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8p.; Pages may be marginally legible.

Reference Materials - Bibliographies (131)

Annotated Bibliographies; *Clergy; *Communication Research; Conflict; Court Litigation; Discourse Analysis; Doctoral Dissertations; Foreign Countries; Language Research; Language Usage; Models; *Persuasive Discourse; Politics; *Public Speaking; *Religion; *Rhetoric; Rhetorical Criticism; Speech Skills; Television

Invention (Rhetorical)

This collection of abstracts is part of a continuing series providing information on recent doctoral dissertations. The 10 titles deal with the following topics: (1) the television sermons of Jerry Falwell, W. A. Criswell, Robert Schuller, Jimmy Swaggert, James Robinson, and Howard Estep; (2) the preaching of Wallace E. Fisher; (3) Theodore Roosevelt's inventional stance, 1910 to 1912; (4) Daniel Berrigan's defense at the trial of the Catonsville nine; (5) the speechmaking of Jerry Falwell and Greg Dixon of the Moral Majority and angelist James Robinson; (6) the Sadat-Begin peace negotiations; (7) the transcendental voice of Catholic priest Isaac T. Hecker; and (8) the rhetoric of John Randolph of Roanoke, Virginia. (FL)
Rhetoric and Public Address:

Abstracts of Doctoral Dissertations Published in Dissertation Abstracts International, July through December 1984, (Vol. 45 Nos. 1 through 6).

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This bibliography has been compiled as part of a continuing series designed to make information on relevant dissertations available to users of the ERIC system. Monthly issues of Dissertation Abstracts International are reviewed in order to compile abstracts of dissertations on related topics, which thus become accessible in searches of the ERIC database. Ordering information for dissertations themselves is included at the end of the bibliography.

Abstracts of the following dissertations are included in this collection:

Alexander, Danny Lee  
A RHETORICAL ANALYSIS OF SELECTED TELEVISION SERMONS

Appel, Edward Charles  
A DRAMATISTIC STUDY OF THE PREACHING OF THE REV. DR. WALLACE E. FISHER

Bartley, Shirley  
THE MAN IN THE ARENA: A RHETORICAL ANALYSIS OF THEODORE ROOSEVELT'S INVENTIONAL STANCE, 1910-1912

Dupree, James Vincent  
A BURKEAN ANALYSIS OF THE MESSAGES OF THREE TELEVISION PREACHERS: JERRY FALWELL, ROBERT SCHULLER, AND JIMMY SWAGGERT

Friday, Robert Andrew  
RHETORICAL ANALYSIS OF DANIEL BERRIGAN'S DEFENSE AT THE TRIAL OF THE CATONSVILLE NINE

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SPOKESMEN FOR A HOLY CAUSE: A RHETORICAL EXAMINATION OF SELECTED LEADERS OF THE NEW RELIGIOUS-POLITICAL RIGHT

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A RHETORICAL ANALYSIS OF SELECTED TELEVISION SERMONS
Order No. DA8409203
ALEXANDER, DANNY LEE, PH.D. Texas Women's University, 1983. 370pp.

One of the most important forms of oral and written rhetoric today, and yet perhaps one of the least studied forms, is the sermon. Because the sermon has primarily developed in western civilization as a form for persuasion with its main objective to propagate the doctrine of Christianity, it may be regarded, with these qualifications, as the most frequently used and enduring form of public speaking. The rhetorical art form of the sermon has continued since its inception prior to the Middle Ages when the form was developed and refined by St. John Chrysostom into what is presently identified as homilies.

This dissertation examines the current style of sermon as one of the most popular forms of rhetoric today, particularly in relationship to the medium of television. The primary objective of this study is to analyze rhetorically the sermon in the field of television-evangelism.

Through arbitrary selection, six television ministers, Jimmy Swaggart, James Robison, Jerry Falwell, W. A. Criswell, Robert Schuller, and Howard Estep, were chosen who demonstrate various approaches in sermonizing, with the focus of this study examining these ministers' use and development of the conventional artistic proofs of ethos, pathos, and logos within their messages.

The methodology employed to research this topic is chiefly based upon a study of the primary sources, the television sermon. Six sermons, one by each minister, were recorded and then transcribed. After transcription, the sermons were explicated according to the primary persuasive devices: ethos, pathos, and logos. Specifically, the use of the conventional artistic proofs of ethos, pathos, and logos, and the various rhetorical figures which are employed within the sermon in order to develop each type of proof served as the primary approach for analyzing the sermon.

After the television sermons were examined in regard to the conventional artistic proofs, it was discovered that the frequency of use of each proof varies with each sermon; also, each television-evangelist differs among the group as to which artistic proof he is more inclined to employ.

A RHETORICAL ANALYSIS OF THE MESSAGES OF THREE TELEVISION PREACHERS: JERRY FALWELL, ROBERT SCHULLER, AND JIMMY SWAGGERT
Order No. DA8409030
DUPREE, JAMES VINCENT, PH.D. The Pennsylvania State University, 1983. 397pp. Adviser: Herman Cohen

Focusing solely on selected sermons by Jerry Falwell, Robert Schuller, and Jimmy Swaggert, this rhetorical analysis seeks to answer the basic questions: What are the world views and invitations to action of these television ministers as demonstrated in selected televised sermons: and how do they affect the choices of rhetorical strategies by these preachers?

A dramatistic pentadic framework is used to examine the ministers' perspective, subsequent reasons for action, and strategies for identifying with the television audience. Preachers are broken down into the context of their messages, the agent responsible for action, and the means available for action. Reasons for action are broken down into the action requested in each sermon and the suggested result. The ministers' efforts to identify or join with their audience are examined through an analysis of the identities offered to the audience and the common ground that is created.

All three ministers have used television to respond to the basically causal world where people merely want to understand the "truth" to solve their problems. The greatest differences in these television ministers appear in their identification strategies. Rev. Falwell offers his audience a position to join but does not become one with them. Rev. Swaggert draws his audience to himself and God. Rev. Schuller achieves a close identity with his audience through the expression and affirmation of basic American cultural myths.

The messages of these ministers call the audience to join the individual minister, not Christianity. It is doubtful that Rev. Falwell or Rev. Swaggert will achieve their stated goals. Rev. Schuller has the greatest potential for achieving his goal.
Rhetorical analysis of Daniel Berrigan's defense at the trial of the Catonsville Nine

Friday, Robert Andrew, Ph.D., University of Pittsburgh, 1983. 340pp.

Berrigan's trial discourse is examined using Richard M. Weaver's Scope's Trial analysis as a precedent. Berrigan's defense is viewed from three perspectives: dialectic (legal), rhetoric and poetic. The analysis demonstrates the three functions of language in discourse: the informative, the persuasive and the expressive.

The dialectical analysis demonstrates that Berrigan had shared the philosophy and rhetoric of the Catholic Workers who trace their movement to Pierre Thelhaire de Chardin. The analysis compares the enthymemes in the anti-war speeches of Dorothy Day, founder of the Catholic Worker, and Eugene McCarthy to show which representative audience Berrigan would have persuaded and which rejected. Berrigan had published invitations to the trial which had attracted the Catholic Workers and left-wing students. The rhetorical analysis shows that Berrigan employed arguments that would have been favored by the Catholic left. Discussion of the self-immolations of two demonstrators associated with the Catholic workers and many arguments for civil disobedience would have been rejected by the Kennedy and McCarthy audiences.

The poetic analysis goes beyond Weaver's trial analysis by investigating the third function of language. Berrigan was an award winning poet who used poetry in the trial and wrote a drama based on the trial. Hoyt H. Hudson's article "Rhetoric and Poetry" is reviewed, along with the ideas of the poet-critics of the nineteenth century. A criterion for "rhetorical poetry" of post-preachers was defined as:

1. Audience is all mankind;
2. Subject is perceived through a particular adhered to vision;
3. Discourse to be heard by all mankind;
4. Expressive-perceptive (rendering a particular perception);
5. Effect = enlightenment.

The poetic analysis demonstrated that Berrigan's poetry was rhetorical poetry, before the trial, during, and at one place in the drama. Berrigan's additions and deletions from the manuscript to the drama clearly increase the rhetorical power of the drama.

SPOKESMEN FOR A HOLY CAUSE: A RHETORICAL EXAMINATION OF SELECTED LEADERS OF THE NEW RELIGIOUS-POLITICAL RIGHT


SPOKESMEN FOR A HOLY CAUSE: A RHETORICAL EXAMINATION OF SELECTED LEADERS OF THE NEW RELIGIOUS-POLITICAL RIGHT illustrates and evaluates the speechmaking of Jerry Falwell, head of Moral Majority; James Robison, Texas evangelist; and Greg Dixon, national secretary of Moral Majority. The research selected these men because they are representative of the New Religious-Political Right (NRPR) leadership, influential, religiously, geographically. By evaluating their language, strategies, and persuasive abilities, the author draws conclusions about the entire NRPR movement.

Her research consisted of scrutinizing current literature and interviewing many of the principals involved in the movement, including Moral Majority leaders Greg Dixon, Nelson Keener, and Cal Thomas. She interviewed objective religion editor John Long of the Louisville Courier-Journal and the NRPR like James Armstrong, the then-president of the National Council of Churches and Bishop of the United Methodist Church. She also observed each spokesman. She spent a week in Lynchburg, Virginia, and participated in the worship services at Thomas Road Baptist Church and observed the graduation exercises at Falwell's Liberty Baptist College. She spent three days with James Robison's crusade in Louisville, Kentucky, and traveled to Texas to do additional research. She observed Greg Dixon at the Bob Jones University in Indiana, and heard him speak on several occasions at Indiana Central University. In all, she collected thirty-eight tapes and five manuscripts of the spokesman's speeches, sermons, debates, and other public utterances.

The dissertation consists of seven chapters. The first three investigate the NRPR's origins, issues, and audience, respectively. The following three illuminate a salient feature of each spokesman's rhetorical endeavor. The chapter on Falwell deals with his ethos, how varying audiences perceive him, and how this affects his ability to persuade. The chapter on Robison focuses on his delivery, while the chapter on Dixon examines the rigidity of his thinking and his selection of arguments. The final chapter draws conclusion about the NRPR's cultural sources of persuasion and evaluates the difficulties that arise when the spokesman's style of communication collides with the world at large.

AN ANALYSIS BY RHETORICAL MODELS OF THE SAADAT-BEGIN PEACE NEGOTIATION FROM INCEPTION TO COMPLETION

Kiewe, Angs, Ph.D., Ohio University, 1984. 288pp. Director of Dissertation: Dr. John H. Timms III

This study examines the practice of public speaking by Sadat and Begin during the negotiation process between Egypt and Israel, 1977 to 1979. The researcher uses the Burkeian dramatistic approach, specifically the pentad and the ratios, as the parameter for creating rhetorical models. Each rhetorical model, constructed on the basis of an analysis of Sadat's and Begin's speeches to the Knesset on November 20, 1977, is analyzed separately and compared to other selected public speaking by the two leaders.

The examination using the rhetorical models, for the negotiation period, reveals consistency in the rhetorical practices of Sadat and Begin. Though each leader was consistent in his rhetorical practice, the two leaders differ significantly in their approach to public speaking. While Sadat spoke at length, incorporating several topics and arguments, Begin kept his remarks close to the main issues. Begin kept his speaking short and less time-consuming, whereas, Sadat expanded his discussions to incorporate all possible arguments.

SPEAKERS FOR A HOLY CAUSE: A RHETORICAL EXAMINATION OF SELECTED LEADERS OF THE NEW RELIGIOUS-POLITICAL RIGHT


THE PRACTICAL RHETORIC OF SAMUEL P. NEWMAN


Classical rhetoric declined in the early nineteenth century college because utilitarian interest in a stylistic rhetoric was greater than the demand for oratory. The purpose of this study is to examine the importance to our rhetorical tradition of the first rhetoric textbook written for college use by an American, Samuel P. Newman's Practical System of Rhetoric (1827) serves as the focus of this study. European sources are traced to show how theories from abroad shaped the practical precepts in Newman's approach. Newman relied on Common-Sense philosophical views of psychology and epistemology, but he adapted them for an American clientele. Part of that process was to bring belietristic interest in literary criticism bear on rhetoric. Newman's rhetoric was stylistic, in keeping with the strict separation of style from invention that characterized the "new" rhetoric of the scientific enlightenment. The development of anti-classical or modernist attitudes at Harvard between 1806-1819 shows that others--such as Edward Tyrell Channing at Harvard--shared Newman's attitude toward style and the belles lettres. Ralph Waldo Emerson is used for comparison and contrast. Emerson reveals the essential conservation in Newman's approach, the domination of the mechanical model derived from his age by concentrating on precepts for writing effective prose. His approach to mental discipline was salutary, but his conservatism made his rhetoric too static to fully address the dynamic tensions of his age. He was not able to take advantage of antebellum aspirations for an authentic American voice.
A RHETORIC FOR AMERICAN CATHOLICISM: THE TRANSCENDENTAL VOICE OF ISAAC T. HECKER

Order No. DA8413485

Isaac Thomas Hecker (1819-1888), an earnest seeker who sojourned in the 1840's from Brook Farm to a Catholic seminary in Europe, shared with other Christian Transcendentalists of his era a preoccupation with writing and talking about religion in the "language of the age." What most distinguished Hecker from other Yankee idealists was that he alone imported a Transcendental rhetoric to the Catholic pulpit. Long after the Transcendental movement had lost its vigor, this founder of the first congregation of American priests, the Paulist Fathers, voiced consistently the tenets and expressions of Transcendental idealism.

Aside from all that distinguished Hecker from the parents of his intellectual life--his lack of education, his conversion to Catholicism, his priesthood--a common rhetorical consciousness bound him and the Transcendentalists irrevocably. Hecker inherited from his Protestant companions a passion for fresh forms of expressing orthodox religion. Thus, the sermons which he invented often had more in common with liberal Unitarian and Transcendental preaching than with Catholic preaching of his era.

Hecker sought above all to reconcile his countrymen, to move Protestants and Catholics toward that earthly kingdom he believed to be the inevitable destiny of his nation. However, his public lectures failed to convince the Transcendentalists, always his primary audience when addressing Protestant America, that they might have both Rome and Reason. Nonetheless, his pastoral sermons cleared new ground in his largely immigrant Church with their arguments for greater intelligence and liberty in religion.

After his death, many of Hecker's ideas and expressions were appropriated by those who either misunderstood him or who deliberately appended to his expressions their own intentions. For the most part, those who claimed to promote Hecker's ideas, like the Americanist clergy of the 1890's, knew little of the rhetorical consciousness that gave those ideas their original form and expression. Since then, the historiography about Hecker has most overlooked what a rhetorical analysis of his discourse reveals: that in the nineteenth century this Christian Transcendentalist priest offered his Church a way of expressing itself in the language of its age, a rhetoric for American Catholicism.

THE RHETORIC OF JOHN RANDOLPH OF ROANOKE: A NEW EVALUATION

Order No. DA8412554
WENDELEK, DAVID HENRY, PH.D. Ohio University, 1984. 651pp. Director of Dissertation: Dr. Ted J. Foster

In the early 1800s, John Randolph was seen as an orator of exceptional skill even compared to Clay, Calhoun, and Webster. Randolph played an important role as majority leader in the House during Jefferson's first term. Although Randolph broke with Jefferson, he played a key part in politics until his death in 1833.

But, history has not dealt favorably with Randolph. Although some studies support his image as a skilled speaker, the dominant view is of an eccentric obstructionist. He is seen as influencing history by his states' rights stand that moved the South toward secession.

This dissertation argues that this image is more a product of ideological and sectional bias, than careful study of his oratory. This study seeks to determine if Randolph's rhetoric has been fairly evaluated.

The methodology combines a case-study approach and an experiential perspective with an emphasis on rhetorical strategies. Three major speeches served as the basis for case studies.

The first speech was in 1806 against Gregg's Resolution. It has been cited as an example of Randolph's failings. Previous speeches in Congress recorded in public and private documents provided data for the search for strategies and tactics in this speech.

The second speech was an 1824 attack on Clay and internal improvements. In the dominant view, it represents Randolph's use of states' rights to protect slaveholders.

The third speech came in the Virginia Constitutional Convention of 1829-30. Contemporary accounts suggest it was very effective. It provides a good example of rhetorical strategies in a long campaign.

Several conclusions can be drawn from this study. First, understanding specific obstacles he faced is crucial to assessing his response in a particular rhetorical situation. Second, the case studies demonstrate that Randolph was capable of using a complex series of interrelated strategies and tactics to achieve his goals. Third, the case studies do not support the dominant view of the purposes, effects, and values of his rhetoric. Fourth, this study supports the minority view of his speeches as generally appropriate in organization, substance, and tone. Finally, the study concludes that the dominant view is seriously flawed and a new evaluation is needed.
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