

## RHETORIC OF CLIMATE CHANGE: A PENTADIC ANALYSIS OF PROF. WANGARI MAATHAI'S KEYNOTE ADDRESS ON AGROFORESTRY

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### ABSTRACT

*Proponents of the critical modernist view believe that freedom can only be found in a careful examination of the apparatus of oppression as it is constituted socially. This study attempted a pentadic analysis of Africa's 2004 Nobel Laureate, Wangari Maathai's keynote address at the 2<sup>nd</sup> World Congress on Agroforestry in 2009. In the speech, she challenges development partners, government officials and the private sector in a subtle way, and urges them to stand up and be counted among truly committed helpers. The paper utilizes the Pentadic style associated with Burke's Pentad on Dramatism to unearth salient issues explored in the speech. Among findings is that Maathai seems to have relied more on images that embody the experiential level of not just Kenya, but that of Africa, and most especially of the common man. She effortlessly subsumes all other issues and concerns under Agroforestry until Agroforestry becomes a pivot around which other salient issues of climate change revolve. The speech is able to establish Agroforestry as key towards improving the living conditions of the people through effective management of both their human and material resources. Maathai's greatest strength is her courage at a gradual build-up of narratives aimed at challenging development stakeholders to stand up and be counted among truly committed helpers, using the parable of the hummingbird.*

**Keywords:** Agroforestry, Keynote address, Pentadic Analysis, World Congress, Wangari Maathai.

### 1. Introduction

In the critical tradition, scholars of the rhetorical persuasion have shown interest in the emergence of domination in speeches. Burke and his contemporaries hold the view that texts or written materials need to be analyzed rhetorically. As a result, rhetoricians began to study public speeches and to critique texts. To them, the goal is for the speaker to present in a way that will enable transformation as long as the listener chooses to engage in such change. Craig and Muller, (2007).

Haskins, (2023) is of the opinion that some level of rhetoric creates 'a vital space for educating a new generation of memory activists and imagining a different collective future'. In the same vein, Rowland, (2023) enthuses that 'all frontiers of enclosure require corollary rhetorical enclosures'.

However, Huckin et al, (2012) opine that even though rhetoric and composition also take into account the macro/micro dualism as it applies in critical discourse analysis, it does not always do so systematically or rigorously. Neither does it have readily available frameworks for exposition to the degree that Critical Discourse Analysis does.

Tracey (2013), views that critical research centers on the idea that 'thought is fundamentally mediated by power relations and that data cannot be separated from ideology'. According to her, critical approaches are oriented towards investigating exploitation and unfairness among other factors. From the critical modernist perspective there is always the need to move beyond the superficial level meanings which is believed to obscure inherent deep seated conflicts and question freedom.

These views necessitated the need to explore these and many other issues in Professor Wangari Maathai's keynote address at the second World Congress of Agroforestry, 2009. The study of the speech text attempted to explore who she is, what the speech is about, and what the speech is saying about her immediate and possibly remote environment, and how all of these, resonate with the critical tradition.

### Communication in the Body of Knowledge

Mumby (1997), provides an illuminating perspective to the Communication phenomenon. While articulating four discursive

positions or 'games of truth' that embody different assumptions about relationships in identity and knowledge formation in communication, he identifies positivist modernism, interpretive modernism, critical modernism and post - modernism as positions of representation, understanding, suspicion and vulnerability respectively.

The critical modernist view, otherwise known as the discourse of suspicion, criticizes the interpretivists' inability to probe issues of power and ideology. It argues for a social constructionist view of the world, with assumptions that superficial level meanings and behaviors tend to obscure deep seated conflicts. To the proponents of this view, the creation of new scientific techniques does not ensure freedom but only a careful examination of the socially constructed character of the apparatus of oppression that inhibits people's ability to critically view and reflect on the conditions that govern their existence, will ensure freedom.

### **Burke's Pentad (Dramatism)**

Kenneth Burke is noted to have developed an interpretive communication studies theory, as a tool for analyzing human relationships. The critical technique is called dramatism. Dramatism explores the concept of motive, which means the reasons for people's actions. Burke equated life to a drama in the sense of life as fiction. He believed we may discover the motives of actors or people just by looking for what particularly motivates their actions and discourse. Burke set up what has come to be known as a "pentad", with five questions to ask in any discourse, as a way to begin questioning the rhetor and the communicative act. The questions have been seen to be similar to the six news reporter's questions: who, what, when, where, why, and how?

Act: What happened? What is the action? What is going on? What action; what thoughts?

Scene: Where is the act happening? What is the background situation?

Agent: Who is involved in the action? What are their roles?

Agency: How do the agents act? By what means

do they act?

Purpose: Why do the agents act? What do they want?

It is noted that in the 1969 edition of Grammar, Burke brought an additional element which he termed Attitude. This made the pentad a hexad. According to Burke, attitude means "the preparation for an act, which would make it a kind of symbolic act, or incipient act. (rhetorica.net)

Maathai, Climate Change and the Speech Text Professor Wangari Maathai was a Kenyan political and environmental activist as well as a Nobel Peace Prize Laureate in the year 2004.

Maathai was one of the beneficiaries of the 'Kennedy Airlift' program of the US which was initiated in the 60's. She joined Scholastica College in Atchison Kansas to study biology and graduated in 1964. She later obtained a master's degree from the University of Pittsburgh. At this time, she was influenced especially by the civil rights movements in the United States.

Returning to Kenya, Maathai studied veterinary anatomy at the University of Nairobi and joined the university's faculty and became the first woman to chair a university department in the region in 1976.

In 1971, Wangari Maathai received a Ph.D. She was elected to Kenya's National Assembly in 2002. She won the Nobel Peace Prize for her "holistic approach to sustainable development that embraces democracy, human rights, and women's rights in particular." Professor Maathai addressed the UN on a number of occasions and spoke on behalf of women at special sessions of the General Assembly. She also authored four books.

Professor Maathai died on 25 September 2011 at the age of 71 after a battle with ovarian cancer. Memorial ceremonies were held in Kenya, New York, San Francisco, and London. ([www.greenbeltmovement.org](http://www.greenbeltmovement.org))

### **The Speech Text**

The Speech was delivered to top government officials, representatives of the private sector and development partners as well as members of Civil Society in Nairobi, Kenya on August 24 2009. It was retrieved as an

11 page document from the internet at <http://www.greenbeltmovement.org/wangari-maathai/key-speeches-and-articles/2nd-world-congress-of-agroforestry-keynote-address> on Thursday April 4, 2019 at 6 am Philippine time.

It has a word count of 4,046. For easier reference the researcher identified and marked 31 paragraphs including the 'Thank you' line. However just before the 'thank you' line, the researcher observed this last sentence 'Do not be overwhelmed. I want to encourage you to be humming birds (the humming bird story)'. It is inferred that the humming bird parable completed the speech but was edited out before the speech could make it to the net. Not wanting to leave this omission to chance, the researcher instinctively made a search for the story and found several videos of Maathai telling this story, including an animation version of it. It turned out that the story was a signature or trademark story of Maathai and perhaps the most significant carrier of her identity and ideology.

The story of this determined hummingbird was inspired by a fable that was told by the Quechan people of present day Ecuador. (parableeffectiveness.leadr.msu.edu)

## 1. Problem Statement

Mindful that the study has been able to establish thus far that three major instruments of focus are the speaker, (Maathai), the speech and her environment, the study will be most interested in finding out;

who she is,

what the speech is about, and

what the speech is saying about her immediate and possibly remote environment.

Using Kenneth Burke's Dramatism theory in analyzing the speech text, the study attempted to identify what particularly motivates Maathai's actions and discourse.

Burke set up what has come to be known as a "pentad", with five questions:

What happened? What is the action? What is going on? What action; what thoughts? (Act)

Where is the act happening? What is the background situation? (Scene)

Who is involved in the action? What are their

roles? (Agent)

How do the agents act? By what means do they act? (Agency)

Why do the agents act? What do they want? (Purpose)

What is the preparation for either a symbolic or an incipient act? (Attitude)

I am male, from West Africa, and Nigerian. I am a trained Broadcast Journalist and an Actor. Prof. Maathai whose speech provides a 'site' for this study is/was female, from East Africa and Kenyan. I have never had any strong physical contacts or links with Kenya as a country beyond the novels of foremost Kenyan novelist, Ngugi wa Thiong'o. This is to show that my decision on Prof. Maathai's speech as my 'site' was primarily because of my interest in rhetoric.

Analysis and interpretation in the study were informed by the researcher's agreement with Huckin et al's views that rhetoric and composition do not have readily available frameworks for exposition to the degree that Critical Discourse Analysis does. Analysis was therefore aligned towards the dictates of new rhetoric as espoused by Burke, which is the genre to which the speech text for this inquiry belongs.

## Research Findings, Discussion and Interpretation

What happened? What is the action? What is going on? What action; what thoughts? (Act)

Where is the act happening? What is the background situation? (Scene) Who is involved in the action? What are their roles? (Agent)

How do the agents act? By what means do they act? (Agency)

Why do the agents act? What do they want? (Purpose)

What is the preparation for either a symbolic or an incipient act? (Attitude)

What happened? What is the action? What is going on? What action; what thoughts? (Act)

The Speech was delivered to top government officials, Representatives of the Private sector and Development partners as well as members of Civil Society.

Where is the act happening? What is the

background situation? (Scene)

The Act happened in Nairobi, Kenya on August 24 2009. The occasion was the 2<sup>nd</sup> Agroforestry Congress. The World Congress on Agroforestry aims to contribute to the progress of agroforestry science and practice in order to bridge the science-policy gap. The focal topics and interests of the Congress include agroforestry and climate change, adoption of agroforestry, agroforestry policies. Special attention is also usually paid to vulnerable countries and populations which include Kenya. Agroforestry is a system of managing the use of land by growing shrubs or trees among crops or around them. The practice is common in several parts of sub-Saharan Africa and some parts of the US.

Kenya is an African country in East Africa. The country is officially called the Republic of Kenya. Kenya's capital and largest city is Nairobi, while its oldest city and first capital is the coastal city of Mombasa. Other important urban centers include Nakuru and Eldoret.

After independence in 1963, Kenya remained a member of the Commonwealth of Nations.

The background of the occasion for the speech is steeped in the Development project experience in the developing countries, and therefore reflects the failures of the development decades. These failures are signposted by Climate Change, food shortages, poverty among the marginalized peasants as well as widespread environmental degradation among others. It also includes the resettlement of the poor and their integration into monetary relations which was unable to provide a sustainable substitute for supporting agro-ecological methods. McMichael, (2012:78)

Insights from the background also include:

*Response strategies by the people to the clear deficiencies and obvious failures in several development administrations*

*The felt need by practitioners, scholars and development partners to take a second look at the development project and suggest new ways of looking at the challenges posed by the project, especially concerning the long standing disconnect of the rural poor from nature.*

*It also includes the issue of harnessing available resources to ensure the amelioration of sufferings of the people and the preservation of enough resources for future generation.*

Background scope and account also includes the strong suggestion and link to the ways the people have been responding to these situations. There is a reflection on the reformist response approach and the radicalist approach. There is a reflection of a preference for the radical approach which entails people taking the initiative through grassroots organizations like the Green belt Movement, demanding for Green Development as represented by Maathai, through organized and consolidated efforts of their views as stakeholders. Adams (2009).

There is also a reflection on the three response strategies to the challenges of sustainability which includes adaptation, resistance, and protest. There is also a reflection on grassroots movement and how grassroots movement seems to have shattered the myths of global thinking, the universality of human rights, and the myth of the individual self as corroborated by Esteva and Prakash (1998).

Background accounts for the speech also further reflect the sensibilities of Esteva and Prakash (1998:283), as they crystallize the grassroots movements' distinct identity. According to them, ;...These 'new' social movements de- emphasized on the struggle for state power. They seemed to be working instead for their share of economic or political 'benefits' of development and more autonomy...Sustaining the environment in a productive manner to meet not just present needs, but also the needs of future generations became the focus for Sustainable Development as an alternative discourse. Their four top priorities or core values included;

*Reducing greenhouse gas emissions from automobiles and burning forests,  
Protecting biodiversity, especially in tropical forests,  
Reducing pollution in international waters and  
Curbing ozone layer depletion.'*

On the whole the speech text reflects the

symbolic shadow of emergence of the Human development concept. As a well-being concept. It seeks to drive the human condition to a level of tangible benefits that will eliminate poverty, conflicts, inequality, and a host of other issues. The concept believes that every person has a right to live and identify themselves as individuals, and is therefore geared toward building the capacities of people by investing in them to empower them. It is of the view that the people's capabilities that are central to their individual fulfillment and enjoyment of freedom become the focus for development. (measureofamerica.org, 2015).

There is also a reflection of the reality of unemployment, inequality, high population growth, conflicts, environment degradation, malnutrition and poverty as shared destinies of the South, and the growing insistence by various governments and development stakeholders not only to look into them, but to make them front burner issues with a view to proffering solutions.

Who is involved in the action? What are their roles? (Agent)

The Speaker, Professor Maathai Wangari is the visible actor in the speech text. Maathai's role is primarily that of advocacy.

How do the agents act? By what means do they act? (Agency)

The communicative and social goals of Maathai in the speech text remain a strong indication for the description of how she acts and by what means she acts in the speech.

It is observed in the speech text that the speaker targeted three main segments of her audience. While paragraphs 3- 8 mainly addressed Development partners/ private sector, paragraphs 9- 20 focused on Government. Perhaps for the speaker to set the stage for her ultimate goal in the speech, she begins to advocate for more synergy or productive linkages among government, private sector and Civil Society from paragraph 21- 26. From paragraph 27 -30, she begins a Pan African call oratory and merges it with what appears to be her major goal of dealing a blow on the audience and challenging them to more pro-active actions, as can be seen in this

coding:

### **Development Partners/Agroforestry is key**

*Environmental friendly practices are key to maintaining the people's well-being. (your vision meets a crucial need)*

*In sustaining the environment we may adopt ideas from abroad as long as they do not undermine our value system and erode our culture. 'For instance, I suggest the Mottainai concept from Japan'. (we are open to foreign ideas that are culture friendly)*

*Our development partners have a sense of responsibility and accountability. This is why their knowledge and capacities are key to our development, but such knowledge should be made accessible to those who need it. (your vision meets crucial needs, but it has not reached those who need it, so let it reach them)*

*Your Congress on Agroforestry is important to the development of Agroforestry Science, based on the topical issues you have lined up for discussion at this Conference. (Yes, no doubt, you know how to focus on topical issues)*

*Protecting and rehabilitating the environment by reducing emissions of greenhouse gases and providing small holder farmers around the world with sustainable ways is key to facing the challenges of Climate Change, environmental degradation, food shortages and worsening poverty. (But I hope your topical issues will truly focus on protection and rehabilitation of the environment which is our major need)*

*The value, role and contributions of Agro forestry and protection of endemic habitats in the face of growing global environmental challenges cannot be emphasized enough. (I am emphasizing the critical need for your contribution to our lives to be value laden) Government*

*Promoting rain water harvesting and planting appropriate trees on farms would make a positive impact on the environment. I know and commend government policies to encourage this in Kenya, but markets, policies and institutions must be put in place to ensure continuity after your term in government has ended. (your campaigns might be in order, but they must be institutionalized with policies to ensure*



*continuity)*

*Today, there is a significant evidence of food insecurity with disappearing granaries and several food crops at household level. Food security and Livelihoods are being threatened as a result of the marketization of the economy and consequent pressure on land which has resulted in land degradation. (Your marketization of the economy has contributed to food insecurity)*

*Back to Mottainai concept that I suggested earlier. You must know that even in our tradition as in many world traditions, people had built -in mechanisms of community, welfare, just as in Kenya with a tradition of caring and support for our brothers. This however has been eroded by the selfishness of capitalism. (to reinforce my earlier point on adoption of foreign ideas, your selfishness has stood in the way of sustaining the humanity of our culture.)*

*Back to Agroforestry- research has helped in domestication of wild fruit trees. Small holder farmers in some African countries are benefitting from this approach by diversifying into higher value enterprises of production. Farmers and communities have been linked to markets. But they need science knowledge urgently to consolidate on the gains. (as farmers and communities are being positively affected by your approaches to agroforestry, make science accessible to them)*

*13, Yes, indeed African farmers are benefitting from research on sustainable ways of improving soil productivity. (yes, you are doing fine/sarcasm?)*

*Research on Faidherbia Albida is yielding fruits in Southern Africa. However, the principles of agroforestry must be upscaled and applied for real impact to be made. (reiteration, emphasis, insistence, impact would not be made if you don't upscale the principles of agroforestry)*

*However, as we work with these farmers in Africa, let us learn about the constraints to adopt environmentally sustainable ways of farming. ( back to paragraph 3 for emphasis, understand, appreciate and factor in constraints to farmers and adopters)*

*Agroforestry again and policy to back up campaigns)– Time has come to expand existing proven and integrated tree – based*

*practices such as combining conservation with Agroforestry to achieve environmental benefit and sustainable food security and livelihoods. This needs sound decision support mechanism from researchers supported by policy makers and extend the lessons to other countries as well. (need for linkages between researchers/ government/policy makers)*

*Science and innovation should be channeled towards climate change. reiteration/emphasis)*

*We are 'strongly opposed to the idea of re - introducing the very destructive shamba system into our gazetted forests. It is coming back in a refined format but we are aware and vigilant to know and resist it because it destroys biodiversity and reduces capacity of rain forests to harvest rain water, retain it and release it through streams and rivers. (Government, we know how you try to repackage unpopular practices that are not environmental friendly, we are vigilant, and we strongly oppose them. I bet let you know that now)*

*Even if farmers gained the will and the desire to protect the forests, the political will to support with resources and infrastructure needed to protect the forests is not available.( we also know that even if you give the impression that you support the cause of farmers, they have no political will and are not protected by law)*

*Why should government provide commercial trees at subsidized rates and at the expense of watershed areas? Science can help, but only leaders can make the decisions that citizens should follow. Without the political will and commitment , we are endangering our water systems and destroying our export industries.(we, the people, the farmers are law abiding, and need your full support and backing)*

*Advocating Inter-sectoral linkages Joint work with our development partners will contribute to improved agro- ecosystem and enhance income generation from small holder carbon sequestration projects. We must halt unsustainable agricultural practices and embrace mitigation strategies. (use inter-sectoral linkages to strengthen the stop to unsustainable practices)*

*There is a destructive culture of removing vegetation, including trees and shrubs from*

*road reserves, riverine areas and local green spaces. Protecting the vegetation and maintaining their wilderness is essential for sustainable agriculture.(reinforcement- use inter-sectoral linkages to strengthen the stop to unsustainable practices)*

*We have to meet demands of the current exponential population growth rate .( use inter-sectoral linkages to address the geometrical growth population and its effect on development)*

*Africa Bio Carbonate Initiative. Now time to demand for fairness in terms of due benefits. Africa Bio Carbon Initiative will contribute to the overarching goal of increasing the benefits for sustainable agriculture and land use practices, biodiversity conservation, maintenance of environmental services and successful adaptation to climate change.*

*Not only is Africa most vulnerable to Climate Change, but there is a strong need to explore development focused solutions for adaptation with particular reference to women. (women must enjoy the benefits)*

*Agroforestry- In African countries like Kenya and Malawi, farmers and policy makers are beginning to see agroforestry as an environmentally sustainable way to boost income and production on small farms. Subsistence farmers might be more willing to invest in them if they know their land and the trees they plant might generate revenue as a carbon credit. (use agroforestry to boost income and production for small farm holders)*

*Africa has long been sidelined in the carbon market . Let the people benefit from what is theirs. This multi- billion dollar project aims to develop tools that will help boost carbon trading specifically targeting village communities in Western Kenya, Niger, Nigeria and Western China. (Africa has long been sidelined in the carbon market . Let the people benefit from what is theirs).*

*It is important that we negotiate for mechanisms that allow Africans to access and afford low carbon energy source. 'keep Carbon Justice issue in mind during your discussion(It's now time to negotiate access and benefits to Africans)*

*The African Union should ensure that African government work together in combating the issue of Climate Change. We*

*need a common voice and a common stand especially since the project of earning revenue from carbon markets can encourage African farmers to more rapidly adopt sustainable and productive practices much needed in addressing the damaging effects that agriculture can have on the environment. (Africa needs a Pan African organ like the African Union to ensure one voice and one mission in the negotiation) Like I have said before here and in many parts of the world.*

This ordering of her thoughts from scratch to climax remains perhaps the most resounding tactic for achieving her mission. In the build -up and layout are also series of information, facts and a reasoning pattern that leaves the analyst with the impression of a clearly stable flow of thought, but also one that remains committed to its mission of resistance, and final challenge. It is pertinent to note that from paragraph 27 to the end of the speech, the climb to the climax was swift and steep with 'negotiation' and the final call to order:

*'We know what to do. What we lack is the political will and commitment to legislate what is necessary and implement what is already possible. I want to encourage you to be humming birds'*

It is also pertinent to watch her use of the word 'we' which begins to take prominence from paragraph 15, 16, 18, 21 and the final and most striking of the indictment reaches a crescendo in paragraph 30. In the speech, it is noted that 'we' is predominantly attached to indictment, not of the people, but of the audience, the government, and the private sector and development partners. 'We' is made to translate to the beginning of the release of an outpouring of disillusionment, disappointment and anger. The dramaturgy at this point can be likened to a gripping narrative and seems to produce a template of subtle resistance to the status quo. Maathai made no secret of the depth of her feeling at this point even though the pace and content of the speech before this point appeared like an 'all kindness before the killing blow' speech. It is pertinent to note that she refrained from the usual rhetorical questions that usually mark the

end of delivery of similar speeches to similar audience especially in Africa. Rather than leave them with unanswered questions, she left them with perhaps a bruised conscience. That to the investigator may account for the success of the speech in terms of the mission or agenda that may have inspired it.

The researcher was also able to identify 18 words including phrases. They seemed to have represented Maathai's line of vision in the speech. Each category of analysis at this stage was determined by a key term in the selected words. The listed words include;

*Environment, climate change, greenhouse gas, agroforestry, reducing the use of chemical, deforestation., sustainability, Leadership, accountability, policy makers, partnerships, donors, Agriculture, Food security and livelihood, resources, indigenous, communities, fertilizers. development –focused.*

They appeared to carry an equal weight of significance especially from what they represent or evoke in reality. It is perhaps commendable that a single speech which may have been delivered in not more than 10-15 minutes would capture the essence and reality of the issues and concerns of Social Change/Development. In addition to this, the researcher identified the following, references in the speech, that index reality in Kenya, the developing world and world conditions.

A standpoint is therefore a position from which objects or principles are viewed in accordance to which they are compared and judged. It is a place from which people view the world. It determines how the people adopting a particular standpoint construct the world socially. It is a mental position from which things are viewed. In developing economies, the Standpoint theory has been tipped as a potent weapon to create awareness especially among marginalized groups of the society. In the spirit of the critical tradition, Maathai has demonstrated that her gestures are towards helping to emancipate or liberate those who find themselves in situations that are unfair. Not only is this aptly demonstrated in the ingenious economy by which she contrives the plot in her mission in

the speech, but also by her consistent reference to the climate of circumstances surrounding the issues and concerns of her speech. It is also believed that this study in line with the critical approaches has demonstrated an orientation towards investigating the apparatus of oppression that Professor Maathai has confronted in the speech text.

What is the preparation for either a symbolic or an incipient act? (Attitude) In line with her advocacy stance in the speech, the incipient act that seems visible is a revolution.

## **2. Summary and Conclusion**

Perhaps among the highlights of Maathai's speech is its success in capturing the depth, breadth, and rhythm of issues and concerns not only as they apply to Kenya, but to Africa and the rest of the world. Maathai seems to have succeeded in achieving this by relying more on instruments, experiences and discoveries that embody the experiential level of not just Kenya, but that of Africa, and most especially of the common man. She effortlessly subsumes all other issues and 'narratives' under Agroforestry which is her primary assignment, until Agroforestry becomes a pivot around which other salient issues of climate change/global warming revolve. Also remarkable about the speech and relevant to this discussion is the effortless ease by which events and issues as they exist in reality are confirmed in the speech. All of these enhance the believability of her claims and her stance in the speech. This makes the essence of the speech an integral part of the consciousness of not just the present, but that of the future. Her insistence on quality sustainability for the sake of future generations and her call for the people to be integrated into the mainstream of development in terms of tangible access and prosperity to ensure their freedom, liberty and dignity further helps in strengthening this position.

The purposeful ordering of her thoughts from the beginning of the speech to the end to align with pertinent issues and concerns as well as her advocacy role in the speech also add strength to the message of the speech text. Her transposition of the use of 'we' and its identification with subtle



indictment of Development partners, Government officials and the Private sector representatives in the audience as well as the sudden and continual steep elevation of the beginning of her outpouring of disillusionment, disappointment and anger are also significant to the overall effect created in the speech text. She also in this way succeeded in presenting herself and the movement she represents not as seeking to be 'beneficiaries' of development but now more as 'stakeholders'. It will be hard to question why Maathai feels qualified to represent the movement and agroforestry especially when her representation for Agroforestry seemed to have been successfully addressed especially by her indexing of Agroforestry as a means with the double potential to address climate change issues such as greenhouse gas/mitigation through carbon sequestration and sustainable adjustment to changing conditions since it can be seen as a perennial farming system. (fao.org/climatechange).

Maathai perhaps also succeeded in convincing not just her audience but readers of the speech on the inherent potential in agroforestry to tackle climate change through dynamic agroforestry which entails more carbon sequestration in place of monoculture, added shade, humidity and water storage as well as mixed cultivation. She seemed to have achieved this through repetition of experience and insistence on the need for collaboration for these to be more visible and feasible. She was also able to project the need for farmers' living income to be lifted through better productivity and diversification. (worldcocoafoundation.org).

However, a paradox is unavoidable in the seemingly studied carelessness with which Maathai marshaled her points in the speech text. It appears that further reading between the lines of the speech text depict that the wisdom and perspective needed for sustained growth could only be found in a return to the 'classics' of indigenous knowledge systems. Indigenous knowledge and culture as a repository of knowledge is seen to hold the key to the unlocking of the many issues and

concerns of Development, and if foreign ideas come to the rescue, they have to be ideas with in-built mechanisms to encourage and uphold values of the indigenous culture.

It is clear that in espousing the virtues of Agroforestry as a means of sustaining the environment, Maathai's outspokenness, and courage as it is evident in her choice of words, was able to drive the point home to the target audience of the speech, that while development projects were conceived and seemingly dedicated to the purpose of benefitting the poor and the marginalized countries, many were without doubt aware of its ineffective management which posed drastic social, economic and environmental hazards for affected communities and also especially vulnerable groups and the poor. The speech made substantial effort at deconstructing development/social change, and in the process demystified the phenomenon of development from the earliest methods and goals of diffusion. It also critically painted the picture of participation and the skepticism that has welcomed not just the participation fringe of social change and further gives pictures of how best to define or see participation against the backdrop of impoverished and disconnected indigenes from an apparatus that purports to be in their aid.

It is also worthy of note that the speech text was able to establish the critical areas of focus for development through the voice of insistence and negotiation that resonated in Maathai. Maathai succeeded in using Agroforestry as a key for the unlocking of the doors of Development, especially that which is aimed at improving the living conditions of the people through effective management of both the human and materials resources. From the speech text, social change is seen to be more concerned with building the capacity and creative capability of a people to effectively transform the natural resources of their environment into goods and services through the imaginative and practical application of their talent and power. The change is in the noted marks of Maathai in engendering the need for the people to be empowered and be

able to meet their basic needs.

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