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THE POWER OF WORDS

An Analysis Based on Two Speeches, by Two Famous Orators

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1. Introduction

I have always been interested in how some people have the ability to secure other people's full attention, especially orators. I have thought about what features these men and women possess, to get others to listen, and to believe what they are saying is true. This is the reason I wanted to analyze the power of words, and rhetorical strategies that skilled speakers use to persuade audiences'.

Another topic that has been of interest to me is racial segregation. For this reason, I have chosen to analyze one speech by Martin Luther King, and one by Adolf Hitler, since these two well-known, politically motivated men did not share the same political views. King is generally perceived in modern times as a politician who appears to have wanted to bring all the world's people together, whilst Hitler used his political power to exclude certain minorities and racial groups. Two orators with contrasting views were, for me, fascinating to analyze, to see if they, in spite of their widely divergent political views, employed some of the same rhetorical strategies.

I had never listened to or read a whole speech by Hitler, but the way he has always been presented to me, both in my schooling and other texts I have read, was as an evil man, who wanted to harm those people who were not of the Aryan race. Because of my lack of knowledge of Hitler's speeches, I had to search for one that was typical in terms of its content and style, and that would be appropriate for this essay. Therefore, I chose the speech he delivered in 1937, on the anniversary of him gaining power in Germany.

King's speech was easier to choose. I knew that his, "I Have a Dream" speech, would be a contrasting speech to Hitler's, since King speaks of unity between all the people of the world, and Hitler, who speaks of, among other things, exclusion of minority groups. These contrasts, between the orators, are, as mentioned above, one reason why I chose to analyze them, so that I could compare and identify the similarities and differences between them.

This essay will add to the existing field of knowledge about the art of persuasion and the power of words. I am studying to be a teacher and, in my view, this is important knowledge, both for teachers and for students, since the ability to persuade others is an essential competence when teaching a subject in school or applying for a job. This essay is therefore beneficial for both teachers and students, since future teachers should be taught how to lead a

group, and students should be taught how to formulate arguments and be prepared for the world, in the sense that people will try to convince them of many things during their lives.

2. Literature Review

In this chapter, I will explain how a speech can be structured, and how different rhetorical strategies are used. I will also explain what foregrounding, and linguistic parallelism, are and exemplify different metaphors and hyperbole that are used in the speeches. The literature review also contains biographical facts about the two rhetoricians, due to their life experiences being important for the analysis and the conclusion.

2.1 Defining Rhetoric

Rhetoric is often understood as a method of persuasion, or the study of persuasion. There is evidence in everyday life that supports this statement. For example, there are some professions that require various kinds of persuasive skills. Politicians and salesmen would not be successful if they could not convince their audiences or their electors to believe and trust that what they are saying is true. In medicine, doctors come together and discuss which medical procedure would be most appropriate for a particular patient, bringing forward arguments including medical principles, costs, side-effects etcetera. Persuasion is often used when talking to friends, family or colleagues. In romantic situations, people tend to bring out the best of their personality and try to convince the other person that he or she is a compatible partner (Herrick, 2001, p.3-5).

George Kennedy, a scholar writing on the history of rhetoric, suggests that, when people share their emotions and thoughts with others with the goal of influencing their views, they are engaging in rhetoric (Herrick, 2001, p.5). Herrick, on the other hand, has the opinion that rhetoric is more than just persuasion. He believes speakers sometimes have other goals, such as achieving clarity through symbols or paintings, to awaken people's sense of beauty or to form mutual agreements through the management of common meanings attached to symbols (Herrick, 2001, p.7).

Hart defined his view of rhetoric as: "Like poetry, rhetoric is an art. Like poetry, rhetoric creates a story out of nothing, using symbols to bring to life feelings we had forgotten we had, plans we had not yet considered... The story rhetoric tells is always a story with a purpose; it is never told for its own sake" (Hart, 1997, p.7).

Aesthetics are frequently mentioned by both Herrick and Hart when describing the creation of speeches. Herrick (2001) claims that human social life depends on our ability to use different symbol systems to make statements meaningful to others. Arts, such as dance, music and

drama, can be powerful tools to use when persuading an audience. Heavy and dark music can be a symbol of something unpleasant and frightening: something that one should avoid.

Hart (1997) attempts to explain some differences between rhetoric and arts, such as poetry and painting, through five categories, which he has named; *cooperative art*, *people's art*, *temporary art*, *limited art* and *frustrating art*. He says that rhetoric is a *cooperative art*, meaning that it makes no sense to talk to oneself when the point is to make a change for a larger group of people. A speaker is only successful when he or she persuades the audience to contribute their knowledge and experiences about the topic. It is, according to Hart, a *people's art*, because it works within the constraints of everyday logic. The language in use is ordinary, but composed in an extraordinary way. The fact that speakers talk about today's issues and today's facts makes it into a *temporary art*. Therefore, the speeches are not usually re-read. According to Hart, "*Rhetoric cannot really move mountains*" (p. 8); consequently, it is only used when it can make a difference, which makes it into a *limited art*. Since there are no laws, but important rules of thumb, it is a *frustrating art*. The last difference is that rhetoric is a generative art, because it can teach people how others think and about social knowledge. It produces the truth of today (pp. 7-9).

2.2 Rhetoric is Planned and Adapted

Herrick (2001) distinguishes five characteristics of rhetorical discourse: planned, adapted to an audience, shaped by human motives, responsive to a situation and persuasion-seeking (pp. 7-15).

2.2.1 Planned

When planning a speech, one must have forethought on the subject. A speaker must think of how best to address the audience, how to obtain and sustain their interest, and to ensure their understanding of the meaning of the speech. To manage this, the orator has to have arguments and evidence that supports the goal of the speech. The order and the arrangements of these arguments must be linked together so that the speech makes sense, and for it to be easy for the hearer to follow. One can also think about aesthetic features that can come in useful, to make statements more powerful.

2.2.2 Adapted to an Audience

The audience can be composed in different ways. Some might be large groups seated in rows or small groups, for example employees at work. The people the rhetor is addressing might even be out of their view. It is important for the speaker to establish the audience's beliefs values and experiences beforehand. This is necessary when the goal is to persuade, so that a desired change can be made manifest in the mind of the audience. Designing a speech depending on the audience is called "identification", termed by the theorist, Kenneth Burke (Herrick, 2001, p.9-11).

Composing a speech to suit a particular audience has led to criticism. Politicians are, for example, said to spend more time figuring out what their audience wants them to say than speaking from their own minds (Herrick, 2001, p.10)

2.2.3 Shaped by Human Motives

This quality is closely related to the heading above, (adapted to an audience). The rhetor acts and speaks in certain ways, according to his/her motives, talking about commitments, goals, desires or other purposes that might lead to action. The goal is to win the audiences' attention and commitment. When the rhetor has given the audience goals, he or she must then attempt to elicit their cooperation, build a consensus that brings the group together and find compromises when stalemates arise. Sometimes, the rhetor must have the last word to advance the strongest argument which he or she is adducing, especially in politics. These goals, which are set up by the rhetor, can be accomplished if the rhetor aligns his or her own motives with the commitments of the audience (Herrick, 2001, p.10).

A person's motives may be perceived as good, or else they can be perceived negatively. Those intentions normally considered to be positive include the encouragement of philanthropic or peacemaking actions, while negative intentions might, for example, include the incitement of resentment and hostility, or even the instigation of war. It is, therefore, of importance for critics to be aware that motives can be elusive, evident, hidden or admitted (Herrick, 2001, p.11).

2.2.4 Responsive to a Situation

A rhetorical discourse is often a response to a situation or another rhetorical statement. This means that other rhetors might respond to the arguments raised. Herrick, therefore, claims that

rhetoric is both “situated” and “dialogic” (p.11-12). It is situated when the rhetoric is crafted in response to different circumstances, location, time of place, problem and audience.

It is also response-inviting. Rhetors must attempt to foresee what kind of opposition they might face and be prepared to answer to it. This is what is meant by dialogic.

2.2.5 Persuasion-seeking

The discourse of rhetoric is usually defined as that which is intended to influence the audience to accept an idea that the speaker has about a topic. The rhetor then seeks some form of active response from the audience; he or she wants the listeners to make a change. According to Herrick (2001, pp.12-15), there are four, time-honoured strategies used in persuasive discourse, and he called these: *arguments*, *appeals*, *arrangements* and *aesthetic*.

Arguments are used “when a conclusion is supported by reasons” (Herrick, 2001, p.13). The reason for having arguments is to support the conclusions the rhetor has reached in the speech.

Appeals are those statements that engage the audience’s emotions, loyalties or commitments. One example that Herrick highlights in his book is when an advertisement shows a woman standing next to a very expensive car while holding a baby in her arms. The caption alongside the image asks “How much is your family’s safety worth?”. This is, of course, a rhetorical question (p.14). It could be recognized as an argument for buying the car, but it also reaches out for the love for one’s family, keeping those close relationships safe.

People who want to express opinions and conclusions in the form of, for example, writing it down for others to read, music or speech, generally recognize the advantages in presenting their arguments and appeals in an attractive way. To achieve this, the content of any such presentation should be enticing, memorable or even shocking for the implied readers or listeners.

2.2.6 Rhetorical Strategies for Persuasion

There are three types of persuasive strategies that are used in arguments to support claims and respond to possible opposing arguments. In general, a combination of these three strategies is

suggested as the best way to form a successful argument. The three types of rhetorical strategies are called *logos*, *ethos* and *pathos* (Stolley & Weida, 2010).¹

The appeal to reason (*logos*), relies on logic or reason. It usually depends on the use of inductive or deductive reasoning. Inductive reasoning is applied when specific representative cases or facts are presented and, from these, reliable evidence, generalizations or conclusions are drawn. Stolley and Weida (2010) give this example of an inductive reasoning:

“Fair trade agreements have raised the quality of life for coffee producers, so fair trade agreements could be used to help other farmers as well.”

In this example, there is a case (fair trade agreements) that is being used to draw the conclusion that it would work for other farmers as well. From this case, a generalization or conclusion is drawn.

Deductive reasoning works in the opposite way to inductive reasoning, meaning that it starts with a generalization and then applies it to a specific case. Stolley & Weida’s (2010) example of this is:

“Genetically modified seeds have caused poverty, hunger, and a decline in bio-diversity everywhere they have been introduced, so there is no reason the same thing will not occur when genetically modified corn seeds are introduced in Mexico.”

The claim in this example is the generalization that genetically modified seeds have caused problems *everywhere*. From this claim, a more specific conclusion is drawn, namely that Mexico will be affected the same way.

Ethos is an ethical appeal, based on the character and the reliability of the writer. There are several ways to establish good character and credibility, such as:

- Only use credible sources when forming an argument, and cite those sources properly.
- Respect the reader or the hearer by stating the opposing position accurately.
- Establish common ground with your audience. This can be done by, for example, acknowledging values and beliefs that both sides of the argument share.
- Organize your arguments in an easy to follow manner.

¹ <http://owl.english.purdue.edu/owl/resource/588/04/> - accessed May 17th 2012

- If it is appropriate for the assignment, explain why you are interested in the topic or what personal experiences you have of it.
- If the arguments are written down, be accurate with grammar, since careless grammatical mistakes might affect your credibility as a writer (Stolley & Weida, 2010).

Pathos is an emotional appeal that is directed at an audience's needs, values, and emotional sensibilities. Arguments must be founded on reliable sources, but there is often a place for emotion as well. Examples of emotional appeals are interviews or individual stories that are used to give a more legitimate and moving picture of reality or to reveal the truth. If one wanted, for example, to persuade people to help abused children, relating the experience of a single child who had been abused might make for a more persuasive argument than simply relating the number of children currently being abused each year would (Stolley & Weida, 2010).

2.3 Foregrounding

“Foregrounding” is a term borrowed by stylisticians from art criticism. When looking at visual art, one might expect that elements that carry the most important message are placed in the foreground, and the less important elements are found in the background. An example of this can be a picture of a house in the woods. If the house is placed in the center, and the trees are in the background, the most appropriate name for this picture would be: *“A House in a Forest”*, and not *“A Forest with a House in It”* (Short, M.)

Linguistic foregrounding in texts fulfills the same function as in paintings. Words or phrases that are important for the message the writer wants to deliver are made perceptually prominent. The whole text is, of course, important, but some parts of the text are more important interpretatively than others. The most common ways of making a text more prominent linguistically are through linguistic deviation or linguistic parallelism [ibid].

Since linguistic parallelism is a prominent factor in the analysis of this essay, I will only explain parallelism in the literature review.

2.3.1 Linguistic Parallelism

One way to foreground texts is by the use of local patterning. An example of local patterning is when two or more words or phrases are parallel with one another (in a broad linguistic

sense), meaning that they are structurally similar, but not exact repetitions of one another (Short, M.).

Politicians often use parallelism in their speeches, when trying to persuade the audience of the validity of some proposition. One example of this can be seen in a speech which Margaret Thatcher made when she was Prime Minister of the UK, and the leader of the Conservative Party. In this speech, Thatcher was addressing Neil Kinnock, who was the leader of the Labour Party. Thatcher says in her speech:

“Of course he hates choice. Of course he hates higher standards. Of course he hates opportunity. He is a socialist, a crypto-communist.” [ibid].

Short breaks down the sentences and analyzes them, as follows:

The three first sentences contain parallel main clauses with the structure adverbial + subject + transitive verb + object. The first three clause elements in each of the three sentences are also identical. This structure foregrounds the object in the sentences, and suggests a semantic parallelism. “Choice” and “higher standards” do not seem to have a synonymic relation, but they did in Thatcher’s speech, since the Labour Party stresses the idea that more fortunate people should render rights and wealth to help the less fortunate. She used parallelism to imply that “choice” and “higher standards” are, in some way, related, meaning that Kinnock and the Labour Party wanted lower standards [ibid].

The last sentence also contains a “forbidden” parallelistic equation, based on a subject + verb + complement construction, with two parallel noun phrases, which have the complement position. Kinnock would, according to Short, not deny that he was a socialist, but he would deny being a communist. Thatcher was calling Kinnock a socialist (something of which she disapproved), a communist (something which we might presuppose is more extreme than a socialist in Thatcher’s view) and a “secret” communist, which implicates a dangerous, and dishonest, communist [ibid].

2.4 Metaphors

According to Akmajian, Demers, Farmer and Harnish (2001, p.229), metaphors are a type of nonliteral language. If a person is described to have features, such as raven hair, ruby lips and emerald eyes, the descriptions are not to be taken literally.

Alm-Arvius has another description of the term metaphor: “In a typical metaphor the literal description of a concrete, that is a directly perceptible, phenomenon or type of experience is used to outline something more general and abstract” (2003, p. 20).

She continues to develop the meaning of metaphors, and claims that metaphors consisting of one lexical item or longer language strings mostly have a more peripheral meaning, than the source (the thing that is being described). Alm-Arvius states that metaphorical descriptions widen and generalize the semantic contents of some words or longer stretches of language use. This leads to some features of the source being suppressed. An example of this could be if a person is said to be a “pig”. The person is not literally a pig, but has some physical, behavioral or personality qualities that are considered “piglike”. The interpretation of how a “piglike” appearance, behavior or personality is stated in human actions depends upon the culture of which one is a member. Metaphorical uses of words that denote animal features often demonstrate culturally widespread attitudes to these animals.

“*We are indeed a nation of iron men.*” (p. 24) is a metaphor and a hyperbolic statement which clearly is not literally true and not intended to be understood as such. The meaning of “iron men” is suggestive of the power and strength these men hold: they are men who cannot be beaten. The key for metaphorisation is, according to Alm-arvius, generalization, which means that features of the source are being suppressed (pp.20-24).

“Conceptual metaphors bring two distant domains (or concepts) into correspondence with each other. One of the domains is typically more physical or concrete than the other (which is thus more abstract). The correspondence is established for the purpose of understanding the more abstract in terms of the more concrete.” (Kövecses, 2000, p. 4).

Examples of metaphors that Kövecses discusses above could be “*boiling with anger*”, meaning (metaphorically) that anger is likened to a hot fluid, which is interpreted as somebody being very angry, or “*burning with love*”, metaphorically meaning that love is akin to fire, but with the nonliteral meaning, stating that somebody is desperately in love with another person (p. 4-5).

2.4.1 Metonymy

Metonymy can be explained as descriptive shortcuts. What is meant by this is that metonymic shifts are words or complex expressions that stand for something related to what is really meant. The sentence, “I drank the whole bottle”, clarifies the definition of metonymy. The

whole bottle was not swallowed by a person, but the content of the bottle was. The noun phrase “the whole bottle” is a shortcut or a metonymic shift for the liquid in the bottle (Alm-Arvius, 2003, pp. 27-28).

Kövecses (2000) focuses mostly on emotions, and how metonymies can elaborate these emotions in a text. In defining metonymy, he states: “Thus, metonymy, unlike metaphor, is a “stand for” relation (i.e., a part stands for the whole or a part stands for another part) within a single domain.” (p. 5). Continuing on the emotion angle of metonymies, he gives two examples: “to be upset” and “to have cold feet”. In these cases, “upset” is a metonymy for the word “angry” (“to be upset” can also mean to be tearful and sad), and “cold feet” a metonymy for feeling afraid. The conceptual meaning for the first instance is then, that physical agitation stands for anger, and the second for drop in body temperature stands for fear (p. 5).

Metonymies, such as “*Get your butt over here*” (connoting not only your butt, but your whole body), “The strings are too quiet” (orchestral music) and “I prefer cable” (when receiving television programs), can be difficult to understand. Making sense of metonymic expressions, like the ones mentioned, can be strenuous if one does not know the context, does not have the background knowledge and is not familiar with the inference (Yule, 2010, p. 121).

2.4.2 Extended Metaphor

“All the world is a stage” is a metaphor created by Shakespeare². He is here comparing the world to a stage, and Shakespeare extended this metaphor thus: “All the world is a stage *and men and women merely players*”, likening the world to the stage and its inhabitants to actors, and he continued the metaphor for several more lines pursuing the parallel between the theatre and the wider world. It is important that, for an extended metaphor to work, the parts that are added to extend the metaphor make sense to the whole meaning of the metaphor (Gupta, 2007).³

Another example of an extended metaphor can be found in King’s speech, “*I Have a Dream*”, from 1963:

“It came as a joyous daybreak to end the long night of their captivity.” (Line 6-7).

² “As You Like It: Act II, Scene VII”

³ <http://literaryzone.com/?p=99> – accessed April 29th 2012

“*Joyous daybreak*” and “*long night of their captivity*” are metaphorical phrases, which compares day and night. The “daybreak” symbolizes sunlight, which can be interpreted to mean that “better days” are ahead, and the “long night” might refer to darkness, and misery. King is using these metaphorical phrases as simile expressions, when comparing the signing of the Emancipation Proclamation as a “*joyous daybreak...*”. They are also categorized as extended metaphors, since the “*long night of their captivity*” extends the meaning of “*joyous daybreak*”; darkness is being replaced with light (Line 6-7).

2.4.3 Absolute Metaphor

An absolute metaphor is recognized when the subject and the metaphor have no connection to each other. Examples of this type of metaphor are: “That is worth less than a dead digeridoo.”, or “We faced a scallywag of tasks” (Web page – Changing Minds).⁴

An example of an absolute metaphor from King’s speech, from 1963:

*”In a sense we have 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.”* (Line 15-20)

King refers to a “check” that the black community is cashing in, a check which is an absolute metaphor for the law that was meant to give the blacks the same rights as the white people enjoy. The absolute metaphor stands for the laws of human rights, which the Constitution and the Declaration of Independence once promised all the people of America, including the black citizens. (King, 1963, line 15-20).

This “check”, that King is referring to in his speech, is also a metaphor which is extended in the following paragraph. He refers to it as a “*promissory note*”, a “*sacred obligation*”, and a “*bad check*” (Line 21-23).

2.4.4 Dead Metaphor

Dead metaphors are of the types that are nowadays not considered as metaphors, since they have been used so frequently in their metaphorical sense. Their original and literal association

⁴ http://changingminds.org/techniques/language/metaphor/absolute_metaphor.htm - accessed April 29th 2012

has died and they are now used routinely as though their meaning was natural as opposed to them being considered as metaphorical constructions. Examples of dead metaphors are: “Face of the mountains” and “Crown of glory” (Chandra Gupta, 2007).⁵

“The main plank in the National Socialist program is to abolish the liberalistic concept of the individual and the Marxist concept of humanity and to substitute therefore the folk community, rooted in the soil and bound together by the bond of its common blood.” (Hitler, 1937, line 30-33).

Hitler is using a dead metaphor in his speech from 1937. “The main plank” is considered a dead metaphor, due to its common use. It is now used more as a phrase than a metaphor [ibid].

Since the speech is translated from German to English, there are phrases and words that are not categorized as metaphors in the original language. It is important to know that the noun phrase, and the dead metaphor, “main plank”, is not used as a metaphor in the German version of Hitler’s speech, the word “plank” is not even mentioned in the original speech.

2.5 Hyperbole

Hyperbole or, overstatement, is something rhetoricians and writers, amongst others, use to make people listen and remember the message. These terms are kinds of figures of speech, which exaggerate the non-literal meanings. It is common to find hyperbolic statements also being metaphors, since the literal meanings of most of the expressions are unlikely to exist. Examples of these overstatements could be: “We are all ears” (metonymic hyperbole) and “I’ve been working my fingers to the bone” (Alm-Arvius, 2003, p.135).

Some overstatement formulations do not consist of metaphors, but of similes⁶, for example, “His words were like icy, painful stabs at her heart.”, compared to “His words were icy, painful stabs at her heart.” (Alm-arvius, 2003, p. 136).

*“But within the limits of the short statement I have to make it would be **entirely impossible to enumerate all the remarkable results** that have been reached during a time which may be*

⁵ <http://literaryzone.com/?p=99> – accessed April 29th 2012

⁶ A simile compares two things, and uses the words “like” or “as”, e.g. “You smell like a rose” (Searle, 1993, p. 95). A phrase can also be considered as both a simile and a metaphor, e.g. “She looks like a rose” (a person cannot literary look like a rose).

looked upon as probably the most astounding epoch in the life of our people.” (Hitler, 1937, Line 9-12).

The statement “entirely impossible to enumerate all the remarkable results” could be an example of hyperbole. Hitler does not know, for sure, that it is impossible. Therefore, the statement is an overstatement (Alm-Arvius, 2003). It is also tautologous, since the premodifier is redundant with the absolute adjective ‘impossible’. The adverb “entirely” might then be used, by Hitler, purely for emphasis. Although, Hitler does say: “*But within the limits of the short statement...*” (Line 9), and is therefore moderating his overstatement, meaning that due to the short time he has to deliver his speech it would be “*entirely impossible*” (Line 9-10) to talk about all the results they have achieved.

There is an opposite function of hyperbole, called understatement. The literal meaning of such a phrase makes the thing one is referring to, to seem insignificant and is put in a negative light. It is often used by people who are, or wish to appear, self-effacing, and these understatements usually contain negation of some sort. Examples of understatements are: “She is no fool”, “It’s nothing, just a scratch” and “I wouldn’t mind some peace and quiet for a change” (Alm-Arvius, 2003, pp. 136-137).

2.6 Biography of Martin Luther King

Martin Luther King was born in January 15th , 1929 (web page – The Nobel Peace Prize 1964).⁷ He was the son of a black preacher, known by the name “Daddy King”. Daddy King wanted to change his name to “Martin Luther”, influenced by the Protestant reformer Martin Luther. He declared to his benefice that “Martin Luther King” was his new name, and that his son Michael King henceforth would be called “Martin Luther King, Jr.”. The name changing was never ratified in court. In the birth certificate the name Michael Luther King is still standing (Web page –Martin Luther King).⁸

King and his siblings lived in a financially secure middle-class family, and they received better education than most other Americans of the same race. When he recognized that the black people struggled in society, it influenced him to live a life of social protest. His first encounter of the segregation of the blacks occurred when he began school. His white

⁷ http://www.nobelprize.org/nobel_prizes/peace/laureates/1964/king-bio.html - accessed April 17th 2012

⁸ <http://www.martinlutherking.org/thebeast.html> - accesses April 17th 2012

playmates attended different schools and King was no longer allowed to come over to the white children and play. It was at that time that his mother told him about the history of slavery and segregation (Web page – Martin Luther King, Jr.).⁹

King went to segregated public schools in Georgia. He graduated from high school in 1944, at the age of fifteen and then registered in Morehouse College in Atlanta. In 1948, he received his bachelor's degree. After that, he attended Crozer Theological Seminary in Chester. There, he was awarded with the Plafker Award, because of being an outstanding student of the graduating class. King finished the coursework for his doctorate in 1953, and got his degree in 1955, after completing the dissertation (The Seattle Times, April 10, 2012).¹⁰

King met his wife, Coretta, in Boston. They married in June 18th, 1953 (web page – The Nobel Peace Prize 1964).¹¹ They had four children together, two sons and two daughters (Stritof, date unknown).¹²

In 1954, King became pastor of the Dexter Avenue Baptist church in Montgomery, Alabama. He was always a major proponent of civil rights for the black community and was, at that time (1954), a member of the executive committee of the National Association for the Advancement of Colored People, which was the leading organization of its kind, in the nation (web page – The Nobel Peace Prize 1964).¹³

In 1955, he was nominated as leader of the first nonviolent demonstration, made by the black people, in contemporary times in the United States. King organized a boycott of Montgomery's (the capital of Alabama) bus lines as a protest against the black people not being allowed to sit wherever they wanted on buses. This boycott, which lasted 382 days, ended in December 21st, 1956, when the rule enforcing segregation on buses was rescinded. During this time, King was arrested, abused and his home was bombed [ibid].

⁹ <http://www.sparknotes.com/biography/mlk/section1.html> - accessed April 16th 2012

¹⁰ <http://seattletimes.com/special/mlk/king/biography.html> – accessed April 11th 2012

¹¹ http://www.nobelprize.org/nobel_prizes/peace/laureates/1964/king-bio.html - accessed April 17th 2012

¹² <http://marriage.about.com/od/politics/p/martincoretta.htm> - accessed April 17th 2012

¹³ http://www.nobelprize.org/nobel_prizes/peace/laureates/1964/king-bio.html - accessed April 17th 2012

King was elected president of the Southern Christian Leadership Conference in 1957. This organization was formed to provide new leadership for the upcoming civil rights movement. His approach for the organization was influenced by Christianity, and the operational techniques could be recognized by Gandhi's way of working with iniquity [ibid].

Between 1957 and 1968, King travelled over six million miles and spoke over 2,500 times. He appeared wherever he perceived injustice, and at protests concerning racial discrimination. During his life, he also wrote five books and several articles. At the age of 35, he was the youngest person to receive the Nobel Peace Prize. Instead of keeping the money for himself, he turned the 54,123 dollars over to the furtherance of the Civil Rights Movement [ibid].

On April 4th, 1968, in Memphis, Tennessee, King was assassinated. While he was standing on the balcony of the black-owned Lorraine Hotel, on Beale Street, he was shot and died through a rifle bullet which penetrated his neck (The Seattle Times, April 10, 2012).¹⁴

2.7 Biography of Adolf Hitler

On April 20th, 1889, Adolf Hitler was born, in Braunau am Inn, Austria. His parents were Alois and Klara Hitler (Rosenberg, date unknown)¹⁵.

Alois was the illegitimate son of Maria Anna Schicklgruber. The father was unknown, but there are some who say that Alois' father was the son of two Jewish parents (Web page – The History Place).¹⁶ The family tree of Adolf Hitler's family could then be a mixed one. When Alois was about five years of age, his mother married Johann George Hiedler. Alois was never ashamed to be an illegitimate child, and therefore kept his mother's last name. It was not until he had great success in the civil service that his proud uncle convinced him to change the name to Hiedler, and to honor the family. When the name was printed down in record books, it was misspelled, and became "Hitler" [ibid].

Alois had been married twice before in his life, and had had numerous affairs. In 1885, Alois Hitler married the pregnant Klara Pöltz. Because of the name change, Klara was technically his niece (his "uncle's" granddaughter), and therefore he had to obtain special permission from the Catholic Church. Klara gave birth to two boys and to one girl who, unfortunately,

¹⁴ <http://seattletimes.com/special/mlk/king/biography.html> – accessed April 11th 2012

¹⁵ <http://history1900s.about.com/cs/hitleradolf/p/hitler.htm> - accessed April 17th 2012

¹⁶ <http://www.historyplace.com/worldwar2/riseofhitler/born.htm> - accessed April 17th 2012

died, but later Adolf was born. Alois had two children from his previous marriages, who came to live with him and his new wife [ibid].

Hitler was moody, lazy and of unstable temperament as a child (also as an adult). He was not fond of his strict and authoritarian father, but strongly attached to his caring mother. When Klara died, in December 1908, it was a source of much sorrow for Hitler (Web page – The Jewish Virtual Library).¹⁷

At the age of sixteen, Hitler left school to become an artist. He left his home for Vienna to make his dream come true, but was rejected by the Vienna Academy of Fine Arts. During five years in Vienna, without a proper job, his hatred of non-Aryans increased. His way of compensating for the frustration he felt was to inflict his political views on anyone who would listen to his dreams of a greater Germany [ibid].

Hitler first received his education in politics in Vienna, by studying the demagogic techniques of the Christian-social Mayor, Karl Lueger. Hitler was influenced by Lueger's stereotyped, obsessive anti-Semitism, which involved violent sexual connotations and concern with preserving the Aryan race, and erasing other races [ibid].

In May, 1913, Hitler moved to Munich, to avoid military service in the Austrian army. When World War I broke out, he asked for special permission to serve in the Bavarian-German army, and he received it. He soon was known as a courageous soldier and was, in 1914, awarded the Iron Cross (Second Class). In 1916, a grenade splinter wounded him, and in 1918 he received the Iron Cross (First Class). The same year (1918) he was temporarily blinded, owing to a gas attack. During his healing period, Germany was defeated in the war. This information inspired more anger within Hitler. This hatred was to be known by the world in the future, since he later on became the leader of the country (Web page – The History Place).¹⁸

In the summer of 1919, Hitler was assigned to do “educational” duties, by the Reichswehr.¹⁹ These educational duties involved mostly of spying on political parties in the overheated

¹⁷ <http://www.jewishvirtuallibrary.org/jsource/Holocaust/hitler.html> - accessed April 17th 2012

¹⁸ <http://www.historyplace.com/worldwar2/riseofhitler/born.htm> - accessed April 17th 2012

¹⁹ The new Socialist German Republic formed the Reichswehr, an armed force, after the signing of the Versailles Peace Treaty in June 28th, 1919.

<http://histclo.com/essay/war/swc/force/wehr/reichwehr.html> - accessed December 16th 2012

atmosphere of post-revolutionary Munich. He was supposed to investigate a small nationalistic group of idealists, which was named the “German Workers’ Party”. In 1919, September 16th, Hitler entered the party of approximately forty members. The name of the party soon was changed into “The National Socialist German Worker’s Party” (NSDAP). He was elected Chairman of NSDAP in 1921 (Web page – The Jewish Virtual Library).²⁰

As chairman of the NSDAP, Hitler directed his hatred and propaganda towards the Jews, who he felt were responsible for Germany’s domestic problems, and people who were against his political views. On February 24th, 1920, the party announced the exclusion of Jews of the Volk community, with the intention to take away all the privileges the Jewish people had at that time. Hitler’s first written political utterances were to eliminate all the Jews’ privileges, since they were (according to Hitler and his sympathizers) a threat to the Aryan race. The goal was to exploit races that were not Aryan [ibid].

The NSDAP struggled to be the head party of Germany, but on January 30th, 1933, conservative leaders helped to persuade the president, von Hindenburg, to nominate Hitler as Reich Chancellor. In 1933, Hitler gained majority at the last “democratic” elections, which were held in Germany. In August, 1934, when, Hindenburg died, Hitler united the position as Fuhrer and Chancellor. With his persuasive skills, propaganda, terror and intimidation, Hitler secured his role as a leader over Germany [ibid].

As World War II came to an end, Hitler and his wife, Eva Braun, committed suicide. This was on April 30th, 1945 (Web page – The History Place).²¹

²⁰ <http://www.jewishvirtuallibrary.org/jsource/Holocaust/hitler.html> - accessed April 17th 2012

²¹ <http://www.historyplace.com/worldwar2/riseofhitler/born.htm> - accessed April 17th 2012

3. Methodology

This essay is written with the intention of analyzing the power of the language that is being used by rhetoricians. I want to analyze the strategies that rhetoricians use in their speeches, to influence the thoughts and behavior of listeners. I have chosen two speeches that were created by two well known men, in the history of politics. The politicians I have chosen for this analysis are Martin Luther King and Adolf Hitler. My reason for choosing speeches from these two men is that the views for which they stood may be considered at the extreme ends of the political spectrum and are regarded in history as, respectively, exemplars of good and evil. King is generally perceived in modern times as standing for unity and to bring all the peoples of the world together, and to make peace, not war. Hitler, on the other hand, used his political power to exclude certain minorities and racial groups.

The speech which is unarguably the best known oratory by King and is recognized across the globe is today, referred to as the “I Have a Dream” speech”, and it will be this discourse that will be the focus of my essay’s analysis. Due to his exhortation of unity in this speech, I have chosen to analyze it in my essay. The speech created by Hitler that I have chosen to analyze is one that he delivered in 1937, on January 30th. This is a speech that was delivered to mark the anniversary of him gaining power in Germany, and because of the criticism Hitler and “Nazi Germany” received from the international community. Since Hitler spoke in German, the speech is translated into English (Web Page – Key Speeches of Adolf Hitler).²²

My analysis will be divided into five categories, which I have titled: *Context of the Two Speeches*, *Reference to History*, *Examples of Use of Metaphor and Metonymy*, *Examples of Rhetorical Strategies* and *Discussion of the Two Strategies*. The five categories will clarify what the rhetors actually are saying and what their intentions might be, with the help from the historical background which has been provided in the literature review, drawing parallels from the politicians’ biographies, the use of metaphors, metonymies, hyperbole, and the definitions on how speeches are constructed. I will dissect both King’s and Hitler’s speech, in the same way, so that I can compare them both in the conclusion, with each other, to find similarities and dissimilarities. I will compare the way King and Hitler use metaphors and

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<http://www.worldfuturefund.org/wffmaster/Reading/Hitler%20Speeches/Hitler%20Speech%201937.01.30.html> accessed – April 17th 2012

metonymies in their speeches, how references to history might be important for the speeches, and how their rhetorical strategies might resemble or differ from each other.

Since both King's and Hitler's speeches are extensive texts, I have chosen to build my analysis and conclusion on the first fifty lines. I chose to analyze a shorter draft, of each speech, to get an overview of the orators' different styles, and due to the limitations of this type essay.

4. Analysis of the Speeches

4.1 Context of the Two Speeches

In 1963, on August 28, leaders of the Civil Rights movement organized a demonstration. The demonstration became known as “The March on Washington for Jobs and Freedom”. During the march, Martin Luther King, delivered his famous speech “I Have a Dream”, at the Lincoln Memorial (Web page – Spartacus Educational).²³

The march on Washington had stated demands, such as the elimination of racial segregation in public schools, protection for demonstrators against police brutality, a public works program to provide jobs and a law that forbade racial discrimination in public and private hiring (Ross, S.).

There were several different civil rights organizations which were represented on the march, and together they were/are referred to as the “Big Six”. The Southern Christian Leadership Conference (SCLC) was one of the organizations, representing the “Big Six”, and King was a member of this Civil Rights organization.

The speech that Hitler delivered on January 30 was in response to the criticism Hitler and “Nazi Germany” received from the international community. The criticism came from foreign countries’ leaders and foreign observers, due to them questioning the way Nazi Germany was operating. Hitler frightened these foreign countries with, according to Leach (2009), his “eccentric personality”, and the fact that he had found a loophole in the German political system and used it to gain control over the entire German military and politics. In many of Hitler’s speeches, he had expressed views which had been widely interpreted as being racist or anti-Semitic. The foreign countries’ leaders and foreign observers were, in Leach’s words: “...worried about what else this eccentric dictator may do with his new found power.” [ibid].

It was also a tradition that Hitler spoke to the people every year, to celebrate the anniversary of him gaining power over Germany, in 1933.²⁴

²³ <http://www.spartacus.schoolnet.co.uk/USAwashingtonM.htm> - accessed May 28th 2012

²⁴

<http://www.worldfuturefund.org/wffmaster/Reading/Hitler%20Speeches/Hitler%20Key%20Speeches%20Index.htm> – accessed November 14th 2012

4.2 References to History by King

There can be found some historical allusions in King's speech, which are important to understand, to establish what they are and what he is trying to say when he is using them in the speech. They are valid for the analysis since these historical events are frequently used by King to make bonds and to identify with the audience, and to make the speech convincing. With the telling of these historical events, the whole speech might work as a starting point for explaining why certain actions might be needed: actions that will bring to an end the endemic discrimination in his part of the world.

“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.” (Line 3-7).

The American to whom he is referring is Abraham Lincoln. He was the president who signed the Emancipation Proclamation which was designed to free the black slaves in the U.S (Web page- Abraham Lincoln Online).²⁵

“In a sense we have 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” (Line 15-20).

King explains what the purpose of the Declaration of Independence was, and quotes from it, saying that all men, black and white, shall be guaranteed the rights of “...life, liberty and the pursuit of happiness”(Web page – The Declaration of Independence).²⁶

4.3 Reference to History by Hitler

Historical events are of importance to understand, since they might be the reason why a speech was made, as this speech was made to celebrate him gaining power over Germany in 1933, and due to the criticism he received from foreign countries' leaders.²⁷

²⁵ <http://showcase.netins.net/web/creative/lincoln/speeches/emancipate.htm> - accessed May 11th 2012

²⁶ <http://www.ushistory.org/declaration/document/> - accessed May 28th 2012

“This session of the Reichstag takes place on a date which is full of significance for the German people. Four years have passed since the beginning of that great internal revolution which in the meantime has been giving a new aspect to German life. This is the period of four years which I asked the German people to grant me for the purpose of putting my work to the test and submitting it to their judgment” (Line 1-5).

Hitler is referring to the year 1933, when he gained majority at the last “democratic” elections in Germany (Web page – The Jewish Virtual Library).²⁸

4.4 Examples of Use of Metaphor and Metonymy in King’s Speech

Repetition of Metaphor and Metonymy:

A metaphor can be described as a type of nonliteral language. Features that describe, e.g., a person, that are not to be taken literally, could be raven hair, ruby lips and emerald eyes (Akmajian, Demers, Farmer & Harnish, 2001, p. 229). No person can literally have, e.g. ruby lips, but this type of metaphor describes the color of a person’s lips, in this case, red like a ruby.

Metonymy is a descriptive shortcut. An example of metonymy could be “I drank the whole bottle”. This expression stands for something related to what is really meant, since the whole bottle was not swallowed by a person, but the content of the bottle was. The noun phrase, “the whole bottle”, is a shortcut or a metonymic shift for the liquid in the bottle (Alm-Arvius, 2003, pp. 27-28).

The metaphor and simile expression²⁹, “as a beacon light”, which projects, according to King, the great hope that millions of black slaves felt that day, when the Emancipation Proclamation was signed. The injustice that King implicates the slaves endured before the signing is portrayed with King’s words: “seared in the flames of withering injustice”. The metaphorical

²⁷

<http://www.worldfuturefund.org/wffmaster/Reading/Hitler%20Speeches/Hitler%20Key%20Speeches%20Index.htm> – accessed November 14th 2012, Leach, J.
<http://www.helium.com/items/1240045-hitler-speech>

²⁸ <http://www.jewishvirtuallibrary.org/jsource/Holocaust/hitler.html> - accessed April 17th 2012

²⁹ A simile compares two things, and uses the words “like” or “as”, e.g. “You smell like a rose” (Searle, 1993, p. 95). A phrase can also be considered as both a simile and a metaphor, e.g. “She looks like a rose” (a person cannot literally look like a rose).

meaning can be perceived to mean that the slaves were harmed by the terrible injustice (Line 5-6).

“Joyous daybreak” and “long night of their captivity” are metaphorical phrases, which compares day and night. The “daybreak” involves sunlight, which can be interpreted to mean that “better days” are coming and the “long night” might refer to darkness, and misery. King is using these metaphorical phrases as simile expressions, when comparing the signing of the Emancipation Proclamation as “a joyous daybreak...”. They are also categorized as extended metaphors. (Line 6-7).

King’s churchly influences are also recognized in this paragraph. The word “joyous” is a biblical word (Line 6) .

From lines 8 to 14, King repeats the phrase “one hundred years ago” and the noun “Negro”. Repetitions of emotive, prosaic and, sometimes, obscure words, give the speech gravitas. The people who listened to this speech were mainly African-Americans. When hearing a black man repeating a harsh word like “Negro”, it might be received, by the audience, as shocking and strange, and be interpreted as; this must be important, since a black man is repeating a degrading word as “Negro”.

Sigelman, Tuch and Martin (2005) writes in the article, “*Preference for “Black” Versus “African-American” Among Americans of African Descent*”, that the collective term for the members of a group can give a hint of the group’s social status in the society, and its strategy for advancement. The term for African-Americans changed a couple of times, particularly in the twentieth century. During the first two-thirds of the twentieth century the term in currency was transformed from “colored”, to “negro”, to “black” (p. 429).

According to Smith, the word “negro” was not a degrading word when used at the time King delivered his speech. “Negro” was actually accepted and used by the African-American and the white people. Although, in the late 1950’s and early 1960’s, the Civil Rights Movement progressed and the use of the term “negro” was not considered, by the blacks, to be an appropriate name for them. The blacks wanted to break free from the remainders of slavery and racial serfdom. The term “black” was, during this time (late 1950’s, early 1960’s), starting to substitute the racial word “negro”. The “new” term was supposed to mean, among other things, racial pride, militancy and power (Smith, 1992, p. 499).

King is also using parallelism in this paragraph. He is foregrounding the adverbial phrase “one hundred years ago”, and constructs the following sentences in the same pattern,

highlighting that the black people is still suffering although one hundred years have passed since the signing of the Emancipation Proclamation (Short, M).

The extended metaphors are describing how the black population in America is still not free (Line 9-13). King's message to his audience is that they are still discriminated against by, and excluded from, the white society. They are, according to King's narrative, poor and helpless people, living in a country of prosperity. Although the black people are American citizens, they are exiles in their own country. The way King is expressing these metaphors and repeating words and phrases might be due to his life as a pastor (web page – The Nobel Peace Prize 1964).³⁰

"In a sense we have 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." (Line 15-20)

King continues discussing the injustice which he claims the black people endure. He refers to a "check" that the black community is cashing in, a check which is an extended metaphor and an absolute metaphor for the law that was meant to give the blacks the same rights as the white people enjoy. The absolute metaphor stands for the laws of human rights, which the Constitution and the Declaration of Independence once promised all the people of America, including the black citizens. (Line 15-20).

King argues that the check the American people has been given cannot be cashed in by the blacks. The black society is still segregated from the white society and discriminated against in their own country. King extends the metaphor, stating that the check is returned "marked insufficient funds", the implication of which appears to be that American society is not able to fulfill the needs of the black population (Line 23-24).

King continues the analogy with: "But we refuse to believe that the bank of justice is bankrupt." (Line 24-25).

King seems to be trying to bring hope to the people concerned, that it is not hopeless for the black people to become accepted in America. He urges the audience to "cash" their checks in

³⁰ http://www.nobelprize.org/nobel_prizes/peace/laureates/1964/king-bio.html - accessed April 17th 2012

(Line 26), and that there is no time to let things stay the way they are, saying that they cannot “cool themselves off” and engage in “gradualism” (Line 29-30).

He is repeating “Now is the time”, over and over again, stating that they have to make a change now. This change, which will include all of God’s children, no matter the color of their skin (Line 30-34). This is also an example of parallelism (Short, M.). The adverbial phrase “Now is the time” is foregrounded and is repeated in the following sentences, preparing the audience for the message that comes after the phrase. An example of a message after the phrase is: “*Now is the time to make justice a reality for all of God's children.*” (Line 33-34).

The discontent which the blacks are feeling, according to King, can be compared to a “scorching summer” (Line 36). The extended metaphor may be compared to the metaphor “boiling with anger”. This anger will not pass until there is an “invigorating autumn”, another extended metaphor, of freedom and equality” (Line 37), meaning that this “boiling anger” will not decline and disappear until there is freedom and equality among the people. King is, apparently, challenging the ones who believe that this revolt is just temporary, that the black community will surrender. He is stating that they will not give up until “the bright day of justice emerges”, which can be perceived as: the light of “the bright day” to be justice (Line 38-42).

From line 43 to 50, King expresses his discountenance to violence. He is saying that he does not want this revolution to be violent. He urges the audience not to “drink from the cup of bitterness and hatred” (Line 46) and that they have to “rise to the majestic heights of meeting physical force with soul force” (Line 49-50). These phrases might mean that bitterness and hatred does not help them in the struggle for justice and that violence does not solve problems, and that there are “friendly” ways of solving issues. Religious people might see significance with “drinking from a cup”, in the Communion, and “rise to majestic heights”, might imply heaven. The blacks have to keep their calm, when violence strikes them, and not strike back in the same way. He is saying that all the white people are not against them and that everybody has to work as a group, since all the American people are affected by each individual’s destiny (Line 50-54). King’s belief in God and his admiration of Ghandi is recognized in his reasoning, due to his anti-violence strategy (web page – The Nobel Peace Prize 1964).

4.5 Examples of Use of Metaphor and Metonymy in Hitler's Speech

*“But within the limits of the short statement I have to make it would be **entirely impossible** to enumerate all the remarkable results that have been reached during a time which may be looked upon as probably the most astounding epoch in the life of our people.”* (Line 9-12).

The statement “**entirely impossible** to enumerate all the remarkable results” could be an example of hyperbole. Hitler does not know, for sure, that it is impossible. Therefore, the statement could be an overstatement (Alm-Arvius, 2003). It is tautologous, since something can only be “impossible”. The adverb “entirely” might then be used, by Hitler, purely for emphasis. Since Hitler says: *“But within the limits of the short statement...”* (Line 9), the overstatement is either non-existing or moderated.

“The main plank in the National Socialist program is to abolish the liberalistic concept of the individual and the Marxist concept of humanity and to substitute therefore the folk community, rooted in the soil and bound together by the bond of its common blood.” (Line 30-33).

This statement could be interpreted as Hitler only wanting people who share the genes from the Aryan race, and solely from the Aryan race, in Germany. He uses metaphorical phrases (absolute metaphors), “rooted in the soil” and “bound together by bond of its common blood”, which can be read as, that only people born with Aryan blood should live together as a group, in Germany.

Hitler is also using the dead metaphor, “The main plank”, in this passage, which is a dead metaphor due to its common use in the English/American language. It is more used as a phrase than a metaphor (Chandra Gupta, 2007).³¹ Though, it is considered as a metaphor in the English version, one should be aware of that the original version was written in German, and that the German wording for the same phrase is not categorized as a metaphor.

“The greatest revolution which National Socialism has brought about is that it has rent asunder the veil which hid from us the knowledge that all human failures and mistakes are due to the conditions of the time and therefore can be remedied...” (Line 43-46).

The “veil”, which Hitler is talking about, is an absolute metaphor. What he might mean by this is that the German people now can see clearly, and now know what they can do to improve the life of the German people.

³¹ <http://literaryzone.com/?p=99> – accessed April 29th 2012

4.6 Examples of Rhetorical Strategies Employed in King's Speech

Logos:

"This sweltering summer of the Negro's legitimate discontent will not pass until there is an invigorating autumn of freedom and equality." (Line 35-37).

"There will be neither rest nor tranquility in America until the Negro is granted his citizenship rights." (Line 40-41).

These claims, made by King, are examples of deductive reasoning (Stolley & Weida, 2010). Both of these statements begin with a claim that the black people will not be content until they are free from racial alienation and are accepted as American citizens. There is no actual case in the statements, but the discontent the black people experience, according to King, is because of the alienation in the United States.

Ethos:

"Now is the time to lift our nation from the quick sands of racial injustice to the solid rock of brotherhood. Now is the time to make justice a reality for all of God's children." (Line 32-34).

King seems to be trying to create common ground with the audience, which can be done by, for example, acknowledging values and beliefs that both sides of the argument share (Stolley & Weida, 2010). He brings up brotherhood, which might mean that they are all from one family, with one common father, God. This might not be a belief that the opposite side agrees with (that everybody is one of God's children), but the main reason for the demonstration was to make America into an equal country and King seems to be pacific.

Pathos:

"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 languishing in the corners of American society and finds himself an exile in his own land. So we have come here today to dramatize a shameful condition.” (Line 1-14).

According to Stolley and Weida (2010), “pathos” is an emotional appeal that direct at an audience’s needs, values, and emotional sensibilities. King uses an array of metaphors to describe how the black people were and are feeling about the injustice they have to face every day. These metaphors create gravitas, and might affect the audience in an emotional way. He refers to historical events, for example, Abraham Lincoln, and the signing of the Emancipation Proclamation (Web page- Abraham Lincoln Online)³², to justify what he is saying is true.

4.7 Examples of Rhetorical Strategies Employed in Hitler’s Speech

Logos:

“...but that there is one error which cannot be remedied once men have made it, namely the failure to recognize the importance of conserving the blood and the race free from intermixture and thereby the racial aspect and character which are God's gift and God's handiwork. It is not for men to discuss the question of why Providence created different races, but rather to recognize the fact that it punishes those who disregard its work of creation.” (Line 46-52).

Hitler is using God as his resource for his claim, which can be interpreted as the Aryan race being the one God created, and that it is not for men to create different races. Those who go against and sabotage God’s gift and handiwork, meaning those who are involved with a person of another race, will be punished. Hitler explains his claim and seems to be validating this claim with God as his resource. This could be an example of deductive reasoning, though it is not as straightforward as the example in the literature review.

Ethos:

“Moreover, during the course of the present year there will be an Exposition here in Berlin which is being organized for the purpose of giving a more comprehensive and detailed picture of the works that have been completed, the results that have been obtained and the projects on

³² <http://showcase.netins.net/web/creative/lincoln/speeches/emancipate.htm> - accessed May 11th 2012

which work has been begun, all of which can be explained better in this way than I could do it within the limits of an address that is to last for two hours.” (Line 12-18).

“It is important that we should understand them clearly, not only for our own sake but also for that of the generations to come.” (Line 22-24).

“Having done this, I shall pass on to explain our attitude toward those problems and tasks whose importance for us and for the world around us must be appreciated before it will be possible to live in better relations with one another.” (Line 25-27).

These fragments taken from Hitler’s speech are examples of how Hitler is using the ethical appeal. He tells the audience that it is important for them to understand what they have achieved, what plans the NSDAP has for the future, and why they have chosen to act in certain ways. He seems to be trying to persuade the audience to share his own beliefs in this respect. One example is when he says: “...*I shall pass on to explain **our** attitude toward those problems...*” (Line 25). It appears that Hitler wants to assure the audience that they can trust him, and that his values and beliefs are the right ones.

Pathos:

In the introduction of the speech, line 1-24, Hitler is apparently trying to bring the German people together. He recollects what they have achieved during the last four years, from when he was appointed Chancellor of Germany by President Hindenburg on January 30, 1933, until the day of the speech. He is thanking the German people for granting him the political power he received, and is giving the people, who believe in him, the credit for all the positive changes that have been made. Herrick (2001, p.10) wrote that, for a rhetor to be successful, he or she must adapt the speech to the audience. The audience’s interest determines whether or not they will be involved in what the rhetor is trying to achieve. Herrick also writes about the importance of bringing people together and working as a group, which Hitler has done. He has his group of people, the NSDAP, which from the beginning was a small political group, but later evolved and attained power. Unity, thinking alike and to achieve goals as a group are, according to Herrick, important components that a rhetor must bring to the audience, for him or her to make a successful speech. When Hitler is looking back at all the achievements and thanking those people involved, he seems to be trying to make the unity even stronger,

attracting other people to join the NSDAP. When people are brought together like this, fighting together, a bond between these people might be developed over time. They trust each other, and become like a family. Hitler seems to be appealing to his countrymen's emotions in respect of their sense of nationalism and fraternity, creating bonds to each other, like the ones family members have to each other.

5. Conclusion

The intention with this essay is to compare two different speeches, by two different orators, and looking closely at the power of words and different strategies of persuasion. Both King and Hitler are well known orators that had the talent to speak to and to persuade their audiences. They were both highly skilled speakers who were adept at inspiring their respective audiences, but they used different strategies to accomplish this.

5.1 Discussion

Both King and Hitler are using “logos” as a strategy, and they also use deductive reasoning. Both of them start with a generalization based on sources or actual cases that are reliable to them.

Looking closely at the use of “ethos”, as a strategy, King and Hitler differ somewhat from each other. King seems to be trying to make bonds with the audience, talking about “brotherhood”, that everybody is one of God’s children, which can be interpreted as King wanting to bring the opponents over to his side, and that he wants the problems to be solved in a peaceful way, making him look like a “good” leader. Hitler, on the other hand, appears to give the audience facts, which show how much they have achieved together, owing to him being the ruler. Those facts might serve as proof that they can trust him. Hitler might also be trying to form a unity that works as a family, since they have worked together to achieve the goals during the past years.

“Pathos”, which is an emotional appeal, can be found in the two speeches. The example of how King uses this strategy is that metaphors are frequently used in his speech. This way of forming a speech gives it gravitas, which might affect the audience emotionally. Feelings, such as, anger or sadness might arise among the listeners.

Hitler is apparently trying to talk to his members as if they were his family, and that they are all fighting for the right cause. They are a strong party, and they will not be beaten, due to their trust and their hard work. Family members stick together, and that might be a strategy that Hitler used to keep his power over the country and the people.

5.2 Summation and future research

First, I defined rhetoric through two different authors’ (Hart, 1997; Herrick, 2001) perspectives, and then explained these two authors’ definitions on how rhetoric is planned and

adapted. The early chapters explain and list examples of foregrounding, metaphors and hyperbole. The two last chapters, in the literature review, contain brief biographical summaries of the lives of Martin Luther King and Adolf Hitler. I divided the analysis into five categories: *Context of the Two Speeches*, *Reference to History*, *Examples of Use of Metaphor and Metonymy*, *Examples of Rhetorical Strategies* and *Discussion of the Two Strategies*. My conclusion that I can draw from this theoretical research is clarified below.

King's previous life as a pastor influenced his way of expressing himself. He frequently uses metaphors and, especially, absolute and extended metaphors, biblical words and parallelism, to give his speech gravitas and to evoke people's emotions. Hitler is more direct, in the sense that he does not use the same quantity of metonymies and metaphors in his speech. The reason for this, what we can call, "directness", on Hitler's part, might be his experience of the military. He had been fighting in the First World War, and was the leader of Germany throughout the Second World War (Web page – The History Place).³³ My analysis, referencing his military experiences, is that these types of orders often are direct and abrupt. This way of formulating sentences, and getting a point across to the audience, might have influenced Hitler.

There are some similarities in rhetorical strategies, between the two speeches. Both King and Hitler use deductive reasoning. An example can be seen when King is using deductive reasoning when he talks about the discontent the black people are experiencing. He claims that they will not be content until they are free from racial alienation (Line 35-37). Hitler claims that people, who interfere with God's handiwork, when mixing different races, will be punished by God. He uses God as his valid source for his claim (Line 40-41).

When it comes to the strategy ethos, King and Hitler differ from each other. King seems to be trying to make bonds with the audience, saying that everybody is one of God's children. Even though the opposition side might not have the same belief as King, he seems to include all the peoples of the world (Line 32-34). Hitler focuses more on the audience's trust. He talks about what they have achieved and why they have acted in certain ways, possibly, to make the audience understand and trust him as the leader in Germany (Line 12-18; 22-24; 25-27).

Both King and Hitler seems to be trying to make the audience emotionally involved, to catch the audience's attention and to sympathize with their beliefs. King frequently uses metaphors, which gives the speech gravitas that might evoke emotions among the audience (Line 1-14).

³³ <http://www.historyplace.com/worldwar2/riseofhitler/born.htm> - accessed April 17th 2012

Hitler also seems to evoke emotions, by talking to the audience, as if they were a family, a family which has achieved goals together. (Line 1-24).

Both King and Hitler refer to history in their speeches, and the history referred to in their speeches is central to both their respective content and strategy. King, for example, talks about Abraham Lincoln, who signed the Emancipation Proclamation, and the intention with the Declaration of Independence (Line 3-7; 15-20). Both these historical events took place to end racial segregation, but King delivered his speech because of the still ongoing racial alienation towards the black community. The relevance of historical references in a speech is that the rhetor might want to connect with the audience, and to highlight, for example, a problem he/she wants to solve together with the audience.

Hitler refers back to the day when he achieved a majority in the previous elections in Germany (Line 1-5). The speech was delivered to celebrate the anniversary of that day (Web page – The Jewish Virtual Library).³⁴

My conclusion is that, although, King and Hitler were two different personalities, with different backgrounds, ideologies, motivations and stylistic approaches to formulating and delivering speeches, there are some similarities between them. This proves that rhetorical strategies are applicable tools to persuade an audience; it also means that words and phrases have the power to persuade others. Even though, the spoken and written language does not have the power to change all the problems of the world, they certainly can persuade people to try to make a change, considering the effect King and Hitler had on their followers, according to history.

The problem with my analysis is that Hitler's speech originally was written in German. The use of words and phrases are not always comparable with the English translation. This obstacle could have been prevented if I had chosen two speeches, originally written in English. An interesting future research study might then be to compare an original and a translated version of a speech, to analyze if a translated speech has the same substance as an original version.

³⁴ <http://www.jewishvirtuallibrary.org/jsource/Holocaust/hitler.html> - accessed April 17th 2012

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7. Appendices

I Have a Dream, by Martin Luther King, 1963

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

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

[8]But one hundred years later, the Negro still is not free. One hundred years later, the
[9]life of the Negro is still sadly crippled by the manacles of segregation and the
[10]chains of discrimination. One hundred years later, the Negro lives on a lonely
[11]island of poverty in the midst of a vast ocean of material prosperity. One hundred
[12]years later, the Negro is still languishing in the corners of American society and
[13]finds himself an exile in his own land. So we have come here today to dramatize a
[14]shameful condition.

[15]In a sense we have come to our nation's capital to cash a check. When the
[16]architects of our republic wrote the magnificent words of the Constitution and the
[17]Declaration of Independence, they were signing a promissory note to which every
[18]American was to fall heir. This note was a promise that all men, yes, black men as
[19]well as white men, would be guaranteed the unalienable rights of life, liberty, and
[20]the pursuit of happiness.

[21]It is obvious today that America has defaulted on this promissory note insofar as
[22]her citizens of color are concerned. Instead of honoring this sacred obligation,
[23]America has given the Negro people a bad check, a check which has come back
[24]marked "insufficient funds." But we refuse to believe that the bank of justice is
[25]bankrupt. We refuse to believe that there are insufficient funds in the great vaults
[26]of opportunity of this nation. So we have come to cash this check -- a check that
[27]will give us upon demand the riches of freedom and the security of justice. We
[28]have also come to this hallowed spot to remind America of the fierce urgency of
[29]now. This is no time to engage in the luxury of cooling off or to take the
[30]tranquilizing drug of gradualism. Now is the time to make real the promises of
[31]democracy. Now is the time to rise from the dark and desolate valley of
[32]segregation to the sunlit path of racial justice. Now is the time to lift our nation
[33]from the quick sands of racial injustice to the solid rock of brotherhood. Now is
[34]the time to make justice a reality for all of God's children.

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

[43]But there is something that I must say to my people who stand on the warm
[44]threshold which leads into the palace of justice. In the process of gaining our
[45]rightful place we must not be guilty of wrongful deeds. Let us not seek to satisfy
[46]our thirst for freedom by drinking from the cup of bitterness and hatred.

[47]We must forever conduct our struggle on the high plane of dignity and discipline.
[48]We must not allow our creative protest to degenerate into physical violence. Again
[49]and again we must rise to the majestic heights of meeting physical force with soul
[50]force. The marvelous new militancy which has engulfed the Negro community
[51]must not lead us to a distrust of all white people, for many of our white brothers,
[52]as evidenced by their presence here today, have come to realize that their destiny
[53]is tied up with our destiny. They have come to realize that their freedom is
[54]inextricably bound to our freedom. We cannot walk alone.

[55]As we walk, we must make the pledge that we shall always march ahead. We
[56]cannot turn back. There are those who are asking the devotees of civil rights,
[57]"When will you be satisfied?" We can never be satisfied as long as the Negro is
[58]the victim of the unspeakable horrors of police brutality. We can never be
[59]satisfied, as long as our bodies, heavy with the fatigue of travel, cannot gain
[60]lodging in the motels of the highways and the hotels of the cities. We cannot be
[61]satisfied as long as the Negro's basic mobility is from a smaller ghetto to a larger
[62]one. We can never be satisfied as long as our children are stripped of their
[63]selfhood and robbed of their dignity by signs stating "For Whites Only". We
[64]cannot be satisfied as long as a Negro in Mississippi cannot vote and a Negro in
[65]New York believes he has nothing for which to vote. No, no, we are not satisfied,
[66]and we will not be satisfied until justice rolls down like waters and righteousness
[67]like a mighty stream.

[68]I am not unmindful that some of you have come here out of great trials and
[69]tribulations. Some of you have come fresh from narrow jail cells. Some of you
[70]have come from areas where your quest for freedom left you battered by the
[71]storms of persecution and staggered by the winds of police brutality. You have
[72]been the veterans of creative suffering. Continue to work with the faith that
[73]unearned suffering is redemptive.

[74]Go back to Mississippi, go back to Alabama, go back to South Carolina, go back
[75]to Georgia, go back to Louisiana, go back to the slums and ghettos of our northern
[76]cities, knowing that somehow this situation can and will be changed. Let us not
[77]wallow in the valley of despair.

[78]I say to you today, my friends, so even though we face the difficulties of today
[79]and tomorrow, I still have a dream. It is a dream deeply rooted in the American
[80]dream.

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

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

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

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

[92]I have a dream today.

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

[97]I have a dream today.

[98]I have a dream that one day every valley shall be exalted, every hill and mountain
[99]shall be made low, the rough places will be made plain, and the crooked places
[100]will be made straight, and the glory of the Lord shall be revealed, and all flesh
[101]shall see it together.

[102]This is our hope. This is the faith that I go back to the South with. With this faith
[103]we will be able to hew out of the mountain of despair a stone of hope. With this
[104]faith we will be able to transform the jangling discords of our nation into a
[105]beautiful symphony of brotherhood. With this faith we will be able to work
[106]together, to pray together, to struggle together, to go to jail together, to stand up
[107]for freedom together, knowing that we will be free one day.

[108]This will be the day when all of God's children will be able to sing with a new
[109]meaning, "My country, 'tis of thee, sweet land of liberty, of thee I sing. Land
[110]where my fathers died, land of the pilgrim's pride, from every mountainside, let
[111]freedom ring."

[112]And if America is to be a great nation this must become true. So let freedom ring
[113]from the prodigious hilltops of New Hampshire. Let freedom ring from the
[114]mighty mountains of New York. Let freedom ring from the heightening
[115]Alleghenies of Pennsylvania!

[116]Let freedom ring from the snowcapped Rockies of Colorado!

[117]Let freedom ring from the curvaceous slopes of California!

[118]But not only that; let freedom ring from Stone Mountain of Georgia!

[119]Let freedom ring from Lookout Mountain of Tennessee!

[120]Let freedom ring from every hill and molehill of Mississippi. From every
[121]mountainside, let freedom ring.

[122]And when this happens, when we allow freedom to ring, when we let it ring from
[123]every village and every hamlet, from every state and every city, we will be able
[124]to speed up that day when all of God's children, black men and white men, Jews
[125]and Gentiles, Protestants and Catholics, will be able to join hands and sing in the
[126]words of the old Negro spiritual, "Free at last! free at last! thank God Almighty,
[127]we are free at last!"

http://www.huffingtonpost.com/2011/01/17/i-have-a-dream-speech-text_n_809993.html -
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Adolf Hitler - Speech before the Reichstag, January 30, 1937 (Extracts from the speech)

INTRODUCTION

[1]This session of the Reichstag takes place on a date which is full of significance for [2]the German people. Four years have passed since the beginning of that great [3]internal revolution which in the meantime has been giving a new aspect to German [4]life. This is the period of four years which I asked the German people to grant me [5]for the purpose of putting my work to the test and submitting it to their judgment. [6]Hence at the present moment nothing could be more opportune than for me to [7]render you an account of all the successes that have been achieved and the progress [8]that has been made during these four years, for the welfare of the German people. [9]But within the limits of the short statement I have to make it would be entirely [10]impossible to enumerate all the remarkable results that have been reached during a [11]time which may be looked upon as probably the most astounding epoch in the life [12]of our people. That task belongs rather to the press and the propaganda. Moreover, [13]during the course of the present year there will be an Exposition here in Berlin [14]which is being organized for the purpose of giving a more comprehensive and [15]detailed picture of the works that have been completed, the results that have been [16]obtained and the projects on which work has been begun, all of which can be [17]explained better in this way than I could do it within the limits of an address that is [18]to last for two hours. Therefore I shall utilize the opportunity afforded me by this [19]historic meeting of the Reichstag to cast a glance back over the past four years and [20]call attention to some of the new knowledge that we have gained, some of the [21]experiences which we have been through, and the consequences that have resulted [22]thereof--in so far as these have general validity. It is important that we should [23]understand them clearly, not only for our own sake but also for that of the [24]generations to come.

[25]Having done this, I shall pass on to explain our attitude toward those problems and [26]tasks whose importance for us and for the world around us must be appreciated [27]before it will be possible to live in better relations with one another. Finally I [28]should like to describe as briefly as possible the projects which I have before my [29]mind for our work in the near future and indeed in the distant future also.

TOTALITARIANISM AND INDIVIDUALISM:

THE IMPORTANCE OF RACE

[30]The main plank in the National Socialist program is to abolish the liberalistic [31]concept of the individual and the Marxist concept of humanity and to substitute [32]therefore the folk community, rooted in the soil and bound together by the bond of [33]its common blood. A very simple statement; but it involves a principle that has [34]tremendous consequences.

[35]This is probably the first time and this is the first country in which people are [36]being taught to realize that, of all the tasks which we have to face, the noblest and

[37]most sacred for mankind is that each racial species must preserve the purity of the
[38]blood which God has given it.

[39]And thus it happens that for the first time it is now possible for men to use their
[40]God-given faculties of perception and insight in the understanding of those
[41]problems which are of more momentous importance for the preservation of human
[42]existence than all the victories that may be won on the battlefield or the successes
[43]that may be obtained through economic efforts. The greatest revolution which
[44]National Socialism has brought about is that it has rent asunder the veil which hid
[45]from us the knowledge that all human failures and mistakes are due to the
[46]conditions of the time and therefore can be remedied, but that there is one error
[47]which cannot be remedied once men have made it, namely the failure to recognize
[48]the importance of conserving the blood and the race free from intermixture and
[49]thereby the racial aspect and character which are God's gift and God's handiwork.
[50]It is not for men to discuss the question of why Providence created different races,
[51]but rather to recognize the fact that it punishes those who disregard its work of
[52]creation.

[53]Unspeakable suffering and misery have come upon mankind because they lost this
[54]instinct which was grounded in a profound intuition; and this loss was caused by a
[55]wrong and lopsided education of the intellect. Among our people there are
[56]millions and millions of persons living today for whom this law has become clear
[57]and intelligible. What individual seers and the still unspoiled natures of our
[58]forefathers saw by direct perception has now become a subject of scientific
[59]research in Germany. And I can prophesy here that, just as the knowledge that the
[60]earth moves around the sun led to a revolutionary alternation in the general world-
[61]picture, so the blood-and-race doctrine of the National Socialist Movement will
[62]bring about a revolutionary change in our knowledge and therewith a radical
[63]reconstruction of the picture which human history gives us of the past and will
[64]also change the course of that history in the future.

[65]And this will not lead to an estrangement between the nations; but, on the
[66]contrary, it will bring about for the first time a real understanding of one another.
[67]At the same time, however, it will prevent the Jewish people from intruding
[68]themselves among all the other nations as elements of internal disruption, under
[69]the mask of honest world-citizens, and thus gaining power over these nations.

[70]We feel convinced that the consequences of this really revolutionizing vision of
[71]truth will bring about a radical transformation in German life. For the first time in
[72]our history, The German people have found the way to a higher unity than they
[73]ever had before; and that is due to the compelling attraction of this inner feeling.
[74]Innumerable prejudices have been broken down, many barriers have been
[75]overthrown as unreasonable, evil traditions have been wiped out and antiquated
[76]symbols shown to be meaningless. From that chaos of disunion which had been
[77]caused by tribal, dynastic, philosophical, religious and political strife, the German
[78]nation has arisen and has unfurled the banner of a reunion which symbolically
[79]announces, not a political triumph, but the triumph of the racial principle. For the
[80]past four-and-a-half years German legislation has upheld and enforced this idea.
[81]Just as on January 30th 1933, a state of affairs already in existence was legalized
[82]by the fact that I was entrusted with the chancellorship, whereby the party whose
[83]supremacy in Germany had then become unquestionable was not authorized to
[84]take over the government of the Reich and mould the future destiny of Germany;
[85]so this German legislation that has been in force for the past four years was only

[86]the legal sanction which gave jurisdiction and binding force to an idea that had
[87]already been clearly formulated and promulgated by the party.

[88]When the German community, based on the racial blood-bond, became realized in
[89]the German State we all felt that this would remain one of the finest moments to
[90]be remembered during our lives. Like a blast of springtime it passed over
[91]Germany four years ago. The fighting forces of our movement who for many
[92]years had defended the banner of the Hooked Cross against the superior forces of
[93]the enemy, and had carried it steadily forward for a long fourteen years, now
[94]planted it firmly in the soil of the new Reich.

NEW CONSTITUTION

[95]And, finally, it will be one of our future tasks to give the German people a
[96]Constitution which will be in harmony with the real life of our people, as that life
[97]has developed politically. This Constitution will place its seal on this life for all
[98]time to come and will be an imperishable and fundamental law for all Germans.

[99]As I look back on the great work that has been done during the past four years you
[100]will understand quite well that my first feeling is simply one of thankfulness to
[101]our Almighty God for having allowed me to bring this work to success. He has
[102]blessed our labors and has enabled our people to come through all the obstacles
[103]which encompassed them on their way.

[104]I have had three extraordinary friends in my life. In my youth it was Poverty,
[105]which was my companion for many years. When the Great War came to a close
[106]it was the profound anguish that I felt over the downfall of our people. This
[107]anguish seized me and determined the path I had to follow. Since January 30th
[108]four years ago I have made the acquaintance of the third friend--anxiety for the
[109]people and the Reich, which have been entrusted to my guidance. From that time
[110]this anxiety has never left my side and will probably remain a faithful companion
[111]until the end of my days. But how could a man bear the burden of this anxiety
[112]were it not for the faith he has in his mission and which enables him to trust that
[113]He who is above us all sanctions my work. Destiny has often decreed that men
[114]who have a special mission to fulfill must be lonely and deserted. But here I wish
[115]to return thanks to Providence for having given me a group of faithful comrades
[116]who linked their lives with mine and have ever since fought at my side for the
[117]resurrection of our people. It is a great happiness for me that I did not have to
[118]walk among the German people as a man alone, but that at my side there was
[119]always a group of men whose names will endure in the history of Germany.

[120]At this point I wish to thank my old fighting comrades who have stood by my
[121]side throughout all these years and who give me their help today either as
[122]Cabinet Ministers, Reichsstatthalter, Gauleiter, or in other positions under the
[123]Party or the State. During these days a tragedy is being enacted in Moscow
[124]which shows how highly we ought to value that loyalty which binds the leaders
[125]of a nation to one another. I further wish to express my sincere gratitude to all
[126]those who did not belong to the ranks of the Party but who in these recent years
[127]have been loyal assistants and comrades in governmental work and in other work
[128]for the nation. All of them belong to us, even though they may not wear the
[129]external insignia of our party community. I thank all those men and women who
[130]have assisted in building up our party organizations and working in them with
[131]success. But above all I have to thank the chiefs of our armed forces. They have

[132]enabled us to provide the National Socialist State with a National Socialist
[133]defense force, without placing any difficulties whatsoever in the way. Thus the
[134]Party and the defense forces are now the guarantors sworn to devote themselves
[135]to the preservation of our national existence.

[136]But we know that all our efforts would have been in vain if we did not have the
[137]loyal cooperation of hundreds of thousands of political leaders, innumerable
[138]officials and countless soldiers and officers, who did their work under the
[139]inspiration of the ideal of our national resurgence. And above all we must
[140]acknowledge that our success could not have been attained if we were not
backed [141]up by the united front of the whole people.

[142]On this historic occasion I must once again thank all those millions of unknown
[143]Germans, from every class and caste, profession and trade and from all the
[144]farmsteads, who have given their hearts, their lives and their sacrifices, for the
[145]new Reich. And all of us, gentlemen and members of the Reichstag, hereby join
[146]together in tendering our thanks to the women of Germany, to the millions of
[147]those German mothers who have given their children to the Third Reich. During
[148]these four years every mother who has presented a child to the nation has
[149]contributed by her pain and her joy to the happiness of the whole people. When I
[150]think of that healthy youth which belongs to our nation, then my faith in the
[151]future becomes a joyful certainty. And it is with a profound [sic] feeling that I
[152]realize the significance of the simple word which Ulrich von Hutten wrote when
[153]he picked up his pen for the last time--Deutschland.

<http://www.worldfuturefund.org/wffmaster/Reading/Hitler%20Speeches/Hitler%20Speech%201937.01.30.html> - accessed April 17th 2012

