation, educational system, discrimination of women, work of the government. Four out of ten speakers discussed feminism, the role of women, equality between men and women and many other issues that are of special concern to women. Four speakers highlighted the importance of dreams and goals while speaking about their experience and motivating graduates for the promising future.

Three out of ten speakers discussed the Wellesley education, particularly, the advantages of it. They also shared good memories from Wellesley College and pointed out the skills that this education gives.

Three out of ten speakers discussed the traditions and importance of commencement ceremony and shared their thoughts about the special day – graduation.

There were other themes addressed in the selected commencement speeches, for example, intellect, intuition, fear and courage. However, these topics were present only in one speech.

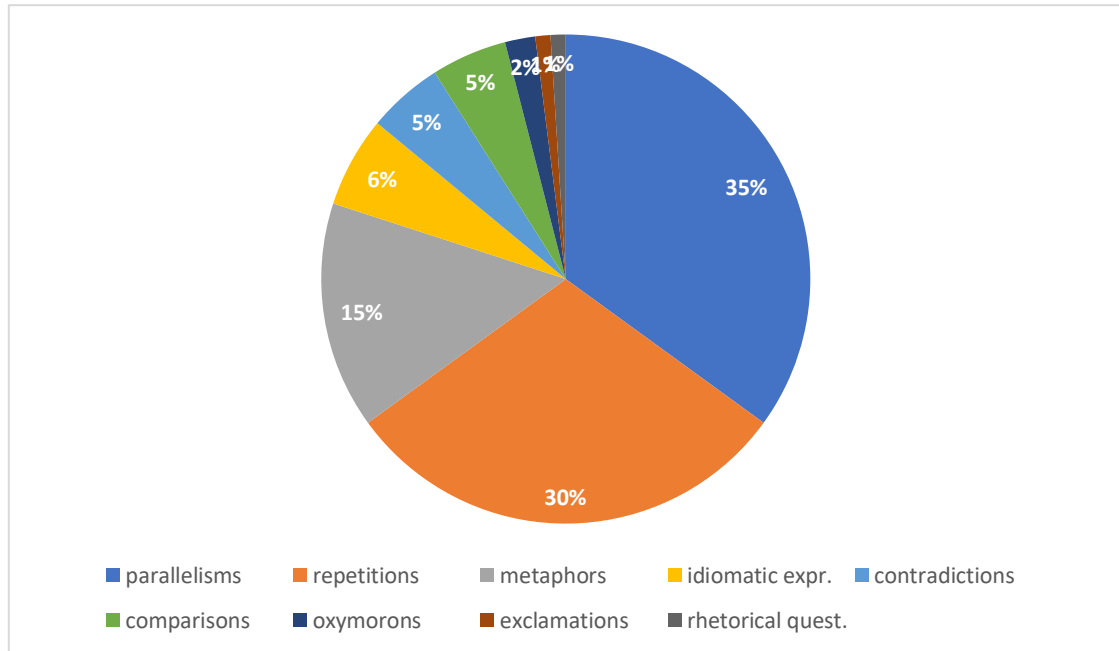


Figure 3.3.2 The frequency of use of each stylistic device in the selected speeches

Figure 3.3.2 shows the frequency of use (in percentage) of each stylistic device in the selected speeches. In other words, it presents the division of the percentage among the stylistic devices identified in the selected commencement speeches.

As it was stated previously, rhetorical schemes are more widely used than tropes. Particularly, parallelisms are the most frequently stylistic device used in the selected speeches (35%). Another frequently used stylistic device is repetitions (30%). The most frequently used trope is metaphors (15%). Idiomatic expressions stand at 6% while contradictions and comparisons at 5%. Oxymorons - 2%, rhetorical questions and exclamatory expressions only 1%.

To conclude, the third chapter describes the research procedure and holds the empirical analysis of the use of rhetoric in selected ten commencement speeches in time frame 1969-2017. Finally, research findings are presented and discussed.

CONCLUSION

This research was aimed to determine how three modes of rhetoric - ethos, pathos, logos are exercised in the established corpus of commencement speeches. The following research question was set at the beginning of the study: Are there differences in rhetoric profiles of the selected commencement speeches time-production wise? In order to answer the research question, theoretical sources on Aristotle's theory of rhetoric (three means of persuasion) and five canons of rhetoric were examined. Also, useful and necessary theoretical information on speeches, its types and especially, commencement address was analysed.

After the examination of theoretical sources, some important conclusions were drawn. Firstly, public speech is a very important tool for personal empowerment and public engagement; there are different types of speeches for various purposes. Commencement speeches are aimed at encouraging, inspiring and motivating graduates, these speeches involve personal stories, experience and a lot of advice. Secondly, Aristotle's theory of rhetoric, namely, three means of persuasion - ethos, pathos and logos should be considered to make an effective speech. Thirdly, the five canons of rhetoric are of great importance for delivering a successful speech. Thus, a powerful speech should be logical, clearly structured and should contain different stylistic devices as well as memorized and delivered with confidence.

Corpus consisted of ten commencement speeches from 1969 to 2017. As a result of the empirical research, several conclusions have been drawn:

- There are no major differences in rhetorical strategies that the speakers used in terms of progression from 1969 to 2017;
- The earlier speeches are focused on problems of that time while the later speeches (starting from 1988) are more positive and emotional because of involvement of personal stories;
- The most frequently addressed topic concerns problems of that time (in society, country, world); the problems were addressed in seven out of ten speeches;
- The theme of politics, women and dreams/goals is also frequently discussed by the speakers (four out of ten speakers);
- All the speeches have a logical structure and consist of three main parts: introduction, body and conclusion;
- In earlier speeches, the structure of the main part is not so strict because various problems and themes are overlapped whereas, from 1988 the orators clearly structure the speech into

several parts e.g. the speech of 1988 is divided into five ideas;

- In most recent speeches (2014 and 2017) there is a tendency to divide the body of the speech into three parts;
- Rhetorical schemes, particularly, parallel forms and repetitions are more widely used than tropes;
- Each speech contains many instances of parallelisms and repetitions to achieve emphasis and rhythm;
- Parallel forms are connected with repetitions and often can be spotted together in the same sentence;
- Metaphors, comparisons, idiomatic expressions and contradictory sentences can be found in all the speeches and are aimed to enrich the language of the speaker and to make the speech more exciting to the audience while the number of oxymorons, exclamations and rhetorical questions is extremely low in the selected speeches;
- Ethos and logos are evident in all speeches via personal experience, knowledge of the topics discussed, problems of that time, logical historical facts, science and real-life examples whereas pathos is achieved by addressing common with audience problems, addressing the graduates, giving them advice and expressing belief;

To sum up, all speeches are inspiring and motivating. The research has shown that the commencement speakers of different years have used the same rhetorical strategies but structured their speeches differently. All the speeches are logically constructed, full of rhetorical tools as parallelisms, repetitions, contradictory phrases, idiomatic expressions and metaphors with a purpose to emphasize the main ideas, to make the speech sonorous and interesting for the audience.

The research allows to conclude that the objectives set at the beginning of the research helped to achieve the aim and answer the research question. The further research may be focused on verbal delivery of the speeches thus allowing for the analysis of memory and delivery canons.

THESES

1. There are three major types of speeches: informative, persuasive and ceremonial (or speeches on a special occasion).
2. A commencement speech is given to graduates on graduation ceremony, its aim is to inspire, motivate and encourage graduates.
3. The use of rhetoric, particularly the applying of ethos, pathos and logos is considered to be very important in any speech and in commencement address especially.
4. Ethos is closely connected to the credibility of the author; thus, it implies the speaker's experience of the topic which he or she addresses and shows his/her achievements in this area.
5. Pathos as a mean of persuasion involves the speaker's connection with the listeners and helps to incite the emotions from the audience.
6. Five canons of rhetoric are established with a purpose to deliver an effective speech by clearly expressing the topic, using a well-constructed structure, logical arguments, appropriate style, good memory and delivery skills.
7. Rhetorical schemes and figures are essential elements in the speech because they help to make the speech more interesting and sonorous.
8. The most frequently applied stylistic devices in commencement speeches of 1969-2017 include parallelisms, repetitions and metaphors.
9. In commencement speeches of 1969-2017, there is a tendency to discuss time-specific problems (e.g. economic, political, environment); also, the speakers tend to share opinions about future, especially the importance of dreams and goals.
10. The commencement speakers of 1969-2017 delivered their speeches sharing personal stories, experience, knowledge and thoughts, giving a lot of advice and expressing belief in graduates and their future.

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APPENDICES

Mark-up colour code

words expressing pleasure, honour and thanks for the opportunity to deliver the commencement speech

words expressing personal opinion

words expressing hope and belief concerning future and graduates

words concerning the problems in the country, world

words concerning politics

references to history

statistics

psychological, scientific arguments

words concerning Wellesley education

words concerning feminism, the role of women, men vs women

words concerning the graduation/commencement ceremony

words concerning dreams and goals

schemes (*parallelisms*, **repetitions**, contradictions)

figures/tropes (**metaphors**, **comparisons**, **oxymorons**, **idiomatic expressions**)

exclamations

rhetorical questions

APPENDIX 1

EDWARD W. BROOKE'S COMMENCEMENT ADDRESS TO THE WELLESLEY COLLEGE CLASS OF 1969 "PROGRESS IN THE UPTIGHT SOCIETY REAL PROBLEMS AND WRONG PROCEDURES"

Introduction

It is a special pleasure for me to be with you today. I suppose that any politician is always pleased to couple someone else's memorable occasion with a few modest words of his own. It gives him hope that both may be remembered.

Wellesley has even more admirers than its girls have beaux, and I am pleased to be among this college's most enthusiastic boosters. But your commencement from this great school is not a moment to indulge in lavish praise of the fine education you have acquired here, though fine it is. Nor is it a time for extravagant rhetoric about the glorious future which awaits you, though glorious I hope it will be.

Rather I think you and I might better spend this time in a more sober assessment of the kind of society which is developing around us all. For the individual prospects of each of us are directly dependent on the outcome of the mounting social struggles now under way in this country. *Most of us have come to see that personal insulation from the conflict and instability of our time is a dubious and unattainable luxury.* It is as true today as it was at the time of the Declaration of Independence that "we must all hang together, or assuredly we shall all hang separately." The social crises of this country have many dimensions; it would be futile to address all of them. In a brief statement. Rather than deal with the more controversial issues, I hope you will permit me to offer some reflections on one of the safer and less inflammatory topics of the day, the protest movement in general, and the character and function of student protests in particular. *Standing as I do somewhere between fading youth and advancing obsolescence*, I hope it will be possible for me to speak both to your generation and to my own.

The main part

The waves of protests passing over the United States both mirror and create deep social tension. In some cases one finds it extremely difficult, if not totally impossible, to determine which protests are based on-just grievances and which are merely exploiting issues for the sake of some ulterior purpose. It begins to appear that the process of protest has assumed a self-sustaining momentum, searching for political fodder on which to thrive. As the process continues, particular

issues tend to get submerged in the larger confrontation, a contest of will and power which is justified initially as a means of correcting identified evils but which sometimes persists as an end in its own right.

The dynamics of protest are familiar. In the United States, more than any country **I know**, there has always been generous latitude for movements of this nature. And for good reason. Dissent and protest are essential ingredients in the democratic concoction. *Without them an open society becomes a contradiction in terms, and representative government becomes as stagnant as **despotism**.*

Yet there is a narrow but distinct line between productive dissent and counter-productive disruption. The distinction concerns both the methods and the purposes of protest activities. Much has already been said about the limits of dissent. When all is said and done, when abundant angels have danced on the heads of pins and countless philosophers have offered their exquisite rationalizations, **I believe** the overwhelming majority of Americans will stand firm on one principle: Coercive protest is wrong. And one reason it is wrong is because it is unnecessary.

So long as a society retains a capacity for non-violent **political change**, resort to **violent political action** is anathema. Only if most Americans were convinced that this country was no longer open to peaceful **political evolution**, to transformation of institutions and policies through the available channels of persuasion, would they consider revolutionary force permissible. That most Americans are not so convinced is evident in the growing vehemence of public attitudes on campus disorders and in the rising popular impatience with the efforts of academic administrators to deal fairly and considerately with student rebels. The intensity of feeling on this matter is well conveyed by Al Capp in his comment on Harvard's reluctance to discipline those demonstrators who assaulted Robert McNamara some months ago. Apart from an apology to the visitor, the college dean declined to take action on the ground that the students who accosted Mr. McNamara were engaged in a purely **political activity**. "if depriving a man of his freedom to speak, if depriving him of his freedom to move, if ... nearly depriving him of his life -- if that's **political activity**," says Capp, "then ... sticking up a gas station is a financial transaction." On this point **I suspect** that Mr. Capp is less the social critic than the authentic voice of the society he has so often satirized.

Whatever the romantics may say about **violence** in our national life, the use of force is repugnant **to the spirit of American politics**. Paradoxically, the introduction of coercion as an instrument of protest may serve only to legitimize the use of force to deal with the protesters. There has been a great deal of theorizing, especially in the cloisters of the New Left, about the technique of social polarization. Some self-proclaimed radicals have contended that by triggering the use of official force against themselves, they can win the sympathy of uncommitted groups and undermine

support for existing authority. This is a description, albeit a pat one, of what may happen in some circumstances. But the insight is a superficial one, and the prescription a highly unreliable one.

The most celebrated applications of such a doctrine, as at Chicago last year, are Pyrrhic victories at best. Survey after survey makes clear that a frequent result of coercive protests is the isolation of the protesters and increasing public demand for the prompt and vigorous application of official force against them. *Potential allies are more often alienated than enlisted by such activities, and their empathy for the professed goals of the protesters is destroyed by their outrage at the procedures employed.*

In short it behoves the disciples of protest as **politics** to reconsider the alleged merits of coercive tactics. By now they should be able to see that, apart from being morally insupportable, such methods are **politically ineffective**.

But more than method is involved in measuring the propriety and utility of protest. Even if the techniques of dissent are impeccable in their respect for the rights of others, the substance of dissent needs to be examined closely. Protest without purpose is a perversion of democratic privilege. Much of the **political instability** in the country and on the campuses, it seems to me, stems from the fact that the process of protest to which I referred earlier has assumed a life of its own, considerably independent of specific issues and problems. This is not entirely surprising, since a number of individuals have gained a vested interest in protest as a profession. It is a novel establishment, to be sure, but there is good evidence that protest itself has become a kind of institution in recent years.

The consequences of this development are many and complex. As anyone familiar with human organization would expect, the institutionalization of protest tends to subordinate substance to style, to emphasize practice rather than purpose. *The focus comes to be less and less on issues and more and more on the mechanics of protest.* **Social and political problems** become vehicles to be ridden instead of barriers to be overcome. The issues are multiplied for the sake of expediency, but the mingling of the trivial with the substantial makes it difficult to distinguish between them.

This sort of progressive de-focusing serves to confuse, not to clarify, **political debate**. The dialogue grows louder, but less coherent. We hear talk of the "mood of protest" gripping the nation, a vague and generalized discontent with the state of the country and the world.

But widespread malaise creates only a context for social change; it does not generate a program for change. One cannot produce a constructive program for social action without sorting out the critical issues from the less critical and without making concrete plans to cope with the priority problems. To demand change without some reasonable notion of what specific kind of

change is possible and desirable amounts to little more than primitive breast-beating.

Obviously, my remarks oversimplify the present situation. Many protests are focused and are directed toward well-identified goals, although that is no guarantee of their wisdom. What I am anxious to highlight here are the tendencies inherent in some current **political action**. **In my judgment** these tendencies, should they proceed unchallenged, point toward a serious and chronic corruption of the **political process**.

If this apprehension is correct, it is very important to point out these tendencies to the potential recruits of the protest movements. As we have seen in the colleges and universities, large numbers of these prospective recruits are youngsters from well-to-do or middle-class families, rather than those of more disadvantaged backgrounds. The Students for a Democratic Society and similar groups draw much active and latent support from what has been aptly termed the "lumpenbourgeoisie," the middle-class masses.

I think it is indisputable that these and other members of your generation are, intellectually and otherwise, among the more well-equipped citizens in the **history of the United States**. It would be tragic if they adopted disaffection as a way of life. They must be shown that there are definite alternatives to perpetual protest as a means of linking ideals to actions.

Indeed we all need such alternatives, whatever our age or station in life. It is a **common insight of psychology** that human beings need a sense of efficacy, a feeling that their actions are effective and that they have a meaningful degree of control over their own lives. What is true for Individuals in their personal lives is also true in the social realm, especially for activists. *There is a craving to understand the pace and direction of change in society, and to be able to have some measure of influence in steering the course the nation will follow.* But the social analysis associated with some of the contemporary protest movements is a poor guide for Individual or collective action. **The ideology of the New Left**, like that of the super-conservatism that flared briefly in the early nineteen-sixties, is but remotely connected to the realities of American society in our time. It is a curious hodge-podge of **Marxist, or neo-Marxist, or pseudo-Marxist, or crypto-Maoist doctrines**, fascinating to debate but irrelevant to enact.

This **political** potpourri mixes genuine social concern with some wildly incorrect "lessons" of **social history**. Mark Twain once observed that "One should be careful to get out of an experience only the wisdom that is in it -- and stop there lest we be **like the cat** that sits down on the hot stove lid. She will never sit down on a hot stove lid again -- and that's well; but she will never sit down on a cold one either." Among many of our most **sophisticated "cats,"** there is a strong temptation to over-interpret and over-generalize. Those who aspire to effective political activism would do well to

resist that temptation.

If we are to devise sensible standards and functions for protest or any other form of **political action**, we shall first have to develop an accurate, balanced and comprehensive perspective on the immense social forces already at work in our society. It will hardly do for one to ignore, out of convenience or calculation, the facts which do not fit some pre-conceived ideology. I do not presume to claim that I have the scoop on the intricate eddies which move this nation. But there are a number of major trends which should be a factor in any projection of American social development.

Perhaps the most fundamental of these trends is the growing mobilization of this country's public and private resources to deal with our domestic problems. The philosophy of Dr. Pangloss, who proclaimed that "this is the best of all possible worlds," has never found much favor in the United States. But in recent years this country's citizens and institutions have become increasingly aroused **to erase the blemishes on our body** politic. In this respect the protest movements reflect and stimulate the healthy self-criticism taking place throughout the nation.

It is a very significant fact that America has identified more precisely than ever before the nature and magnitude of its acute social problems. **Racial and social injustice** is being seen in concrete terms, as a root cause of human misery and as a principal obstacle to the further development of this-nation. **Poverty, hunger, unemployment, inferior education, inadequate health care**-- these grave inequities are now being recognized for what they are, the responsibility of society as a whole as well as the individuals involved.

From this spreading perception has emerged a wholly different attitude toward government. Even after **the Great Depression** there was a lingering reluctance to have the government act vigorously to meet social needs. But the new awareness that sizeable human problems still exist in this land of plenty has created an actual demand for government to act or to help others act to relieve them. While there is justified skepticism regarding the effectiveness of some programs, there is an equally justified insistence that various programs must at least be tried.

We ought to realize that, largely because of these altered attitudes, the United States is now well into an unprecedented period of social and **political experimentation**. *In the decades since the **Second World War**, the power and authority of government have been enlisted to combat **racial discrimination in education, in employment, in voting, in housing and in other areas**.* New cabinet departments have been established to cope with critical domestic requirements: Health, Education and Welfare, Housing and Urban Development, Transportation. A host of other innovations have appeared: The Office of Economic Opportunity, with Its community action agencies; the Model

Cities Program; the manpower Development and Training Administration; the Community Relations Service.

The mere catalogue of federal agencies scarcely indicates that adequate programs and funds are now in existence. But it does afford a vital comparison with **the governmental organization of 1950** or even later, when there were virtually no agencies with major responsibilities for the problems we now see so vividly.

Has this proliferation of effort, and a parallel expansion of private activities, had any effect? The question is very debateable when one speaks of certain programs, but in the main and overall, **I think** the answer is a resounding "yea." We are a long way from the good society we seek, but not nearly so far as we would have been without the evolutionary changes which have marked private attitudes and public institutions. We now have a valuable degree of continuity in efforts to evaluate and cope with a broad spectrum of **social problems**. There remains a great need for experimentation and for improved use of our resources in these areas. Still greater is the need to expand the level of effort generally on these gigantic tasks of social reconstruction.

It would be sheer folly to assume that, simply because we have these new programs, things will automatically get better. Yet it would also be foolish to propound demands for social change in a vacuum, oblivious to the substantial changes already in progress.

But, one may ask, is this all an institutional facade behind which little is really accomplished? **I think not.**

If one takes what might be called the summary problem of our society, **the persistence of poverty** amid affluence, there has been measurable progress in these years. **In 1959** some **22% of the nation's households were poor**; **by 1967** those below the poverty line totalled 13.3%. One can properly state, in viewing this trend that the **bottle of poverty** is still more than half full, but it is worth noting that it is less full than before.

Special services to the disadvantaged have also been expanding, but the key point is that **the total number of poor is now sufficiently small** to contemplate rapid and large-scale action to end poverty. The Council of Economic Advisors now estimates the poverty gap, the sum required to lift all Americans out of nominal poverty, is **less than \$10 billion a year**. That figure is not vastly beyond the recent increases in Annual expenditures on domestic programs. For example, in the coming fiscal year, despite the tremendous budgetary competition, President Nixon is proposing to expand human resources funding **by \$5.5 billion, a 10% increase over 1969.**

At the same time there is serious thought being given to many different aspects of the **poverty problem**. Attempts to end the deprivation of children are a paramount concern. The

Administration is now committed to a \$2.5 billion program to combat hunger, still inadequate but a solid step forward. Since most of the poor are employed full time, contrary to the popular impression that welfare rolls are carrying most of the poverty-stricken, special emphasis is directed toward manpower training and upgrading of jail skills.

Conclusion

In short, these and numerous other important initiatives reveal something other than a decadent society. They suggest a nation worried about its integrity, as it should be, and concerned about its people, as it must be. They suggest that this is a time for pitching in, not for opting out. They indicate the awakening of a very imperfect society, trying to be better than it is. And that, I submit, should give a measure of **hope** to us all.

My message today is a simple one. Lest it be misunderstood in the more complicated discussion of social trends and innovations, let me state it briefly.

This country has profound and pressing **social problems** on its agenda. It needs the **best energies of all its citizens,** especially Its **gifted young people,** to remedy these ills.

Let us not dissipate these energies on phony Issues or misguided missions.

Let us not mistake the vigor of protest for the value of accomplishment.

Let us direct the zeal of every concerned American to the real problems.

Let us forsake false drama for true endeavour.

Let us, in short, recognize that ours is a precious community that demands and deserves the best that is in us.

APPENDIX 2

SUSAN SONTAG'S COMMENCEMENT ADDRESS TO THE WELLESLEY COLLEGE CLASS OF 1983 "BE BOLD! BE BOLD! BE BOLD!"

Introduction

This is my first commencement, and I think it's a wonderful college to be having it. I liked hearing a woman chaplain give in invocation; I admire your distinguished and extraordinary President; and I agree heartily with the content of the two speeches, especially their upfront feminist sentiments, just delivered by two graduating seniors...

The main part

Graduation is one of the few genuine rites of passage left in our society. *You are, individually and collectively, passing symbolically from one place to another, from an old to a new status.* And, like all such rites, it is both retrospective and prospective. You are graduating (or being graduated) from college, which is the end of something. But the ceremony we are participating in is called commencement.

That necessarily seasonal, minor literary form called the "commencement address" also faces in two directions. It usually starts with an analysis of the society or the era—appropriately pessimistic. It generally concludes with a heavy dose of exhortation, in which the young graduates, after having been suitably alarmed, are nevertheless urged to be of good cheer as they go forth into the arena of struggle that is your life, and this world.

As a writer, therefore fascinated by genres, as well as an American, and therefore prone to sermonizing, I shall respect the tradition. The times we live in are indeed alarming. It is a time of the most appalling escalation of violence—**violence to the environment, both "nature" and "culture;" violence to all living beings.** A time in which an ideology of exterminism, institutionalized in the nuclear arms race, has gained increasing credence—threatening life itself. *It is also a time of a vertiginous drop in cultural standards, of virulent anti-intellectualism, and of triumphant mediocrity—a mediocrity that characterizes the educational system that you have just passed through, or has passed you through (for all the efforts and good will of many of your teachers).* Trivializing standards, using as their justification the ideal of democracy, have made the very idea of a serious humanist education virtually unintelligible to most people. A vast system of **mental lobotomization** has been put into operation that sets the standards to which all accede. (I am

speaking, of course, of American television.)

A singularly foolish and incompetent **president** sets the tone for an extraordinary regression in **public ideals**, strengthening apathy and a sense of hopelessness before the self-destructive course of foreign policy and the arms race. The best critical impulses in our society—such as that which has give rise to **feminist consciousness**—are under vicious attack. An increasing **propaganda for conformism in morals** and in art instructs us that originality and individuality will always be defeated, and simply do not pay. There is a strengthening of the power of censors within and without. The constraints which govern us in this society have little in common with the grim normalcy of totalitarian societies. Our society does not censor as totalitarian societies do; on the contrary, our society promises liberty, self-fulfillment, and self-expression. But many features of our so-called culture have as their goal and result the reduction of our mental life, or our mental operation; and this is precisely, **I would argue**, what censorship is about. Censorship does not exist in order to keep secrets. The secrets that censors target, such as sex, are usually open secrets.

Censorship is a formal principle. It has no predetermined subject. It exists in order to promote and defend power against the challenge of individuality. It exists in order to maintain optimism, to suppress pessimism; that is to give pessimism—which often means truthfulness—a bad conscience.

Of course, the grim assessments of our era—such as I have just outlined—can themselves become a species of conformity. But only if we have too simple a sense of our lives. Whenever we speak, we tend to make matters sound simpler than they are, and than we know they are.

I have said that **this rite of passage—commencement—is one that faces in two directions.** Your old status and your new status. The past and the present. The present and the future. But **I would urge** that it is not just a description of today's exercises but a model for how you should try to live. As if you were always graduating, ending, and, simultaneously, always beginning. And your sense of the world, and of the large amount of life before you, also should face in two directions. It is true that the macro-news—the news about the world—is bad.

It is also true that your news may not be bad; indeed, that you have a duty not to let it be as bad for you. Perhaps the main point of knowing a rule is to be an exception to it.

If **your liberal arts education** has meant anything, it has given you some notions of a critical opposition to the way things are (and are generally defined—for example, for you as women.) This attitude of opposition is not justified as a strategy, as a means to an end, a way of changing the world. It is, rather, the best way of being in the world.

As individuals we are never outside of some system which bestows significance. But we can become aware that our lives consist: both really and potentially, of many systems. That we always

have choices, options—and that it is a failure of imagination (or fantasy) not to perceive this. The large system of significance in which we live is called “culture.” In that sense, no one is without a culture. But in a stricter sense, culture is not a given but an achievement, that we have to work at all our lives. Far from being given, culture is something we have to strive to protect against all incursions. Culture is the opposite of **provinciality**—the **provinciality of the intellect**, and the **provinciality of the heart**. (Far from being merely national, or local, it is properly international.) The highest culture is self-critical and makes us suspicious and critical of state power.

The liberal arts education you have received is not a luxury, as some of you may think, but a necessity- and more. For there is an intrinsic connection between **a liberal arts education**, by which **I mean an education** in the traditions and methods of “high” culture, and the very existence of liberty. *Liberty means the right to diversity, to difference; the right to difficulty. It is the study of history and philosophy- it's the love of arts, in all the non-linear complexity of their traditions- that teaches us that.*

Perhaps the most useful suggestion I can make on **the day when most of you are ceasing to be students**, is that you go on being students- for the rest of your lives. Don't move to a mental slum.

If you go on being students, if you do not consider you have graduated and that your schooling is done, perhaps you can at least save yourselves and thereby make a space for others, in which they too can resist the pressures to conformity, the public drone and the inner and outer censors- such as those who tell you that you belong to a “post-feminist generation.”

There are other counsels that might be useful. But if I had to restrict myself to just one, I would want to praise the virtue of obstinacy. (This is something anyone who is a writer knows a good deal about: for without obstinacy, or stubbornness, or tenacity, or pigheadedness, nothing gets written.) For whatever you want to do, if it has any quality or distinction or creativity- or, as **women**, if it defies **sexual stereotypes**- you can be sure that most people and many institutions will be devoted to encouraging you not to do it. If you want to do creative work- if you want, even though women, to lead unservile lives- there will be many obstacles. And you will have many excuses. These do not mitigate the failure. “Whatever prevents you from doing your work,” a writer once observed, “has become your work.”

Conclusion

All **counsels of courage** usually contain, at the end, a **counsel of prudence**. In Spenser's *The Faerie Queen*, Book III, there is a place called the Castle of Busyrane, on whose outer gate is written **BE BOLD**, and on the second gate, **BE BOLD, BE BOLD**, and on the inner iron door, **BE NOT TOO BOLD**.

This is not the advice I am giving. I would urge you to be as imprudent as you dare. **BE BOLD, BE BOLD, BE BOLD.** Keep on reading. (Poetry. And novels from 1700 to 1940.) Lay off the television. *And, remember when you hear yourself saying one day that you don't have time any more to read- or listen to music, or look at painting, or go to the movies, or do whatever feeds you head now- then you're getting old.* That means they got to you, after all.

I wish you Love. Courage. And Fantasy.

APPENDIX 3

GLORIA STEINEM'S COMMENCEMENT ADDRESS TO THE WELLESLEY COLLEGE CLASS OF 1988

Introduction

I am honored to share this day with all of the Class of 1988, and I will always remember it. On the other hand, you may not remember it at all. To insert a note of realism here, I don't remember one single thing about my commencement speaker, or what she said, or what he said.

The main part

Instead of one theme that might exclude many people, I'm going to be diverse in the hope of coming up with a sentence or two that might be more useful to more people. Each thought will be brief, but all have the same inspiration, the daring examples of the founders of this college. *Pauline Adeline Fowle Durant and Henry Fowle Durant who once walked this land as their home, and who supervised every brick of its first buildings with idealism and with love.* I call them daring examples, because they were. In the 1860s when the Durants decided to begin this college, the popular wisdom in America was that educating women was foolish at best, since their natural calling of marriage and childbearing would prevent them from using that education. And it was dangerous at worst, since many physicians believed that blood sent to the female brain in “unnatural” intellectual activity would deprive female reproductive organs. Among the dangers of education women were feared to be both sterility and insanity. As one Boston physician of the era warned, “a woman's brain is too delicate and fragile a thing to attempt the mastery of Greek and Latin.” As another said, “There will be two insane asylums and three hospitals for every women's college.”

We must also remember that females were not then legally defined as citizens, or even autonomous human beings- nor were they until a half century later. Then they were simply chattel, the legal possessions first of their fathers, then of their husbands. If they were disobedient, they could be legally beaten with a rod the size of a thumb- from which comes the term “rule of thumb”. If they ran away from battering husbands or incestuous fathers, they could be legally and forcibly returned.

Susan B. Anthony and other suffragists gave shelter to runaway slaves, for which they got a little support, but also runaway wives who were escaping violent husbands, or daughters escaping incestuous fathers. For that, they got even less. That, they were told, was “going too far.”

It was this sort of atmosphere that Henry Durant had the courage, and the radicalism, and

the compassion, and the chutzpah, to say: “The Higher Education of Women is one of the great world battle cries for freedom, for right against might.” He advocated preparing women “for great conflicts, for vast reforms in social life, for noblest usefulness”

It’s probably symptomatic of the time that, though he and his wife worked together in this cause, I could find no quotes directly from Pauline.

So it seems to me that you and I have an obligation. We have an obligation to be at least as visionary and radical **in the context of 1988** as Henry and Pauline were when this college opened **in 1875**.

We will spend our lives elaborating many profound changes and many ideas, but here is my list of a few suggestions.

IDEA #1

That men care for infants as much as **women** do. I’m sure that you have figured out by now that for women, having it all means doing it all.

The Superwoman Syndrome is not a creation of the **Women’s Movement**. It’s a creation of the adversaries of the **Women’s Movement**. Their first stage of resistance was: “No, you can’t be a doctor, or an engineer, or a carpenter,” or whatever you wanted to be. Then, when we did these things anyway, the second stage of resistance was: “Okay, you can do that-but as long as you don’t disturb society, and keep on doing everything that you did before.”

You can work full time in the paid labor force, only if you keep on working full time in the unpaid labor force. *You cook three gourmet meals a day, you raise two perfect children, you dress for success, and as a women’s magazine once put it, you are “multi-orgasmic till dawn.”*

It makes you tired just to think about it.

Fortunately, we have made two revolutionary discoveries which will help you greatly. First, that children have two parents, and second, that them that eats can also cook.

It will take many changes to make **men equal** in the home, just as it is taking many changes to give **women equality** outside the home. But it can be done. For instance, parental leave, not just maternity leave, so that fathers can be at home when new babies arrive. *Changed work patterns so that both parents of infants and small children can choose to work a shorter day or shorter week.*

The childcare systems that every other industrialized democracy in the world has begun except the United States. All the many changes were already know about and some that we will discover as we go along.

But I wouldn’t be surprised if Henry Durant was ahead of us on this one too. *His intellectual mentor was Mrs. Samuel Ripley, who has come down to us without her own name, but who was a*

Greek Scholar of great accomplishment, a colleague of Emerson, and the mother of seven.

Henry Durant said of his revered teacher: "I have seen her holding the baby, shelling the peas and listening to a recitation of in Greek, all at the same moment, without dropping an accent, or particle, or boy, or peapod, or the baby."

At Wellesley, Durant followed her example in well-roundedness by supervising absolutely everything from the cooking of meals to the parsing of verbs. So he would probably be quite pleased if you refused to marry young men unless they are willing to limit their careers for the pleasure of raising children just as much as they expect you to limit yours.

And most important, children will be pleased, because they will be growing up with a father instead of too much mother, and too little father. They will know that men can be as loving and nurturing as women can, just as they know that **women and men** can be equally honored in authority outside the home. Therefore, whether they are boys or girls, they can grow up with all of their human qualities intact. They can grow up as whole people.

IDEA #2

We can recognize **Women's Studies**, Black Studies, Hispanic Studies, Native American Studies, as what they are: Remedial studies. Anyone who doesn't have them is actually taking White Male Studies and a lot of people still are- including many women.

That's why **a recent study shows** that women's self-esteem actually goes down with every additional year of education. That's because the higher up you go, the fewer women you see as educator or administrators. It's still possible, for instance, to graduate from Harvard without ever having a woman full professor.

Because you have had the good fortune to go to **a women's college** and **a women's college** that is proud to have women faculty, and course content that doesn't ignore the female half of the world, your self-esteem may be much more intact than the average American college graduate. You will be able to help us all work toward the day when we finally have Human History and Human Studies.

IDEA #3

While we're on the subject of a wholeness, remember that Pauline and Henry Durant founded a Student Aid Society almost as soon as they founded **Wellesley**. Its purpose was to diversify and to complete the student body and they raised money for it mercilessly. In part as a result, **the first black woman graduated from Wellesley in 1884. In 1887, Hamlet Wright**, a black woman who was to become one of the first female physicians in America, also graduated from **Wellesley**. So, think about the Task Force on Racism, the Town Meeting you had, the Racial Awareness Day. The

Durants might well be proud of these efforts, if not their necessity. And certainly they, who understood so well that wishes to be inclusive meant little without funding, would agree that the Task Force on Racism needs generous funding if its recommendations are to be put into practice.

IDEA #4

As Margaret Mead once said: “Marriage worked well **in the 19th century** because people only lived to be 50.” Because **life expectancy has increased by about 30 years since 1900**, there are bound to be different ways of living. Some people will marry and raise children young, then go off amicably for another life of different accomplishments. Some will marry late, after their work lives are well under way, and have children later or not at all. Some will not marry, or will love and live with a partner of the same gender. Others will raise their children among a chosen family of friends, or find colleagues and work and shared ideals who are their spiritual family.

As the prison of form diminishes, we can pay more attention to content. ***That means equal power between partners*** and thus the possibility of free choice. ***That means commitment out of decision, not desperation and not pressure.*** ***That means kindness, empathy and nurturing.*** Because those of us who are not parents can help those who are. We can have children as our friends.

Even now, the **divorce rate has begun to decline**, on event that **feminists** have always predicted. When people use to say to me “**Feminism** is the cause of divorce.” I always used to say “No. Marriage is the cause of divorce.”

Forcing all people to believe they had to live one way was the cause of many bad marriages. Just as forcing all people to believe they had to be parents was the cause of many bad parents and unhappy children. No one way of living can be right for all people.

So the message is, don't worry if our life doesn't look like a Dick and Jane primer, and don't worry if it doesn't look like the yuppie opposite of a Dick and Jane primer. The point is less what we choose, than that we have the power to make a choice.

IDEA #5

The family is the microcosm of the state. Isn't that what they told us in political science classes? So how come they never figured out that we will never have a truly democratic state until we have a democratic family? The law doesn't stop at the family door, as the so-called pro-family forces would have it. Without some guarantees of rights and safety in the household for women, men, and children, we will never have the example and training for equal rights in a larger world.

In other words, **politics** isn't just what goes on in the electoral system or in Washington, politics is any power relationship in our daily lives. *Anytime one group is powerful over another, or one individual over another, not because of talent or experience, but just because of sex, or race, or*

class, *that's politics*. So when children have only their father's names, *that's politics*. And when men have one job and women have two, one outside the home and one inside it, *that's politics*. And when students and faculty of color are present in smaller proportions on our campuses than their proportion in the population, *that's politics*.

So we can have a serious revolution about words and naming, about child care and cooking, about one group deprived of their own culture and another group deprived by living in a white ghetto. We can have a revolution about these things. Indeed, we are.

I could list many more thoughts that are, to 1988, what a college for women probably **was in 1875**. Achieving reproductive freedom, for instance, that is, the right to decide whether and when to have children without government interference, is a basic human right.

Or changing those remaining images of God that look remarkably like the ruling class, to an understanding that God is present in women, in men, in all races, and indeed in all living things. *As the great archaeologist Henry Breasted commented, after years of studying Egypt, the birthplace of monotheism, "Monotheism is but imperialism in religion."*

But I will content myself with just this one last thought which makes it an even half dozen. That **violence** is never an acceptable way of solving conflict. And indeed the most violent societies are the most sex-role-polarized ones. And the few societies without institutionalized violence have the most flexible sex roles. *Males are not told that they must be aggressive, violent, or victorious to earn masculinity*. And females are not told they must endure or support aggression in order to be feminine. In uprooting sex roles, we may be rooting out a major paradigm of violence on this fragile spaceship Earth, where we can afford violence no more.

Now I know people will scoff at these futuristic goals, just as they did at educated women **113 years ago**. They will say that men will never raise children as much as women do. "Give me a break," they will say. Or that racism and violence is in our genes. But these same people accept male mastery of unknown technologies and their ability to travel in outer space. So they can master the known and rewarding process of child-rearing and voyaging in inner space. Men have been deprived of their whole selves, too. If we accept micro and mega computers, space umbrellas, and **cracking the mystery of the human cell**, why can't we accept things as small as changing the way we pay each other, honour each other, work together, and raise our children?

Conclusion

So **I bring you hope for a future** that will progress far more rapidly than in the past, because you, the class of 1988, are going to help make it happen.

APPENDIX 4

MADELEINE L'ENGLE'S COMMENCEMENT ADDRESS TO THE WELLESLEY COLLEGE CLASS OF 1991

Introduction

It is a very special [pleasure](#) for me to be here at [Wellesley College](#) today, a pleasure that goes back to my childhood.

The main part

I was born on the island of Manhattan and grew up in New York, a solitary, only child, with parents almost old enough to be my grandparents, with full lives of their own, so when I wasn't in school I had a lot of time to myself. When I was in fourth grade I was put into a school which is still in existence, so it will be nameless, which was supposed to be one of the best schools in the city. In that school it was very important that one be good at sports. One of my legs was longer than the other -- still is, so I was clumsy and not a good runner. Any team which had the misfortune to have me on its side automatically lost. The kids would choose sides and the unlucky team to get me would let out anguished groans, and I can't blame them. I was hardly an asset to team sports. However, for some reason which is still not clear to me, my home room teacher decided that since I couldn't run relay races, I wasn't very bright. She simply accepted the other students' assessment of me, and I couldn't do anything right. I quickly learned that there was no point in doing homework for her, because she was going to hold it up in ridicule to the class, or put it down. So I would go home and dump down my school books and not look at them again, say wryly to myself that I was the dumb one, the unpopular one, and then I would move into the real world, where I read stories, wrote stories, and tried in my own way to find out what human relationships were all about.

It was also in fourth grade that I learned about the perfidy of the adult world, and the earlier this is learned the better; it can come as a terrible shock if it doesn't hit you till later. I learned it in French class, which was being taught by a very large French woman. I needed to be excused, and I raised my hand, and my French teacher wouldn't let me leave the room. Three times I raised my hand, each time a little more desperately than the time before, and three times she refused to let me go. When the bell rang for it I ran, and I didn't make it. Now, to wet your pants in fourth grade is really pretty horrendous. My mother came for me, and here was this little wet mess. I told her what had happened, and she [went to the principal](#). [The principal called](#) in the French teacher, and the French teacher said, "Well, Madeleine never asked to be excused. of course if she'd raised her hand

I'd have let her go. She's just ashamed of wetting her pants, a big girl like that. Tell her not to lie about it next time". So there was a grown up lying, and being believed, and I, only a child, was not. And that made me determined never to be like that French teacher. No matter what it cost I was going to stay on the side of truth.

The next year there was a poetry contest which was open to the entire school, and judged by the head of the English department. The entries weren't screened, or I'd never have got one in. My poem won the contest, and my home room teacher predictably said, "Madeleine couldn't possibly have written that poem. She's not very bright, you know. She must have copied it from some place." So my mother went up to school, bearing the large body of work I had produced when I should have been doing homework, and it had to be conceded that Madeleine could have written that poem after all.

I was taken out of that school and sent to another, where I had a homeroom teacher on her very first teaching job. She was the first person to see any potential in this shy, awkward child. She affirmed me, gave me extra work to do. I remember she had me write a sequel to the Odyssey with Telemachus as the hero. Her honoring of me helped the other students to see me as something more than the girl who was bad at relay races. I didn't have instant popularity, but I began to make friends. I did my homework with enthusiasm, because my teacher challenged me.

Her name was Margaret Clapp, and she was to become the eighth president of Wellesley. So I had the benefit of being taught by a woman who was not only a great educator, but a great person, and perhaps it is only a great educator who understands that part of education is affirming each person she encounters as being intrinsically valuable. My previous teachers had estimated me as worthless; Miss Clapp gave me **a sense of value**, that it was all right to be me, that my lack of athletic skills was more than compensated for by other skills, that imagination was important.

Miss Clapp also helped me into a creative realism. I gave up some **impossible dreams** of making the longest or the highest jumps in gym; I accepted that I had a bad knee and that this would prevent me from being a great athlete, but I also accepted that not everybody has to be a great athlete. I learned to be willing to be who I was, not the plastic model of who I had thought I wanted to be. It was not that I didn't attempt the impossible. I did. But it was the impossible in areas where I already showed promise. *My sequel to the Odyssey was probably **pretty terrible**, but it was a good example of the right kind of impossible, the impossible that called into play the gifts I already had, **the gift of gab, the gift of putting words together articulately, the gift of imagination.***

I hope that you have encountered teachers who understand the importance of imagination, that part of the brain which goes beyond cognition to intuition. A recent article in the New York

Times dealt with the **discovery** that there is far more to the brain than the conscious part which is concerned with facts and proof, and that many, if not most major discoveries have been made with the intuitive part of the brain when the scientist is thinking, but has relaxed, so that the whole brain can work, and not just the conscious, controllable area.

Of course this is a **masculine discovery**, new to the male of the species but not to the female. Women have been allowed by society to be far more whole than men; *we have not been forced to repress our inner selves, our intuitive, imaginative, numinous side*. We have been allowed to go down into the darkness of unexpectedness, whereas men have been forced by society to limit themselves to the reasonable, the rational, the provable.

I, too, went to a women's college, Smith college. One great advantage of **a women's college** is that whatever there is to be done, we women do. ***If there is a magazine to be started, we start it. If there is an officer to be elected, one of us will be elected.*** I left college and went to New York to earn my living with the assurance that all doors were of course open to me, and that's a good attitude to have. ***If you expect doors to be open, they're likely to be open. If you expect them to be closed, they're likely to slam in your face.*** And I left college having majored in English literature, having spent four years with great writers, with an understanding that intellect and intuition were equally important.

In **Greek mythology** the intellect is masculine, Apollo driving the chariot of the sun across the sky, whereas wisdom is feminine, Sophia, or better, Hagia Sophia, holy wisdom. It is quite possible to be intellectual without any wisdom whatsoever, and this is always disastrous. And wisdom without intellect can be too otherworldly to be effective. It is when the two work together that true maturity can be realized. It is when the two work together that our wonderful minds can turn us towards truth. Intellect alone wants facts, provable facts; intellect working with wisdom can understand that truth goes far beyond and transcends facts. One of my early home room teachers accused me of "telling a story." She was not complimenting me on my fertile imagination; she was making the deadly accusation that I was telling a lie. It is only when the brain is limited to the cognitive alone that story can be confused with untruth, whereas story is one of the most potent vehicles of truth available to the human being.

Now, when I am talking about male and female I am not talking about **men vs women**, because we all have a marvelous combination of male and female within us, and part of maturing is learning to balance these two components so that they are the most fertile. It is only then that we are able to make creative choices and to understand that we do indeed have choices.

I have had the pleasure of living with my two granddaughters during their college years, and

not long ago we were having dinner with several of their classmates, and one young woman said that their Women's Studies professor had told them that any woman who married and had children and who wrote, was a martyr. My granddaughter, Charlotte, looked at me, asking, "Gran, were you a martyr?" I replied, "No, Charlotte, I was not a martyr. I chose my own conflicts. They were indeed conflicts, but I chose them. No one forced me to marry, to have children, to continue to go on writing. It was my free choice. So there's no way I could be a martyr."

Don't fall into martyrdom! That's a choice, too. So is being a victim. I don't like that word. When bad things happen it is up to me to choose to be a victim or to get on with it. Terrible things can happen to us, rape, accident, bereavement; life is precarious and full of the unexpected, but we do not have to become victims, no matter what happens. That is a choice, and one we do not have to make. *If we chose to remain ourselves, full of potential, then we can take whatever happens and redeem it by openness, courage, and willingness to move on. As women it is our responsibility to use all parts of ourselves, male and female, intellect and intuition, conscious and subconscious minds.*

From my college reading of [Aristotle's Poetics](#) I remember particularly this phrase, "That which is plausible and impossible is better than that which is possible and implausible," and that has had a profound effect on my adult life. When we believe in the impossible, it becomes possible, and we can do all kinds of extraordinary things. We can balance the male and female within us like an acrobat in the circus, and that balancing act is one of the most important choices open to us. We can dare to enter the vulnerable intimacy of friendship and love. **Some of you** will choose the underrated job of homemaker, of wife and mother. **Some of you** will go single-mindedly after a career. **Some of you**, like me, will make the difficult choice of choosing both but then, as I used to tell my children, nothing that's easy is really worth very much, and just because it's difficult is no reason not to try.

Remember that one of the glories of being human is that we are fallible. We are the creatures who learn by making mistakes. I don't know about you, but I learn by what I do wrong, not by what I do right. An ant does not have this privilege. In ant societies if an ant deviates from the pattern that ant is a goner. Ants do not have the freedom of choice that we have.

So **my hope** for all of you is that you have been affirmed as valuable during these college years, and that you leave here knowing who you are, what your strengths are, and what your weaknesses are, and that the greatest human beings are a marvelous mixture of both. **I hope** that you know that you have choices, and that you have the freedom to discover what is true for you, and to follow that choice. Miss Clapp gave me the gift of being willing to know myself, with realism, and with hope. She was the first person to help me to know where and how I could break through the possible to the impossible, and to understand that it is when we plunge into something difficult that

we are given whatever tools we need. She helped to start me on what has been and is still a fascinating journey, full of unexpected joys and sorrows and challenges. So **I hope** the same for you, that you will use fully the Apollo, the intellect, which is a great glory, and rejoice equally in Sophia, the wisdom which makes the intellect creative instead of destructive. **Women** are needed in a world which is hung up on the literal, the provable. So go out there with courage and imagination and be fully whoever you are, because that is who you are meant to be. Then the impossible becomes possible, and you will give hope wherever you are. Go, and God bless you.

APPENDIX 5

MADELINE K. ALBRIGHT'S COMMENCEMENT ADDRESS TO WELLESLEY COLLEGE CLASS OF 1995

Introduction

Thank you for the introduction. *It's a pleasure to be back here at Wellesley, where the memories are good, the welcome is warm, the campus is lovely, and all the students have good posture.*

To the class of 1995, I say congratulations. Today is *the payoff for all your long hours of studying, late nights in the library and exam.* Graduation is one of the four great *milestones in life.* The others are *the day* you were born, *the day* you die, and *the day* you finally pay off your student loan.

In the years ahead, you will look back upon this *commencement ceremony* and realize that this was *the very day and hour* you began to forget everything you learned *in college.* You will find slipping from your mind the carefully memorized names of 18th century composers, European monarchs and the various body parts of dissected frogs. But as your hopes for *hitting a jackpot on Jeopardy fade,* you will find that the more profound aspects of a *Wellesley education endure.*

The main part

According to the *Wellesley brochure,* students develop here a sense of history, a capacity for critical reasoning, an awareness of differing cultures and a passion for justice.

To the extent this description is accurate -- and from your faces, I can see it is true -- you will be grateful for the rest of your lives.

In school, grades and test results measure accomplishment. You know what is expected and where you stand.

But once you leave school, you will have *to rely upon an inner compass;* for only you can set the standards by which your life will be measured. *Each day, you will face decisions in which your sense of purpose will compete against temptations, distractions and confusions.* You will often be uncertain, for the path to a life of fulfillment and accomplishment is nowhere clearly marked.

The choices and challenges you will face as individuals in the years ahead have their parallel in those now facing our nation.

During *the Cold War,* the yardsticks of global *politics* were widely acknowledged; the scoreboard was a map that colored some countries red, and others red, white and blue. Every night on Cronkite or Huntley-Brinkley, we would learn which side had the most troops, the biggest

stockpile of strategic weapons and the most citizens hitting golf balls on the moon.

But the standards of success in the new world are less clear. **Here, too, *an inner compass* is required to select *the right goals*, establish accountability and fulfill potential. Here, too,** we will find essential the qualities nurtured at **Wellesley** -- a sense of history, a capacity for critical reasoning, an awareness of different cultures and a passion for justice.

Today, we face not one enemy, but rather many dangers, as well as opportunities that have been a long time coming and that -- if squandered -- may be a long time coming again.

Just as individuals must overcome temptations and distractions, so our country must overcome internal divisions and a tide of isolationist thinking that is stronger today than at any time **since the 1920's.**

Legislation now pending in **Congress would end UN** peacekeeping, pull the plug on support for human rights and democracy overseas, threaten our long standing commitments to the Middle East, turn our backs on the poor and persecuted around the globe, and undermine our efforts to prevent **pollution and counter terrorism and transnational crime.**

One leading Republican Senator predicts that, if current proposals are approved, America will end up, "with as visible and viable an international role as Ghana." This outcome is not acceptable.

America is a nation with global interests and responsibilities. Some may find that a burden, but for most of us, it is **a source of great pride.**

The fact is that **it matters** when America succeeds, as we just have, in gaining global agreement to extend forever the Treaty barring new nations from developing nuclear weapons. That is a gift to the future.

***It matters** when America takes the lead in supporting the peacemakers over the bombthrowers in tinderbox regions such as the Middle East and Northern Ireland.*

***It matters** when America organizes an international coalition to restore democracy to Haiti, end the horrible violations of human rights there and give the people of that country the chance to build a decent life at home, rather than risk their lives at sea.*

***It matters** when America contributes generously to the first international war crimes tribunals since Nuremburg; because the perpetrators of ethnic cleansing must be held accountable and those who see rape as just another tactic of war must answer for their crimes.*

Finally,** it matters that we have an Administration that understands that international economic and social progress depends on respect **for women and women's rights.

This fall, I will lead the American delegation to the Fourth Global Conference on the **Status**

of Women. We will stress there this truth: when women have the power and the knowledge to make their own choices, birth rates stabilize, environmental awareness increases, the spread of sexually-transmitted disease slows, economic opportunity expands and socially constructive values are more likely to be passed on to the young.

Unfortunately, today, in countries around the world, appalling abuses are being committed against women. These include coerced abortions and sterilizations, children sold into prostitution, ritual mutilations, dowry murders and official indifference to violence.

Some say that all this is cultural and that there's nothing we can do about it. I say it's criminal and it's the responsibility of each and every one of us to stop it.

Let us be clear: we strive to be aware of ethnic, racial and religious differences not to find excuses for actions that are wrong, but to ensure the tolerance and understanding upon which freedom and civility depend.

Last year, in Croatia, I visited a farm in what was once a pretty town called Vukovar. There, beneath a pile of rusted refrigerators and scraps of farm equipment, is a shallow grave containing the bodies of two to three hundred human beings. These dead were not the victims of "heat of battle" violence; they were not -- in the terminology of the soldier --- collateral damage. They were men and women like you and me; boys and girls like those we know; intentionally targeted and massacred not because of what they had done, but for who they were.

During his diplomatic career, my father served as Ambassador from what is now the former Czechoslovakia to what is now the former Yugoslavia. He understood the depth of nationalist passions. And he described them "as a permanent, vital and influential force for good and evil."

It was his experience, as it is ours, that national pride can be the custodian of rich cultural legacies; it can unite people in defense of a common good; it can provide a sense of identity and belonging that stretches across territory and time.

But as the current outrages in Bosnia illustrate, when pride in "us" curdles into hatred of "them", the result is a narrowing of vision and a compulsion to violence.

We are all proud of the groups to which we belong. But loyalty to group cannot excuse the betrayal of universal values.

In respecting the distinctions of physiology, culture and history that separate us, let us never forget the common humanity that binds us. *We are different people, but one species -- a species distinguished not only by our ability to manipulate our thumbs, but by our ability to think conceptually, create great civilizations, compose masterpieces of art and ponder the mysteries of life.*

Fifty years ago this spring, the American Army liberated Buchenwald. They found 1800 naked bodies, stacked like cordwood alongside an incinerator; they watched thousands of those freed die because starvation and disease and abuse had one on too long; crying themselves, they embraced hollow-eyed children who had forgotten how to cry.

The great lesson of this century is that what happens to people anywhere should matter to people everywhere.

After World War II, *the generation that defeated Hitler designed a framework of principle and power that would safeguard freedom, prevent global conflict, extend the rule of law and expand respect for human rights around the world.*

Conclusion

Today, the responsibilities of leadership are in our hands. As Hillary Rodham Clinton said earlier this year:

"There is no comparison to the circumstances in which our parents and grandparents faced the second world war ... but neither should there be doubt that we have the same greatness within us."

That is not only a statement of fact. It is a presentation of choice.

A decade or two from now, we will be known as the generation that solidified the global triumph of **democratic principles**, or as the neo-isolationists who allowed **totalitarianism and fascism** to rise again. We will be known as the generation that laid the groundwork for rising prosperity around the world, or as the neo-protectionists whose lack of vision produced **financial chaos**. We will be known as the generation that took strong measures to deter **aggression**, or as the world-class ditherers who stood by while the seeds of renewed global **conflict** were sown.

Each of us must choose whether to live our lives narrowly, selfishly and complacently, or to act with courage and faith.

And our nation must choose whether to turn inward and betray the lessons of history, or to seize the opportunity now before us to shape history.

We are not governed by fate or by the alignment of the stars. We are all accountable, for it is the sum of our choices that will determine **the kind of America** and **the kind of world** in which we **live** and our children will **live**.

It has been said that all work that is worth anything is done in faith. *This morning, in these beautiful surroundings, at this celebration of warm memory and high expectation, I summon you in the name of **this historic college** and of all who have passed through its halls, to embrace the faith that **each** life enriched **by** your giving, **each** friend touched **by** your affection, **each** soul inspired **by***

*our passion and **each** barrier to justice brought down **by** your determination, ennoble your own life, inspire others and explode outward the boundaries of what is achievable on this earth.*

So congratulations, good luck, and remember always to sit up straight.

Thank you very much.

APPENDIX 6

PAMELA MELROY'S COMMENCEMENT ADDRESS TO THE WELLESLEY COLLEGE CLASS OF 1998

Introduction

Thank you so much for inviting me to share this special day with you. It was fifteen years ago when I sat in your seat; and I'm wondering how many of you are hiding a bottle of champagne under your robe to share, just like I did. Fifteen years ago, I listened to Susan Sontag advise my class to "be bold". Excellent advice, although if she had known me personally she probably would have advised me to "be mellow!" And fifteen years ago, an unspoken dream arrived in my heart -- that someday I would prove sufficiently worthy to future fellow Wellesley alumnae that they would ask me to share to this moment with them. Thank you, for making this dream come true for me. I would hope that at least some of you are imagining that also. To you, I look forward to seeing your dream come true, as mine has, and I hope that your experience is as wonderful as mine has been.

The main part

A dream come true - do dreams imply weakness? I think they imply strength. Dreams are a subject of considerable interest to me, because of the twists and turns of my own. What is my definition of a dream? It's a vision -- a goal which is not a foregone conclusion. It is an imagination of yourself in a situation which you might barely comprehend now, but somehow yearn for. *It is a true reflection of who you are - what you value, what your strengths are, and (for some of us) what weaknesses you most wish to overcome.* By its very nature, no one can dream a dream for you, or limit your dream; only you can say who you are, and what you imagine your highest fulfillment as a person to be.

You may have heard: hold fast to your dreams. Also good advice, but I would remind you that because they are a reflection of who you are, it's OK if your dreams change with time. *As you grow and change, so your dreams will also transform and mature.* Now, you might be thinking: if I dreamed of being an astronaut when I was 11 years old, and never changed my mind, does that mean I haven't grown up? Absolutely! At various points, I did review and test my dream.

But the sense of wonder at the universe, the desire to learn about the way things work, and the yearning to do something I believe to be of great value to all human beings - no, you can call me Peter Pan, but I haven't grown out of any of that yet. You may also discover a dream so true to your own soul that you will never grow out of it, either. But what is important is the dream, not how long

you've had it. As you journey through life, **the overall landscape of your dreams** will change all the time.

There is another aspect of **dreams**; they are not just an internal joy and a description of who you are and what you believe. They are also your **road map to life**. Life is a journey, not a destination; why choose the next town over for the trip of your life, when you've always wanted to see Paris? **Small goals** are important to have as well, for they mark distance traveled and lessons learned, but think big for at least a few of your **dreams**! The more magical and foreign your destination is, the more rewarding and educational your journey will be.

I learned this lesson several years ago, when I was a test pilot, very close to achieving my lifelong dream of being an astronaut. Now, life's lessons are funny things - most of them are understood through quiet reflection and review. Others hit you with all the subtlety of a train wreck. My train wreck occurred when, for a period of about a year, I was suddenly medically disqualified from applying to be an astronaut. The circumstances aren't important, but when I finally **poked my head up above the wreckage** and surveyed the damage, my greatest comfort was this realization. Given my personal self-image years earlier, I would never have just decided to be a test pilot; it was my dream of flying in space that took me there. And I really, really loved my job - I was born to do it. And I never would have found it if I hadn't aimed for space.

Shortly after this realization, with the pieces put back together and happily reinstated on my journey, I **reached a bend in the road**. And around the bend was my old dream, now ready and waiting for me.

So in your life's journey, there will be excitement and fulfillment, boredom and routine, and even the occasional train wreck. The valleys are hard, when the next mile marker is out of sight, and it looks all uphill from here. But when you have picked a dream that is bigger than you personally, that truly reflects the ideals that you cherish, and that can positively affect others, then you will always have another reason for carrying on. Being a part of the American space research program and building the new International Space Station for me means being a part of a dream for our future, and for our children's future. This conviction has made the three year wait for my first mission assignment fly by in pleasure instead of anxiety.

Now, as Anais Nin said, "Our life is composed greatly from **dreams**, and they must be brought into connection with action. They must be woven together." Action is the movement that takes us from where we are now, toward our **dreams**. Maybe you realize this already, but it wasn't obvious to me until later what help toward our **dreams Wellesley** gives all of us. The environment here gives women a place to dream without being restricted or blinded by culturally generated

limits. When I went to Wellesley, every single science major I knew was a woman.

After living in this world for four years, the idea that women are not interested in or good at math and science seemed ludicrous to the point that I was not angry when I heard it later. I was merely embarrassed for the foolishness of the speaker, and glad for an opportunity to educate them. This gift has been so important to the success of my dream to fly in space that I have decided to carry some token of Wellesley into space with me when I fly next year. I don't know what it will be, yet, but I look forward to seeing our beautiful campus from space, and returning this token afterwards, and to share the story of my experience.

Conclusion

But there is more; your Wellesley education has provided you with something else as well as the permission to look clearly at yourself. I simply can't miss the opportunity to use a physics analogy that I have seen to be true in the world of human interaction as well as the physical world - the principle of momentum. What is momentum? It is defined as mass times velocity. In a way, it's a measure of how hard it is to stop something. I have observed that small successes lead to larger ones - that project you worked late on results in "Employee of the Month." The next project that you excel at, plus Employee of the Month, becomes the Employee of the Year.

That award in turn leads you to the job with greater responsibility. With each success you become harder to stop. *In this equation, the mass is YOU, your mind, your heart, your will, and your talents, which will continue to grow as you learn.*

Velocity is defined as speed, plus its direction. Those dreams of your will provide you with the direction. And Wellesley has given you speed! Your degree is a huge professional success, the first big one for many of us. It is impressive and greatly valued by employers and graduate schools, as many of you know already. It will provide you with your first push. Work hard, and watch the speed build. It all starts right here. Let me put it to you in another way: you're on a roll!

And whatever your dreams are -- whether it is to parent or nurture the next Mother Teresa, to teach and to guide the next Georgia O'Keeffe, or to be the next Marie Curie, I congratulate you on a wonderful start - you go, girl!

APPENDIX 7

CATHIE BLACK'S COMMENCEMENT ADDRESS TO THE WELLESLEY COLLEGE CLASS OF 2008

Introduction

Thank you, I am simply thrilled to be here for the president's first graduation ceremony. President Bottomly, members of the Board of Trustees, distinguished faculty, proud families and terrific graduates of the Class of 2008.

I thank you for the honour of speaking before you today on this magnificent day on this magnificent campus and also looking at your faces and feeling the magnificence of your dreams and hopes and aspirations. Before we begin, I do have to share a small secret. I know about the blog.

Immediately after my name was released as your graduation speaker, a blog commenced. The fun of living in a multimedia world.

Blogger #1: "I just found out that my graduation speaker is some woman... Cathie Black. Uhhh, who??? I was at least hoping to cap off my Wellesley experience with someone I had maybe heard of. Last year we had Madeline Albright, for heaven's sakes!" Thank god for Blogger 2. "Oh, c'mon, she's got a pretty cool job. You might learn something." Blogger #3: "And she's got a best-selling book on success." Blogger # 1 comes back in. "I don't care. I think I should have my iPod charged and ask my parents to bring my Gameboy."

So, I've been looking for somebody with batteries in her ears. Maybe getting two positives out of three is not all bad, maybe that's kind of like what life has in store for us.

But on a more serious note, last night's baccalaureate concert was very beautiful. I was once again reminded of the power of music to transform and to uplift. And the collective power of women's voices, not just to sing and to make beautiful music, but also to be agents of change, or to use the phrase from earlier this morning, "to will, and to do."

I am a product of not only a women's college but also of a girls' high school on the southside of Chicago. I feel deeply and strongly about the vision and the purpose of a women's education.

The friends you have made here, the relationships with your professors, those you have chosen as mentors – this is a gift. It is a gift that will keep on giving, particularly as you nurture these friendships, as you go out on your own life's path. Really take advantage of them.

The main part

My career has been in the media field, as you've heard, both in newspapers and magazines. Although I've never run for office, I've been in the same offices with some pretty heady folks like Oprah Winfrey – with whom we've had the pleasure of doing a very successful magazine for nine years – Gloria Steinem, Rupert Murdoch, movie producer Harvey Weinstein. They all have a vision. They all want to change the world in their own ways.

I've had the thrill and the pleasure of working with prominent editors like Wellesley graduate Ellen Levine, from the class of '64, and great writers and brilliant photographers. *People who love the written word, the great story, the beautiful photograph, and now more than ever, with people who have paved the way to the exciting digital world that is such a part of my every day now and yours as well.*

I'm also a wife, married to the love of my life for 26 years, and a mother of two teenagers, which is mostly good. I'm a sister. I'm a sister-in-law. I'm an aunt. And this year, a best-selling author. What thrills me is that this book will be in 12 countries, including China, Saudi Arabia and Russia. I don't know what will happen to me if I go to Saudi Arabia.

Everyone knows it takes a lot of brains to get into Wellesley – and even more brains to get through it – to master the coursework and intellectual rigors that have led you to this very day.

But it also takes a certain amount of courage to choose a school like this, a school that demands excellence and commitment and where your peers are just as smart. A school renowned not only for high academic standards but for high ethical and personal standards. The kind of place sends students around the world to do good, that launches a few dozen students into New Orleans to work over spring break, or dispatches 100,000 books around the world to hopefully combat illiteracy. I'm sure some of you will go on to AmeriCorps or the Peace Corps.

We're grateful for the enormous investment that you, your families and this college have made in those very large brains of yours. The world needs your intelligence. But we need your courage even more.

The nature of courage changes over time, just as the nature of fear does. Over the millennia, we have lost our fear of thunder and lightning, of evil demons and yes, even woolly mammoths. But we still harbor fear of one another, particularly people who do not look like us.

That fear is palpable today, in what we call the “post-9/11 world.” And you – each and every one of you in front of me – are its progeny, the first generation to come of age under fear's newest regime. Few generations in recent history have had greater need of courage than yours. Global politics and planetary peril have conspired against you. You could be excused, perhaps, for feeling small and maybe a little insecure – no one would begrudge it. Yet looking into your extraordinary

faces this morning, we see none of that.

What do we see? Intelligence, of course. *But I also feel confidence and boldness and determination.* And a few of your parents on occasion may have pointed out that narrow but quite steely streak of defiance and independence. Forgive them their sins – they might have confused it with stubbornness.

Wellesley has never been a place to go looking for damsels in distress. It's a school for dragon slayers. And not the Gameboy kind, either – I'm talking about the real thing. **Women who** dare to be different. **Women who** can break down a complex problem. **Women who** can break through a glass ceiling. **Women who** can break new ground. **Women who** can get it done.

Many of your “challenges” – which is the **commencement day** euphemism for “massive and seemingly insoluble problems” – are unique to your era. Others are ancient and familiar. But all of them will require sustained courage. Your courage.

My generation isn't clueless. At least not as clueless as we sometimes seem. We know about **climate change and environmental degradation.** We're not oblivious to poverty and **growing inequality in the United States and around the globe.** We've even grappled with a lot of the **gender and ethnic and racial and religious strife** that the world has thrown our way. We've generated some of it, as well. In our defense, we've not been total disasters. True, we've made some very bad decisions, run a few genuinely bad businesses, spoiled a very pretty planet. We've been blind about how many have too little.

But **we've** also managed enormous technological change without falling off the edge of the world. **We've** done our best adapting to difficult structural changes in an unforgiving global economy. **We've** achieved significant, lasting **advances for women** and people of diversity – just look at the 60 flags in this tent today – enabling all of us to participate more fully in American life and enabling American life to benefit from our contributions. Maybe we could have done more. But we're easily distracted.

When we have fallen short in our personal lives and in our public obligations, more often than not we had enough intelligence and energy to get the job done. *We just came up short on courage – by a failure of imagination or a failure of nerve, maybe a lack of gumption or commitment.*

Everything that we love about this world runs on courage. Amelia Earhart and Virginia Woolf. Billie Jean King and Anwar Sadat. Harriet Tubman, Eleanor Roosevelt, Hillary Clinton, Nelson Mandela and Aung San Suu Kyi.

What you'll find as you get a little bit older is that even personal happiness does require

courage. Some commitments must be made and some abandoned. Decisions must be taken. What's **right for your** friends may not be **right for you**. What your parents want you to do may not be **right for you**. You may find yourself pursuing a singular path. Or you may surprise yourself by following a more conventional trail than you had ever imagined.

Either way, a full life, what I call a 360-degree life, one that blends work, family, friends, faith, community and volunteering, will be as demanding – and rewarding – as you make it. I'm not here to tell you that you can't have it all. That's not how I've ever seen it. *There will be wins and losses. That's life.* There will be surprises. That's life too. You may lose something along the way or you may not, but either way I'm asking you to **have the guts to** go for everything you want.

Love is a word that's both overused and underappreciated. But it has enormous meaning in life as it does in language. It's something **worth** striving for, **worth** contemplating, **worth** developing yourself and nurturing in **your** family, **your** friendships, **your** community, **your** world. More love is always better than less.

The foundation of all those different loves is loving life itself – in all its quirky manifestations. I like running a company. I love my family. I love the written word, I love stiletto heels, and I love Thanksgiving – and I cook it. I text really, really fast because my 16-year-old said, "Mom, e-mail is for old people." Thanks, Allison. But until then, I'm not willing to cede any ground in this life. I won't give up an inch – even in flats. So why on earth should you?

Conclusion

You are old enough and you've seen enough to know that many **dreams don't survive**. They sputter and collapse. They flame out. They fade away. They get lost.

Your **dreams** demand **even greater** care, **even greater** responsibility. You are not struggling for survival in a remote village of a desperate land. You are equipped with **one of the finest** **educations** available anywhere on this planet. *You stand on the brink of a dynamic, if unpredictable, global economy and a polyglot popular culture that rewards intelligence and the kind of agility and sophistication that you acquired at Wellesley, maybe without even trying.*

You have everything – everything – that you require. You just need the courage to stake that claim and don't back down. This is your hour to take the stage. This is your moment to seize the spotlight. And this is the time and place. Here and now. In a century that will be not only marked but defined by the unbridled **achievement of women**, by your contributions and by achievement of a scope and magnitude the world and certainly the U.S. has not yet known.

With that in mind, I have just one very modest request: Astonish us.

Thank you.

APPENDIX 8

JANE CONDON'S COMMENCEMENT ADDRESS TO THE WELLESLEY COLLEGE CLASS OF 2011

Introduction

Thank you all, I want to start by saying I'm no Claire Ayoub. That girl is funny, ladies and gentlemen. She is great. Claire, please hire me someday!

President Bottomly, esteemed faculty, proud parents (where are my parents?! I want to hear it from the parents. They're not worried about you, they're not worried about paying the tuition; they're looking at you today and thinking, "How am I going to fit all that stuff into my car!"), and last but not least, **KICK_ASS SENIORS! (Yay!)**

My name is Jane Condon, if you like me.

If you don't like me, my name is Madeleine Albright.

I hear Bill Clinton is giving the Commencement Address at NYU. Brooke Shields is doing Princeton. And you have me. What were you people thinking?

When asked, my first thought was, "Is Nora Ephron dead?" What about Lynn Sherr of ABC News? Diane Sawyer? Cokie Roberts? Hillary? (Libya... what a lame excuse.) Anyway. But you chose. I love the seniors who chose me. Thank you very much.

And I'd like to say hi to Victoria, who was your chief justice, and to the Mezcla young lady that I met. And to Athena and Nora and Naomi. I mean, you're all wonderful people... this is great.

I'm really happy to be here. Because I love **this place. This Wellesley.**

My mom was so proud of it that she liked to lengthen the name into three syllables: Weh-LES-ley.

Main part

I remember my first day here. My mom dropped me off. I come from a real blue-collar town in Massachusetts called Brockton. (South Shore!) She says, "Janie, this place is going to be really good for you, because you're kind of a diamond in the rough."

Four years later, sitting where you're sitting today, she says to me, "Janie, you're still a diamond in the rough, but you got **a great education!**"

When I came to **Wellesley**, I was on partial scholarship. My dad had died when I was 15. (Don't worry about me. Everyone has problems.) **The Wellesley Student Aid Society** gave me a wastebasket (thank you), a dictionary, and a gift certificate for \$50 worth of books. I was so touched, I almost cried.

I vowed then that I would give back to this school someday, if I could.

So here I am. I'm not being paid for this—although I hear Toni Morrison is getting \$30,000 for her speech at Rutgers. Don't worry about me, yeah. I'm hoping for a sweatshirt, a t-shirt, how 'bout a mug? Is a mug asking too much? Really.

All right! All right! A mug! Now I have arrived. How much will this go for on eBay? No, I'm going to keep this forever. Thank you, Kim. Thank you.

Anyway, this leads me to my first point this morning. This is what I want to say to this incredibly impressive group of graduates: ASK FOR MONEY! ALWAYS ASK FOR MONEY!

Learn from my mistakes! When you go out into that wide, wide world, I want you to ASK FOR WHAT YOU WANT. Very few things will be handed to you. You ASK FOR THAT INTERNSHIP, you ASK FOR THAT JOB, and I'm not saying that you have to do this, but... I asked my husband to marry me.

He got back to me in two weeks with a list of pros and cons. Not knowing I was the best thing to ever happen to him!

(I have a joke in my act about us. I say how we've been married for a LONG time. So let me say this about same-sex marriage: Honestly? What's the problem? My husband and I have had the same sex for 32 years! He's very cute. I married up in looks. His initials are KGB so he doesn't monogram a lot.)

I have always wanted to give back to this place that changed my life. Before I gave birth, I knew I wanted my kids to come here. *The first time they set foot on campus, they said they wanted to come here, they really wanted to come here.*

And that's when I had to tell my boys, "Not all dreams come true! But if you get into MIT, maybe you got a shot. You can take a class."

I do hope you'll give back to this fine institution, if you can. When I say give back, I don't necessarily mean money—although I'm sure the Development Office, Office for Resources would like that. (You know, crew shells aren't free!) I mean, take care of each other. Help a Wellesley classmate. When you get older, maybe you can arrange for an internship. When I was junior, they had ten summer internships in Washington, D.C. I was number 11 on the list. I mean I could have been running this country by now. OK, maybe that worked out for the best?!

But for right now, what can you do?

Post something nice on a friend's Facebook page. Be a good friend. What's the fun of going through life alone?

I used to get offered shows at different comedy clubs and country clubs. I did them for a

while. Then I asked if I could bring a friend. *Sometimes someone below me, sometimes someone above.* (Don't bring too many above. They make you look bad. All right.) But I always said that when I do a show and it's just me, it's just a show. When I bring a friend, it's a memory.

Help other people and they will help you. Also help other people just because it feels good. I've tried to help my comedian friends on the way up. They always know that my car has food: goldfish, gum, Diet Coke and Fig Newtons. (I'm not sayin' it's nutritious. I'm just sayin' it's food.) I give them rides. I get them jobs in the suburbs.

*My experience is that what goes **around** does come **around**.* Not always directly.

My fairy godmother appeared two years ago. She saw 20 minutes of my act. She gave me her spot at Ensemble Studio Theatre in New York City to do my one-person show. She gave me her director. She found my producer. And 10 days ago, I just finished an extended run of my first Off-Broadway show, Janie Condon: Raw & Unchained. This woman is Susan Sandler. She wrote a movie that was big in the 90s called Crossing Delancey.

I know **Commencement speakers** are expected to inspire. I'll tell you the truth. Honestly? I got nothin'.

But **I'm Wellesley.** So if I don't have the answer, I know where to find it!

I didn't go the library. I didn't go to the Internet. I went straight to my refrigerator door where in among all the magnets and the family photos, I found a few inspirational quotes.

The first is from Ralph Waldo Emerson. His definition of success:

"To laugh often and much; to win the respect of intelligent people and the affection of children; to earn the appreciation of honest critics and endure the betrayal of false friends; to appreciate beauty" (at least the front row—phew! You guys are so much better looking than we were. **I gotta tell you**, things have changed!); "to find the best in others [my dad always said even the bus driver has something to teach you]; to leave the world a bit better whether by a healthy child, a garden patch, or a redeemed social condition; to know even one life has breathed easier because you have lived. This is to have succeeded."

President Calvin Coolidge said perseverance is key. He said:

"Press on. Nothing in the world can take the place of persistence."

And having lived in Japan for five years, I want to share my favorite Japanese proverb with you:

"Nanakarobi, yaoki." Be a seven times fall down, eight times get up kind of person.

Nanakarobi, yaoki. That's what I want for you.

The only time you fail is when you quit.

I was on NBC's Last Comic Standing. I tried out for this show four times. I slept in my car overnight to get the audition. You have to really want it.

So here we are on this momentous day, your day. I'm looking at all these educated, eager faces and thinking you've got a great ride ahead of you. (I'm also thinking—this isn't in my script—I have a son... If any of you are interested? He's over there in the blue...? Really, take a look. Honey, could you stand up and wave? He's not unattractive. It would be nice if you had a job with health benefits. All right, moving on.) You've got a great ride ahead of you. With ups and downs. But with a great education in your back pocket. Wellesley women always seem to share one quality: quiet confidence. And I'm going to let you in on a little secret: They make great old ladies!

In closing, I was at an event once with many impressive women. The question was, "What would you put on your tombstone?"

I said, for me, "She brings joy."

Hillary, our Hillary, said, "I done my damn best."

And Estelle Ramey, a professor of endocrinology at Georgetown University, she said these words, "I have loved. And been loved. And all the rest is background music."

I'd like to repeat that: "I have loved. And been loved. And all the rest is background music."

Conclusion

So these are my three points:

1. Give back.
2. Don't give up.
3. Love.

And remember what I said about being a friend? I always wanted to have a girl. My boys were supposed to be Kate and Elizabeth. Now I like to think I have 600 daughters! I want you all to friend me on Facebook. I want to say this: If you ever, ever need anything... Anything at all? I want you to call President Kim Bottomly. She's a leader. I'm just a little comedian.

You're an AMAZING class. **Thank you** for the honour of a lifetime! **Thank you very much.**

APPENDIX 9

SUE WAGNER'S COMMENCEMENT ADDRESS TO THE WELLESLEY COLLEGE CLASS OF 2014

Introduction

Thank you President Bottomly, Provost Shennan, fellow trustees, esteemed faculty and staff, proud families and friends, and especially Wellesley Class of 2014. I am honored and—thanks especially to my kids—humbled to be here. You see, when I told my son that you had asked me to be your commencement speaker, he insisted I must have been forced upon you. And when I sent my daughter the link to the announcement, she texted back asking if there was rioting in the streets. Despite their teasing, my family is here, and I am truly thankful for their support today and always.

Commencement is a time for new beginnings, but also for reflection. So much has happened during your time here. Natural and man-made disasters ranged from the earthquake, tsunami, and nuclear crisis in Japan to Hurricane Sandy, from Arab Spring to Occupy Wall Street, the Euro Crisis, and the Boston Marathon bombing. New leadership assumed power in China and most recently was elected in India, the world's largest democracy. We mourned the loss of leaders like Nelson Mandela and Steve Jobs, celebrated a royal wedding and the selection of a new pope, and cheered confirmation of the first woman chair of the Fed.

You've been busy, too! This year alone, while finishing your coursework, writing theses, doing research, finding jobs, applying to grad schools, pursuing fellowships, and partying (at least a little), you:

- joined the call for action on climate change;
- unwittingly engaged a nation on the emotional impact of art and academic freedom;
- raised consciousness about perceived inequities;
- showed your resilience with the biggest scream tunnel ever;
- commemorated the 100th anniversary of Wellesley's Great Fire and participated in planning to renew and reinvent this campus once again; and
- decorated the science center with a giant purple octopus. (What was that? A metaphor for feeling a little at sea?)

You were the biggest and most diverse class ever to arrive at Wellesley, and you leave here one of the most accomplished. Over the past four years, you learned to use your outsized voice, and you have definitely left your mark! Future Wellesley women will be better for it, so from all of us:

Thank you!

True to my Wellesley training, when I was asked to give this speech, my first instinct was to do some research. I have become something of a YouTube commencement speech expert. I even tried to crowdsource advice for you. Your dean tried to give me a glimpse of your collective character. I spoke to a few faculty members who politely but firmly warned me not to Google quotes to read to you. But the best advice came from members of the senior class, who encouraged me to share thoughts on my time at Wellesley and my journey since. So that's what I'll try to do.

The main part

Over 30 years ago, I sat right where you are, under the tent on Severance Green, festooned in purple (since I was part of another great grape class), having celebrated Stepsinging and Hooprolling (won by the mother of your Hooprolling champ), listening to my commencement speaker, Maya Angelou, whose death we and a nation are mourning this week, nostalgic already about leaving this beautiful campus and my professors, sad to be leaving my friends, and anxious about the future.

As I reflected on my life after Wellesley, I was struck by the thought that this is just one of many times you will be at the end of one thing and the beginning of another. I'd like to share some thoughts with you on the never-ending cycle of preparing, pursuing and succeeding—activities that will mark your many journeys ahead.

Preparing

You may feel like you've been preparing your whole life to get to this day, because you have. You also may be worried about taking the "right" next steps as you leave the Wellesley bubble. You are not alone. One hundred and thirty-five classes of graduating seniors, including over 35,000 living alumnae of Wellesley, have had exactly those thoughts.

Like you, I declared my major at the end of my sophomore year. Mine was English, and my father was horrified! He couldn't fathom how I would ever support myself. I was undeterred. I loved studying Shakespeare, Milton, Eliot, and Pound—treasuring the economy and beauty of their words, debating their meaning, researching historical allusions and social context, developing my own ideas and attempting to present them in papers worthy of my professors' respect (or at least a good grade). My father was an accountant. It's not hard to see why that seemed esoteric to him. But I loved it.

That foundation—knowing how to ask questions and find answers, undertake critical analysis, and present effectively—was equally relevant across disciplines. I remember taking one econ class in which we had to read an academic paper a week and write a two-page synopsis. The assignment required you to parse the prose and the equations, zero in on the central argument, dissect the author's approach, and concisely present your analysis. Same basic skills, applied

differently.

And of course, I used these same skills throughout my career. Think of this as applied liberal arts: reading broadly and listening well, analyzing trends, interpreting changes in the industry and markets, considering different perspectives, developing strategies, and negotiating transactions. My studies made me more interested in and sensitive to different cultures, which helped me work well with clients and colleagues around the world as we built a global business. (And I could write one mean memo!)

It has been my experience that the skills gained through a liberal arts education translate directly to any activity that requires working through arguments and considering multiple perspectives. Which is virtually anything you can imagine doing. I couldn't know this while I was here, but I came to appreciate it over time.

When I was here, I loved the campus, the intellectual environment, the bus to Boston Katie talked about, and especially my friends. When I got to graduate school, I learned many important things, but I missed the intellectual rigor and respect that characterized Wellesley. When I started working, the combination of my analytical skills and communication skills were differentiating. Happily, my dad's fears turned out to be for naught.

Much later, I came to believe that my wide-ranging interests, determination to tackle problems, and willingness to challenge myself and take risks were all underpinned by a sense of confidence gained right here. It's the Wellesley effect! You recognize it when you meet other alumnae, and others see it in us too. Recently, I was approached about the chairmanship of a large nonprofit. The head of the nominating committee asked me to tell him about my background. As soon as I mentioned Wellesley, he blurted out, "What is it about you Wellesley Women?!"

As Steve Jobs said, you can't connect the dots looking forward. Your liberal arts education has prepared you in ways you can't comprehend. **You will prove it with everything you do. You will lean on the skills without being conscious that you are. In that way, you will reinforce its value and strengthen the resolve of those who will follow you in their studies.** Combine that with an intense curiosity, a drive to learn new things, and the quiet confidence that comes from knowing that you have already succeeded here. Trust in yourself. After all, you are women who will... figure it out.

Pursuing

Popular advice on pursuing a career is to find your passion and having a plan. I have to say... not so much. *In my view, finding your passion is too overwhelming a goal, and having a plan is too rigid. I would like to suggest instead: Know what's important to you, be open to the world, and be flexible in your goals.*

When I was at business school, **I thought I knew** two things for sure: I did not want to go into investment banking and I did not want to live in New York. And then I accepted an offer from Lehman in New York. There you have it, best laid plans! I didn't worry about the fact that finance was one of the most unfriendly **industries for women**. I thought that if I didn't go then, I never would. I knew that it was a great opportunity to learn from really smart people, and that was what I cared about most.

After the training program, I went into mortgage finance. I barely knew what a mortgage was, and I definitely wasn't passionate about them! *What was important to me was to be with smart people doing challenging and creative work.* I immersed myself, developed expertise, and applied my knowledge and energy with no particular **goal** in mind other than to keep learning and add value. I wanted to be respected by my colleagues and clients, and rewarded equitably in ways appropriate to the business: title, opportunity, and money (yes, money—it's not a dirty word, and you will have bills to pay). Looking back, that work was preparing me for the next opportunity, though I could never have predicted what it would be.

In 1988, I left Lehman to start BlackRock with seven partners. Our vision was to help investors understand and manage the risks they were taking. We had a business plan written in crayon, a working capital line from a venture capitalist, and no experience in investment management. Somewhat paradoxically, that lack of experience turned out to be a great advantage. Because we had no preconceived notions, we relied on common sense and did what we thought was right, forging rather than following industry norms.

How did I know that starting BlackRock would be a risk worth taking? I didn't. What I did know was that I believed in our idea, I trusted my partners, and I didn't want to look over my shoulder and wonder, what if. I thought that even if the company failed, I would learn a lot and I would be able to find another job.

It worked out OK. Our timing was good, but you should never underestimate the amount of hard work that was required. Thanks to our constant paranoia, we resisted the hubris that comes with success, instead challenging ourselves continually to consider the landscape, understand what our clients needed, and reinvent ourselves. We were firmly focused on our mission and fiercely protective of our culture. In 25 years, we went from being a start-up bond manager to the largest investment management firm in the world and, much more importantly, one of the most respected.

So as you pursue your future, rather than belaboring the issue of passion, focus instead on knowing what's important to you. Let that be your guide to finding work you like and people you trust and respect, because together those will give you the fortitude to persevere. Have **goals**, but

don't be wed to a plan. The future will be filled with paths you cannot see today, so be open, work hard, embrace your paranoia, take risks that will cause you to stretch and grow. Have confidence in your ability to figure it out.

Succeeding

Finally, I want to talk about succeeding. In some ways, this is the topic du jour—lean in, own your ambition, **bridge the confidence gap, fight the system.** All of that might feel just a bit grandiose at this point, and there's no need to start with a chip on your shoulder. This is not the time to stress about whether you can have it all, whatever that means. Just get on with it. Do the best you can. Keep going when the going gets tough.

Not long after we started BlackRock, my husband and I started a family. I didn't think about it as "wanting it all." It was the most natural thing in the world, and I truly believe that your children are your most important legacy. As Robert Frost *would* have written had he been a woman, two roads diverged in a wood, and I took both, and that has made all the difference.

Once we had kids, life became very busy. I now had two more-than-full-time jobs! I quickly learned there is no such thing as "balance," or, as Katie's wise professor said, "Balance is bull." Every day is different and you have to flex. A few times over the years, I asked my kids if I should retire. Their immediate response was, "No way! Don't bring that type-A personality home to us!" So I kept doing both.

Thankfully, my kids are thriving, and BlackRock grew and flourished. That success raised the company's profile, and mine as well. Eventually, being a role model and using my personal capital to pave the way for future generations of **women and men** at BlackRock consumed more of my time and gave me enormous satisfaction. **I believe** it will be an important part of my legacy.

And then, it was time to start again. Leaving BlackRock was the hardest decision I've ever made. I am incredibly proud of my work there and the platform we built, and the people who will carry on what we began. BlackRock was my baby, but it was also all-consuming. I reached the point where I wanted to see what else life might hold for me. So I nervously stepped away from the day-to-day.

So far, so good. *My family still likes me. I'm meeting amazing people (like my fellow trustees), reading tons for pleasure, working out more, learning new things, giving back.* I haven't completely left the business world, but now I'm involved in a different way. *I'm beginning a new cycle of preparing, pursuing, and succeeding.* It never ends.

You can't talk about succeeding without defining success, and *you* must do that for yourself. Also know that your definition will change over time, and that's as it should be. Don't be put off just

because something seems too hard. It will be hard, and sometimes it won't be fair, but you have to keep pushing forward.

Life is neither linear nor binary. It's rarely about doing this OR that. The reality of the human race is that **women must** do this AND that, at least as long as **women** are the ones having the babies. And that too will be hard, and there will be days that you can't please everyone (or anyone) and you will feel like you're failing. Compromises will be necessary; regrets are not. Only you can decide where the dividing line is between those two. Be willing to accept help as much as you're willing to give it. That's not failure, that's life.

Conclusion

Remember that you have many beginnings and endings ahead of you, many iterations of preparing, pursuing, and succeeding. Whatever paths you choose, keep stretching. Don't let yourself get too comfortable. As Meryl Streep said, "There is only change, and resistance to it, and then more change." The future is uncertain, but you are well equipped to navigate. As Maya Angelou told my class, "Today, your joy begins, today your work begins. You are phenomenal."

Now all you need is to have a little courage, believe in yourself, and trust that you are *women who will figure it out...* tomorrow. Today, go celebrate! Congratulations!

APPENDIX 10

HILLARY RODHAM CLINTON COMMENCEMENT ADDRESS TO THE WELLESLEY COLLEGE CLASS OF 2017

Introduction

Thank you. Thank you so much. Thank you very much for that warm welcome. I am so grateful to be here back at Wellesley, especially for President Johnson's very first Commencement, and to thank her, the trustees, families and friends, faculty, staff, and guests for understanding and perpetuating the importance of this college: what it stands for, what it has meant, and what it will do in the years ahead. And most importantly, it's wonderful to be here with another green class to say, congratulations to the class of 2017!

Now I have some of my dear friends here from my class, a green class of 1969. And I assume, or at least you can tell me later, unlike us, you actually have a class cheer. 1969 Wellesley. [shakes head] Yet another year with no class cheer. But it is such an honor to join with the College and all who have come to celebrate this day with you, and to recognize the amazing futures that await you.

You know, four years ago, maybe a little more or a little less for some of you—I told the trustees I was sitting with, after hearing Tala's speech, I didn't think I could get through it. So we'll blame allergy instead of emotion. But you know, you arrived at this campus. You arrived from all over. You joined students from 49 states and 58 countries. Now maybe you felt like you belonged right away. I doubt it. But maybe some of you did and you never wavered.

But maybe you changed your major three times and your hairstyle twice that many. Or maybe, after your first month of classes, you made a frantic collect call (ask your parents what that was) back to Illinois to tell your mother and father you weren't smart enough to be here. My father said, "Okay, come home." My mother said, "You have to stick it out." That's what happened to me.

But whatever your path, you dreamed big. You probably, in true Wellesley fashion, planned your academic and extracurricular schedule right down to the minute. So this day that you've been waiting for—and maybe dreading a little—is finally here.

As President Johnson said, I spoke at my Commencement 48 years ago. I came back 25 years ago to speak at another Commencement. I couldn't think of any place I'd rather be this year than right here.

Now, you may have heard that things didn't exactly go the way I planned. But you know

what? I'm doing okay. I've gotten to spend time with my family, especially my amazing grandchildren. I was going to give the entire Commencement speech about them but was talked out of it. Long walks in the woods, organizing my closets, right? I won't lie. Chardonnay helped a little, too.

But here's what helped most of all: remembering who I am, where I come from, and what I believe. And that is what Wellesley means to me. **This College** gave me so much. It launched me on a life of service and provided friends that I still treasure. So wherever your life takes you, **I hope** that **Wellesley** serves as that kind of touchstone for you.

Now if any of you are nervous about what you'll be walking into when you leave the campus, I know that feeling. I do remember my Commencement. I'd been asked by my classmates to speak. I stayed up all night with my friends, the third floor of Davis, writing and editing my speech. By the time we gathered in the Academic Quad, I was exhausted. My hair was a wreck. The mortarboard made it worse. But I was pretty oblivious to all of that, because what my friends had asked me to do was to talk about our worries, and about our ability and responsibility to do something about them.

We didn't trust government, authority figures, or really anyone over 30, in large part thanks to years of **heavy casualties and dishonest official statements about Vietnam, and deep differences over civil rights and poverty here at home**. We were asking urgent questions about whether **women**, people of color, religious minorities, immigrants, would ever be treated with dignity and respect.

And by the way, we were furious about the past presidential election of a man whose presidency would eventually end in disgrace with his impeachment for obstruction of justice after firing the person running the investigation into him at the Department of Justice.

But here's what I want you to know. We got through that tumultuous time, and once again began to thrive as our society changed laws and opened the circle of opportunity and rights wider and wider for more Americans. *We revved up the engines of innovation and imagination*. We turned back a tide of intolerance and embraced inclusion. The "we" who did those things were more than those in power who wanted to change course. It was millions of ordinary citizens, especially young people, who voted, marched, and organized.

The main part

Now, of course today has some important differences. The advance of technology, the impact of the internet, our fragmented media landscape, make it easier than ever to splinter ourselves into echo chambers. We can shut out contrary voices, avoid ever questioning our basic assumptions. Extreme views are given powerful microphones. Leaders willing to exploit fear and skepticism have

tools at their disposal that were unimaginable when I graduated.

And here's what that means to you, the Class of 2017. You are graduating at a time when there is a full-fledged assault on truth and reason. Just log on to social media for ten seconds. **It will hit you right in the face.** People denying science, concocting elaborate, hurtful conspiracy theories about **child-abuse** rings operating out of pizza parlors, drumming up rampant fear about **undocumented immigrants, Muslims, minorities, the poor, turning neighbor against neighbor and sowing division** at a time when we desperately need unity. Some are even denying things we see with our own eyes, like the size of crowds, and then defending themselves by talking about quote-unquote "alternative facts."

But this is serious business. Look at the budget that was just proposed in Washington. *It is an attack of unimaginable cruelty on the most vulnerable among us, the youngest, the oldest, the poorest, and hard-working people who need a little help to gain or hang on to a decent middle class life.* It grossly under-funds public education, mental health, and efforts even to combat the opioid epidemic. And in reversing our commitment to fight **climate change**, it puts the future of our nation and our world at risk. And to top it off, it is shrouded **in a trillion-dollar mathematical lie.** Let's call it what it is. It's a con. They don't even try to hide it.

Why does all this matter? **It matters because** if our **leaders** lie about the problems we face, we'll never solve them. **It matters because** it undermines confidence in **government** as a whole, which in turn breeds more cynicism and anger. But it also **matters because** our country, **like this College**, was founded **on the principles of the Enlightenment**—in particular, the belief that people, you and I, possess the capacity for reason and critical thinking, and that free and open debate is the lifeblood of a democracy. Not only **Wellesley**, but the entire American university system—the envy of the world—was founded on those fundamental ideals. We should not abandon them; we should revere them. We should aspire to them every single day, in everything we do.

And there's something else. As the history majors among you here today know all too well, when people in power invent their own facts, and attack those who question them, it can mark the beginning of the end of a free society. That is not hyperbole. It is what authoritarian regimes throughout history have done. *They attempt to control reality—not just our laws and rights and our budgets, but our thoughts and beliefs.*

Right now, some of you might wonder, well why am I telling you all this? You don't own a cable news network. You don't control the Facebook algorithm. You aren't a member of Congress—yet. Because **I believe with all my heart** that the future of America—indeed, the future of the world—**depends on brave, thoughtful people like you** insisting on truth and integrity, right now,

every day. You didn't create these circumstances, but you have the power to change them.

Vaclav Havel, the dissident playwright, first President of the Czech Republic, wrote an essay called "The Power of the Powerless." And in it, he said: "The moment someone breaks through in one place, when one person cries out, 'The emperor is naked!'"—when a single person breaks the rules of the game, thus exposing it as a game—everything suddenly **appears in another light.**"

What he's telling us is if you feel powerless, don't. Don't let anyone tell you your voice doesn't matter. In the years to come, there will be trolls galore—online and in person—eager to tell you that you don't have anything worthwhile to say or anything meaningful to contribute. They may even call you a Nasty Woman. Some may take a slightly more sophisticated approach and say **your elite education** means you are **out of touch** with real people. In other words, "sit down and shut up." Now, **in my experience**, that's the last thing you should ever tell a Wellesley graduate.

And here's the good news. What you've learned these four years is precisely what you need to face the challenges of this moment. First, you learned critical thinking. *I can still remember the professors who challenged me to make decisions with good information, rigorous reasoning, real deliberation.* I know we didn't have much of that in this past election, but we have to get back to it. After all, in the words of my predecessor in the Senate, Daniel Patrick Moynihan, "Everyone is entitled to his own opinion, but not his own facts."

And your education gives you more than knowledge. It gives you the power to keep learning and apply what you know to improve your life and the lives of others. Because you are beginning your careers with **one of the best educations** in the world, **I think** you do have a special responsibility to give others the chance to learn and think for themselves, and to learn from them, so that we can have the kind of open, fact-based debate necessary for our democracy to survive and flourish. And along the way, you may be convinced to change your mind from time to time. You know what? That's okay. Take it from me, the former president of the Wellesley College Young Republicans.

Second, you learned the value of an open mind and an open society. At their best, our colleges and universities are free market places of ideas, embracing a diversity of perspectives and backgrounds. That's our country at our best, too. An open, inclusive, diverse society is the opposite of and antidote to a closed society, where there is only one right way to think, believe, and act. Here at **Wellesley**, you've worked hard to turn this ideal into a reality. *You've spoken out against **racism and sexism and xenophobia and discrimination of all kinds.** And you've shared your own stories.* And at times that's taken courage. But the only way our society will ever become a place where everyone truly belongs is if all of us speak openly and honestly about who we are, what we're going through. So keep doing that.

And let me add that your learning, listening, and serving should include people who don't agree with you politically. A lot of our fellow Americans have lost faith in the existing economic, social, political, and cultural conditions of our country.

Many feel left behind, left out, looked down on. Their anger and alienation has proved a fertile ground for false promises and false information. Their **economic problems and cultural anxiety** must be addressed, or they will continue to sign up to be foot-soldiers in the ongoing conflict between "us" and "them."

The opportunity is here. Millions of people will be hurt by the policies, including this budget that is being considered. And many of these same people don't want **DREAMers** deported or health care taken away. Many don't want to retreat on civil rights, **women's rights**, and LGBT rights. So if your outreach is rebuffed, keep trying. Do the right thing anyway. We're going to share this future. Better to do so with open hearts and outstretched hands than closed minds and clenched fists.

And third, here at **Wellesley**, you learned the power of service. Because while free and fierce conversations in classrooms, dorm rooms, dining halls are vital, they only get us so far. You have to turn those ideas and those values into action. **This College** has always understood that. The motto which you've heard twice already, "Not to be ministered unto, but to minister" is as true today as it ever was. If you think about it, it's kind of an old-fashioned rendering of President Kennedy's great statement, "Ask not what your country can do for you, ask what you can do for your country."

Not long ago, I got a note from a group of **Wellesley alums and students** who had supported me in the campaign. They worked their hearts out. And, like a lot of people, they're wondering: What do we do now?

Well **I think** there's only one answer, to keep going. Don't be afraid **of your ambition**, **of your dreams**, or even **your** anger – those are powerful forces. But harness them to make a difference in the world. Stand up for truth and reason. Do it in private – in conversations with your family, your friends, your workplace, your neighborhoods. And do it in public—in Medium posts, on social media, or grab a sign and head to a protest. Make defending truth and a free society a core value of your life every single day.

So wherever you wind up next, the minute you get there, register to vote, and while you're at it, encourage others to do so. And then vote in every election, not just the presidential ones. Bring others to vote. Fight every effort to restrict the right of law-abiding citizens to be able to vote as well. Get involved in a cause that matters to you. Pick one, start somewhere. You don't have to do everything, but don't sit on the sidelines. And you know what? Get to know your elected officials. If you disagree with them, ask questions. Challenge them. Better yet, run for office yourself some day.

Now that's not for everybody, I know. And it's certainly not for the faint of heart. But it's worth it. As they say in one of my favorite movies, *A League of Their Own*, "It's supposed to be hard. The hard is what makes it great."

As Tala said, the day after the election, I did want to speak particularly to women and girls everywhere, especially young women, because you are valuable and powerful and deserving of every chance and opportunity in the world. Not just your future, but our future depends on you believing that. *We need your smarts, of course, but we also need **your** compassion, **your** curiosity, **your** stubbornness.* And remember, you are even more powerful because you have so many people supporting you, cheering you on, standing with you through good times and bad.

Our culture often celebrates people who appear to go it alone. But the truth is, that's not how life works. Anything worth doing takes a village. And you build that village by investing love and time into your relationships. And in those moments for whatever reason when it might feel bleak, think back to this place where **women have the freedom** to take risks, make mistakes, even fail in front of each other. Channel the strength of your **Wellesley** classmates and experiences. I guarantee you it'll help you stand up a little straighter, feel a little braver, knowing that the things you joked about and even took for granted can be your secret weapons for your future.

One of the things that gave me the most hope and joy after the election, when I really needed it, was meeting so many young people who told me that my defeat had not defeated them. And I'm going to devote a lot of my future to helping you make your mark in the world. I created a new organization called Onward Together to help recruit and train future leaders organize for real and lasting change. The work never ends.

When I graduated and made that speech, I did say, and some of you might have pictures from that day with this on it, "The challenge now is to practice politics as the art of making what appears to be impossible, possible." That was true then. It's truer today. I never could have imagined where I would have been 48 years later—certainly never that I would have run for the Presidency of the United States or seen **progress for women** in all walks of life over the course of my lifetime. And yes, put millions of more cracks in that highest and hardest glass ceiling.

Because just in those years, doors that once seemed sealed to women are now opened. They're ready for you to walk through or charge through, to advance the struggle for equality, justice, and freedom.

Conclusion

So whatever your **dreams** are today, dream even bigger. Wherever you have set your **sights**, raise them even higher. And above all, keep going. Don't do it because I asked you to. Do it for

yourselves. Do it for truth and reason. Do it because the history of Wellesley and this country tells us it's often during the darkest times when you can do the most good. Double down on your passions. Be bold. Try, fail, try again, and lean on each other. Hold on to your values. Never give up on those **dreams.**

I'm very optimistic about the future, because **I think**, after we've tried a lot of other things, we get back to the business of America **I believe in you.** With all my heart, I want you to believe in yourselves. So go forth, be great. But first, graduate.

Congratulations!

Dokumentārā lapa

Bakalaura darbs “Izlaiduma runu retorikas paņēmieni analīze” (Analysis of Rhetorical Strategies in Commencement speeches) izstrādāts LU Humanitāro zinātņu fakultātē.

Ar savu parakstu apliecinu, ka pētījums veikts patstāvīgi, izmantoti tikai tajā norādītie informācijas avoti un iesniegtā darba elektroniskā kopija atbilst izdrukai.

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Rekomendēju darbu aizstāvēšanai

Vadītāja: lektore Margarita Spirida

Recenzents:

Darbs iesniegts Anglitistikas nodaļā 24.05.2017.

Metodiķe:

Darbs aizstāvēts bakalaura gala pārbaudījuma komisijas sēdē

2018.gada. jūnijā, prot. Nr., vērtējums

Komisijas sekretāre: