



PEP TALK INDIA

MASTER
THE ART OF
PUBLIC
SPEAKING

GREATEST LESSONS FROM THE
GREATEST SPEECHES IN
HISTORY

MASTER
THE ART OF PUBLIC
SPEAKING

Greatest Lessons from the
Greatest Speeches In History

Pep Talk India

Master the Art of Public Speaking
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Pep Talk India

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TABLE OF CONTENTS

FROM DIRECTOR'S PEN	2
FROM AUTHOR'S PEN	3
GUIDELINES TO USE THIS BOOK	4
THE PARLIAMENT OF RELIGION SPEECH	6
GETTYSBURG ADDRESS	15
I HAVE A DREAM SPEECH	26
THE APOLOGY	38
STANFORD COMMENCEMENT ADDRESS 2005	48
PRESIDENTIAL INAUGURAL ADDRESS	61
STANFORD COMMENCEMENT ADDRESS 2008	71
MAHARISHI UNIVERSITY COMMENCEMENT ADDRESS	86
ON THE PULSE OF MORNING	98
CITIZEN IN A REPUBLIC.....	109
MORE FROM PEP TALK INDIA	121

FROM DIRECTOR'S PEN

The very idea of this amazing book came in the existence when we, Mr. Rocky Saggoo and I (Khushi Singh) were discussing about what all attributes make one a great speaker? We discussed, debated and brainstormed at lengthy the greatest and most influential speeches which not only created history but could prove to be a powerful weapon in shaping individual success.

We then quickly decided to get the outcome of our brainstorming session printed into the literary form which could be of value for a passionate person who strive for excellence in public speaking. We had no doubt in talented IITian Tilak's ability to imprint our ideas into well-structured words. The book work started with an express purpose of providing something creatively unique to our readers and after months of dedicated efforts here we are, presenting Pep Talk India's amazing creation in the form of this exceptional compilation.

As writing and reading both take considerable amount of time, it's a moment of immense satisfaction for us to offer you the work of "Super Humans" whose passion for public speaking and persistence have been beautifully captured in this creative piece. So, we request you to consider this book as your source of knowledge and as a binge reader attempt to absorb all their wisdom and gain massively from their know-how to develop your own greatest skill.

Now, we leave this erudite piece of art with you and hope this proves to be an informative aid for your journey as a confident speaker and your listeners.

Thrive as a Speaker, Be a Pep-Talker!

ROCKY SAGGOO

CEO, PEP TALK INDIA

KHUSHI SINGH

COO, PEP TALK INDIA

FROM AUTHOR'S PEN

The idea of writing this book started with a vision of offering something valuable and unique to the readers. What really motivated me to get into this project was the curiosity to understand “what makes great speakers truly great.” After researching tons of pages of books and webpages, I found treasured lessons worth sharing. Dwelling upon these interesting intellectual artifacts, I have made an attempt to preserve and promote the rich tradition of speechmaking and oration.

The journey during the last few months has been a fascinating one. Along the way, I experienced multitudes of speed bumps and obstacles. Now the project is complete, it gives me an immense sense of accomplishment that I could encapsulate years of learning experiences and knowledge into a book.

Being an IITian, it was a totally new experience of me and somewhat challenging to write on such an unprecedented academic endeavour. But thanks to inspirational guidance of my mentors - Rocky Saggoo and Khushi Singh - I continued to work on and concluded the great task ahead.

This book can be considered as a tribute to the long-lost art of speeches which has its roots in the teachings of ancient Greek scholars. I sincerely hope the words of wisdom of phenomenal speakers the world has ever witnessed throughout human history would inspire the readers as they have inspired me. I would like to acknowledge significant contributions of talented and versatile writer Mohammad Omar as his timely inputs and insights proved to be quite valuable.

Wishing you all the very best!

TILAK RAJ

GUIDELINES TO USE THIS BOOK

First of all, I congratulate you on choosing to embark on this fascinating journey to become an amazing public speaker. Before you scroll to the very first page of this treasured collection let me be the chaperone and guide in this intellectually immersive endeavour of yours. This is a profoundly powerful process through which you will unlock secrets of developing and honing your own Public Speaking Skills through the incredible journey of these most influential speeches ever delivered since the dawn of recorded history.

As the title suggests this book is compilation of 10 greatest speeches along with the stories behind the speeches and the speakers who delivered them.

Surely this will help you to hone your skills as an effective communicator and will transform you into a promising speaker if you follow the guidelines mentioned in both letter and spirit.

Instructions to use this book effectively

- 1) As a consummate writer I would suggest you to grab a pen and paper quickly.
- 2) First, write down the purpose for which you wish to master the art of public speaking.
- 3) Remember your real task as a speaker is to give something valuable to your audience, so write the message you want to deliver in one line.
- 4) Make it your target to read and reread one chapter at a time and write all the valuable information and key points highlighted. This is your duty to read and absorb all the information religiously.
- 5) Remember speech-writing is equally important as speech-making so make sure to write and re-write your speech till you are primed and convinced.
- 6) When you read the “Speech Alchemy” section of each chapter, imbibe the best strategies that you can use to write and deliver your own speech.
- 7) Learn to feel the words you wish to deliver in the speech and start valuing your words to sound confident and authentic.
- 8) Refer to the video link mentioned in the reference section of each speech to watch or listen to the actual delivery of the speech.

9) Occasionally mark your progress by revising and revisiting what you have absorbed through this valuable artifact.

10) After completing all 10 speeches you will understand the power of the greatest skill as a public speaker capable of delivering an effective talk with resolute purpose and greater clarity.

As I mentioned earlier, if you follow the instructions wholeheartedly the entire cosmos will conjure up its immense power to guide you on this hallowed path of becoming a confident speaker. And you can definitely get more such valuable tips and treasure of knowledge on our YouTube channel. Mind you these instructions are merely set of guiding principles to help you find your own public speaking voice through this book which has unique voices of 10 different Public Speakers.

Find your voice & shine as an articulate speaker!

Pep Talk India wishes you a transformative journey through this book.

THE PARLIAMENT OF RELIGION SPEECH

SWAMI VIVEKANANDA

“VIVEKANANDA is undoubtedly the greatest figure in the Parliament of Religions” wrote *The New York Herald* on 12th September 1893, commending Vivekananda’s Chicago Speech. He was relevant then and is relevant today for his definite affirmation that all religions are paths to God, and his call for tolerance. It is imperative to note that his message to the entire world from that august and auspicious platform was clear that spirituality is not only the way of life for followers of all faiths and religious denominations around the world but also serves as important means to maintain peace and universal brotherhood.

Road less travelled

Swami Vivekananda, the most illustrious disciple of Ramkrishna Pramahansa, revered today as a philosopher, self-actualized monk and youth icon. After the unfortunate demise of his Guru in 1886, Vivekananda travelled extensively to different parts of India, only to find trails of travails and troubles of masses. Witnessing the deplorable conditions of common people and cultural degeneration of India as a whole he meditated at Kanayakumari for three days. In the moment of calling, it dawned upon him that “India shall rise only through renewal and rejuvenation of the highest spiritual consciousness that made her a cradle of civilization. And the West must be introduced to her rich cultural heritage, philosophical underpinnings and glorious past.”

Vivekananda decided to represent Hinduism and India at the first “Parliament of Religions” to be held in Chicago.

On 31st May 1893, with the help of money collected by his disciples and a burning desire in heart, Vivekananda set sail for the shores of America by ship. He embarked upon journey to uncharted territory but this journey soon turned into an ordeal. On his arrival, he had to face challenges and obstacles on several instances yet he remained unfazed. Vivekananda was denied admission to speak at the Parliament as he was not part of any formal religious organization.

Shining bright like Sun

At the behest of Harvard Professor J.H. Wright, Swami Vivekananda agreed to represent Hinduism in its true spirit. Professor Wright was so impressed with the knowledge and persona of Vivekananda that he praised him in his own unique way - “*to ask you, Swami for your credentials is like asking the sun to state its right to shine.*” Eventually the enlightened light shining within Swami Vivekananda guided him to the right place and he delivered the speech with unbridled enthusiasm and unlimited passion.

PARLIAMENT OF RELIGIONS SPEECH

Opening Address - Chicago, Sept 11, 1893

Sisters and Brothers of America,

It fills my heart with joy unspeakable to rise in response to the warm and cordial welcome which you have given us. I thank you in the name of the most ancient order of monks in the world; I thank you in the name of the mother of religions, and I thank you in the name of millions and millions of Hindu people of all classes and sects.

My thanks, also, to some of the speakers on this platform who, referring to the delegates from the Orient, have told you that these men from far-off nations may well claim the honor of bearing to different lands the idea of toleration. I am proud to belong to a religion which has taught the world both tolerance and universal acceptance.

We believe not only in universal toleration, but we accept all religions as true. I am proud to belong to a nation which has sheltered the persecuted and the refugees of all religions and all nations of the earth. I am proud to tell you that we have gathered in our bosom the purest remnant of the Israelites, who came to Southern India and took refuge with us in the very year in which their holy temple was shattered to pieces by Roman tyranny. I am proud to belong to the religion which has sheltered and is still fostering the remnant of the grand Zoroastrian nation. I will quote to you, brethren, a few lines from a hymn which I remember to have repeated from my earliest boyhood, which is every day repeated by millions of human beings: "As the different streams having their sources in different paths which men take through different tendencies, various though they appear, crooked or straight, all lead to Thee."

The present convention, which is one of the most august assemblies ever held, is in itself a vindication, a declaration to the world of the wonderful doctrine preached in the Gita: "Whosoever comes to Me, through whatsoever form, I reach him; all men are struggling through paths which in the end lead to me." Sectarianism, bigotry, and its horrible descendant, fanaticism, have long possessed this beautiful earth.

They have filled the earth with violence, drenched it often and often with human blood, destroyed civilization and sent whole nations to despair. Had it not been for these horrible demons, human society would be far more advanced than it is now. But their time is come; and I fervently hope that the bell that tolled this morning in honor of this convention may be the death-knell of all fanaticism, of all persecutions with the sword or with the pen, and of all uncharitable feelings between persons wending their way to the same goal.

SPEECH ALCHEMY

The Parliament of Religions was held in Chicago from 11th September to 27th September 1893 where representatives of various religions spoke about the uniqueness and supremacy of their respective faiths but Swami Vivekananda stressed on “universality of spiritual consciousness” and “collective brotherhood”.

During this convention Swami Vivekananda gave six scintillating speeches touching upon various topical themes. It was the inaugural speech on the very first day of the Parliament that left an indelible mark on pages of history books and an indelible impression on the audience around the world. This was the speech that established him as the pioneer of “spiritual reformation”. The American audience was awestruck by the enlightened words and charisma of the saffron clad Indian monk.

Alluring Start really matters

On 11th September 1893, Vivekananda came forth to speak. Never in his life had he addressed such a large gathering of learned men nor did he prepare a written speech. It was a monumental masterpiece of oratory and exemplar of speaking off the cuff right from the heart. He rose to the occasion and began his speech with “**Sisters and Brothers of America**”.

“Sisters and Brothers of America” – words that echoed around the world

He drew listeners into a personal relationship with him when he opened the speech. The audience of Hall of Columbus greeted these apt and alluring words of oration with two minutes of standing ovation. “It fills my heart with joy unspeakable to rise in response to the warm and cordial welcome which you have given us” responded Vivekananda. Everyone was wonderfully and wondrously impressed by the young man from the East who spoke perfect English and that too with elocution and exuberance.

He continued his speech with enthusiasm thanking every faith that was represented at the convention. Further he expounded why India is a great nation that from time immemorial preached the principles of religious tolerance and peaceful coexistence.

Blend of Substance and Style

“I am proud to belong to a religion which has taught the world both tolerance and universal acceptance. We believe not only in universal toleration, but we accept all religions as true. I am proud to belong to a nation which has

sheltered the persecuted and the refugees of all religions and all nations of the earth.” With these emotive lines Swami Vivekananda had put the nation long forgotten back on the “spiritual map of the world”.

He re-established India in her rightful place among comity of nations as cultural cradle nurturing various religious groups. This was a man who had never been out of India, had spent years tending to the poor and the diseased as he searched for the divine, and was speaking entirely extemporaneously.

Amazing Analogy

In the next few minutes that he spoke, he electrified the audience with his expositions on Vedantic Philosophy. *“As the different streams having their sources in different places all mingle their water in the sea, so, O Lord, the different paths which men take through different tendencies, various though they appear, crooked or straight, all lead to Thee”* - he quoted. In this fitting analogy is embedded the ideals of spiritual oneness and existential diversity. The diversity in religious denominations often creates commotion and conflict when religious fervour turns into religious intolerance. He further explained “Sectarianism, bigotry, and its horrible descendant, fanaticism, have long possessed this beautiful earth. They have filled the earth with violence, drenched it often and often with human blood, destroyed civilisation and sent whole nations to despair.”

Recipe for Great Speech

The beautiful words of Swami Vivekananda still emanate that power and spiritual prowess. The perfect **PROFICIENCY** in English, deeply sounded **VOICE**, courteous **COMMUNICATION** and appropriate use of **RHETORIC** techniques made the speech uniquely outstanding. Swami Vivekananda was “simply a wonder of oratorical finesse” and the audience hung breathless on his every word. He received love and adulation because in his speech he sent love through gracious talk. He established a good rapport with his audience and put them in the right frame of mind and made them well-disposed, attentive and receptive. Vivekananda’s oration will always be remembered as **WISDOM** combined with artistic **ARTICULATION**.

IMPACT OF THE SPEECH

“Do not believe a thing because you have read it in a book. Do not believe a thing because another has said it is so. Find out the truth for yourself. That is realization.”

Swami Vivekananda had this spirit of adventure and fearlessness that brought him to America and the world got a chance to hear his influential voice. He heralded new age of overarching spiritual consciousness throughout the world. Swami Vivekananda was a devout Hindu but his philosophy transcended all the religious teachings. The speech made him a 'divine hero' in the US. And he emerged on the world stage as **“paragon of intellectualism and spiritualism.”**

Awe-struck American Audience

American newspapers reported Vivekananda as “the greatest figure in the parliament of religions” and “the most popular and influential man in the parliament”. The editorials of various American Newspapers poured praise and commendation over his inaugural speech. *The New York Critique* wrote, “He is an orator by divine right, and his strong, intelligent face in its picturesque setting of yellow and orange was hardly less interesting than those earnest words, and the rich, rhythmical utterance he gave them”.

An American newspaper reported that “he spoke English remarkably well, in fact, better than the majority of Americans.” *The Boston Evening Transcript* reported that Vivekananda was “a great favourite at the parliament... if he merely crosses the platform, he is applauded”. The American audience would sit expectant and curious waiting for hours for other speakers to finish their speeches only to listen to Vivekananda for few minutes.

Vivekananda words reflected his direct experience of the divine, which penetrated deep into the mind of his audience. The news of Vivekananda's popularity spread to India as well.

RABINDRANATH TAGORE felt that Vivekananda's message roused youth's heart in a most influential way. **SURENDRANATH BANERJEE**, an orator in his own right, remarked that -

“Swami Vivekananda was the greatest public speaker India had ever had.”

Swami Vivekananda had captivated America with his sheer earnestness and sincere emotion. His message of universality took the Parliament by storm.

Never underestimate the Power of PEP TALK

The impact of the speech was so profound and his presence in the US was so conspicuous that he toured various American cities for months and inspired the greatest minds of that period. During his interactions with **JOHN D. ROCKEFELLER**, famous industrialist Vivekananda tried with spur into social action and work for the humanitarian goals. Swami Vivekananda gave him the most penetrating talk (**PEP TALK**) to espouse the cause of under-privileged. That **PEP TALK** left Mr. Rockefeller perplexed and stirred. After few days the richest man in the world had a moral epiphany and then he returned to talk to Vivekananda with changed heart and mind with a plan to donate money for establishing institutions for public welfare. The **PEP TALK** inspired John Rockefeller to become pioneer philanthropist.

Swami Vivekananda delivered an interesting lecture at the Graduate Philosophical Society of Harvard University on 25 March 1896. Subsequently, after his impressive and insightful lectures, he was offered the Chair of Eastern Philosophy at both Harvard University and Columbia University but swami Vivekananda declined the offer by saying he is a “Sannyasi”.

Charisma is the most valuable currency

After his speech in World's Religions at Chicago in 1893, many men and women of the West were influenced by the charisma and aura Swami Vivekananda and became his disciples.

Most prominent of them all was, **SISTER NIVEDITA**. His personality created an even deeper impression on her. She later wrote, “Amongst brilliant conversationalists, the Swami was peculiar in one respect.

He was never known to show the slightest impatience at interruption. He was by no means indifferent as to the minds he was addressing.”

Besides working for social causes, she dedicated her years in India to promoting Swami Vivekananda’s thoughts and Indian culture.

Swami Vivekananda's speech at the first Parliament of the World's Religions in Chicago is considered among his most significant contributions to the world – so much so that a three-day world conference was organised to commemorate his 150th birthday in January 2012.

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KNOWLEDGE POINTS

- Never be afraid to take the road less travelled to become great
- Intellectual Prowess makes you stand out and shine like Sun
- Alluring start and amazing analogy make a big difference
- Blending style with substance for effective speech
- Ingredients of great speech – proficiency, voice, communication, rhetoric, wisdom, articulation
- Never discount the Power of PEP TALK
- Charisma is the most valuable currency a speaker has

SWAMI VIVEKANANDA ON SUCCESS

“Take up one **IDEA**. Make that one idea your **LIFE** - **think of it, dream of it, live on that idea**. Let the brain, muscles, nerves, every part of your body, be **FULL of that idea**, and just leave every other idea alone. This is the way to **SUCCESS**.”

GETTYSBURG ADDRESS

ABRAHAM LINCOLN

Historic Speech

The Gettysburg Address is the most celebrated speech given by President Abraham Lincoln. It followed the Battle of Gettysburg where more than 50,000 soldiers laid down their lives. The American civil war was fought at numerous places across America but Gettysburg assumed historical significance. Abraham Lincoln lent credence to the historic place when he gave the famous address on November 19 1863. Unquestionably, it is one of the best speeches of all time. Referring to it as “the most momentous moment in all recorded history”, a writer once wrote “if I were to revisit one particular place and moment, it would be Gettysburg during Lincoln’s speech. To see him craft those beautiful words, marvelous healing words and then deliver them. They were for everyone for all the time, they subsumed within them the entire war and entire history of America as a nation. It showed his compassion for everyone, his love for his country and people, that’s where I would like to be.”

Response to Serenade

The town of Gettysburg is located on the southern border of Pennsylvania where tens of thousands of Union and Confederate soldiers fought decisive battle. The battle of Gettysburg took place in 1863 from 1st July to 3rd July. Many brave men lost their lives in the battle.

On July 4, 1863 President Abraham Lincoln celebrated the nation's birthday with double Union victories, one at Vicksburg, Mississippi and the other at Gettysburg, Pennsylvania.

But the victory at Gettysburg came at huge mortal cost. President Abraham Lincoln offered informal remarks a few days after two important Union victories. Lincoln spoke extemporaneously and the speech was called "Response to Serenade". **How long ago is it -- eighty odd years -- since on the Fourth of July for the first time in the history of the world a nation by its representatives, assembled and declared as a self-evident truth that "all men are created equal."** This informal speech "Response to Serenade" is regarded as a prelude to the famous Gettysburg address. Considering that the war still raged, little thought was given to provide proper burial ground for the deceased. Mortified, representatives from several states came together to create a soldier's cemetery into which the dead could be buried with proper ceremony and respect.

Star amid Galaxy of Speakers

Many state governors as well as prominent civilian and military leaders were invited to attend the ceremony featuring an address delivered by the Honorable Edward Everett, a prominent American statesman, politician, educator, and orator. A near last-minute invitation also was extended to President Lincoln who agreed to offer few appropriate remarks. President Lincoln accepted his invitation as his opportunity to pay tribute to the fallen heroes while reminding Americans about righteousness of the war.

Lincoln thought hard about what he would say and how he would say it in as few words as possible, especially when he learned that Everett's address alone would dominant more than two hours of the ceremony. Inside the White House Lincoln crafted the simple, powerful words into a speech that arguably became the most famous speech in entire human history. The speech has been a **PERENNIAL SOURCE OF INSPIRATION** for millions oppressed around the globe. The year 1863 was very eventful owing to three major historic events: Emancipation declaration, Battle of Gettysburg and Gettysburg Address.

LINCOLN'S GETTYSBURG ADDRESS

Four score and seven years ago our fathers brought forth on this continent, a new nation, conceived in Liberty, and dedicated to the proposition that all men are created equal.

Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battle-field of that war. We have come to dedicate a portion of that field, as a final resting place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this.

But, in a larger sense, we can not dedicate -- we can not consecrate -- we can not hallow -- this ground. The brave men, living and dead, who struggled here, have consecrated it, far above our poor power to add or detract. The world will little note, nor long remember what we say here, but it can never forget what they did here. It is for us the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us -- that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion -- that we here highly resolve that these dead shall not have died in vain -- that this nation, under God, shall have a new birth of freedom -- and that government of the people, by the people, for the people, shall not perish from the earth.

Abraham Lincoln

November 19, 1863

SPEECH ALCHEMY

On 19th November, Lincoln traveled to Gettysburg to dedicate the new cemetery in the aftermath of the war. The featured speaker was Edward Everett of Massachusetts and he spoke for almost two hours. Then Abraham Lincoln rose to speak.

Abraham Lincoln delivered the Gettysburg Address in less than two minutes. The speech will always be remembered for its brevity and alacrity.

Keep it short and succinct

In a speech that was comprised of only 10 sentences and 272 words, Lincoln was able to strike a chord that would resonate not only with his audience, but one that would resonate through time. The speech honored the soldiers who died at the battle and called for renewed dedication to winning the Civil War and restoring the Union.

He appealed to his fellow countrymen to redouble the effort to build the nation as envisaged by the founding fathers. He started off by reminding his audience that it's been just 87 years since the declaration of independence was signed and the nation based on liberty and equality was envisioned. Then he went on to embolden the Union cause with some of the most stirring words ever spoken. The shortness and succinctness of the speech can be gauged by the fact that Lincoln was heading back to his seat before the local photograph could open the camera shutter.

Speaking strictly in temporal sense, Lincoln began his speech with the past, then he switched to the present as a vestige of the past and finally he provided a glimpse of the future. It's quite creditable that Lincoln was able to bring out glaring temporal contrasts in such a short speech.

Never doubt your own words

Abe Lincoln felt that he had failed to enthrall his audience. He conceded that it was a poor speech and people didn't like it as it was so brief. After the speech, he told his close personal friend Ward Hill Lamon who was sitting next to him that "*Lamon, that speech won't scour. It is a flat failure.*" It's interesting that the length of these two speeches has been so much discussed, because the Gettysburg Address is one of Lincoln's shortest efforts. Prior to his presidency, his political speeches often lasted two to three hours, yet he managed to retain the attention of his listeners. Nonetheless, despite his misgivings, the speech turned out to be the most riveting piece of oratory of all time.

Rhetorical Repository

The speech is filled with good use of rhetorical constructions. Everyone has heard Abe Lincoln's famous speech beginning with these magical words.

“Four score and seven years ago our fathers brought forth on this continent, a new nation, conceived in Liberty, and dedicated to the proposition that all men are created equal.”

“**FOUR SCORE AND SEVEN**” is much more **poetic**, much more **elegant**, and much more **artistic** than “**Eighty-seven**”. In these opening lines, Lincoln uses “borrowed ethos” when he makes reference to the founding fathers of the United States of America. This introduction can be seen as an allusion to the noble principles enshrined in the Declaration of Independence.

This use of “invented ethos” enables Lincoln to set the tone for the rest of his speech and allows him to gain listener’s attention. By using history to bring relevance to the speech, Lincoln establishes credibility for himself. Lincoln reminds the audience of the basis on which the country was founded. This is a perfect launching pad for the next sentence. “**Now we are engaged in a great civil war, testing whether that nation, or any nation, so conceived and so dedicated, can long endure.**” After highlighting greatness of the nation Lincoln underscores the great challenge before the nation as these noble doctrines are being undermined by the unrelenting Civil War.

Lincoln makes good use of “pathos” in second paragraph when he states “We are met on a great battle-field of that war. We have come to dedicate a portion of that field, as a final resting place for those who here gave their lives that that nation might live.”

National Pride can be deeply motivating

In above lines, he uses contrast effectively. By stating “those who here **gave their lives** that this nation might **live**”, Lincoln makes perhaps the ultimate contrast: **life and death**.

To put such a **STARK CONTRAST** in elegant simplicity is quite commendable and compelling.

Lincoln uses **CONTRAST** in the third paragraph as well – “The world will little note, nor long **remember** what we say here, but it can never **forget** what they did here.” The people listening to Lincoln after the battle were depressed and dejected because of the loss of their loved ones and many were on verge to give up on the war. By using statements to appeal to the people’s emotion Lincoln encouraged his countrymen to invest themselves in pursuance of the war.

“But, in a larger sense, we can not dedicate, we can not consecrate, we can not hallow this ground.”

The use of rhetorical construction “**Tricolon**” is obvious here. Tricolons are a powerful public speaking technique that can add power to your words and make them memorable. On hearing these words, a powerful cadence and rhythm can be felt.

Evoking Eclectic Emotions

Using **PATHOS** here, Lincoln was able to emotionally draw the crowd into what he was saying. By emotionally engaging the audience, he was able to put forth his point that the sacrifices of the brave men in the service of country so great would not go in vain. Their ultimate sacrifice would only give fillip to the purpose of war. His final sentence is a long statement which underlines “**the great task**” ahead to rebuild the nation from the ashes of civil war.

Lincoln uses “logos” by appealing to the audience’s cognition and belief system. He alludes to common cultural understanding of duty to one’s country. Lincoln states “... **here dedicated to the great task remaining before us -- that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion -- that we here highly resolve that these dead shall not have died in vain**”.

These beautifully crafted lines reflect Lincoln’s devotion for his country and he conveyed to his audience that everybody must act with the same sense of duty and give the last full measure of devotion to the collective purpose.

The final two sentence of the address can be construed as a clarion call for action, a resolution to fulfil “**the unfinished work**”.

Lines are overflowing with **INSPIRATIONAL WORDS** such as **DEDICATED, NOBLY, GREAT, HONORED, DEVOTION, HIGHLY RESOLVE, GOD, BIRTH** and **FREEDOM**. It's ironic that contemporary political leaders hardly aspire to raise their standard of public speaking beyond populism and bring Lincoln's style and flavour in their speech.

Subliminal appeal is equally important

In his analysis of the Gettysburg address, **NICK MORGAN** offers an interesting perspective on Lincoln's repetition of one word throughout the address: "On careful observation, people would notice that the word 'we' is repeated 10 times. But that's not unusual, or surprising, given that Lincoln was trying to rally the nation. The speech was all about 'we'. No, what is unusual is the repetition of the word 'here'.

Eight times in two minutes, Lincoln invokes the place – the hallowed ground of Gettysburg – by repeating the word 'here'. As a result, he weaves some kind of spell on listeners, then and afterward, that is not consciously noticed, but unconsciously seems to have a powerful effect. Repetition is an essential aspect of great public speaking. The trick is knowing what and how to repeat. Take a lesson from Lincoln. Sometimes it's the little words that have the most power."

IMPACT OF THE SPEECH

"Five score years ago, a great American, in whose symbolic shadow we stand today, signed the Emancipation Proclamation. This momentous decree came as a great beacon light of hope to millions of slaves who had been seared in the flames of withering injustice. It came as a joyous daybreak to end the long night of their captivity."

Abraham Lincoln's "**four score and seven years**" speech inspired "**I have a dream**" speech of Martin Luther King Jr. hundred years later.

Monumental act of brilliance

Amid the raging battle, his Gettysburg Speech was a singular **“monumental act of brilliance”** that changed the course of events and the battle itself became less significant than the speech. He rallied support for the cause of war with his influential voice and oration. Lincoln advocated that the edifice of the new nation should be based on the tenets of equality, liberty and justice as enshrined in the Declaration of Independence. The United States of America as we know it today was crafted by the vision and zeal of this great political leader and his super human skills played a significant role in reframing the future.

When we compare Lincoln’s two-minute address with the two-hour oration by Edward Everett on the same occasion, the difference is quite evident. Today the former is universally regarded as one of the most famous speeches in history; the latter is largely forgotten. Indeed, Everett himself recognized the genius of Lincoln’s speech in a note that he sent to the President shortly after the event: **“I should be glad, if I could flatter myself that I came as near to the central idea of the occasion, in two hours, as you did in two minutes.”**

The key to eternal relevance

We can learn a lot about public speaking by studying the great speeches of history. The Gettysburg address is one of the greats. Lincoln took his audience on a journey that began with the founding of America and ended at the crossroads at which the country found itself at that moment. He wanted to make sure that Americans chose the right path. And he did. The significance of the speech can be gauged by the fact that it is one of the most popular declamation pieces employed in colleges and schools.

Writing is the cornerstone of great speech

The speech was very important to such an esteemed writer like Lincoln, he kept revising the text of the speech for few months. From the day he delivered his “Response to Serenade” on July 7 1863 till the day he delivered Gettysburg Address in November 19 1863 he made many amendments to the speech.

And he kept revising the speech for the next year as he was not satisfied the speech. His final draft of this momentous speech is engraved on the wall of Lincoln Memorial in Washington D.C. He added few words in this final version. Abraham Lincoln steered the war ravaged country and eventually paved the way for great nation.

For Lincoln, the speech was instrumental in securing victory in his second presidential election in 1864. The civil war was still raging yet Lincoln managed to make the speech stand out without using any topical words like “confederates” “union”, “emancipation proclamation” or “slavery”. That was the **beauty of the speech**.

PEP TALK – Verbal Craftsmanship

This speech clearly bring out the meaning and significance of a **PEP TALK** and how this **PEP TALK** was vital in enthusing the millions who had abandoned themselves to despair on witnessing horrors of war. When guns were blazing from both sides, Abraham Lincoln deployed **VERBAL ARTILLERY** from his **ARSENAL OF WORDS** which took form of a **PEP TALK**. Till date, listeners are fascinated by this verbal craftsmanship of the highest order as it changed the course of history. It would continue to remain relevant for centuries to come.

The war had changed his perspective. Wartime exigencies had vastly expanded the federal government, which Lincoln now viewed as a powerful means of unifying the people and promoting liberty.

Democracy and Nationalism Redefined

Only a united nation with a strong central government, Lincoln believed, could end slavery and protect liberty. Instead, he attempted to summon the Northern people to victory and to resolve the problems of slavery and states’ rights that had plagued the country since its founding. Abraham Lincoln redefined “nationalism” and “democracy” with his crisp talk. It clearly exemplifies his vision of a unified nation having innate capacity to transcend discrimination and conflict.

Referring to “the nation” five times in a two-minute speech, Lincoln advocated an energetic national state based on popular sovereignty – “**a government of the people, by the people, for the people**” – to bring about “**a new birth of freedom**” in America.

By insisting that liberty was not simply the purview of dreamy idealists, but that it could be secured through one’s own efforts, won on the field of battle, and protected by a unified nation committed to its preservation, Lincoln sought to transform America. By redefining liberty and nationalism by essentially fusing them together, Lincoln not only inspired the North to continue the fight, he forever changed how we think about our country. The speech immortalized Abraham Lincoln and his words are the living memory of the indomitable spirit that propelled him. The following line engraved on the wall of Lincoln Memorial encapsulates this spirit -

"In this temple, as in the hearts of the people for whom he saved the Union the memory of Abraham Lincoln is enshrined forever"

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MEMORABILIA

- Brevity adds elegance to the speech
- Never doubt your own words
- Great speech as Rhetorical Repository
- Contemporary motifs and themes can inspire the audience
- Evoking layers of emotions using “pathos”
- Subliminal appeal is equally important
- Speech writing is as imperative as speech making
- Bring novelty by redefining existing notions
- Deploy verbal craftsmanship whenever possible

I HAVE A DREAM SPEECH

MARTIN LUTHER KING JR.

“Leadership is the ability to decide what has to be done and then get people to want to do it.” – DWIGHT D. EISENHOWER

Martin Luther King Jr. imbibed this true spirit of leadership when he delivered his illustrious “I have a dream” speech. The moral leader of the nation made a profound impact on the audience with his style of delivery. On the steps of the Lincoln Memorial, before 250,000 people, Martin Luther King, Jr. delivered his famous “I have a dream” speech during the “March on Washington for Jobs and Freedom” on historic day of 28th August 1963. In effect, the march for Civil Rights five decades ago was set up as “a rock concert” and Martin Luther King was “the flamboyant rock star”. His marvelous words and uniquely poetic style of speaking rocked the world in deeply emotional way.

Social Activism begets inspiring speech

The purpose of the march was to compel the administration of John F. Kennedy to initiate a strong federal civil rights bill in Congress. Despite the signing of Emancipation Declaration by Abraham Lincoln in 1863, the conditions of African-American masses had remained appalling. High levels of unemployment, miserable working conditions and poor job mobility, systematic discrimination against African Americans, and the persistence of racial segregation in the South prompted discussions about a large scale march for political and economic justice.

Several labour organizations and civil rights activists came together to press upon the issue and do away with all forms of racial discrimination. After notifying President Kennedy of their intent, the leaders of the major civil rights organizations set the march date for 28th August. The stated goals of the protest included “a comprehensive civil rights bill” that would do away with segregated public accommodations and “protection of the right to vote”.

The diversity of those in attendance was reflected in the event’s speakers and performers. They included singers, actors, and presidents of several civil right organizations. King was 16th on an official programme that included the national anthem, the invocation, a prayer, a tribute to women, two sets of songs and nine other speakers.

Momentous speech and historical milieu

The day’s high point came when King took the podium toward the end of the event, and moved the Lincoln Memorial audience and live television viewers with what has come to be known as his “I Have a Dream” speech. King commented that “as television beamed the image of this extraordinary gathering across the border oceans, everyone who believed in man’s capacity to better himself had a moment of inspiration and confidence in the future of the human race,” and characterized the march as an “appropriate climax” to the summer’s events.

And while other activists of the time, such as Malcolm X and Stokely Carmichael, spoke about the need for a revolution for Civil Rights, King effectively talks about his “dream”. In this “dream” were embedded the democratic ideals of equality, liberty and fraternity. He reminded the American people that the nation as a whole cannot rise without embracing the principle of equality for everyone. He categorically mentioned that one day the nation would rise above racial differences and come together to usher in a new age of civil liberties. The speech epitomized democracy in its true form. Martin Luther King Jr. drew inspiration from Mahatma Gandhi as he advocated non-violent means of struggle and urged his followers to disobey unjust laws. He believed that “the unjust law is no law at all”.

He spearheaded the civil right movement by giving speeches, organizing peaceful protests and marches. He delivered the speech at a time when there was an outcry for right to equality for the oppressed and marginalized community. The ramification of the social tumult was a great speech with a message that was unequivocally resolute and revolutionary. King's message was great both ideologically and technically.

"I HAVE A DREAM" SPEECH

I am happy to join with you today in what will go down in history as the greatest demonstration for freedom in the history of our nation.

Five score years ago, a great American, in whose symbolic shadow we stand today, signed the Emancipation Proclamation. This momentous decree came as a great beacon light of hope to millions of Negro slaves who had been seared in the flames of withering injustice. It came as a joyous daybreak to end the long night of their captivity.

*But one hundred years later, the Negro still is not free. One hundred years later, the life of the Negro is still sadly crippled by **the manacles of segregation and the chains of discrimination**. One hundred years later, the Negro lives on a **lonely island of poverty** in the midst of a **vast ocean of material prosperity**. One hundred years later, the Negro is still languished in the corners of American society and finds himself an exile in his own land. And so we've come here today to dramatize a shameful condition.*

In a sense we've come to our nation's capital to cash a check. When the architects of our republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir.

This note was a promise that all men, yes, black men as well as white men, would be guaranteed the "unalienable Rights" of "Life, Liberty and the pursuit of Happiness." It is obvious today that America has defaulted on this promissory note, insofar as her citizens of color are concerned.

Instead of honoring this sacred obligation, America has given the Negro people a bad check, a check which has come back marked "insufficient funds."

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

We have also come to this hallowed spot to remind America of the fierce urgency of Now. This is no time to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism.

Now is the time to make real the promises of democracy. Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice. Now is the time to lift our nation from the quicksands of racial injustice to the solid rock of brotherhood. Now is the time to make justice a reality for all of God's children.

It would be fatal for the nation to overlook the urgency of the moment. This sweltering summer of the Negro's legitimate discontent will not pass until there is an invigorating autumn of freedom and equality. Nineteen sixty-three is not an end, but a beginning. And those who hope that the Negro needed to blow off steam and will now be content will have a rude awakening if the nation returns to business as usual. And there will be neither rest nor tranquility in America until the Negro is granted his citizenship rights. The whirlwinds of revolt will continue to shake the foundations of our nation until the bright day of justice emerges.

But there is something that I must say to my people, who stand on the warm threshold which leads into the palace of justice: In the process of gaining our rightful place, we must not be guilty of wrongful deeds. Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred. We must forever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protest to degenerate into physical violence. Again and again, we must rise to the majestic heights of meeting physical force with soul force.

The marvelous new militancy which has engulfed the Negro community must not lead us to a distrust of all white people, for many of our white brothers, as evidenced by their presence here today, have come to realize that their destiny is tied up with our destiny. And they have come to realize that their freedom is inextricably bound to our freedom.

We cannot walk alone.

And as we walk, we must make the pledge that we shall always march ahead.

We cannot turn back.

There are those who are asking the devotees of civil rights, "When will you be satisfied?" We can never be satisfied as long as the Negro is the victim of the unspeakable horrors of police brutality. We can never be satisfied as long as our bodies, heavy with the fatigue of travel, cannot gain lodging in the motels of the highways and the hotels of the cities. We cannot be satisfied as long as the negro's basic mobility is from a smaller ghetto to a larger one. We can never be satisfied as long as our children are stripped of their self-hood and robbed of their dignity by signs stating: "For Whites Only." We cannot be satisfied as long as a Negro in Mississippi cannot vote and a Negro in New York believes he has nothing for which to vote. No, no, we are not satisfied, and we will not be satisfied until "justice rolls down like waters, and righteousness like a mighty stream."

I am not unmindful that some of you have come here out of great trials and tribulations. Some of you have come fresh from narrow jail cells. And some of you have come from areas where your quest -- quest for freedom left you battered by the storms of persecution and staggered by the winds of police brutality. You have been the veterans of creative suffering. Continue to work with the faith that unearned suffering is redemptive. Go back to Mississippi, go back to Alabama, go back to South Carolina, go back to Georgia, go back to Louisiana, go back to the slums and ghettos of our northern cities, knowing that somehow this situation can and will be changed.

Let us not wallow in the valley of despair, I say to you today, my friends.

And so even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream.

I have a dream that one day this nation will rise up and live out the true meaning of its creed: "We hold these truths to be self-evident, that all men are created equal."

I have a dream that one day on the red hills of Georgia, the sons of former slaves and the sons of former slave owners will be able to sit down together at the table of brotherhood.

I have a dream that one day even the state of Mississippi, a state sweltering with the heat of injustice, sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice.

I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.

I have a dream today!

I have a dream that one day, down in Alabama, with its vicious racists, with its governor having his lips dripping with the words of "interposition" and "nullification" -- one day right there in Alabama little black boys and black girls will be able to join hands with little white boys and white girls as sisters and brothers.

I have a dream today!

I have a dream that one day every valley shall be exalted, and every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight; "and the glory of the Lord shall be revealed and all flesh shall see it together."²

This is our hope, and this is the faith that I go back to the South with.

With this faith, we will be able to hew out of the mountain of despair a stone of hope. With this faith, we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. With this faith, we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day.

And this will be the day -- this will be the day when all of God's children will be able to sing with new meaning:

My country 'tis of thee, sweet land of liberty, of thee I sing.

Land where my fathers died, land of the Pilgrim's pride,

From every mountainside, let freedom ring!

And if America is to be a great nation, this must become true.

And so let freedom ring from the prodigious hilltops of New Hampshire.

Let freedom ring from the mighty mountains of New York.

Let freedom ring from the heightening Alleghenies of Pennsylvania.

Let freedom ring from the snow-capped Rockies of Colorado.

Let freedom ring from the curvaceous slopes of California.

But not only that:

Let freedom ring from Stone Mountain of Georgia.

Let freedom ring from Lookout Mountain of Tennessee.

Let freedom ring from every hill and molehill of Mississippi.

From every mountainside, let freedom ring.

And when this happens, and when we allow freedom ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual:

Free at last! Free at last!

Thank God Almighty, we are free at last!

SPEECH ALCHEMY

The day before the March on Washington, on 28 August 1963, Martin Luther King asked his aides for advice about the next day's speech. “**Don't use the lines about 'I have a dream'**, his adviser Wyatt Walker told him. It's trite, it's cliché. You've used it too many times already.”

Many of King's speeches were well received but he wanted this speech to be different. While King was by now a national political figure, relatively few outside the southern church and the civil rights movement had heard him give a full address. With all three national television networks offering live coverage of “the march for jobs and freedom”, this would be his **oratorical introduction to the entire nation**. King went to sleep at about 4 AM, giving the text to his aides to print and distribute. The “I have a dream” portion was not included in it.

For all King's careful preparation, the part of the speech that went on to enter the history books was added extemporaneously while he was standing on the steps of the Lincoln Memorial, speaking in full flow to the crowd.

The area around the mic was crowded with speakers, dignitaries and their entourages. Wearing appropriately for the occasion - a black suit, black tie and white shirt - King edged through the melee towards the podium. **“Though King was extremely well known before he stepped up to the stand, but he had stepped down on the other side of history.”**

Instance chemistry and eloquence

Martin Luther King Jr. had a **ROCK STAR** persona. There was a real chemistry between King and the audience. In terms of delivery, it's sermonic in style and there's a cadence to the speech. The rhythmic rise and fall of the voice made the delivery inimitably alluring and amazing. And when he gets to the 'I have a dream' passages, he quits looking at his notes. It seemed as though he was speaking apparently right from his heart. The speech is touted as **“near perfect a rhetorical event as you can have.”**

The fact that he called it a dream makes it less radical and more humanistic. King's dream was deeply rooted in the American dream. His speech is essentially the story of being able to achieve, to sit at the table of brotherhood. It's a familiar story with layers of emotions and range of pathos. The masterful art of story-telling is quite evident in his oration.

Powerful use of Repetition

Throughout the speech, King deftly repeats key phrases, including **“Let freedom ring”** and **“I have a dream.”** The speech visibly demonstrates how the use of repetition works in effective public speaking, but doesn't always work in writing. In writing, rhetorical device such as repetition would be less than effective. But in speech, repetition is central to its success. "Still, you have to do it adeptly to make it work." King made skilful use of repetition not only to drive home the point but also to add that lyrical tone to the speech.

The venue for the speech, with the 19-foot-high visage of Lincoln facing the crowd, is another reason for its success.

The march was orchestrated to make lawmakers and citizens aware of the hardships of the nation's African Americans as they fought for Civil Rights. It can't get any more reminiscent than staging the speech at the Lincoln Memorial. "When you have great moments of rhetoric, it's a **veritable confluence of context**, of the **setting**, of the **imagery** of the speech."

"I have a dream" also is relatively short. It comes in at just over 16 minutes, demonstrating that "short is sweet" when it comes to effective speeches. Barack Obama's recent speech on race was brilliant, but it stretched for more than 90 minutes.

IMPACT OF THE SPEECH

Watching the whole thing on television in the White House, President John F Kennedy, who had never heard an entire King's speech before, remarked: "He's **damned good. Damned good.**" Almost everyone, including King's friends and foes, recognised the speech's reach and resonance.

Fifty years on, the speech enjoys both national and global acclaim. A survey conducted by researchers and leading scholars of public address, named "I have a dream" speech as **THE GREATEST SPEECH OF THE 20TH CENTURY**.

Universal appeal and unique message

During the 1989 protests in Tiananmen Square, China, some protesters held up posters of King saying "I have a dream". On the wall that Israel has built around parts of the West Bank, someone has written "**I have a dream. This is not part of that dream.**" The phrase "I have a dream" has been spotted in such disparate places as a train in Budapest and on a mural in suburban Sydney. Asked in 2008 whether they thought the speech was "**relevant to people of your generation**", 68% of Americans said yes and only 4% were not familiar with it. King's surreal speech delivered from the iconic Lincoln Memorial still has global relevance.

King's resonant voice till date resonates with millions who are fighting for their rights and freedoms around the world.

“The March on Washington” was not universally embraced. It was condemned by many as “the Farce on Washington”. A few in the crowd were unimpressed. Anne Moody, a social activist who had made the trip from rural Mississippi to listen to him, recalled: "I sat on the grass and listened to the speakers, to discover we had ‘dreamers’ instead of ‘leaders’ leading us. Just about every one of them stood up there dreaming.

Scintillating speech inspires real action

Despite criticism from some corners, the speech was instrumental in securing the rights and freedoms for millions that the march set out to attain in the first place. After the march, King and other civil rights leaders met with President Kennedy and Vice President Lyndon B. Johnson.

At the White house, they discussed the need for bipartisan support of civil rights legislation. Though they were passed after Kennedy’s death, the provisions of the Civil Rights Act of 1964 and Voting Rights Act of 1965 reflect the demands of the march. The speech played a laudatory role in securing these enactments. Martin Luther King Jr. had truly espoused the Gandhian principles and followed them in both spirit and letter. He remained passionate about public speaking throughout his life.

King's speech is seen as a defining moment for his career and for the civil rights movement as a whole. His speech was the poetry that made the march immortal and memorable. In ultimate analysis, he concluded the eventful day perfectly. He did what everybody wanted him to do and expected him to do. He fought for civil liberties of marginalized section of the society. He was arrested 30 times for doing the right thing and eventually gave his life for the cause. But he will be remembered fondly for his poetic speech.

In 1964, King was awarded the Nobel Peace Prize for his contributions to the cause of greater racial equality through nonviolent means. And he employed his extraordinary public speaking skills as nonviolent means of struggle to bring about the change. Behind his resonant voice and poignant appeals to end racial segregation were his driving values of courage, love, forgiveness, and above all, hope.

There are few giants in history of public speaking who could match up to Martin Luther King Jr. and even fewer are there who could move so many with so few words.

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MEMORABLE POINTS

- Socio-political cause engenders true inspiration
- Historical setting brings relevance to the speech
- Instance chemistry between speaker and audience is vital
- Repetition makes speech more powerful
- Amalgamation of universal appeal & unique message
- Scintillating speech can inspire real action

Memorable Quote

"The ultimate measure of a man is not where he stands in moments of comfort and convenience, but where he stands at times of challenge and controversy."

– MARTIN LUTHER KING JR.

THE APOLOGY

SOCRATES

SOCRATES (470-399 BC) was a Greek philosopher who, despite being considered one of the greatest and most eminent philosophers who ever lived, left no record of his work at all. Most of what we know about his life and teachings comes from the writings of his disciples, Xenophon and Plato. He lived during a period of political transition in Ancient Greece. In 399 BC a speech was delivered by Socrates before his accusers who charged him with corrupting the youth of Athens and for believing in new supernatural deities outside of the recognized gods of the state. The Apology of Socrates is not about being apologetic but it is one of the great speeches in the history.

Ultimate defence, not an Apology

The great Greek philosopher defends himself against his accusers and ultimately invites them to condemn him to death. The Apology is believed to be the most authentic account that has been preserved of Socrates' defense of himself as it was presented before the Athenian Council. On trial, Socrates defended himself in the most eloquent manner highlighting the accusations leveled against were baseless. Even though the words were not recorded at the time they were spoken, but it's given that Plato was present at the trial, and hence we may conclude that the account given in the Apology contains the words of Socrates as they were remembered by Plato. This might be called the Apology, but Socrates certainly wasn't saying sorry.

The word literally means 'defence'. Socrates defended himself unapologetically. In ancient Greece, they used to have the old expression '*apologia pro sua vita*', and so this is 'in defence of my life.'

For all practical purposes, Socrates is giving his defence in court; it's a legal term. Socrates considered that contemporary Athenian democratic set up was in disjunction with real democratic principles. Socrates was likely perceived as a threat to the democracy which Athens had regained.

Consummate orator vs consummate fabricators

Meletus was one of the three accusers and he initiated prosecution against Socrates. Meletus made two related charges against Socrates: "refusing to acknowledge the gods recognized by the State and of introducing new and different gods" and "corrupting the youth." Another accuser, **Anytus**, a powerful middle-class politician is generally considered to have been the driving force behind the prosecution of Socrates. Anytus' motivation in prosecuting Socrates is believed to have been based on his concern that the Socrates's criticism of Athenian institutions endangered the democracy that Athens had so recently regained.

During the first three hours of trial, Meletus and the other two accusers each stood on a small stage in the law court in the center of Athens to deliver speeches to the jury making the case for the guilt of Socrates. Little is known about the third accuser, **Lycon**. He is described as "an orator" in his own right and a "demagogue" (people's champion).

The stage was set for Socrates to deliver his testimony in front of a large jury. His speech was "a masterpiece of oratory" and through his words he tried to convince the jury and defend his untenable position. It was alleged that Socrates made young people question the revered opinions of their fathers, their mothers, the statesmen, and the reputable people of Athens. And the young were encouraged to question them in a way that seemed derogatory and disrespectful.

“

“Falling down is not a failure. Failure comes when you stay where you have fallen.”

- SOCRATES

ABRIDGED SPEECH

*O Athenians, How you have felt, at hearing the speeches of my accusers, I cannot tell; but I know that their persuasive words almost made me forget who I was – such was the effect of them; and yet they have hardly spoken a word of truth. But many as their falsehoods were, there was one of them which quite amazed me – I mean when they told you to be upon your guard, and not to let yourselves be deceived by the force of my eloquence ... unless by the force of eloquence they mean the force of truth; for then I do indeed admit that I am eloquent. But in how different a way from theirs! Well, as I was saying, they have hardly uttered a word, or not more than a word, of truth; but you shall hear from me the whole truth: not, however, delivered after their manner, in a set oration duly ornamented with words and phrases. For I am more than seventy years of age, and this is the first time that I have ever appeared in a court of law, and I am quite a stranger to the ways of the place... Never mind the manner, which may or may not be good; but think only of the justice of my cause, and give heed to that: **let the judge decide justly and the speaker speak truly.***

I will begin at the beginning, and ask what the accusation is which has encouraged Meletus to proceed against me. What my prosecutors say, I will sum up their words in an affidavit. "Socrates is an evil-doer, and a curious person, who searches into things under the earth and in heaven, and he makes the worse appear the better cause; and he teaches the aforesaid doctrines to others." That is the nature of the accusation.

Men of Athens, this reputation of mine has come of a certain sort of wisdom which I possess. If you ask me what kind of wisdom, I reply, such wisdom as is attainable by man, for to that extent I am inclined to believe that I am wise; whereas the persons of whom I was speaking have a superhuman wisdom, which I may fail to describe, because I have it not myself; and he who says that I have, speaks falsely, and is taking away my character. Accordingly I went to one who had the reputation of wisdom, and observed him, said to myself:

Well, although I do not suppose that either of us knows anything really beautiful and good, I am better off than he is – for he knows nothing, and thinks that he knows. I neither know nor think that I know...

Someone will say: *And are you not ashamed, Socrates, of a course of life which is likely to bring you to an untimely end? To him I may fairly answer: **There you are mistaken: a man who is good for anything ought not to calculate the chance of living or dying; he ought only to consider whether in doing anything he is doing right or wrong – acting the part of a good man or of a bad.***

*Like any other man, facing death; if, I say, now, when, as I conceive and imagine, God orders me to fulfill the philosopher's mission of searching into myself and other men, I were to desert my post through fear of death, or any other fear; that would indeed be strange. **For this fear of death is indeed the pretense of wisdom, and not real wisdom, being the appearance of knowing the unknown; since no one knows whether death, which they in their fear apprehend to be the greatest evil, may not be the greatest good...***

*Men of Athens, do not interrupt, but hear me; there was an agreement between us that you should hear me out. I would have you know that, if you kill such a one as I am, you will injure yourselves more than you will injure me. Meletus and Anytus will not injure me: they cannot; for it is **not in the nature of things that a bad man should injure a better than himself.** Well, Athenians, this and the like of this is nearly all the defense which I have to offer. Yet a word more. **My friend, I am a man, and like other men, a creature of flesh and blood, and not of wood or stone, as Homer says; and I have a family, yes, and sons. O Athenians, three in number, one of whom is growing up, and the two others are still young; and yet I will not bring any of them hither in order to petition you for an acquittal. And why not? ...my reason simply is that I feel such conduct to be discreditable to myself, and you, and the whole state. One who has reached my years, and who has a name for wisdom, whether deserved or not, ought not to debase himself.***

*O men of Athens, by force of persuasion and entreaty, I could overpower your oaths, then I should be teaching you to believe that there are no gods, and convict myself, in my own defense, of not believing in them. **But that is not the case; for I do believe that there are gods, and in a far higher sense than that in which any of my accusers believe in them.** And to you and to God I commit my cause, to be determined by you as is best for you and me.*

*I say again that **the greatest good of man is daily to converse about virtue, and all that concerning which you hear me examining myself and others, and that the unexamined life is not worth living – that you are still less likely to believe. And yet***

what I say is true, although a thing of which it is hard for me to persuade you. Moreover, I am not accustomed to think that I deserve any punishment.

I am speaking now only to those of you who have condemned me to death. And I have another thing to say to them: You think that I was convicted through deficiency of words – I mean, that if I had thought fit to leave nothing undone, nothing unsaid, I might have gained an acquittal. Not so; the deficiency which led to my conviction was not of words – certainly not. But I thought that I ought not to do anything common or mean in the hour of danger: nor do I now repent of the manner of my defense, and I would rather die having spoken after my manner, than speak in your manner and live.

Let us reflect in another way, and we shall see that there is great reason to hope that death is a good, for one of two things: – either death is a state of nothingness and utter unconsciousness, or, as men say, there is a change and migration of the soul from this world to another.

Now if death is like this, I say that to die is gain; for eternity is then only a single night. But if death is the journey to another place, and there, as men say, all the dead are, what good, O my friends and judges, can be greater than this?

Wherefore, O judges, be of good cheer about death, and know this of a truth – that no evil can happen to a good man, either in life or after death... I am not angry with my accusers, or my condemners; they have done me no harm, although neither of them meant to do me any good...The hour of departure has arrived, and we go our ways – I to die, and you to live. Which is better God only knows.

SPEECH ALCHEMY

In his defence, Socrates commenced his speech with rather elaborate professions of modesty about his lack of eloquence. That's one of the really beautiful features of the speech itself. One of the things he wanted to show was that he should not be equated to those people who buy speeches from very polished speechwriters to get themselves off in court.

“The quality of being honest and speaking plainly should be the goal of every orator.”

The contents of the speech include a number of different parts. The first one consists of an introductory statement that Socrates makes concerning the manner of his speaking. This is followed by an account of the specific accusations made with reference to his life and daily activities. Socrates replies at some length to each of the charges brought against him. After making his defense, an account is given of his attempt at mitigation of the penalty imposed on him. Finally, Socrates makes a foretelling rebuke of the judges for assuming they will live at ease and with an untroubled conscience after pronouncing sentence as a penalty for his crimes.

Socrates – The Great Rhetorician

To put things in perspective, Socrates made a short introductory speech in which he offered an apology for the colloquial style in which he would be making his defense. His accusers had warned the judges to be on their guard lest they be deceived by the eloquence of Socrates in his attempt to convince them of his innocence. Socrates insisted that “he makes no claim of being eloquent in his speech”. He’s not a rhetorician, and the judges should not think for one moment that he would try to lead them astray by the force of his eloquence.

The only kind of eloquence he had was to bring forth the truth in language so plain that they could all understand. That is a very different kind of eloquence that every public speaker should strive for. Socrates told them that he would indeed speak the truth, and he implored the judges to pass their verdict on not the manner of his speech but only of the justice of the cause for which he pleads.

Moral philosophy coupled with practicality

Throughout the Apology, Socrates puts forward his views of **WISDOM**, **VIRTUE** and **NOBILITY** he believes to be **MORAL TRUTHS**, not to clear his name, but to reveal the ignorance of his prosecutors, judges, and fellow citizens.

Socrates believed his moral purpose was to achieve philosophical virtue, justice and truth by examining life to its fullest but at the same time he was willing to sacrifice his life on the charges of crimes that he did not commit. The answer lies in Socrates realization that taking the right course of action is more important than one that will save him.

Socrates regarded the charges leveled by Meletus as totally unjustified. He claimed to reform and improve both his own moral outlook and other people's. Socrates states that this was his true purpose, for **"the unexamined life is not worth living."** Later on in the trial Socrates remains steadfast on his views and refuses to give up his philosophical moral pursuit, even if it costs him his life.

He tells the jury, **"Therefore if you let me go now... and say to me: Socrates, this time we will not mind Anytus, and will let you off, but upon one condition, that you are not to inquire and speculate in this way anymore, and that if you are caught doing this again you shall die; - if this was the condition on which you let me go,"** I should reply: -

"Men of Athens, I honor and love you; but I shall obey God rather than you, and while I have life and strength I shall never cease from the practice and teaching of philosophy..." Socrates contended that orators were less concerned with the pursuit of truth than in using their oratorical skills to obtain power and influence.

IMPACT OF THE SPEECH

In the pursuance of principles he revered, Socrates paid the ultimate price. Socrates died for a noble cause: the belief that one should never change their beliefs because of their fear of death. He chose to give up his life as an example for generations after he made declaration to the jury, **"wherefore, O men of Athens, I say to you, either acquit me or not but whatever you do, remember that I shall never alter my ways, not even if I have to die many times"**.

This is why Socrates meant to be prosecuted, he was not afraid of death, and believed if he died for a noble cause it was justified. However, once accused, Socrates did not try to escape from prison and later accepted his death sentence wholeheartedly.

Socrates Approach is still relevant

Interestingly enough, one of the ways it's usually put was that Socrates "made the worse argument defeat the better argument". Socratic Approach or Socratic Method was quite contrary to the prevailing wisdom of the contemporary philosophers. That's thought-provoking, because "making the worse argument appear the better argument", is what contemporary scholars call "sophistry", and of course there were philosophers during that time called "Sophists" but they were very critical of him.

Purposeful speech made him immortal

Socrates was confident that justice and morality were always in our interest. In another plane, he remained steadfast in observation of the maxim - "the unexamined life is not worth living". In this grand trial, Socrates was the culprit, the lawyer and the adjudicator. The masterful oratory established him as the **"FATHER OF RHETORIC"** and **"GRAND MAESTRO OF PUBLIC SPEAKING"**. His illustrious disciple Plato took the tradition further to the next level. Till his last breath, Socrates maintained "public speaking ought to be purposeful and ethical." He focused on the importance of truth and ethics in public speaking.

He insists that a just person will allow nothing to count against doing the just action, no matter what the cost may be. If Socrates were to choose an ordinary good over the just course of action he would be choosing an action that is bad for him, and he refuses to do that. This is why he refuses to propose an alternative to the death penalty." Thus, Socrates chooses to accept his fate and, doing so, secures his place as "the greatest hero in the history of philosophy."

"SOCRATES' PRIMARY CONCERN IN LIFE WAS 'EXCELLENCE', not in the strict philosophical sense of practical efficiency in public life, but as **MORAL EXCELLENCE OF SOUL**, that is, virtue.

This belief sets the foundation for ethics and philosophy, that Socrates did not die in vain, but for that which he most valued – the pursuit of virtue. Socrates believed that he was doing the right thing by questioning the established beliefs and practices. By no means was he corrupting youth. On the contrary he was on an exalted mission of educating and empowering youth through candid public speaking.

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POINTS TO PONDER

- The perspective of audience is paramount as how they interpret the words of the speaker determines its effectiveness.
- In a war of words, consummate orator is instrumental in ensuring that truth prevails
- Socrates is considered as “the father of Rhetoric” and his techniques are still employed in public speaking
- The speech represents classic “verbal fusion” of moral philosophy infused with practicality
- Socrates’ passion for public speaking had made him immortal figure

STANFORD COMMENCEMENT ADDRESS

2005

STEVE JOBS

Steve Jobs' Stanford commencement address is one of the most viewed speeches on YouTube. With more than 25 million views, that message the Jobs conveyed in 2005 is still relevant and it resonates with the listeners. It has been more than a decade, his inspirational words "**STAY HUNGRY, STAY FOOLISH**" reverberate in our head as if it was delivered in recent past. The speech continues to inspire millions around the globe and at the core of the speech is a depiction of stark reality of life and powerful imagery. As a pioneer and progenitor of the digital age, he talked about of his own journey and life-altering decisions that shaped the company he created and nurtured.

Personal Narrative infused with purpose

Although he was a master of public speaking, Steve Jobs rarely gave such speeches. "If you look closely at how he spent his time, you'll see that he hardly ever traveled and he did none of the conferences and get-togethers that so many CEOs attended," says Tim Cook. But Stanford – the site of his legendary commencement address in 2005 – was a different story altogether. And though he was a college dropout himself, he truly admired the institution's strong ties to Silicon Valley. Steve Jobs was the embodiment of the very ideals that the university represented. "He was only going to do one commencement speech," says Laurene Powell Jobs, "and if it was going to be anywhere it was going to be Stanford."

Stanford University played an instrumental role in shaping Steve Jobs' entrepreneurial spirit during his foundational years. Both Stanford and Steve Jobs have been synonymous with technological innovation. Since the inception of the university many great speakers graced the stage to inspire the graduating class but year 2005 was a special both for the graduates and Jobs. Steve Jobs got a new lease of life after he underwent surgery to cure pancreatic cancer and the young graduate students embarked upon a pivotal career journey.

Epitome of Unlimited **PASSION**

The speech is one of the rare instances when the world saw in Steve Jobs a technological genius from Silicon Valley in his oratorical magnificence talking about his personal life. Through his speech, Steve Jobs inspired a new crop of entrepreneurs and innovators who took the words “**STAY HUNGRY, STAY FOOLISH**” very seriously and endeavoured to change the world. Steve Jobs truly understood the meaning of “passion” and he continues to inspire aspirants to “**follow their passion**” instead of living someone else's life and pandering to wishes to others.

Steve Jobs' inspirational journey and technological renaissance brought about by Apple inspired many to take the road less travelled and make the difference. Graduate students were waiting in all earnest to hear words of wisdom from the **fountainhead of inspiration**. And by the end of his speech, the students were positively inspired and emotionally moved. Steve Jobs' commencement address is so memorable not only for the message that was embedded in his life stories but also the manner in which it was delivered. **The speech is regarded as one of the best oratorical pieces of 21st century.**

“

If I try my best and fail, well, I've tried my best.

– STEVE JOBS

STANFORD COMMENCEMENT ADDRESS

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

The first story is about connecting the dots.

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

It started before I was born. My biological mother was a young, unwed college graduate student, and she decided to put me up for adoption. She felt very strongly that I should be adopted by college graduates, so everything was all set for me to be adopted at birth by a lawyer and his wife. Except that when I popped out they decided at the last minute that they really wanted a girl. So my parents, who were on a waiting list, got a call in the middle of the night asking: "We have an unexpected baby boy; do you want him?"

They said: "Of course." My biological mother later found out that my mother had never graduated from college and that my father had never graduated from high school. She refused to sign the final adoption papers. She only relented a few months later when my parents promised that I would someday go to college.

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

It wasn't all romantic. I didn't have a dorm room, so I slept on the floor in friends' rooms, I returned coke bottles for the 5¢ deposits to buy food with, and I would walk the 7 miles across town every Sunday night to get one good meal a week at the Hare Krishna temple. I loved it.

And much of what I stumbled into by following my curiosity and intuition turned out to be priceless later on. Let me give you one example:

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

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

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

My second story is about love and loss.

I was lucky — I found what I loved to do early in life. Woz and I started Apple in my parents garage when I was 20.

We worked hard, and in 10 years Apple had grown from just the two of us in a garage into a \$2 billion company with over 4,000 employees. We had just released our finest creation — the Macintosh — a year earlier, and I had just turned 30. And then I got fired. How can you get fired from a company you started?

Well, as Apple grew we hired someone who I thought was very talented to run the company with me, and for the first year or so things went well.

But then our visions of the future began to diverge and eventually we had a falling out.

When we did, our Board of Directors sided with him. So at 30 I was out. And very publicly out. What had been the focus of my entire adult life was gone, and it was devastating.

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

I didn't see it then, but it turned out that getting fired from Apple was the best thing that could have ever happened to me.

The heaviness of being successful was replaced by the lightness of being a beginner again, less sure about everything. It freed me to enter one of the most creative periods of my life.

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

*I'm pretty sure none of this would have happened if I hadn't been fired from Apple. It was awful tasting medicine, but I guess the patient needed it. **Sometimes life hits you in the head with a brick. Don't lose faith.** I'm convinced that the only thing that kept me going was that I loved what I did. You've got to find what you love. And that is as true for your work as it is for your lovers. Your work is going to fill a large part of your life, and the only way to be truly satisfied is to do what you believe is great work. **And the only way to do great work is to love what you do.***

If you haven't found it yet, keep looking. Don't settle. As with all matters of the heart, you'll know when you find it. And, like any great relationship, it just gets better and better as the years roll on. So keep looking until you find it. Don't settle.

My third story is about death.

When I was 17, I read a quote that went something like: "If you live each day as if it was your last, someday you'll most certainly be right."

It made an impression on me, and since then, for the past 33 years, I have looked in the mirror every morning and asked myself: "If today were the last day of my life, would I want to do what I am about to do today?" And whenever the answer has been "No" for too many days in a row, I know I need to change something.

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

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

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

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

No one wants to die. Even people who want to go to heaven don't want to die to get there.

*And yet death is the destination we all share. No one has ever escaped it. And that is as it should be, because **Death is very likely the single best invention of Life. It is Life's change agent.** It clears out the old to make way for the new.*

Right now the new is you, but someday not too long from now, you will gradually become the old and be cleared away. Sorry to be so dramatic, but it is quite true.

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

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

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

Stay Hungry. Stay Foolish.

Thank you all very much.

SPEECH ALCHEMY

Steve Jobs depicted human struggle and vicissitudes of life in the most poignant manner through his speech. The message is clear here. Each of the three stories from Jobs' life involves struggle or sacrifice. Stories of triumph over struggle resonate with audiences because humans are hard-wired to empathize with one another, and stories are the vehicles through which we share these common bonds.

Stories help transport listeners to another world, allowing them to see themselves in the speaker's shoes. Once they're connected to a speaker, an audience is more likely to follow the speaker's advice or buy in to their idea.

Felicitous start and rule of three

Steve Jobs began his speech by felicitating the graduating class of 2005 – “I am honored to be with you today at your commencement from one of the finest universities in the world.” And the audience was instantly enthralled as they responded to his courteous and gracious words with crescendo of cheer. “I never graduated from college. **Truth be told, this is the closest I've ever gotten to a college graduation.**” Steve Jobs brought forth some ironical contrasts when he made reference to the fact he never graduated from college yet he was there to deliver commencement address to graduating class. Combining stark contrast with some humour Jobs captivated the attention of the audience in the very beginning. “Today I want to tell you three stories from my life. That's it. No big deal. Just three stories” – Steve Jobs continued. He told graduates that he had three stories to share with them.

Connecting the Dots – Fitting Analogy

The first, **CONNECTING THE DOTS**. He first told them about how he was put into adoption and eventually grew up entered college only to drop out of college after few months. “So I decided to drop out and trust that it would all work out OK. It was pretty scary at the time, but looking back it was one of the best decisions I ever made.” He then proceeded to explain that he began dropping in on classes that fulfilled his intellectual and aesthetic needs.

“And much of what I stumbled into by following my curiosity and intuition turned out to be priceless later on” – he expounded. Steve Jobs drew his audience by talking about the low point in his life when he had to eke out a living after he decided to drop out of college.

He recalls it was all agonizingly harsh yet he believed everything would augur well for the future.

Masterful story-telling brings gravitas

Through his masterful story-telling he evokes myriads of emotions among listeners. Through his “connecting the dots” story, he talked about telling triumphs and tribulations he encountered along the life path. The personal experiences in his speech helped to create and develop his individuality. "If I had never dropped out, I would have never dropped in on this calligraphy class, and personal computers might not have the wonderful typography that they do."

Steve Jobs then explains how he struggled with dropping in and that he took an interest in calligraphy, an interest he then later integrated into the Macintosh. **“Again, you can't connect the dots looking forward; you can only connect them looking backwards. So you have to trust that the dots will somehow connect in your future.** You have to trust in something — your gut, destiny, life, karma, whatever. This approach has never let me down, and it has made all the difference in my life.”

In this artistically subtle analogy, he extolls listeners to believe in karmic design and that every “dot” in life would connect in an intertwined manner bringing every endeavour to fruition. In his story “dots” represent decisions that shape your destiny subsequently. Steve Jobs did a magnificent job when using his rhetorical methods like anaphora and pathos by repeating the phrase “connecting the dots”. In this rhetorically rich speech, Steve Jobs combined practicality and philosophy in such a serene style.

This is how Jobs managed to pull in the audience by telling such a touching story. That just shows that even the most successful people had such an unassuming footprint and later went on to become successful just by living out their dreams.

Love and loss – moving contrast

His second story was about love and loss. Steve built Apple from the scratch and then got fired later on from the company he created. “I was a very public failure, and I even thought about running away from the valley.

But something slowly began to dawn on me — “I still loved what I did” – Steve Jobs said. He thought he was an abject failure but only to realize subsequently that being fired was in fact “a blessing in disguise”. He was able to pull himself together and create two companies NeXT and Pixar as well as finding his future wife.

“It turned out that getting fired from Apple was the best thing that could have ever happened to me. It was awful tasting medicine, but I guess the patient needed it. Sometimes life hits you in the head with a brick. Don't lose faith. I'm convinced that the only thing that kept me going was that I loved what I did. You've got to find what you love. **Your work is going to fill a large part of your life, and the only way to be truly satisfied is to do what you believe is great work. And the only way to do great work is to love what you do.** If you haven't found it yet, **keep looking. Don't settle.** As with all matters of the heart, you'll know when you find it. And, like any great relationship, it just gets better and better as the years roll on. So **keep looking** until you find it. **Don't settle.**”

Steve Jobs truly inspired the listeners with his optimism and reassuring words. Steve Jobs deployed rhetorical devices such as chiasmus, metaphors and repetition to communicate his message that - one must love the work he does and one must do the work he loves as it is the sole pre-requisite for leading truly a gratifying life. Use of pathos can be strongly be seen here. He plays on emotion appeal of “love and loss” to connect himself to the audience.

Notion of death can be motivating too

His third story was about death. “Remembering that you are going to die is the best way I know to avoid the trap of thinking you have something to lose. Because almost everything — **all external expectations, all pride, all fear of embarrassment or failure** , **these things just fall away in the face of death, leaving only what is truly important**” – Steve Jobs explained his notion of death and how he has used this powerful tool to make big choices in his life.

He explains how he was diagnosed with cancer and that he had four to five months to live. He miraculously evaded death when he underwent surgery.

He goes on about how he was cured and hoped to live many more years. Motivated by notion of death and which allowed him to bring unprecedented changes in design and innovate. Steve Jobs concludes the speech with powerful message which every graduate can relate to - **"Stay Hungry. Stay Foolish. I have always wished that for myself. And now, as you graduate to begin anew, I wish that for you. Stay Hungry. Stay Foolish."**

IMPACT OF THE SPEECH

Apple Inc. co-founder Steve Jobs was legendary for being private, and rarely spoke about himself. But in a rare moment, Jobs told the story of his life in a speech to Stanford University graduates. The speech left unforgettable impression on the graduate students present there.

Political science major Amy Halvorsen, Stanford Class of 2005, listened nervously that day. "I was graduating at Stanford without a job in place," Halvorsen remembers. "And I felt like such a loser." But then she heard Apple's CEO talk - not about his successes, but his failures: "But then I got fired. How can you get fired from a company you started?" Steve Jobs' inspired graduates with talk about his downfall and subsequent rise.

Halvorsen says, "His speech made me feel really comforted. He was like - 'you'll find your own path, you don't need to live someone else's life'."

Another graduate, Steve Myrick, reads from the speech: "You can't connect the dots looking forward. You can only connect them looking backwards." Myrick was one of the Stanford student leaders who chose and invited Jobs as speaker. Now working as a business consultant, he remembers Jobs saying, **"Stay hungry. Stay foolish."** "It's a reminder that you haven't figured everything out, and that's OK," Myrick says. "And just to keep relentlessly looking for things that are gonna make you happy."

Motivation at its best

For some, Jobs's speech made a personal impression. Says Marisa Macias – At the time, I was working at a job I didn't particularly like, in order to make some money and apply to graduate school. I had been universally rejected the first time around, and I had been feeling pretty terrible about it. He urged us to stay hungry and stay foolish. I tried to remember how he urged us not to settle — I kept applying until I was accepted. When I finally made it to graduate school, I made it my mission to stay hungry and stay foolish.

Not everyone was as impressed with Steve Jobs' talk. “Now as I get farther and farther into a career path that has nothing to do with music, I constantly think about how I wish I could make a living being a musician and purely have used my passion for it to go down that path. But it's not that simple. I find Steve Jobs' advice very impractical.” The above thoughts were observed by one of the student who was present during commencement address. It has been opined that sometimes it is difficult to get monetary rewards by just following your passion.

Speech is fountainhead of inspiration

A few years ago, an entrepreneur who had given up a lucrative job to pursue an idea for a tech company. He was drawing a very high salary and he was asked where he got courage to quit and start anew. He pulled a paper from his bag and put it on the table. It became immediately evident that it was the printed copy of the Jobs commencement speech.

“**This gave me the courage to follow my heart,**” he said. In similar way, Steve Jobs' speech inspired many entrepreneurs in Silicon Valley and around the world.

A great speech can give people courage they didn't know they had. The Jobs speech has been inspiring people for more than a decade and will continue to do so, convincing many more people to “**Stay hungry, Stay foolish.**” It was Steve Jobs who brought the change in entire career perspective by following his passion for technology and his Stanford commencement address is still encouraging fresh graduates around the world to take the road less travelled.

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TREASURED LESSONS

- Engaging audience by pouring the philosophy of life in three personal narratives
- Speech must be epitome of inspiration as well as reflection of unlimited passion
- Master the art of delivering a great line to create lasting impact
- Captivate, motivate & activate your audience by using apt analogy
- Masterful story-telling brings gravitas
- Uncanny notions such as dot, death can be uniquely motivating when put in right context

PRESIDENTIAL INAUGURAL ADDRESS

JOHN F. KENNEDY

Elected in 1960 as the 35th president of the United States, 43-year-old John Fitzgerald Kennedy became the youngest man and the first Roman Catholic to hold that office. He was born into one of America's wealthiest families and leveraged an elite education and a reputation as a military hero to become a much admired politician. He entered the 80th Congress in January 1947, at the age of 29, and immediately attracted attention for his youthful appearance and style of public speaking. Kennedy announced his candidacy for president on January 2, 1960. In the general election, Kennedy faced a difficult battle against his Republican opponent, Richard Nixon. Offering a young, energetic alternative to Nixon and the status quo, Kennedy benefited from his performance and charismatic appearance in the first-ever televised debates, watched by millions of viewers.

Overcoming status-quo and effecting change

In the summer of 1960, Nixon was generally favored to win the election and in wake of the Cuban missile crisis most political pundits discounted Kennedy as inexperienced and unready to be Commander-in-Chief. His debating style and diction made a positive impressions on the viewers and turned the scale on his side in ultimate electoral duel. The Kennedy-Nixon debates are what inaugurated the change to the modern era. During the first debate, both men spoke about issues in some detail. Radio listeners polled after the debate generally thought that Nixon had bested Kennedy.

But the story with television viewers was different, polling almost two-to-one in favor of Kennedy as the "victor" in the debate.

It was noted that this was a return of a politics which had disappeared hundreds of years earlier.

“What they [the debates] did best was to give the voters of a great democracy a living portrait of two men under stress and let the voters decide, by instinct and emotion, which style and pattern of behavior under stress they preferred in their leader. The political roots of this tribal sense of the whole go back as far as the Roman Senate. This sense of personal choice of leader has been missing for centuries from modern civilization.” Kennedy proved his mettle and masterful oratory skills in these debates and established his credentials for presidency.

Exemplification of political zeal

In November’s election, Kennedy won by a narrow margin to become the president of the United States. As president, Kennedy confronted mounting Cold War tensions in Cuba, Vietnam and elsewhere. He also led a renewed drive for public service and eventually provided federal support for the growing civil rights movement. His inaugural speech reflected these contemporary issues and the challenges on horizon. Kennedy lent an unmistakable aura of dynamism and glamour to the White House when he took the presidential oath during swearing-in ceremony.

In his inaugural address, the new president called on his fellow Americans to work together in the pursuit of progress and the elimination of poverty, but also in the battle to win the ongoing Cold War against communism around the world. Kennedy’s famous closing words expressed the need for cooperation and sacrifice on the part of the American people: **“Ask not what your country can do for you; ask what you can do for your country.”**

Before serving as president, JFK was a well-respected author and even won the Pulitzer Prize for his book *Profiles in Courage* in 1957. The book offers inspiring true accounts of eight unsung heroic acts by American patriots at different junctures in nation's history.

He highlighted the political imperativeness of striking a balance between conflicting interests in order to effectively govern and remain relevant.

Like many great American presidents before him, he believed in building consensus and leading the way forward to accomplish much cherished collective objectives. He explicitly elaborated this collaborative spirit in his address which is still remembered as one of the most memorable presidential inaugural speeches in living memory. During his rather short stint as the President, he delivered many remarkable speeches but this one definitely stands out as extraordinarily phenomenal because of both tone and tenor of the message he wanted to deliver.

INAUGURAL ADDRESS

We observe today not a victory of party but a celebration of freedom--symbolizing an end as well as a beginning--signifying renewal as well as change. For I have sworn before you and Almighty God the same solemn oath our forbears prescribed nearly a century and three-quarters ago.

The world is very different now. For man holds in his mortal hands the power to abolish all forms of human poverty and all forms of human life. And yet the same revolutionary beliefs for which our forebears fought are still at issue around the globe--the belief that the rights of man come not from the generosity of the state but from the hand of God.

We dare not forget today that we are the heirs of that first revolution. Let the word go forth from this time and place, to friend and foe alike, that the torch has been passed to a new generation of Americans--born in this century, tempered by war, disciplined by a hard and bitter peace, proud of our ancient heritage--and unwilling to witness or permit the slow undoing of those human rights to which this nation has always been committed, and to which we are committed today at home and around the world.

Let every nation know, whether it wishes us well or ill, that we shall pay any price, bear any burden, meet any hardship, support any friend, oppose any foe to assure the survival and the success of liberty.

This much we pledge--and more.

To those old allies whose cultural and spiritual origins we share, we pledge the loyalty of faithful friends. United there is little we cannot do in a host of cooperative ventures. Divided there is little we can do--for we dare not meet a powerful challenge at odds and split asunder.

To those new states whom we welcome to the ranks of the free, we pledge our word that one form of colonial control shall not have passed away merely to be replaced by a far more iron tyranny. We shall not always expect to find them supporting our view.

But we shall always hope to find them strongly supporting their own freedom--and to remember that, in the past, those who foolishly sought power by riding the back of the tiger ended up inside.

To those people in the huts and villages of half the globe struggling to break the bonds of mass misery, we pledge our best efforts to help them help themselves, for whatever period is required--not because the communists may be doing it, not because we seek their votes, but because it is right. If a free society cannot help the many who are poor, it cannot save the few who are rich.

To our sister republics south of our border, we offer a special pledge--to convert our good words into good deeds--in a new alliance for progress--to assist free men and free governments in casting off the chains of poverty. But this peaceful revolution of hope cannot become the prey of hostile powers. Let all our neighbors know that we shall join with them to oppose aggression or subversion anywhere in the Americas. And let every other power know that this Hemisphere intends to remain the master of its own house.

To that world assembly of sovereign states, the United Nations, our last best hope in an age where the instruments of war have far outpaced the instruments of peace, we renew our pledge of support--to prevent it from becoming merely a forum for invective--to strengthen its shield of the new and the weak--and to enlarge the area in which its writ may run.

Finally, to those nations who would make themselves our adversary, we offer not a pledge but a request: that both sides begin anew the quest for peace, before the dark powers of destruction unleashed by science engulf all humanity in planned or accidental self-destruction. We dare not tempt them with weakness. For only when our arms are sufficient beyond doubt can we be certain beyond doubt that they will never be employed.

But neither can two great and powerful groups of nations take comfort from our present course--both sides overburdened by the cost of modern weapons, both rightly alarmed by the steady spread of the deadly atom, yet both racing to alter that uncertain balance of terror that stays the hand of mankind's final war.

So let us begin anew--remembering on both sides that civility is not a sign of weakness, and sincerity is always subject to proof. Let us never negotiate out of fear. But let us never fear to negotiate.

Let both sides explore what problems unite us instead of belaboring those problems which divide us.

Let both sides, for the first time, formulate serious and precise proposals for the inspection and control of arms--and bring the absolute power to destroy other nations under the absolute control of all nations.

Let both sides seek to invoke the wonders of science instead of its terrors. Together let us explore the stars, conquer the deserts, eradicate disease, tap the ocean depths and encourage the arts and commerce.

Let both sides unite to heed in all corners of the earth the command of Isaiah--to "undo the heavy burdens . . . (and) let the oppressed go free."

And if a beachhead of cooperation may push back the jungle of suspicion, let both sides join in creating a new endeavor, not a new balance of power, but a new world of law, where the strong are just and the weak secure and the peace preserved.

All this will not be finished in the first one hundred days. Nor will it be finished in the first one thousand days, nor in the life of this Administration, nor even perhaps in our lifetime on this planet. But let us begin.

In your hands, my fellow citizens, more than mine, will rest the final success or failure of our course. Since this country was founded, each generation of Americans has been summoned to give testimony to its national loyalty. The graves of young Americans who answered the call to service surround the globe.

Now the trumpet summons us again--not as a call to bear arms, though arms we need--not as a call to battle, though embattled we are-- but a call to bear the burden of a long twilight struggle, year in and year out, "rejoicing in hope, patient in tribulation"--a struggle against the common enemies of man: tyranny, poverty, disease and war itself.

Can we forge against these enemies a grand and global alliance, North and South, East and West, that can assure a more fruitful life for all mankind? Will you join in that historic effort?

In the long history of the world, only a few generations have been granted the role of defending freedom in its hour of maximum danger. I do not shrink from this responsibility--I welcome it. I do not believe that any of us would exchange places with any other people or any other generation. The energy, the faith, the devotion which we bring to this endeavor will light our country and all who serve it--and the glow from that fire can truly light the world.

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

My fellow citizens of the world: ask not what America will do for you, but what together we can do for the freedom of man.

Finally, whether you are citizens of America or citizens of the world, ask of us here the same high standards of strength and sacrifice which we ask of you. With a good conscience our only sure reward, with history the final judge of our deeds, let us go forth to lead the land we love, asking His blessing and His help, but knowing that here on earth God's work must truly be our own.

SPEECH ALCHEMY

John F. Kennedy disliked public posturing, and was not a naturally gifted speaker, but he took speechmaking seriously. The result of his incessant efforts was one of the best presidential inaugural speech of 20th century. It was an eclectic amalgamation of meticulous speech writing and eloquent speech delivery. He was a keen student of political rhetoric, as he was a keen student of all the ingredients of political accomplishment. Like Franklin D. Roosevelt, another of his heroes, he was a pragmatist who wanted to be a great man. It is not the worst combination of attributes in a politician. His charisma and aura made quite an impression on the audience when took on the stage.

Address overflowing with contrasts

Kennedy started: "We observe today not a victory of a party, but a celebration of freedom – symbolizing an **end** as well as a **beginning** – signifying **renewal** as well as **change**." During his inaugural speech, U.S. President John F. Kennedy spoke about contrasts - beginnings and ends, war and peace, disease and poverty.

It was an eventful day in Washington, D.C. on January 20, 1961. The day that would change the lives of many young Americans. Robert Frost was invited to recite his poem "*The Gift Outright*," as a prelude to Kennedy's speech. Kennedy's inaugural address is remembered as a call to public service. That's how the world remembers it.

Employing Ethos to bring significance

Actually, the speech exclusively reflects the Cold War realities, addressed as much to his Soviet counterpart as to the American public. The "**Ask not**" line follows right after an exhortation modelled on Franklin Roosevelt's "**rendezvous with destiny**" quote: "In the long history of the world, only a few generations have been granted the role of defending freedom in its hour of maximum danger. I do not shrink from this responsibility—I welcome it."

It clearly shows that as President of the most powerful nation of the world, he pledged to shoulder the responsibility of protecting the freedom and liberties of millions. It effectively makes use of "ethos" to give credence and relevance to his speech. It is also regarded as acknowledgement of the fact that Kennedy gave due consideration to civil rights of African American people.

He assumed presidency in an era of social tumult and political volatility. During that period cold war reached its peak in form of "Cuban Missile crisis", civil right movement reached its full fervor in form of "March to Washington". And his presidency was considered as a dawn of new technological race for putting man on the moon and he heralded modern era of space race and "celestial politics". It was during his reign that Martin Luther King Jr. delivered his famous "I have a dream" speech.

Less is more

It is a strong and streamlined speech, and its style suited perfectly the persona of the man who delivered it. It was compelling and the occasion called for such speech. The inaugural address was proverbial, yet topical. Kennedy's is the fourth-shortest inaugural address in American history as he wisely insisted on brevity. The speech comprised of fifty-two sentences, fewer than fourteen hundred words. JFK's inaugural address is 1,362 words long.

The total time of delivery is under 14 minutes. Ten of those words are words for **FREEDOM** ("free," "freedom," "liberty"). Eleven are variants of **NEW** ("anew," "renew," "renewal"). "Generation" appears four times, "revolution" or "revolutionary" three times. The "**WORLD**," "globe," "earth," "planet" is mentioned fourteen times. There are exactly two words about domestic issues. They appear in a sentence pledging not to "permit the slow undoing of those human rights to which this nation has always been committed, and to which we are committed today at home and around the world." He brought relevance to the speech by alluding to the contemporary issues that he avowed to address as the President.

IMPACT OF THE SPEECH

The speech inspired millions of young Americans as they could relate with the exuberance and enthusiasm of the youngest elected president of the United States. Bruce Birch was one of the many listeners who took it to heart. A lowly graduate student who went on to become a teacher, a professor and, later, dean of Wesley Theological Seminary in Washington, D.C., he was intently watching the inaugural speech.

Birch heard what would become one of the most famous speeches in American history, a speech that would help shape his life — and his generation. But it wasn't the imagery that stuck with him; it was the words. "I remember feeling very invigorated by it," Birch said.

“Feeling at the end of the speech, man, this really makes me want to do something, to contribute.” That's what Kennedy's speech was intended to do. He touched on inspiration in many ways – “the torch has been passed to a new generation of Americans.... Now the trumpet summons us again.... I do not shrink from this responsibility — I welcome it.”

But none were as direct or memorable as the **"ask not what your country can do for you - ask what you can do for your country."** That was the one that made service to the nation an American imperative. His inaugural speech put Kennedy on high pedestals with great orators of 20th century. He went on to deliver beeline of marvelous speeches during his two years of presidency.

Celestial Motivation

On May 25, 1961, President John F. Kennedy gave a historic **“The Decision to go to the Moon”** speech before a joint session of Congress that set the United States on a course to the moon.

“I believe that this nation should commit itself to achieving the goal, before this decade is out, of landing a man on the moon and returning him safely to the Earth.”

With his persuasive talk he inspired generation of technocrats and politicians to dedicate themselves to an ambitious space exploration program. Just over eight years after the speech, on July 20, 1969, NASA's Apollo 11 mission would land the first humans on the moon.

The Kennedy-Nixon debates ushered in a new relationship between the government and media which matured during his short reign of presidency. His televised speeches and addresses played vital role in bringing about an immediacy and connection between politicians and the general public. Kennedy's style, his ease with the media, and his ability to fire imagination of his audience with surreal words all gave impetus this transition in politics. His presence in political arena brought much needed vibrancy in democracy. His assassination on November 22, 1963, in Dallas, Texas, sent shockwaves around the world and “turned Kennedy into a larger-than-life heroic figure.” To this day, historians continue to rank him among the best-loved presidents in American history.

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SOMETHING TO PONDER

- Overcoming status-quo and effecting change
- The speech should reflect political zeal and burning desire to convey powerful message
- Use of appropriate rhetorical devices such as contrasts, ethos etc. bring effectiveness
- Always remember "Less is more" when it comes to speech making
- A great speech can motivate entire generation to accomplish the unprecedented feat

STANFORD COMMENCEMENT ADDRESS

2008

OPRAH WINFREY

Throughout the history of the U.S., there have been many influential figures who have had a significant impact on the lives of people. Among them, Oprah Winfrey has been one of the most remarkable cultural icons who has created a niche for herself in the annals of American history by revolutionizing the field of broadcasting communication. An epitome of the rags-to-riches story, Oprah overcame insurmountable odds during her childhood to become one of the most successful media moguls of all time. In 2008, she gave a speech about life, success, happiness and dreams to new graduates at Stanford University, which included her goddaughter Kirby Bumpus. However, the main reason why she was invited to address the students was to broaden their perspective to the world, imbibe empathy in their lives to contribute towards society, and use their skills and passion for both personal and professional growth.

Lessons about life satisfaction

As the new graduating class was about to embark on new journey, Oprah offered them words of wisdom, shared her personal anecdotes with powerful message. She drove home the pivotal point, **what really gives true satisfaction in life is not your individual achievement but when your efforts bring joy and achievement in other people's life.** That gives life true meaning and purpose. If you really want to serve other all you need is a heart full of grace and a soul generated by love.

COMMENCEMENT ADDRESS

Thank you, President Hennessy, and to the trustees and the faculty, to all of the parents and grandparents, to you, the Stanford graduates. Thank you for letting me share this amazing day with you.

I need to begin by letting everyone in on a little secret. The secret is that Kirby Bumpus, Stanford Class of '08, is my goddaughter. So, I was thrilled when President Hennessy asked me to be your Commencement speaker, because this is the first time I've been allowed on campus since Kirby's been here. You see, Kirby's a very smart girl. She wants people to get to know her on her own terms, she says. Not in terms of who she knows. So, she never wants anyone who's first meeting her to know that I know her and she knows me. So, when she first came to Stanford for new student orientation with her mom, I hear that they arrived and everybody was so welcoming, and somebody came up to Kirby and they said, "Ohmigod, that's Gayle King!" Because a lot of people know Gayle King as my BFF [best friend forever].

And so somebody comes up to Kirby, and they say, "Ohmigod, is that Gayle King?" And Kirby's like, "Uh-huh. She's my mom."

And so the person says, "Ohmigod, does it mean, like, you know Oprah Winfrey?" And Kirby says, "Sort of."

I said, "Sort of? You sort of know me?" Well, I have photographic proof. I have pictures which I can e-mail to you all of Kirby riding horsey with me on all fours. So, I more than sort-of know Kirby Bumpus. And I'm so happy to be here, just happy that I finally, after four years, get to see her room. There's really nowhere else I'd rather be, because I'm so proud of Kirby, who graduates today with two degrees, one in human bio and the other in psychology. Love you, Kirby Cakes! That's how well I know her. I can call her Cakes.

And so proud of her mother and father, who helped her get through this time, and her brother, Will. I really had nothing to do with her graduating from Stanford, but every time anybody's asked me in the past couple of weeks what I was doing, I would say, "I'm getting ready to go to Stanford."

I just love saying "Stanford." Because the truth is, I know I would have never gotten my degree at all, 'cause I didn't go to Stanford.

I went to Tennessee State University. But I never would have gotten my diploma at all, because I was supposed to graduate back in 1975, but I was short one credit. And I figured, I'm just going to forget it, 'cause, you know, I'm not going to march with my class. Because by that point, I was already on television. I'd been in television since I was 19 and a sophomore. Granted, I was the only television anchor person that had an 11 o'clock curfew doing the 10 o'clock news.

Seriously, my dad was like, "Well, that news is over at 10:30. Be home by 11."

But that didn't matter to me, because I was earning a living. I was on my way. So, I thought, I'm going to let this college thing go and I only had one credit short. But, my father, from that time on and for years after, was always on my case, because I did not graduate. He'd say, "Oprah Gail"—that's my middle name—"I don't know what you're gonna do without that degree." And I'd say, "But, Dad, I have my own television show."

And he'd say, "Well, I still don't know what you're going to do without that degree."

And I'd say, "But, Dad, now I'm a talk show host." He'd say, "I don't know how you're going to get another job without that degree."

So, in 1987, Tennessee State University invited me back to speak at their commencement. By then, I had my own show, was nationally syndicated. I'd made a movie, had been nominated for an Oscar and founded my company, Harpo. But I told them, I cannot come and give a speech unless I can earn one more credit, because my dad's still saying I'm not going to get anywhere without that degree.

So, I finished my coursework, I turned in my final paper and I got the degree.

And my dad was very proud. And I know that, if anything happens, that one credit will be my salvation.

But I also know why my dad was insisting on that diploma, because, as B. B. King put it, "The beautiful thing about learning is that nobody can take that away from you." And learning is really in the broadest sense what I want to talk about today, because your education, of course, isn't ending here. In many ways, it's only just begun.

The world has so many lessons to teach you. I consider the world, this Earth, to be like a school and our life the classrooms. And sometimes here in this Planet Earth school the lessons often come dressed up as detours or roadblocks.

And sometimes as full-blown crises. And the secret I've learned to getting ahead is being open to the lessons, lessons from the grandest university of all, that is, the universe itself.

It's being able to walk through life eager and open to self-improvement and that which is going to best help you evolve, 'cause that's really why we're here, to evolve as human beings. To grow into more of ourselves, always moving to the next level of understanding, the next level of compassion and growth.

I think about one of the greatest compliments I've ever received: I interviewed with a reporter when I was first starting out in Chicago. And then many years later, I saw the same reporter. And she said to me, "You know what? You really haven't changed. You've just become more of yourself."

And that is really what we're all trying to do, become more of ourselves. And I believe that there's a lesson in almost everything that you do and every experience, and getting the lesson is how you move forward. It's how you enrich your spirit. And, trust me, I know that inner wisdom is more precious than wealth. The more you spend it, the more you gain.

So, today, I just want to share a few lessons—meaning three—that I've learned in my journey so far. And aren't you glad? Don't you hate it when somebody says, "I'm going to share a few," and it's 10 lessons later? And, you're like, "Listen, this is my graduation. This is not about you." So, it's only going to be three.

The three lessons that have had the greatest impact on my life have to do with feelings, with failure and with finding happiness.

A year after I left college, I was given the opportunity to co-anchor the 6 o'clock news in Baltimore, because the whole goal in the media at the time I was coming up was you try to move to larger markets. And Baltimore was a much larger market than Nashville. So, getting the 6 o'clock news co-anchor job at 22 was such a big deal. It felt like the biggest deal in the world at the time.

And I was so proud, because I was finally going to have my chance to be like Barbara Walters, which is who I had been trying to emulate since the start of my TV career. So, I was 22 years old, making \$22,000 a year. And it's where I met my best friend, Gayle, who was an intern at the same TV station. And once we became friends, we'd say, "Ohmigod, I can't believe it! You're making \$22,000 and you're only 22. Imagine when you're 40 and you're making \$40,000!"

When I turned 40, I was so glad that didn't happen.

So, here I am, 22, making \$22,000 a year and, yet, it didn't feel right. It didn't feel right. The first sign, as President Hennessy was saying, was when they tried to change my name. The news director said to me at the time, "Nobody's going to remember Oprah. So, we want to change your name. We've come up with a name we think that people will remember and people will like. It's a friendly name: Suzie."

Hi, Suzie. Very friendly. You can't be angry with Suzie. Remember Suzie. But my name wasn't Suzie. And, you know, I'd grown up not really loving my name, because when you're looking for your little name on the lunch boxes and the license plate tags, you're never going to find Oprah.

So, I grew up not loving the name, but once I was asked to change it, I thought, well, it is my name and do I look like a Suzie to you? So, I thought, no, it doesn't feel right. I'm not going to change my name. And if people remember it or not, that's OK.

And then they said they didn't like the way I looked. This was in 1976, when your boss could call you in and say, "I don't like the way you look." Now that would be called a lawsuit, but back then they could just say, "I don't like the way you look." Which, in case some of you in the back, if you can't tell, is nothing like Barbara Walters. So, they sent me to a salon where they gave me a perm, and after a few days all my hair fell out and I had to shave my head. And then they really didn't like the way I looked.

Because now I am black and bald and sitting on TV. Not a pretty picture.

But even worse than being bald, I really hated, hated, hated being sent to report on other people's tragedies as a part of my daily duty, knowing that I was just expected to observe, when everything in my instinct told me that I should be doing something, I should be lending a hand.

So, as President Hennessy said, I'd cover a fire and then I'd go back and I'd try to give the victims blankets. And I wouldn't be able to sleep at night because of all the things I was covering during the day.

And, meanwhile, I was trying to sit gracefully like Barbara and make myself talk like Barbara. And I thought, well, I could make a pretty goofy Barbara. And if I could figure out how to be myself, I could be a pretty good Oprah. I was trying to sound

elegant like Barbara. And sometimes I didn't read my copy, because something inside me said, this should be spontaneous.

So, I wanted to get the news as I was giving it to the people. So, sometimes, I wouldn't read my copy and it would be, like, six people on a pileup on I-40. Oh, my goodness.

And sometimes I wouldn't read the copy—because I wanted to be spontaneous—and I'd come across a list of words I didn't know and I'd mispronounce. And one day I was reading copy and I called Canada "ca nada." And I decided, this Barbara thing's not going too well. I should try being myself.

But at the same time, my dad was saying, "Oprah Gail, this is an opportunity of a lifetime. You better keep that job." And my boss was saying, "This is the nightly news. You're an anchor, not a social worker. Just do your job."

So, I was juggling these messages of expectation and obligation and feeling really miserable with myself. I'd go home at night and fill up my journals, 'cause I've kept a journal since I was 15—so I now have volumes of journals. So, I'd go home at night and fill up my journals about how miserable I was and frustrated. Then I'd eat my anxiety. That's where I learned that habit.

And after eight months, I lost that job. They said I was too emotional. I was too much. But since they didn't want to pay out the contract, they put me on a talk show in Baltimore. And the moment I sat down on that show, the moment I did, I felt like I'd come home. I realized that TV could be more than just a playground, but a platform for service, for helping other people lift their lives. And the moment I sat down, doing that talk show, it felt like breathing. It felt right. And that's where everything that followed for me began.

And I got that lesson. When you're doing the work you're meant to do, it feels right and every day is a bonus, regardless of what you're getting paid.

It's true. And how do you know when you're doing something right? How do you know that? It feels so. What I know now is that feelings are really your GPS system for life. When you're supposed to do something or not supposed to do something, your emotional guidance system lets you know. The trick is to learn to check your ego at the door and start checking your gut instead.

Every right decision I've made—every right decision I've ever made—has come from my gut. And every wrong decision I've ever made was a result of me not listening to the greater voice of myself.

If it doesn't feel right, don't do it. That's the lesson. And that lesson alone will save you, my friends, a lot of grief. Even doubt means don't. This is what I've learned. There are many times when you don't know what to do. When you don't know what to do, get still, get very still, until you do know what to do.

*And when you do get still and let your internal motivation be the driver, not only will your personal life improve, but you will gain a competitive edge in the working world as well. Because, as Daniel Pink writes in his best-seller, **A Whole New Mind**, we're entering a whole new age. And he calls it the Conceptual Age, where traits that set people apart today are going to come from our hearts—right brain—as well as our heads. It's no longer just the logical, linear, rules-based thinking that matters, he says. **It's also empathy and joyfulness and purpose, inner traits that have transcendent worth.***

These qualities bloom when we're doing what we love, when we're involving the wholeness of ourselves in our work, both our expertise and our emotion.

So, I say to you, forget about the fast lane. If you really want to fly, just harness your power to your passion. Honor your calling. Everybody has one. Trust your heart and success will come to you.

So, how do I define success? Let me tell you, money's pretty nice. I'm not going to stand up here and tell you that it's not about money, 'cause money is very nice. I like money. It's good for buying things.

*But having a lot of money does not automatically make you a successful person. What you want is money and meaning. **You want your work to be meaningful. Because meaning is what brings the real richness to your life.** What you really want is to be surrounded by people you trust and treasure and by people who cherish you. That's when you're really rich.*

So, lesson one, follow your feelings. If it feels right, move forward. If it doesn't feel right, don't do it.

Now I want to talk a little bit about failings, because nobody's journey is seamless or smooth. We all stumble. We all have setbacks. If things go wrong, you hit a dead end—as you will—it's just life's way of saying time to change course.

So, ask every failure—this is what I do with every failure, every crisis, every difficult time—I say, what is this here to teach me? And as soon as you get the lesson, you get to move on. If you really get the lesson, you pass and you don't have to repeat the class. If you don't get the lesson, it shows up wearing another pair of pants—or skirt—to give you some remedial work.

And what I've found is that difficulties come when you don't pay attention to life's whisper, because life always whispers to you first. And if you ignore the whisper, sooner or later you'll get a scream. Whatever you resist persists. But, if you ask the right question—not why is this happening, but what is this here to teach me?—it puts you in the place and space to get the lesson you need.

My friend Eckhart Tolle, who's written this wonderful book called A New Earth that's all about letting the awareness of who you are stimulate everything that you do, he puts it like this: He says, don't react against a bad situation; merge with that situation instead. And the solution will arise from the challenge. Because surrendering yourself doesn't mean giving up; it means acting with responsibility.

Many of you know that, as President Hennessy said, I started this school in Africa. And I founded the school, where I'm trying to give South African girls a shot at a future like yours—Stanford. And I spent five years making sure that school would be as beautiful as the students. I wanted every girl to feel her worth reflected in her surroundings. So, I checked every blueprint, I picked every pillow. I was looking at the grout in between the bricks. I knew every thread count of the sheets. I chose every girl from the villages, from nine provinces. And yet, last fall, I was faced with a crisis I had never anticipated. I was told that one of the dorm matrons was suspected of sexual abuse.

That was, as you can imagine, devastating news. First, I cried—actually, I sobbed—for about half an hour. And then I said, let's get to it; that's all you get, a half an hour. You need to focus on the now, what you need to do now. So, I contacted a child trauma specialist. I put together a team of investigators. I made sure the girls had counseling and support. And Gayle and I got on a plane and flew to South Africa.

And the whole time I kept asking that question: What is this here to teach me? And, as difficult as that experience has been, I got a lot of lessons. I understand now the mistakes I made, because I had been paying attention to all of the wrong things. I'd built that school from the outside in, when what really mattered was the inside out.

So, it's a lesson that applies to all of our lives as a whole. What matters most is what's inside. What matters most is the sense of integrity, of quality and beauty. I got that lesson. And what I know is that the girls came away with something, too. They have emerged from this more resilient and knowing that their voices have power.

And their resilience and spirit have given me more than I could ever give to them, which leads me to my final lesson—the one about finding happiness—which we could talk about all day, but I know you have other wacky things to do.

Not a small topic this is, finding happiness. But in some ways I think it's the simplest of all. Gwendolyn Brooks wrote a poem for her children. It's called "Speech to the Young : Speech to the Progress-Toward." And she says at the end, "Live not for battles won. / Live not for the-end-of-the-song. / Live in the along." She's saying, like Eckhart Tolle, that you have to live for the present. You have to be in the moment. Whatever has happened to you in your past has no power over this present moment, because life is now.

But I think she's also saying, be a part of something. Don't live for yourself alone. This is what I know for sure: In order to be truly happy, you must live along with and you have to stand for something larger than yourself. Because life is a reciprocal exchange. To move forward you have to give back. And to me, that is the greatest lesson of life. To be happy, you have to give something back.

I know you know that, because that's a lesson that's woven into the very fabric of this university. It's a lesson that Jane and Leland Stanford got and one they've bequeathed to you. Because all of you know the story of how this great school came to be, how the Stanfords lost their only child to typhoid at the age of 15. They had every right and they had every reason to turn their backs against the world at that time, but instead, they channeled their grief and their pain into an act of grace. Within a year of their son's death, they had made the founding grant for this great school, pledging to do for other people's children what they were not able to do for their own boy.

The lesson here is clear, and that is, if you're hurting, you need to help somebody ease their hurt. If you're in pain, help somebody else's pain. And when you're in a mess, you get yourself out of the mess helping somebody out of theirs. And in the process, you get to become a member of what I call the greatest fellowship of all, the sorority of compassion and the fraternity of service.

The Stanfords had suffered the worst thing any mom and dad can ever endure, yet they understood that helping others is the way we help ourselves. And this wisdom is increasingly supported by scientific and sociological research. It's no longer just woo-woo soft-skills talk.

There's actually a helper's high, a spiritual surge you gain from serving others. So, if you want to feel good, you have to go out and do some good.

But when you do good, I hope you strive for more than just the good feeling that service provides, because I know this for sure, that doing good actually makes you better. So, whatever field you choose, if you operate from the paradigm of service, I know your life will have more value and you will be happy.

I was always happy doing my talk show, but that happiness reached a depth of fulfillment, of joy, that I really can't describe to you or measure when I stopped just being on TV and looking at TV as a job and decided to use television, to use it and not have it use me, to use it as a platform to serve my viewers. That alone changed the trajectory of my success.

So, I know this—that whether you're an actor, you offer your talent in the way that most inspires art. If you're an anatomist, you look at your gift as knowledge and service to healing. Whether you've been called, as so many of you here today getting doctorates and other degrees, to the professions of business, law, engineering, humanities, science, medicine, if you choose to offer your skills and talent in service, when you choose the paradigm of service, looking at life through that paradigm, it turns everything you do from a job into a gift. And I know you haven't spent all this time at Stanford just to go out and get a job.

You've been enriched in countless ways. There's no better way to make your mark on the world and to share that abundance with others. My constant prayer for myself is to be used in service for the greater good.

So, let me end with one of my favorite quotes from Martin Luther King. Dr. King said, "Not everybody can be famous." And I don't know, but everybody today seems to want to be famous.

But fame is a trip. People follow you to the bathroom, listen to you pee. It's just—try to pee quietly. It doesn't matter, they come out and say, "Ohmigod, it's you. You peed."

That's the fame trip, so I don't know if you want that.

So, Dr. King said, "Not everybody can be famous. But everybody can be great, because greatness is determined by service." Those of you who are history scholars may know the rest of that passage. He said, "You don't have to have a college degree to serve. You don't have to make your subject and verb agree to serve.

You don't have to know about Plato or Aristotle to serve. You don't have to know Einstein's theory of relativity to serve. You don't have to know the second theory of thermodynamics in physics to serve. You only need a heart full of grace and a soul generated by love."

In a few moments, you'll all be officially Stanford's '08.

You have the heart and the smarts to go with it. And it's up to you to decide, really, where will you now use those gifts? You've got the diploma, so go out and get the lessons, 'cause I know great things are sure to come.

*You know, I've always believed that everything is better when you share it, so before I go, I wanted to share a graduation gift with you. Underneath your seats you'll find two of my favorite books. Eckhart Tolle's *A New Earth* is my current book club selection. Our *New Earth* webcast has been downloaded 30 million times with that book. And Daniel Pink's *A Whole New Mind: Why Right-Brainers Will Rule the Future* has reassured me I'm in the right direction.*

I really wanted to give you cars but I just couldn't pull that off! Congratulations, '08! Thank you. Thank you.

SPEECH ALCHEMY

Oprah's Stanford address is a perfect case study for students and learners on how to become a better orator and employ different styles and rhetorical devices to deliver a hard-hitting speech. If we do a careful study, we can see how Aristotle's famously coined terms - Ethos, Logos and Pathos (regarded as important structural blocks for any good speech) are used by Oprah for maximum impact.

When she narrates how her personal experiences in the media industry affected her and how the lack of empathy surrounding her profession viz. the reporting of tragedies and not helping the victims, she uses both Ethos and Pathos i.e. appealing to ethical and emotional side, to get her point across. This is, in fact, a trait that Oprah has been synonymous with in real life so recalling incidents that appeal to the gut feelings of people make her sound more credible and forceful. Her life experiences were bundled into valuable insights.

What really matters is Present moment

We see Oprah also make convincing points about being pragmatic in life - she stresses how education and learning are important factors in life, how mistakes happen now and then, and how one can learn and improve from the same. Providing a practical view of life, as well citing sources (the books mentioned by her) to make solid arguments make her speech sound logical (the Logos part) and not merely clichéd fluff. Oprah emphasized the value of the present moment – *“you have to live for the present. You have to be in the moment. Whatever has happened to you in your past has no power over this present moment, because life is now.”*

World is school & life is classroom

Oprah explains her views on education and learning in her unique style when she said *“And learning is really in the broadest sense what I want to talk about today, because your education, of course, isn't ending here. In many ways, it's only just begun.”* It is clear here that getting a college degree is not an end of learning but just a beginning of new phase of learning.

The next few lines she uses analogy to elaborate her point – *“The world has so many lessons to teach you. I consider the world, this Earth, to be like a school and our life the classrooms.”* And the purpose of the never-ending learning is – *“It's being able to walk through life eager and open to self-improvement and that which is going to best help you evolve, to grow into more of ourselves, always moving to the next level of understanding, the next level of compassion and growth.”* Because without self-improvement and growth, education and learning have no meaning.

Always give audience something to remember

Oprah's story of not being one credit shy from graduating college for 12 years was moving and motivating. She tied it into a great message when she went on to become successful without degree but she went back to get the degree. This story clearly exemplifies that the only thing that counts is your ability to make real difference and all other credentials are secondary.

In the concluding part of her speech she quoted that **"You don't have to have a college degree to serve. You don't have to make your subject and verb agree to serve. You don't have to know about Plato or Aristotle to serve. You don't have to know Einstein's theory of relativity to serve. You don't have to know the second theory of thermodynamics in physics to serve. You only need a heart full of grace and a soul generated by love."** She made it clear that if you want make a contribution to something bigger than yourself then all you need is a heart full of grace and gratitude and a spirit propelled by love. Everything will bode well in the future.

Failure – steppingstone for success

Oprah continued and talked about failures in life. "Now I want to talk a little bit about failings..."

"So, ask every failure — this is what I do with every failure, every crisis, every difficult time — I say, what is this here to teach me?" Talking about important life lessons Oprah shares that "So, it's a lesson that applies to all of our lives as a whole. What matters most is what's inside." **What matters most is the sense of integrity, of quality and beauty.** I got that lesson." To stay happy and satisfied in life she remarked – "I know this for sure, that doing good actually makes you better. **So, whatever field you choose, if you operate from the paradigm of service, I know your life will have more value and you will be happy.**"

Voice – important aspect of Public Speaking

The most striking feature of the entire commencement speech is the **VOICE MODULATION** which Oprah Winfrey is known for and admired for.

Her ability to bring a smile to the faces of audience every time she stresses the word “Stanford” with baritone voice to highlight the elitism and exclusivity of the university. On several instances she conveys a powerful message by modulating her voice and pitch in consummate manner.

IMPACT OF THE SPEECH

Oprah Winfrey’s speech emphasized the importance of thinking about the future and what meaningful contribution Stanford graduates could bring about as responsible, enterprising and resourceful citizens of the country. Her message and convictions, made more powerful through personal anecdotes, resonated among the students, who extolled the humane and practical aspects of her speech based on the challenges one faces in life. *“The speech was personal, but she was able to make the message about us and what we can do,”* said Angeline Jocson, a graduate of the biological sciences department.

On another note, her speech could be considered as banal and clichéd, since speeches about dreams, personal struggles and ‘true happiness’ have been made throughout history in every global sphere. One can say it lacked originality and had nothing new to offer, but worked well as a motivational **PEP TALK** and important life advice for newly-graduated students who would become transformational leaders of the future. But nonetheless her speech still radiates that inspiration and fervor which motivates individuals and inspires commendable action.

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CRUX OF THE MATTER

- Illustrating point by narrating personal anecdotes
- Audience can easily relate with lessons about life satisfaction
- What really matters is present moment in every public speaking engagement
- Analogy should be personally relevant to audience - World is school & life is classroom
- Always give audience something to remember
- Great public speakers portrays struggle, failure and obstacle in a constructive way
- Voice is one of the most important aspect of Public Speaking

MAHARISHI UNIVERSITY

COMMENCEMENT ADDRESS

JIM CARREY

In 2014, popular comedian and actor Jim Carrey gave a heartfelt commencement speech at the Maharishi University of Management (MUM), a non-profit university located in Iowa that follows a pedagogy based around consciousness, and offers courses such as ‘Sustainable Living’ and ‘Maharishi Vedic Science’. Carrey, who received an honorary degree of doctorate of fine arts from the university, was invited for being a practitioner of the transcendental meditation (TM) technique, practiced by students and faculty at MUM. For the uninitiated, TM (as per the [university website](#)) helps reduce stress, ‘integrates brain functioning’ and boosts creativity and intelligence. Carrey, a deeply spiritual person himself, laced his speech with humour, wit, personal anecdotes and inspirational life quotes that should be made mandatory viewing for any person determined to achieve success in life.

Exceptional public speaker & excellent actor

Jim Carrey’s speech encompassed every aspects of public speaking, be it spiritual inspiration, riveting story-telling, penetrating message, vivid facial expressions, artistic demonstration or voice modulation. Jim Carrey masterfully delivered a talk which had a well-balanced combination of **“triumvirate of public speaking”** by being informative, persuasive and entertaining. That’s the gold standard every public speaker should strive to achieve.

World has always seen Jim Carrey as a ‘man of infinite humour’ and it was the first time the whole world witnessed as he proffered words of wisdom in his inimitable uncanny style.

The occasion was special not only for Jim Carrey himself but also for the graduating class as they got a once-in-a-life-time opportunity to listen to their beloved movie star. No better introduction could have been possible than accorded by MUM President Dr. Bevan Morris “please welcome – the funniest man on earth, a performer of legendary comic genius, a children’s book author of profound depth, an individual of enormous compassion who is doing so much to make our world a better place, the great Jim Carrey.”

COMMENCEMENT ADDRESS

Thank you. What are you sitting down for! I was going to milk that for a while. You guys can stretch that out at post, right? To make that longer in the edit.

Thank you, Bevan, thank you all!

I brought one of my paintings to show you today. I hope you guys are going to be able see it okay. It’s not one of my bigger pieces. So you might want to move down front – to get a good look at it.

Faculty, parents, friends, dignified guests – Graduating Class of 2014, and all the dead baseball players coming out of the corn to be with us today. After the harvest there’s no place for them to hide — the fields are empty — there is no cover there.

I am here to plant a seed today – a seed that will inspire you to move forward in life with enthusiastic hearts and a clear sense of wholeness. The question is, will that seed have a chance to take root, or will I be sued by Monsanto and forced to use their seed, which may not be totally Ayurvedic.

Excuse me if I seem a little low energy tonight – today – whatever this is. I slept with my head to the North last night. Oh man! Oh man! You know how that is, right kids? Woke up right in the middle of Pitta and couldn’t get back to sleep till Vata rolled around, but I didn’t freak out. I used that time to eat a large meal and connect with someone special on Tinder.

Because life doesn't happen to you, it happens for you. How do I know this? I don't, but I'm making sound, and that's the important thing. That's what I'm here to do. Sometimes, I think that's one of the only thing that's important, really. Just letting each other know we're here, reminding each other that we are part of a larger self. I used to think Jim Carrey is all that I was...

Just a flickering light, a dancing shadow, the great nothing masquerading as something you can name, seeking shelter in caves and foxholes, dug out hastily, an archer searching for his target in the mirror, wounded only by my own arrows, begging to be enslaved, pleading for my chains, blinded by longing and tripping over paradise — can I get an Amen?

You didn't think I could be serious, did ya'? I don't think you understand who you're dealing with. I have no limits. I cannot be contained because I'm the container. You can't contain the container, man! You can't contain the container!

I used to believe that who I was ended at the edge of my skin, that I had been given this little vehicle called a body from which to experience creation, and though I couldn't have asked for a sportier model, it was after all a loaner and would have to be returned. Then, I learned that everything outside the vehicle was a part of me, too, and now I drive a convertible. Top down wind in my hair!

I am elated and truly, truly, truly excited to be present and fully connected to you at this important moment in your journey. I hope you're ready to open the roof and take it all in?! Okay, four more years then!

I want to thank the Trustees, Administrators and Faculty of MUM for creating an institution worthy of Maharishi's ideals of education. A place that teaches the knowledge and experience necessary to be productive in life, as well as enabling the students, through Transcendental Meditation and ancient Vedic knowledge to slack off twice a day for an hour and a half!! — don't think you're fooling me! — but, I guess it has some benefits. It does allow you to separate who you truly are and what's real, from the stories that run through your head.

You have given them the ability to walk behind the mind's elaborate set decoration, and to see that there is a huge difference between a dog that is going to eat you in your mind and an actual dog that's going to eat you. That may sound like no big deal, but many never learn that distinction and they spend a great deal of their lives living in fight or flight response.

I'd like to acknowledge all you wonderful parents — way to go for the fantastic job you've done — for your tireless dedication, your love, your support, and most of all, for the attention that you paid to your children. I have a saying, "Beware the unloved," because they will eventually hurt themselves... or me.

But when I look at this group here, I feel really safe. I do! I'm just going to say it — my room is not locked. My room is not locked. No doubt some of you will turn out to be crooks. But white-collar stuff — Wall Street, that type of thing — crimes committed by people with self-esteem. Stuff parents can still be proud of in a weird way.

And to the graduating class of 2017 — minus 3! You didn't let me finish! Congratulations! Yes, give yourselves a round of applause, please. You are the vanguard of knowledge and consciousness; a new wave in a vast ocean of possibilities. On the other side of that door, there is a world starving for new ideas, new leadership.

I've been out there for 30 years. She's a wild cat! Oh, she'll rub up against your leg and purr until you pick her up and start pettin' her, and out of nowhere she'll swat you in the face. It can be rough out there but that's OK, because there's soft serve ice cream with sprinkles. I guess that's what I'm really trying to say here today; sometimes it's okay to eat your feelings.

Now, fear is going to be a player in your life, but you get to decide how much. You can spend your whole life imagining ghosts, worrying about the pathway to the future, but all there will ever be is what's happening here, and the decisions we make in this moment, which are based in either love or fear.

So many of us choose our path out of fear disguised as practicality. What we really want seems impossibly out of reach and ridiculous to expect, so we never dare to ask the universe for it. I'm saying, I'm the proof that you can ask the universe for it, please. And if it doesn't happen for you right away, it's only because the universe is so busy fulfilling my order. It's party size.

My father could have been a great comedian, but he didn't believe that was possible for him, and so he made a conservative choice. Instead, he got a safe job as an accountant, and when I was 12 years old, he was let go from that safe job and our family had to do whatever we could to survive.

I learned many great lessons from my father, not the least of which was that you can fail at what you don't want, so you might as well take a chance on doing what you love.

It's not the only thing he taught me though: I watched the affect of my father's love and humor and how it altered the world around me, and I thought, "That's something to do, that's something worth my time."

It wasn't long before I started acting up. People would come over to my house and they would be greeted by a 7 yr old throwing himself down a large flight of stairs. They would say, "What happened?" And I would say, "I don't know — let's check the replay." And I would go back to the top of the stairs and come back down in slow motion. It was a very strange household.

My father used to brag that I wasn't a ham — I was the whole pig. And he treated my talent as if it was his second chance. When I was about 28, after a decade as a professional comedian, I realized one night in LA that the purpose of my life had always been to free people from concern, just like my dad. And when I realized this, I dubbed my new devotion, "The Church of Freedom From Concern" — "The Church of FFC" — and I dedicated myself to that ministry.

*What's yours? How will you serve the world? What do they need that your talent can provide? That's all you have to figure out. As someone who has done what you are about to go and do, I can tell you from experience, **the effect you have on others is the most valuable currency there is.** Because everything you gain in life will rot and fall apart, and **all that will be left of you is what was in your heart.***

My choosing to free people from concern got me to the top of a mountain. Look where I am — look what I get to do! Everywhere I go — and I'm going to get emotional because when I tap into this, it really is extraordinary to me — I did something that made people present their best selves to me wherever I go. I am at the top of the mountain and the only one I hadn't freed was myself and that's when my search for identity deepened.

I wondered who I'd be without my fame. Who would I be if I said things that people didn't want to hear, or if I defied their expectations of me? What if I showed up to the party without my Mardi Gras mask and I refused to flash my breasts for a handful of beads? I'll give you a moment to wipe that image out of your mind.

But you guys are so ahead of the game. You already know who you are and that peace, that peace that we're after, lies somewhere beyond personality, beyond the perception of others, beyond invention and disguise, even beyond effort itself. You can join the game, fight the wars, play with form all you want, but to find real peace, you have to let the armor go. Your need for acceptance can make you invisible in this world. Don't let anything stand in the way of the light that shines through this form. Risk being seen in all of your glory.

It's not big enough. This painting is big for a reason. It's called High Visibility. It's about picking up the light and daring to be seen. Here's the tricky part. Everyone is attracted to the light. The party host up at the top who thinks unconsciousness is bliss and is always offering to drink from the bottles that empty you. Misery, below her, despises the light — can't stand when you're doing well — and wishes you nothing but the worst. The Queen of Diamonds under him needs a King to build her house of cards; and the Hollow One, down bottom there will cling to your leg and say, "Please don't leave me behind for I have abandoned myself."

Even those who are closest to you and most in love with you; the people you love most in the world will find clarity confronting at times. This painting took me thousands of hours to complete and — thank you — yes, thousands of hours that I'll never get back, I'll never get them back. I worked on this for so long, for weeks and weeks, like a mad man alone on a scaffolding — and when I was finished one of my friends said, "This would be a cool black light painting."

So I started over. [Black light turned on]. Whooooo! Welcome to Burning Man! Some pretty crazy characters up there? But better up there than in here. Painting is one of the ways I free myself from concern, a way to stop the world through total mental, spiritual and physical involvement.

But even with that, comes a feeling of divine dissatisfaction. Because ultimately, we're not the avatars we create. We're not the pictures on the film stock. We are the light that shines through. All else is just smoke and mirrors. Distracting, but not truly compelling.

I've often said that I wished people could realize all their dreams of wealth and fame so they could see that it's not where you're going to find your sense of completion. Like many of you, I was concerned about going out into the world and doing something bigger than myself, until someone smarter than myself made me realize that there is nothing bigger than myself.

My soul is not contained within the limits of my body. My body is contained within the limitlessness of my soul — one unified field of nothing dancing for no particular reason, except maybe to comfort and entertain itself. As that shift happens in you, you won't be feeling the world you'll be felt by it, you will be embraced by it. Now, I'm always at the beginning. I have a reset button and I ride that button constantly.

Once that button is functioning in your life, there's no story that the mind could create that will be as compelling. The imagination is always manufacturing scenarios, both good and bad and the ego tries to keep you trapped in the multiplex of the mind. Our eyes are not viewers, they're also projectors that are running a second story over the picture that we see in front of us all the time. Fear is writing that script and the working title is, 'I'll never be enough.'

You look at a person like me and say, "How could we ever hope to reach those kinds of heights, Jim? How can we make a painting that's too big for our home? How do you fly so high without a special breathing apparatus?"

This is the voice of your ego. If you listen to it, there will always be someone who is doing better than you. No matter what you gain, ego will not let you rest. It will tell you that you cannot stop until you've left an indelible mark on the earth, until you've achieved immortality. How tricky is this ego that it would tempt us with the promise of something we already possess.

*So I just want you to relax — that's my job — **relax and dream up a good life.** I had a substitute teacher from Ireland in the second grade that told my class during Morning Prayer that when she wants something, anything at all, she prays for it, and promises something in return and she always gets it. I'm sitting at the back of the classroom, thinking that my family can't afford a bike, so I went home and I prayed for one, and promised I would recite the rosary every night in exchange. Broke it — broke that promise.*

*Two weeks later, I got home from school to find a brand new mustang bike with a banana seat and easy rider handlebars — from fool to cool! My family informed me that I had won the bike in a raffle that a friend of mine had entered my name in, without my knowledge. That type of thing has been happening to me ever since, and as far as I can tell, **it's just about letting the universe know what you want and working toward it while letting go of how it comes to pass.***

Your job is not to figure out how it's going to happen for you, but to open the door in your head and when the door opens in real life, just walk through it. Don't worry if you miss your cue because there's always doors opening. They keep opening.

And when I say, "life doesn't happen to you, it happens for you." I really don't know if that's true. I'm just making a conscious choice to perceive challenges as something beneficial so that I can deal with them in the most productive way. You'll come up with your own style, that's part of the fun!

Oh, and why not take a chance on faith as well? Take a chance on faith — not religion, but faith. Not hope, but faith. I don't believe in hope. Hope is a beggar. Hope walks through the fire. Faith leaps over it.

You are ready and able to do beautiful things in this world and after you walk through those doors today, you will only ever have two choices: love or fear. Choose love, and don't ever let fear turn you against your playful heart.

Thank you so much. Jai Guru Dev. I'm so honored. Thank you.

SPEECH ALCHEMY

Having succeeded in life as a comedy artist, Jim Carrey spoke at length on self-reflection, fear, personal choice and taking risks in life. Let's take a look at some of his standout quotes-

'Fear is going to be a player in your life, but you get to decide how much. You can spend your whole life imagining ghosts, worrying about your pathway to the future, but all there will ever be is what's happening here, and the decisions we make in this moment, which are based in either love or fear.'

By taking primal emotions such as love and fear, and extrapolating them to real-life choices that people make in their career and life, Carrey stresses on how the future of a person depends on how he or she controls their inner fears and doubts that can ultimately either hold them back or help them reach the pinnacle of success.

'So many of us choose our path out of fear disguised as practicality. What we really want seems impossibly out of reach and ridiculous to expect, so we never dare

to ask the universe for it. I'm saying, I'm the proof that you can ask the universe for it — please! And if it doesn't happen for you right away, it's only because the universe is so busy fulfilling my order. It's party size!

I learned many great lessons from my father, not the least of which was that you can fail at what you don't want, so you might as well take a chance on doing what you love.'

Use transitions to create memorable moments

A key ingredient of any speech is to keep the audience entertained and interested through personal narratives, especially when you intend to leave an indelible mark on students who would become the future leaders of tomorrow. Mixing humour with impactful delivery, Carrey speaks on how his father, who could have been a great comedian, allowed the fear of failure to envelop him and settle for a 'safe job' of an accountant.

His father lost his 'safe job' and his family had to fend for themselves to do whatever they could do to survive. This emotion resonates with many people in life today (especially in India) who have sacrificed their passion and interest and instead settled for 'safe' jobs in engineering, medicine and management, either at the insistence of their risk-averse parents or their own conflicted emotions that tell them to be realistic and practical, instead of pursuing their dreams.

Keep it real and original

How do we make choices? Choices are governed by experiences, mistakes, success and interest. Carrey highlights this important point when he mentions how his father opting for a stable job made him realize what his aim in life was - freeing people from concern by becoming a comedy artist. When we learn from mistakes, make daring choices, move out of our comfort zone and aspire for greater heights, wander into uncharted and unexplored territories of human capabilities, then only we can attain our true potential.

'How will you serve the world? What do they need that your talent can provide? That's all you have to figure out. As someone who has done what you are about to do, I can tell you from experience, the effect you have on others is the most valuable currency there is.'

‘Why not take a chance on faith as well? Take a chance on faith, not religion, but faith. Not hope, but faith. I don’t believe in hope; hope is a beggar. Hope walks through the fire, and faith leaps over it.’

‘Your job is not to figure out how it’s going to happen for you, but to open the door in your head and when the doors open in real life, just walk through it. Don’t worry if you miss your cue. There will always be another door opening. They keep opening.’

Conservational mode of public speaking is the best

A good, balanced speech is always marked by a call-to-action, which we see Carrey include in his monologue by asking the graduates to introspect how their talent can be tapped to fruitful ends and how they can inevitably make a useful contribution to the world. Another important point that Carrey touches upon is faith, and how determination and resourcefulness can be strong, positive drivers towards attaining your objectives. An interesting thing to note is Carrey’s distrust in hope, which he views as a static approach in realizing your goals. This is in stark contrast to many popular speeches that focus on hope being a key cog in any success plan.

Finally, Carrey speaks on opportunity and encourages students to grab any chance that life throws at you. He also instils optimism in the audience by stating that opportunities come aplenty in life and one should not grieve in case of failure, for there would be more doors opening for them. The way Carrey effortlessly flows from one narrative to another, with persistent humour and eye-contact, while also being relevant to the premise i.e. spirituality, makes his speech worth watching again and again.

IMPACT OF THE SPEECH

The speech received overwhelming applause from the graduating students of MUM and struck a chord with many of them. Several media houses hailed the speech among the greatest ones in recent years, highlighting the inspirational and poignant life lessons it offered.

The speech is one of the rare pieces when a credible personality translates the public speaking engagement into creditable performance with incredible impact on the listeners. One always gets instantaneously inspired and thoroughly entertained watching Jim Carrey weaving erudite words to deliver profound talk with unequivocal message.

According to Elizabeth Heck, a Maharishi graduate, the fact that Carrey 'knew the language' meant a lot to her." I was kind of worried when I first heard he was going to be the speaker because I wasn't sure if he was just there because of his celebrity status," Heck said. "What he said really impressed me. The guy has a big heart."

Another graduate, Spencer Bright, stated that the speech taught him 'not be scared of failure'. 'You have to seek the highest first,' Bright said. 'Go for the top.'

Jim Carrey enthusiastically enthralled and educated the graduating class with his entertaining story-telling and impressions. It was such a perfect oratorical experience for every listener.

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TREASURED LESSONS

- An exceptional public speaker can implement “triumvirate of public speaking” - information, persuasion and entertainment
- Good Public speaker should be a good actor to effectively leverage non-verbal skills
- Use transitions to create memorable moments
- Novelty in talk is the most important aspect of public speaking
- Conversational mode of public speaking is far better than the broadcast mode

ON THE PULSE OF MORNING

MAYA ANGELOU

Maya Angelou was one of the most distinguished and distinctive voices of the world. She will always be remembered as a celebrated poet, memoirist, storyteller, civil right activist, entertainer, educator and an excellent public speaker. For more than eight decades, she had graced us with her presence and regaled people around the world with her wisdom and ebullience. The year 1993 assumes special significance in her long remarkable journey as a literary icon. She created history when she became the first African America to recite a poem on a presidential inauguration. She was only the second poet in history to speak at a presidential inauguration - after Robert Frost, who spoke at John F. Kennedy's inaugural. She read her poem "On the Pulse of Morning" at the swearing-in ceremony of President Bill Clinton.

“Pulse of morning” – Dawn of new hope

Maya Angelou wrote the scintillating occasion piece for the first inauguration of Bill Clinton on 20th January, 1993. The themes she developed through the poem were also the same themes Clinton spoke about in his speech. Such deeper meanings have enriched the poem and are especially suited for the context in which it was written, in the 1990s when America was determined to foster good relations between all its various ethnic communities. Since this was the start of a new term and a new presidency for America, Angelou presented it as a “new dawn”.

The poem became inextricably bound with Clinton’s ascendancy, with this new era in American politics. Clinton was the first Democrat elected to the presidency in twelve years.

Many saw his term in office as a chance for a fresh beginning, an opportunity to bring about constructive changes in American politics; these feelings and values were personified in the imagery of Angelou's poem.

The early 1990s National Endowment for the Arts (NEA) was facing budget cuts. Many Republicans argued to abolish the agency, citing it as valueless. The NEA endorsed the work of emerging artists and writers so they may pursue their craft and teach others. Clinton, a Democrat, centered his campaign on the value of education and the diverse arts, pledging to protect the NEA's budget if he were elected. For some, his invitation to Angelou seemed exemplary of his dedication to the arts.

Poetic style public speaking at its best

"On the Pulse of Morning," with its diverse celebratory tone and hopeful message, was written as an address to a nation living the last decade of the twentieth century. Any time an artist is invited to create an "occasion" piece, the theme of the day drives the poem's course. Angelou knew this as she wrote the poem, and perhaps responded to current news of wars and racism in-between its lines. The world was in a violent flux with coalition forces having recently liberated Kuwait during the Gulf War. Regional peace and security in West Asia was under strain. The country's engagement in military action in Persian Gulf to protect the world's oil supply left it heavily indebted.

Angelou had a huge task at hand. A series of events in California triggered the worst racial violence and looting in the U.S. urban history resulting in grave losses. There was an atmosphere of pessimism and perpetual cynicism. In those turbulent times, Maya Angelou addressed the nation with the optimism that the prospect for peace and prosperity is on the horizon.

“

"I've learned that people will forget what you said, people will forget what you did, but people will never forget how you made them feel."

- MAYA ANGELOU

POEM – ‘PULSE OF THE MORNING’

*A Rock, A River, A Tree
Hosts to species long since departed,
Marked the mastodon.
The dinosaur, who left dry tokens
Of their sojourn here
On our planet floor,
Any broad alarm of their hastening doom
Is lost in the gloom of dust and ages.*

*But today, the Rock cries out to us, clearly, forcefully,
Come, you may stand upon my
Back and face your distant destiny,
But seek no haven in my shadow.
I will give you no more hiding place down here.*

*You, created only a little lower than
The angels, have crouched too long in
The bruising darkness.
Have lain too long
Face down in ignorance.
Your mouths spilling words
Armed for slaughter.*

*The Rock cries out today, you may stand on me,
But do not hide your face.
Across the wall of the world,
A River sings a beautiful song. It says,
Come, rest here by my side.*

*Each of you a bordered country,
Delicate and strangely made proud,
Yet thrusting perpetually under siege.*

*Your armed struggles for profit
Have left collars of waste upon
My shore, currents of debris upon my breast.
Yet, today I call you to my riverside,
If you will study war no more.*

*Come, clad in peace
And I will sing the songs
The Creator gave to me when I and the
Tree and the stone were one.
Before cynicism was a bloody sear across your brow
And when you yet knew you still knew nothing.
The River sang and sings on.*

*There is a true yearning to respond to
The singing River and the wise Rock.
So say the Asian, the Hispanic, the Jew,
The African and Native American, the Sioux,
The Catholic, the Muslim, the French, the Greek
The Irish, the Rabbi, the Priest, the Sheikh,
The Gay, the Straight, the Preacher,
The privileged, the homeless, the Teacher.
They hear. They all hear
The speaking of the Tree.*

*Today, the first and last of every Tree
Speaks to humankind today.
Come to me,
Here beside the River.
Plant yourself beside the River.*

*Each of you, descendant of some passed-
On traveller, has been paid for.
You, who gave me my first name, you,
Pawnee, Apache, Seneca, you*

*Cherokee Nation, who rested with me, then
Forced on bloody feet,
Left me to the employment of
Other seekers – desperate for gain,
Starving for gold.*

*You, the Turk, the Arab, the Swede,
The German, The Eskimo, the Scot,
You the Ashanti, the Yoruba, the Kru, bought,
Sold, stolen, arriving on a nightmare
Praying for a dream.*

*Here, root yourselves beside me.
I am the Tree planted by the River,
Which will not be moved.
I, the Rock, I the River, I the Tree
I am yours – your Passages have been paid.
Lift up your faces, you have a piercing need
For this bright morning dawning for you.
History, despite its wrenching pain,
Cannot be unlived, and if faced
With courage, need not be lived again.*

*Lift up your eyes
Upon this day breaking for you.
Give birth again
To the dream.*

*Women, children, men,
Take it into the palms of your hands,
Mold it into the shape of your most
Private need. Sculpt it into
The image of your most public self.
Lift up your hearts.*

*Each new hour holds new chances
For new beginning.
Do not be wedded forever
To fear, yoked eternally
To brutishness.*

*The horizon leans forward,
Offering you space
To place new steps of change.
Here, on the pulse of this fine day
You may have the courage
To look up and out and upon me,
The Rock, the River, the Tree, your country.
No less to Midas than the mendicant.
No less to you now than the mastodon then.*

*Here on the pulse of this new day,
You may have the grace to look up and out
And into your sister's eyes, into
Your brother's face,
Your country,
And say simply
Very simply
With hope
Good morning.*

SPEECH ALCHEMY

The poem eloquently and boldly names America's multicultural 'rocks, rivers, and trees.' Before her works, black women were often marginalized and unable to properly showcase their talents. Angelou's story of succeeding from poverty and struggle has made her a revered figure both in her field and in society as a whole.

The poem is a marvel of grand literary tradition and filled with resonant imagery and rich symbolism.

Disparate motifs and keystones

Maya Angelou's poem "On the Pulse of Morning" is about evolution, growth and freedom. Using motifs that invoke the eternal to measure change against history, Angelou calls on Americans to work to be more inclusive in outlook as well as welcome in a new president. "On the Pulse of Morning" begins by appealing to eternals – rock, river and tree. Whatever change has come, these remain as reminders of both the past and history. Most of the poem seems to have been written in blank verse to capture the flow of Angelou's many thoughts on this historic day.

The primary rhetorical device used here is personification, in which a non-living object is accorded human characteristics. In 'On the Pulse of Morning', **the Rock, the Tree, and the River are all personified**. This is evident in the way the poem gives voice to their recollections about an earlier time of peace and harmony, and their invitation to human beings to bring back such a time in the present with their support and encouragement.

In the poem, Maya made historical allusions on several counts. The theme of the unforgettable quality of historical events is seen in the beginning where dinosaurs are shown to have left a mark on the earth's surface that cannot be erased. On another instance the history of the destruction of the Native American tribes by colonial settlers and that of slavery are importantly highlighted by Angelou. She asserts how crucial it is to remember the struggles of the past if one is to survive in the present.

Resonant imagery and rich symbolism

Beginning with the recognition that rocks, rivers, and trees have witnessed the arrival and departure of many generations, "On the Pulse of Morning" proceeds to have each of these witnesses speak to the future, beginning with the Rock, which announces that people may stand upon its back but may not find security in its shadow. On the contrary, the Rock asserts that humans must face the future, their "distant destiny" boldly and directly.

The River sings a similar song, calling humans to its riverside but only if they are willing to renounce the war. If human beings will come to the River, “clad in peace” this ageless body of water will sing the songs given to it by the Creator, songs of unity and songs of peace.

The Tree continues this hymn of peace and hope, reminding humankind that each person is a “descendant of some passed-on traveller”. The theme of unity in diversity is evident here where Angelou says that people of all beliefs have gathered to listen to the ancient wisdom that the Tree embodies.

And Angelou asserts that not only the men, but also the women and children must take the responsibility of changing the degraded state of America into one of which they can be proud. In one stanza, the Rock, the Tree, and the River assert that they will provide support to the rich and poor, and the young and old alike.

Thus united with Rock, River, and Tree, the poem announces the human race can look toward a future of peace and prosperity and away from a past of brutality and discontinuity. Like Angelou’s autobiographies and like her volumes of poetry, “On the Pulse of Morning” speaks volume about survival. Lyrical and inspirational, it calls human beings to have the imagination and courage to create “new future”.

Melodic delivery and majestic piece of writing

“Your armed struggles for profit have left collars of waste upon my shore, currents of debris upon my breast.” In these lines Maya asserts that insatiable greed can have repercussions for human civilization, where the River says that the factories that humans have built for “profit” have dumped toxic waste upon her shores.

In subsequent lines, Angelou speaks of the gold prospectors who exploited Native Americans and all human beings are descended from the same source, and are thus brothers and sisters to each other. The theme of alienation is evident when the River describes every man of being a country with closed borders that does not allow for peaceful existence, and collaboration amongst themselves. The River speaks about Platonic times when “man’s greatest wisdom lay in knowing that he knows nothing and which has now changed

into a time in which man has gained knowledge, and with it pride, to develop a sense of skepticism towards the simple truths of peace and harmony.”

The final verse ends the poem with melodic effect, highlighting the author’s adeptness to engender hope amongst countrymen. Warning against another “armed struggle for profit,” she addressed the nation with the hope that the country would “study war no more,” choosing instead to lift their collective faces, hearts, and spirits toward the first pulse of light breaking over the horizon.

IMPACT OF THE SPEECH

Angelou has said this about her poem: “In all my work, what I try to say is that as human beings we are more alike than we are unlike.” This piece celebrates that sense of similarity, connectedness, and human solidarity.

One of the distinct features of “On the Pulse of Morning” is the extent to which it is firmly rooted in its historical context. Angelou’s reading during Clinton’s 1993 inauguration reached a worldwide television audience. That was followed by the poem’s paperback, cassette, and videotape publication. For many months “On the Pulse of Morning” seemed to be everywhere – shopping mall, bookstores, high-school classrooms, coffee tables.

Angelou's recitation of "On the Pulse of Morning" resulted in more fame and recognition for her previous works, and broadened her appeal "across racial, economic, and educational boundaries". The week after Angelou's recitation, sales of the paperback version of her books and poetry rose exponentially. The sixteen-page publication of the poem became a best-seller, and the recording of the poem was awarded a Grammy Award.

Great work brings great accolades

According to Lupton, "On the Pulse of Morning" is Angelou's most famous poem. Lupton has argued that "Angelou's ultimate greatness will be attributed" to the poem, and that Angelou's "theatrical" performance of it, using skills she learned as an actor and speaker, marked a return to the

African-American oral tradition of speakers. Her poem 'On the Pulse of Morning' was a soaring call for peace, justice, and harmony. Capturing the hope embodied in the human spirit, it was a solemn and joyful reminder that all things are possible. She wished us 'Good morning' in her poem, and one felt as if a “new day was truly dawning.”

Even though Maya poetry recitation received universal acclamation, yet there were some doyens of literature who criticized it for being “less than satisfactory”. Angelou recognized that although “On the Pulse of Morning” was a better “public poem” than a “great poem”, her goal of conveying the message of unity was accomplished. Poet David Lehman agreed, stating that although it fulfilled its theatrical and political objectives, the poem was “not very memorable”. Poet Sterling D. Plumpp found Angelou's performance “brilliant”, but was “not as enthusiastic about it as a text.”

“On the Pulse of Morning” is a poem filled with messages of hope and endurance. It makes you feel motivated and hopeful. This poem is a clarion call to change our ways, and actually makes us realize how and why we need to change. It gives us hope that no matter how damaging our behavior has been, we can still change it. And as a literary piece it has positive impact on our ways of thinking. One admirer said, “this poem makes me feel strong and brave, because it portrays stark reality.”

Lyrical styled PEP TALK

Poet uses enlightening and empowering words to make us evaluate and re-evaluate how we act and how we can make changes in overall outlook. The poem reminds us that the world is not a safety blanket, and cannot cover up our flaws, rather, it can make us strong. “On the pulse of Morning” is like PEP TALK written in lyrical style as this poem emits strength and courage to face our actions and make the brave changes that are long overdue.

For her unparalleled contribution to the literary world, Angelou was selected to receive the Literarian Award for Outstanding Service to the American Literary Community. With this POETIC PEP TALK she has left a permanent mark on the pages of history books.

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MEMORABLE POINTS

- Poem or any other form of public speaking should capture the spirit of time or inspired by the zeitgeist
- Speaker touched upon various aspects of life encompassing disparate motifs and themes
- Mesmerizing poem replete with resonant imagery and rich symbolism
- Melodic delivery and majestic piece of writing go hand-in-hand
- Great work brings great accolades
- Voice modulation is vital when it comes to poetic delivery

“We may encounter many defeats but we must not be defeated.” – Maya Angelou

CITIZEN IN A REPUBLIC

THEODORE ROOSEVELT

More than a hundred years ago, Theodore Roosevelt gave what would become one of the most widely quoted speeches of his career. The American president embarked on a tour of Northern Africa and Europe in 1910, attending events and giving speeches in various cities including Cairo, Berlin, Naples, and Oxford. On April 23, ex-President Theodore Roosevelt spoke at the Sorbonne in the Grand Amphitheater at the University of Paris. He had come to Paris with his son Kermit by way of the Orient Express to give his famous speech. Roosevelt delivered a speech called “Citizenship in a Republic,” which, among some, would come to be known as “The Man in the Arena”. **The Man in the Arena** quote, was delivered as a part of the speech. “Man in the Arena” quote is a tribute of the common “unsung heroes” and their struggles and sacrifices.

Masterpiece delivered a century ago

The 26th President of the United States, Theodore Roosevelt was a man of many endeavours, from author, soldier, statesman, naturalist and reformer who knew how to motivate people. He had a bold nature and was very vocal about the deeper underlying traits that make someone great. He believed that it’s extremely easy to make strong opinions and criticize others, while actually going out there and doing it was the difficult part.

One notable passage on page seven of the 35-page long speech is referred to as “**The Man in the Arena.**” It is the most quoted passage.

The “**Man in the Arena**” is very empowering as it mocks the one who is on the sidelines watching and pointing fingers, criticizing every wrong move and perhaps even jumping on board once the victory is complete.

Roosevelt's speech is about giving full credit to the one who is actually out there enduring through the tough times, battling, struggling and fighting through all adversities. Winning or losing, succeeding or failing, he praises the efforts of trying rather than fearing failure and vulnerability altogether. From this speech, it's obvious he somewhat despised the cynical and skeptical people who mocked the world changers, possibly because they were too lazy or scared to get out there themselves.

And Theodore Roosevelt also gives great honour to the ones who are willing to sacrifice themselves for a worthy cause. In this speech, Roosevelt underlines the significance of education, good character, gift of money making and gift of oratory. Besides, he also emphasises on the good qualities an average citizen must possess for healthy functioning of a Republic. The imperativeness of this compelling speech transcends beyond political arena to every sphere of life. That makes it relevant in contemporary times where presence of "Man in the Arena" cannot be discounted.

ABRIDGED SPEECH

Strange and impressive associations rise in the mind of a man from the New World who speaks before this august body in this ancient institution of learning. This was the most famous university of mediaeval Europe at a time when no one dreamed that there was a New World to discover.

Today I shall speak to you on the subject of individual citizenship, the one subject of vital importance to you, my hearers, and to me and my countrymen, because you and we a great citizens of great democratic republics. A democratic republic such as ours - an effort to realize its full sense government by, of, and for the people - represents the most gigantic of all possible social experiments, the one fraught with great responsibilities alike for good and evil.

The success of republics like yours and like ours means the glory, and our failure of despair, of mankind; and for you and for us the question of the quality of the individual citizen is supreme.

Under other forms of government, under the rule of one man or very few men, the quality of the leaders is all-important. If, under such governments, the quality of the rulers is high enough, then the nations for generations lead a brilliant career, and add substantially to the sum of world achievement, no matter how low the quality of average citizen; because the average citizen is an almost negligible quantity in working out the final results of that type of national greatness. But with you and us the case is different. With you here, and with us in my own home, in the long run, success or failure will be conditioned upon the way in which the average man, the average woman, does his or her duty, first in the ordinary, every-day affairs of life, and next in those great occasional cries which call for heroic virtues. The average citizen must be a good citizen if our republics are to succeed. The stream will not permanently rise higher than the main source; and the main source of national power and national greatness is found in the average citizenship of the nation. Let the man of learning, the man of lettered leisure, beware of that queer and cheap temptation to pose to himself and to others as a cynic, as the man who has outgrown emotions and beliefs, the man to whom good and evil are as one. The poorest way to face life is to face it with a sneer. There are many men who feel a kind of twisted pride in cynicism; there are many who confine themselves to criticism of the way others do what they themselves dare not even attempt.

It is not the critic who counts; not the man who points out how the strong man stumbles, or where the doer of deeds could have done them better. The credit belongs to the man who is actually in the arena, whose face is marred by dust and sweat and blood; who strives valiantly; who errs, who comes short again and again, because there is no effort without error and shortcoming; but who does actually strive to do the deeds; who knows great enthusiasms, the great devotions; who spends himself in a worthy cause; who at the best knows in the end the triumph of high achievement, and who at the worst, if he fails, at least fails while daring greatly, so that his place shall never be with those cold and timid souls who neither know victory nor defeat. Shame on the man of cultivated taste who permits refinement to develop into fastidiousness that unfits him for doing the rough work of a workaday world.

Let those who have, keep, let those who have not, strive to attain, a high standard of cultivation and scholarship. Yet let us remember that these stand second to certain other things. There is need of a sound body, and even more of a sound mind. But above mind and above body stands character – the sum of those qualities which we mean when we speak of a man's force and courage, of his good faith and sense of honor.

I believe, of course, in giving to all the people a good education. But the education must contain much besides book-learning in order to be really good. We must ever remember that no keenness and subtleness of intellect, no polish, no cleverness, in any way make up for the lack of the great solid qualities. Self restraint, self mastery, common sense, the power of accepting individual responsibility and yet of acting in conjunction with others, courage and resolution – these are the qualities which mark a masterful people. Without them no people can control itself, or save itself from being controlled from the outside.

In the next place, the good man should be both a strong and a brave man; that is, he should be able to fight, he should be able to serve his country as a soldier, if the need arises.

War is a dreadful thing, and unjust war is a crime against humanity. Every honorable effort should always be made to avoid war, just as every honorable effort should always be made by the individual in private life to keep out of a brawl, to keep out of trouble; but no self-respecting individual, no self-respecting nation, can or ought to submit to wrong. Finally, even more important than ability to work, even more important than ability to fight at need, is it to remember that chief of blessings for any nations is that it shall leave its seed to inherit the land. It was the crown of blessings in Biblical times and it is the crown of blessings now.

If we of the great republics, if we, the free people who claim to have emancipated ourselves from the thralldom of wrong and error, bring down on our heads the curse that comes upon the willfully barren, then it will be an idle waste of breath to prattle of our achievements, to boast of all that we have done. No refinement of life, no delicacy of taste, no material progress, no sordid heaping up riches, no sensuous development of art and literature, can in any way compensate for the loss of the great fundamental virtues; and of these great fundamental virtues the greatest is the race's power to perpetuate the race. Character must show itself in the man's performance both of the duty he owes himself and of the duty he owes the state.

The man's foremost duty is owed to himself and his family. He must pull his own weight first, and only after this can his surplus strength be of use to the general public. It is a good thing that they should have ample recognition, ample reward. But we must not transfer our admiration to the reward instead of to the deed rewarded; and if what should be the reward exists without the service having been rendered, then admiration will only come from those who are mean of soul. It is a bad thing for a nation to raise and to admire a false standard of success; and there can be no falser standard than that set by the deification of material well-being in and for itself.

Foremost among these I should include two very distinct gifts – the gift of money-making and the gift of oratory. Money-making, the money touch I have spoken of above. It is a quality which in a moderate degree is essential. It may be useful when developed to a very great degree, but only if accompanied and controlled by other qualities; and without such control the possessor tends to develop into one of the least attractive types produced by a modern industrial democracy. So it is with the orator. It is highly desirable that a leader of opinion in democracy should be able to state his views clearly and convincingly. The phrase-maker, the phrase-monger, the ready talker, however great his power, whose speech does not make for courage. To admire the gift of oratory without regard to the moral quality behind the gift is to do wrong to the republic.

In short, the good citizen in a republic must realize that he ought to possess two sets of qualities, and that neither avails without the other. He must have those qualities which make for efficiency; and that he also must have those qualities which direct the efficiency into channels for the public good. He is useless if he is inefficient. There is nothing to be done with that type of citizen of whom all that can be said is that he is harmless. Virtue which is dependent upon a sluggish circulation is not impressive. There is little place in active life for the timid man. The man who is saved by weakness from robust wickedness is likewise rendered immune from robust virtues. The good citizen in a republic must first of all be able to hold his own. He is no good citizen unless he has the ability which will make him work hard and which at need will make him fight hard. The good citizen is not a good citizen unless he is an efficient citizen.

But if a man's efficiency is not guided and regulated by a moral sense, then the more efficient he is the worse he is, the more dangerous to the body politic.

Courage, intellect, all the masterful qualities, serve but to make a man more evil if they are merely used for that man's own advancement, with brutal indifference to the rights of others.

To judge a man merely by success is an abhorrent wrong; and if the people at large habitually so judge men, if they grow to condone wickedness because the wicked man triumphs, they show their inability to understand that in the last analysis free institutions rest upon the character of citizenship, and that by such admiration of evil they prove themselves unfit for liberty. Perhaps the most important thing the ordinary citizen, and, above all, the leader of ordinary citizens, has to remember in political life is that he must not be a sheer doctrinaire.

The citizen must have high ideals, and yet he must be able to achieve them in practical fashion. No permanent good comes from aspirations so lofty that they have grown fantastic and have become impossible and indeed undesirable to realize. The impractical visionary is far less often the guide and precursor than he is the embittered foe of the real reformer, of the man who, with stumblings and shortcoming, yet does in some shape, in practical fashion, give effect to the hopes and desires of those who strive for better things.

In a republic, to be successful we must learn to combine intensity of conviction with a broad tolerance of difference of conviction. Wide differences of opinion in matters of religious, political, and social belief must exist if conscience and intellect alike are not be stunted, if there is to be room for healthy growth.

Now, the same principle which applies in private life applies also in public life. If a public man tries to get your vote by saying that he will do something wrong in your interest, you can be absolutely certain that if ever it becomes worth his while he will do something wrong against your interest. So much for the citizenship to the individual in his relations to his family, to his neighbor, to the State. In the seething turmoil of the history of humanity certain nations stand out as possessing a peculiar power or charm, some special gift of beauty or wisdom of strength, which puts them among the immortals, which makes them rank forever with the leaders of mankind.

You have had a great past. I believe you will have a great future. Long may you carry yourselves proudly as citizens of a nation which bears a leading part in the teaching and uplifting of mankind.

SPEECH ALCHEMY

In the speech entitled “citizenship in a republic” Roosevelt outlined the responsibilities of what he consider the good citizen. This speech is exemplar of powerful oratory blended with vivid imagery. Roosevelt believed that the average citizen must be a good citizen if a republic is to survive. In the light of the current social political situations around the world the ideas Roosevelt expressed in “citizenship in a republic” are even more relevant today than when they were first delivered.

In his incredibly long speech, he touched upon various themes like republic, democracy, leadership, citizenship moral values, character traits etc. According to Roosevelt, the ‘good citizen’ must possess two qualities.

He must possess **two qualities** firstly he must be of sound character and secondly he must be courageous. But possessing good character is not enough, he must also be audacious to take strong decisions and actions. Roosevelt emphasized the value of character in his own unique words – **“Character must show itself in the man's performance both of the duty he owes himself and of the duty he owes the state.”**

Courage is the key to fearless public speaking

Talking about fearlessness in average good citizen, Roosevelt explains, “all can be said of him is that even if he is harmless, there’s little place in the public life for a timid good man.” Roosevelt made it clear that the life of a good citizen is worthless in a republic unless he is willing to overcome his weakness and timidity. Besides being morally sound, a good citizen must also possess qualities which help direct his efficiency towards doing public good. In other words, man’s efficiency must be guided and regulated by moral sense. The success of the republic is incumbent upon the “man in the arena” who makes every effort to fulfil his duties despite repeated failures and obstacles. In the present times as well, we need that ‘man in the arena’ be it in the world of business, political arena, sports arena etc.

Roosevelt uses ethos as a rhetorical device when he quoted – **“It is not the critic who counts; not the man who points out how the strong man stumbles, or where the doer of deeds could have done them better. The credit belongs to the man who is actually in the arena whose face is marred by dust and sweat and blood”**. These lines immortalized **“Man in the Arena”** as an average citizen taking on daunting challenges without getting bogged down by frequent failures or losses. This is an excellent example of ethos where Roosevelt underlines how a good citizen should be. **“A cynical habit of thought and speech, a readiness to criticize work which the critic himself never tries to perform, an intellectual aloofness which will not accept contact with life's realities - all these are marks of weakness.”**

Mesmerizing PEP TALK

Then he delivered an inspirational and impassioned message that drew huge applause.

“It is not the critic who counts; not the man who points out how the strong man stumbles, or where the doer of deeds could have done them better. The credit belongs to the man who is actually in the arena, whose face is marred by dust and sweat and blood; who strives valiantly; who errs, and comes short again and again, because there is no effort without error and shortcoming; but who does actually strive to do the deeds; who knows the great enthusiasms, the great devotions; who spends himself in a worthy cause; who at the best knows in the end the triumph of high achievement, and who at the worst, if he fails, at least fails while daring greatly, so that his place shall never be with those cold and timid souls who know neither victory nor defeat.”

And importantly, a democracy needed leaders of the highest caliber in order to lead the average citizen to a higher path. They were to do this not by words alone but by their deeds as well.

Roosevelt underlined that a true leader should possess the gift of oratory in order to take the citizen and Republic forward. But he cautioned citizens at large against getting impressed with this gift of oratory. “To admire the gift of oratory without regard to the moral quality behind the gift is to do wrong to the republic.”

Political Verbosity infused with purpose

Roosevelt firmly believed that one learned by doing deeds. It is better to stumble than to do nothing or to sit by and criticize those that are “in the arena” he explained. “The poorest way to face life is with a sneer.” It is a sign of weakness. “**To judge a man merely by success, is an abhorrent wrong.**” He reiterates that choosing a leader merely by his ostentatious success is not always in the best interest of public at large. Such a leader is not guided by moral sense rather driven by wicked and vile intentions which is detrimental to the political system as whole.

“**SELF-RESTRAINT, SELF-MASTERY, COMMON SENSE**, the power of accepting individual **RESPONSIBILITY** and yet of acting in conjunction with others, **COURAGE** and **RESOLUTION** – these are the qualities which mark a masterful person.” Without these solid qualities, leaders cannot take the nation and the world forward towards betterment. asserted Roosevelt. **RESOLUTE** and **RESPONSIBLE** people are the world changers, because their vision is not limited to a community or country. Their actions and words inspire common citizens to do large public good in an efficient and effective manner. And at the same time, they bring about world peace and tranquility for mankind.

IMPACT OF THE SPEECH

The speech was a runaway success. According to Morris – who calls it “one of Roosevelt’s greatest rhetorical triumphs” — “Citizenship in a Republic” ran in the *Journal des Debats* as a Sunday supplement and was printed by *Librairie Hachette* on Japanese vellum.

It was turned into a pocket book that sold 5000 copies in five days, and was translated across Europe. Morris writes – Roosevelt was surprised at its success, having admitted that the reaction of the French was ‘a little difficult for me to understand.’

Powerful words – eternal source of inspiration

The “Man in the Arena” quote had a profound impact on the subsequent generations of sportspersons, politicians and celebrities. Later, President Richard Nixon was also known to have been inspired by Roosevelt and used his words of wisdom to remind and guide himself through difficult times. The "Man in the Arena" passage was quoted by another US president, **RICHARD NIXON**, both in his victory speech on November 6, 1968, and in his resignation address to the nation on August 8, 1974. “Sometimes I have succeeded and sometimes I have failed, but always I have taken heart from what Theodore Roosevelt once said about the man in the arena, “whose face is marred by dust and sweat and blood,…”

NELSON MANDELA was also noted for giving a copy of the **Man In The Arena** speech to the South African Rugby captain prior to the 1995 World Cup which the team went on to win against all the odds. His powerful message even permeated pop culture, it’s evident in commercials, tattooed on Miley Cyrus and Liam Hemsworths’ arms, and Washington Nationals player Mark DeRosa admits to reading it before any big game.

American scholar, Brené Brown, used a somewhat shortened version of the quote in her famous speech “*Listening to Shame*,” and subsequently as the inspiration for the title of her book, *Daring Greatly* (2012). The "Man in the Arena" passage was used in a 2015 advertisement for Cadillac which ended with “dare greatly.”

When Ferrari formula one driver Jean Alesi was about to start the last lap of the 1995 Canadian Grand Prix, ESPN commentator Bob Varsha used parts of Roosevelt’s speech, saying that Alesi looked a while like being “the man” Roosevelt had talked about.

More recently, Lindsey Stirling’s 2016 album “Brave Enough” features a song titled “The Arena”. She draws inspiration for this song from this speech.

The music video for the track also starts with a quotation from this speech. At the 2016 Democratic National Convention President Barack Obama cited the speech in his endorsement speech of Hillary Clinton.

In the contemporary world, the sordid state of political affairs is an indictment of democracy itself. Politicians these days hardly attempt to speak like Theodore Roosevelt. They are not able to expunge themselves of their self-aggrandizing tendencies.

Theodore Roosevelt can be likened to a “**VERBOSE PEP TALKER**” who spoke at great length with alacrity and eloquence. He delivered his speech like an astute statesman rather than a run-of-a-mill politician. His speech includes important lessons on **political leadership, strength of character, gift of oratory, citizenship and republic** that are still relevant. Modern day political figures and aspiring public speakers can learn a great deal from Theodore Roosevelt’s inspiring speech, whether it’s speech writing, style of delivery, emphasis on ethos or well-crafted message. He will remain the fountainhead of inspiration for posterity to come.

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POINTS TO PONDER

- Great speech can withstand the test of time
- Mesmerizing PEP TALK leaves a profound impact on audience
- Courage is the key to fearless public speaking
- Remember to infuse verbosity with purpose
- Self-mastery, common sense and resolve are equally important traits
- Powerful message inspires generations to take action

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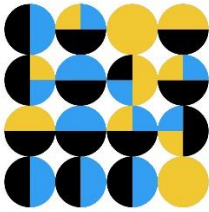
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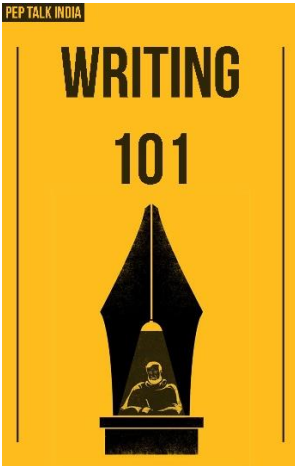
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