



**PAMIBIA UNIVERSITY  
OF SCIENCE AND TECHNOLOGY**

**FACULTY OF HUMAN SCIENCES**

**DEPARTMENT OF COMMUNICATION**

<b>QUALIFICATION: BACHELOR OF COMMUNICATION</b>	
<b>QUALIFICATION CODE: 07BACO</b>	<b>LEVEL: 6</b>
<b>COURSE: RHETORICAL THEORY AND CRITICISM</b>	<b>COURSE CODE: RTC 611S</b>
<b>SESSION: JULY 2019</b>	<b>PAPER: THEORY</b>
<b>DURATION: 3 HOURS</b>	<b>MARKS: 75</b>

<b>SECOND OPPORTUNITY/SUPPLEMENTARY EXAMINATION QUESTION PAPER</b>	
<b>EXAMINERS</b>	DR. R. MAKAMANI, DR P. SANTOS, MS. W. NJUGUNA
<b>MODERATOR:</b>	MR. M. MHENE

<b>INSTRUCTIONS</b>
1. Answer <b>THREE</b> questions only. 2. Write clearly and neatly. 3. Number the answers clearly.

**THIS QUESTION PAPER CONSISTS OF 5 PAGES (Including this front page)**

**Question 1 (Desiderius Erasmus Roterodamus and Elegance) 25 Marks**

Desiderius Erasmus Roterodamus is said to be the most important and influential theorist of rhetoric in the Renaissance period. In his own words, "*Elegance depends partly on the use of words established in suitable authors partly on their right application, partly on their right combination in phrases.*" Explain what you understand his words to mean. Give three examples to back up your explanation.

\*\*Grammar and spelling 2 Marks

**Question 2 (Orature) 25 Marks**

Orature is the oral analogue of literature. With at least four examples, explain the origin of the word 'orature' and how Africans use it as a form of rhetoric. In your answer, be sure to name the person associated with coining this term and which country he comes from.

\*\*Grammar and spelling 2 Marks

**Question 3 (Marcus Fabius Quintilianus and Speaking Well) 25 Marks**

Philosopher Marcus Fabius Quintilianus said: "*Rhetoric is the art of speaking well*" or "*Good man speaking well.*" In at least 600 words, explain what he thinks is important to achieve true rhetoric. Provide at least four relevant examples.

\*\*Grammar and spelling 2 Marks

**Question 4 (Five Canons of Rhetoric) 25 Marks**

In 600 words or more, name and explain what the *Five Canons of Rhetoric* are, mentioning who they are associated with. Give relevant examples to explain each canon.

**Question 5 (Critiquing a Speech/Use of Ethos, Pathos, Logos in Speech) 25 Marks**

The following speech is excerpts from a longer speech made on December 10, 2004 as an acceptance speech by the late **Prof Wangari Mathai**, the first **African woman** to receive a **Nobel Peace Prize**.

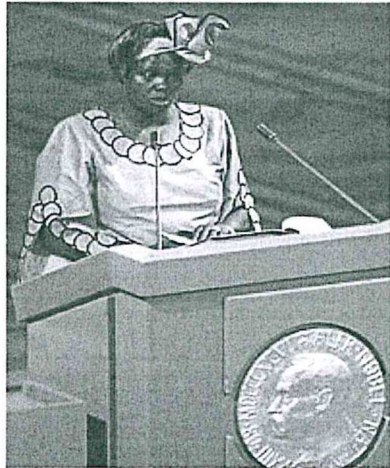
**Question:** Carefully study the following speech. Then in at least 800 words, do the following:

1. Critique the speech using the six (6) key elements of critiquing a speech - *Evaluating the speech's objectives, Audience and context of the speech, Evaluating the speech's opening, Evaluating the speech's clarity, Evaluating the speech's body and Evaluating the closing.*
2. Discuss how the speaker used the three proofs: *ethos, pathos* and *logos* to persuade the audience. Remember that for every sentence/passage you quote, you must explain why you think it falls under ethos, pathos or logos proof. Give at least two examples of use of each proof.

\*\*Grammar and spelling 2 Marks

## Wangari Maathai – Nobel Prize Acceptance Speech

Oslo, December 10, 2004



**Prof Wangari Maathai delivers her Nobel Speech after receiving the 2004 Nobel Peace Prize in the Oslo City Hall, Oslo, Norway.**

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Photo: John McConnico

Your Majesties, Your Royal Highnesses  
Honourable Members of the Norwegian Nobel  
Committee, Excellences, Ladies and Gentlemen  
I stand before you and the world humbled by this  
recognition and uplifted by the honour of being the 2004  
Nobel Peace Laureate.

As the first African woman to receive this prize, I accept it on behalf of the people of Kenya and Africa, and indeed the world. I am especially mindful of women and the girl child. I hope it will encourage them to raise their voices and take more space for leadership. I know the honour also gives a deep sense of pride to our men, both old and young. As a mother, I appreciate the inspiration this brings to the youth and urge them to use it to pursue their dreams.

Although this prize comes to me, it acknowledges the work of countless individuals and groups across the globe. They work quietly and often without recognition to protect the environment, promote democracy, defend human rights and ensure equality between women and men. By so doing, they plant seeds of peace. I know they, too, are proud today. To all who feel represented by this prize I say use it to advance your mission and meet the high expectations the world will place on us.

This honour is also for my family, friends, partners and supporters throughout the world. All of them helped shape the vision and sustain our work, which was often accomplished under hostile conditions. I am also grateful to the people of Kenya – who remained stubbornly hopeful that democracy could be realized and their environment managed sustainably. Because of this support, I am here today to accept this great honour.

I am immensely privileged to join my fellow African Peace laureates, Presidents Nelson Mandela and F.W. de Klerk, Archbishop Desmond Tutu, the late Chief Albert Luthuli, the late Anwar el-Sadat and the UN Secretary General, Kofi Annan. I know that African people everywhere are encouraged by this news. My fellow Africans, as we embrace this recognition, let us use it to intensify our commitment to our people, to reduce conflicts and poverty and thereby improve their quality of life.

In this year's prize, the Norwegian Nobel Committee has placed the critical issue of environment and its linkage to democracy and peace before the world. For their visionary action, I am profoundly grateful. Recognizing that sustainable development, democracy and peace are indivisible is an idea whose time has come. Our work over the past 30 years has always appreciated and engaged these linkages.

My inspiration partly comes from my childhood experiences and observations of Nature in rural Kenya. It has been influenced and nurtured by the formal education I was privileged to receive in Kenya, the United States and Germany. As I was growing up, I witnessed forests being cleared and replaced by commercial plantations, which destroyed local biodiversity and the capacity of the forests to conserve water.

Excellences, ladies and gentlemen,

In 1977, when we started the Green Belt Movement, I was partly responding to needs identified by rural women, namely lack of firewood, clean drinking water, balanced diets, shelter and income. Throughout Africa, women are the primary caretakers, holding significant responsibility for tilling the land and feeding their families. As a result, they are often the first to become aware of environmental damage as resources become scarce and incapable of sustaining their families. The women we worked with recounted that unlike in the past, they were unable to meet their basic needs. This was due to the degradation of their immediate environment as well as the introduction of commercial farming, which replaced the growing of household food crops. I came to understand that when the environment is destroyed, plundered or mismanaged, we undermine our quality of life and that of future generations.

Tree planting became a natural choice to address some of the initial basic needs identified by women. Also, tree planting is simple, attainable and guarantees quick, successful results within a reasonable amount time. This sustains interest and commitment.

So, together, we have planted over 30 million trees that provide fuel, food, shelter, and income to support their children's education and household needs. The activity also creates employment and improves soils and watersheds. Through their involvement, women gain some degree of power over their lives, especially their social and economic position and relevance in the family.

Initially, the work was difficult because historically our people have been persuaded to believe that because they are poor, they lack not only capital, but also knowledge and skills to address their challenges. Instead they are conditioned to believe that solutions to their problems must come from 'outside'. Further, women did not realize that meeting their needs depended on their environment being healthy and well managed. In order to assist communities to understand these linkages, we developed a citizen education program, during which people identify their problems, the causes and possible solutions. They then make connections between their own personal actions and the problems they witness in the environment and in society. They learn that our world is confronted with a litany of woes: corruption, violence against women and children, disruption and breakdown of families, and disintegration of cultures and communities. They also identify the abuse of drugs and chemical substances, especially among young people. There are also devastating diseases that are defying cures or occurring in epidemic proportions. Of particular concern are HIV/AIDS, malaria and diseases associated with malnutrition.

On the environment front, they are exposed to many human activities that are devastating to the environment and societies. These include widespread destruction of ecosystems, especially through deforestation, climatic instability, and contamination in the soils and waters that all contribute to excruciating poverty. In the process, the participants discover that they must be part of the solutions.

Although initially the Green Belt Movement's tree planting activities did not address issues of democracy and peace, it soon became clear that responsible governance of the environment was impossible without democratic space. Therefore, the tree became a symbol for the democratic struggle in Kenya. Citizens were mobilised to challenge widespread abuses of power, corruption and environmental mismanagement. In Nairobi's Uhuru Park, at Freedom Corner, and in many parts of the country, trees of peace were planted to demand the release of prisoners of conscience and a peaceful transition to democracy. Through the Green Belt Movement, thousands of ordinary citizens were mobilized and empowered to take action and effect change. They learned to overcome fear and a sense of helplessness and moved to defend democratic rights.

In time, the tree also became a symbol for peace and conflict resolution, especially during ethnic conflicts in Kenya when the Green Belt Movement used peace trees to reconcile disputing communities. Using trees as a symbol of peace is in keeping with a widespread African tradition. For

example, the elders of the Kikuyu carried a staff from the *thigi* tree that, when placed between two disputing sides, caused them to stop fighting and seek reconciliation. Such practises are part of an extensive cultural heritage, which contributes both to the conservation of habitats and to cultures of peace. For this reason, The Green Belt Movement explores the concept of cultural biodiversity, especially with respect to indigenous seeds and medicinal plants. As we progressively understood causes of environmental degradation, we saw the need for good governance. Many countries with poor governance systems, are also likely to have conflicts and poor laws protecting the environment.

Excellences, friends, ladies and gentlemen,

It is 30 years since we started this work. Activities that devastate the environment and societies continue unabated. Today we are faced with a challenge that calls for a shift in our thinking, so that humanity stops threatening its life-support system. We are called to assist the Earth to heal her wounds and in the process heal our own – indeed, to embrace the whole creation in all its diversity, beauty and wonder. This will happen if we see the need to revive our sense of belonging to a larger family of life, with which we have shared our evolutionary process.

That time is now.

I call on leaders, especially from Africa, to expand democratic space and build fair and just societies that allow the creativity and energy of their citizens to flourish. Those of us who have been privileged to receive education, skills, and experiences and even power must be role models for the next generation of leadership. In this regard, I would also like to appeal for the freedom of my fellow laureate Aung San Suu Kyi so that she can continue her work for peace and democracy for the people of Burma and the world at large.

Culture plays a central role in the political, economic and social life of communities. Indeed, culture may be the missing link in the development of Africa. Culture is dynamic and evolves over time, consciously discarding retrogressive traditions, like female genital mutilation (FGM), and embracing aspects that are good and useful. Africans, especially, should re-discover positive aspects of their culture. In accepting them, they would give themselves a sense of belonging, identity and self-confidence. There is also need to galvanize civil society and grassroots movements to catalyse change. I call upon governments to recognize the role of these social movements in building a critical mass of responsible citizens, who help maintain checks and balances in society. On their part, civil society should embrace not only their rights but also their responsibilities. I would like to call on young people to commit themselves to activities that contribute toward achieving their long-term dreams. They have the energy and creativity to shape a sustainable future. To the young people I say, you are a gift to your communities and indeed the world. You are our hope and our future.

Excellences, ladies and gentlemen,

As I conclude, I reflect on my childhood experience when I would visit a stream next to our home to fetch water for my mother. I would drink water straight from the stream. Playing among the arrowroot leaves I tried in vain to pick up the strands of frogs' eggs, believing they were beads. But every time I put my little fingers under them they would break. Later, I saw thousands of tadpoles: black, energetic and wriggling through the clear water against the background of the brown earth. This is the world I inherited from my parents. Today, over 50 years later, the stream has dried up, women walk long distances for water, which is not always clean, and children will never know what they have lost. The challenge is to restore the home of the tadpoles and give back to our children a world of beauty and wonder.

Thank you very much.

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<https://www.nobelprize.org/prizes/peace/2004/maathai/26050-wangari-maathai-nobel-lecture-2004/>

**End of Examination**