

A LITERATURE SEARCH FOR THEORETICAL PERSPECTIVES IN WANGARI MAATHAI'S ENVIRONMENTAL ADVOCACY IN KENYA, EAST AFRICA

SAMUEL AYODELE OJURONGBE, PHD.*

ABSTRACT

This study attempted a literature search of the environmental advocacy of 2004 Nobel Peace Laureate, Wangari Maathai, to identify possible gaps and with the hope that fresh theoretical perspectives to further push scholarly boundaries may be found. The search established the nature of rhetoric and its function of distributing power, discovering facts, shaping knowledge and building comments.

Gender role in rhetoric was identified with emphasis on the binary role of feminists who were colonized and that of feminists from the country of the colonizers. The review also identified advocacy as communication strategy and as a means of speeding up progress towards the achievement of goals. It also explained the nature of environmental advocacy especially in raising awareness for environmental issues for the purposes of influencing policies, systems and also for effecting change and ensuring development.

From the literature reviewed for this study, only a few studies have been found that problematized the connections among rhetoric, feminism and environmental advocacy especially in Africa. Most especially, no study on Wangari Maathai has been found to explore how her rhetoric can contribute to communicating her environmental advocacy in Kenya or how her brand of rhetoric can illuminate discourse on her environmental advocacy.

AN OVERVIEW OF RHETORIC

NATURE AND CHARACTERISTICS

Aristotle described Rhetoric as the “art of discovering all the available means of persuasion” Rhetoric was about the use of logical argument, speaker credibility, and emotional argument in ancient Greece. In Aristotle's time, it was a strictly speech tradition while communication was regarded as artful public address. Rhetorical communication therefore focused on how to persuade or influence others.

However, in modern times, a contemporary view of rhetorical theory has emerged. Contemporary thoughts and ideas on rhetorical theory emerged in various perspectives from Europe and the US. A new crop of theorists and philosophers with special interests in rhetorical issues and the use of language emerged. These new crops were looking into ways of adapting arguments to various audiences and creating possibilities for reason and understanding systems of discourse that had the potential to structure societies.

*College of Development Communication, University of Philippines, Los Banos, (UPLB)

Burke, a 20th century thinker, and his contemporaries, widened the area covered by rhetoric. To him all language use is rhetorical because it is aimed at persuading people. To him a text, that is, written material needs to be analyzed rhetorically. As a result of this idea, rhetoricians went beyond studying public speeches and began to critique texts. They brought a feminist approach to the tradition. To them, the goal is not to develop rhetors as speakers who persuade their audiences. To them the goal should be presentation as invitation. They believed speakers should present in a way that will enable transformation if the listener chooses to engage in such change. From this moment in the history of rhetoric, focus began to go beyond the classical speech centered approach. It embraced criterion of effectiveness for the evaluation of speeches and also later included multiple methods and subject matters. Rhetoric now was generally seen as the study of any kind of symbols. Craig and Muller (2007)

However, from the past traditions and influences, a number of assumptions, elements, rules or ethics emerged to embody the nature, functions and characteristics of Rhetoric and included the following:

TYPES OF RHETORIC

Three types of Rhetoric are recorded in the classical tradition. They are forensic or judicial rhetoric, epideictic or ceremonial rhetoric, as well as deliberative or political rhetoric. Forensic Rhetoric had to do with court room speeches meant to establish guilt or innocence. They were directed to courtroom judges in Aristotle's days and were focused on arguments that could be used to appeal to the Judge's psyche. Epideictic or ceremonial rhetoric was concerned with speeches made in public with the goal of praising, honoring, blaming, or shaming. It focused on social issues and were mostly made in funeral ceremonies and included eulogies, oration and lauding the life of the deceased. On the other

hand, deliberative or political rhetoric aimed at what an audience will do in future because of the speech. Orators in this type of rhetoric considered subjects relevant to the audience and to which the speaker can personally relate. The subjects at that time included war, revenue, peace, defense of the country, commerce, and legislation. Today, such subjects will include health, insurance, taxes, relationships, education, personal wellness, and welfare (West and Turner, 2007).

However, the six distinguishing characteristics of rhetoric include that it is planned, adapted to an audience, reveals human motives, is responsive, seeks persuasion, and addresses contingent issues (bartleby.com; ifioque.com).

Aristotle maintained that there were five strategies or canons for speakers which must serve as guidelines for making a speech more compelling. They are Invention, Arrangement, Style, Delivery and Memory. Invention refers to the construction or development of an argument related to a speech as well as the body of information and knowledge a speaker brings to the speech. It also includes lines of argument and modes of reasoning deployed by the speaker. Arrangement is the total ability of the speaker to organize the speech. It is the organizational pattern to enhance effectiveness. It emphasizes unity of all the different thoughts and recognizes the introduction, body and conclusion as vital components. While the introduction is to gain the audience's attention, the body is to present arguments, supporting details, and examples, while the conclusion is to summarize the points and arouse emotion in the audience. Style comes in as the use of language to express ideas. It includes the choice of words, imagery and their appropriateness to the speech topic and audience. Aristotle advocated the use of metaphors because they give the audience a bright mental picture. Delivery had to do with non-verbal presentation of ideas. eye contact, vocal cues, pronunciation, enunciation, body movement,

physical appearance, and manipulation of the voice. Aristotle encouraged speakers to use appropriate levels of pitch, rhythm, volume, and emotion. Memory came in as ability to speak without notes and recalling important facts and arguments (Griffin, 2004).

However, in contemporary times, invitational rhetoric as developed by Foss and Griffin has come to change the rhetoric landscape because of its radical departure from the original tenets and principles of the traditional conception of rhetoric. It came to challenge the definition of rhetoric as persuasion which was seen as a conscious attempt to change others. The invitational rhetoric perspective establishes that rhetors should be able to recognize situations in which they seek not to persuade the people but just to create an environment that will aid or facilitate understanding, and respect for the people's perspectives that will ensure equality in the relationship (Sonja, 2009).

Closely aligned to the above is the school of thought labeled ideological rhetoric which is the discourse that includes visual as well as external artifacts, with the motive of establishing or challenging existing power relations between and among the people.

Rhetorical sensitivity was also a term coined by Hart and Burke in 1972 to underscore the communicator's attitudes about how to encode or state spoken messages. It represents an ideal way to present messages for best audience understanding and effect calling for awareness of the complexity of the self and need to carefully construct content and delivery in a way to best affect the audience while maintaining their integrity.

ROLES AND FUNCTIONS

The six functions of rhetoric include the theories that rhetoric test ideas, assists advocacy, distributes power, discovers facts, shapes

knowledge, and builds communities. This can be explained in the following way (bartleby.com):

Rhetoric tests ideas through when it seeks to know how a writer or speaker presents an argument. It asks questions about what strategies the writer or speaker is using to influence the reader and why they are using those strategies. In addition to this, it also seeks to know how the strategies are affecting the reader or the audience.

Also, rhetoric performs a crucial role in civic culture by helping in advocacy. Through it, we can publicly advocate for our beliefs. Rhetoric has consistently been used as an instrument to speak truth to power and authority in a way to seek freedom and achieve a more equitable distribution of power to the people.

In contemporary times, more emphasis has been placed on ensuring that earlier connotations of rhetoric as empty words or fine political speeches are jettisoned because of extra attention to the sense and strength of claims in speeches and other forms of public discourse. Rhetoric also plays the role of shaping knowledge especially through the analysis of the corpus of knowledge that may be found in the content of messages and the possible contribution to theory building this may afford. Where speeches and other public discourse are successful, they have been found to build communities by empowering them especially through the provision of useful information.

RHETORIC IN COMMUNICATION AND DEVELOPMENT

RHETORIC AS A FORM OF COMMUNICATION

Smith and Kearney (2009) argued for the adoption of an organismic approach as a means communication from a fixed and isolated property of material substance to a dynamic, surrounding reality. In this way, key concepts such

as empathy, paradox, pattern and process emerge as methods of observation in both art, science, rhetoric and communication.

A focus on a text or a conversation is likened to being able to interpret communication. It is believed that by looking at the context of the way language is deployed, it will be more visible that it is not only words that carry or incorporate meaning, but also the social institutions that are at work. Such social institutions could be in the form of cultural background, conflicts, gender, and power imbalance. In addition to these factors, it has also been observed that avenues may also contribute to meaning. Such avenues include discourse in advertising, media, political debate, story-telling and television programming, among others (thoughtco.com).

Albaladejo (2014) based his premises on the notion that there is rhetoric in all discourses and that Rhetoric is a field in continuous expansion. On the constitution of rhetorical analysis as communication, he expatiates that rhetoric consists of analyses of discourses in order to produce discourses, and that as an instrument for the production of discussion in communication and an instrument for the analysis, description and explanation of discourse, rhetoric is able to study all discourses, literary works, advertisement, web pages and a host of others, because of the analytical power which it has obtained from its role in the production and communication of discourses. To him, all communication activity is concerned with rhetoric and as a result all analytical approaches to discourse can be connected with rhetoric.

The new brand of rhetoric especially emphasizes the considering of the social context of communication such as speech, text, talk and ultimately melds sociology and linguistics by looking at the social and cultural context in which language is used. It establishes relevance by attempting to question the context of a speech and what is said in the speech as a way of

underscoring the primacy of communication (benjamins.com).

RELEVANCE AND APPLICATION IN DEVELOPMENT COMMUNICATION

Quebral (1971) defines Development Communication as "...the art and science of human communication applied to the speedy transformation of a country and the mass of its people from poverty to a dynamic state of economic growth that makes possible greater social equality and the larger fulfillment of the human potential."

Based on Quebral's definition, it is logical to link or attribute 'art' to rhetoric. The relevance of rhetoric to development communication is perhaps echoed in Sinha's (1978) description of the journey towards the accomplishment of the goals of development communication through the people where he states that "practice... implied a desirable change in thinking and doing. Thus, the importance of communication as a tool to motivate and persuade the people for eliciting positive response to various development ideas grew manifold..." To confirm Sinha's statement, Melkote and Steeves (2001) stated that "... before transistorizing made possible the ubiquity of radio sets, the task of convincing people through persuasive communication to change their life ways, fell to the extension services. Extension had long been and continues to be regarded as a "logical and systematic method for disseminating productive and useful knowledge."

Sargent (1978) underscores the indispensability of the credibility of the 'real person' in driving the development message. According to him, "it is not enough to package a bulletin information that will help the farmer increase his yield because the farmer; ...wants to hear it from a real person, somebody he knows he can trust." The need for the communication to establish common ground with the receiver has long been recognized.

The foundation of African, Indian, and Latin American Schools of Development Communication was laid to view and solve critical concerns of change through the instrumentality of a public debate culture as well as a virile stage and radio theatre tradition that emphasizes persuasion. All of these have begun to change not just the climate of thought of development communication practice, but are fast changing the landscape of rhetorical expression to prove that other schools have found approaches that may be amenable to solving their peculiar issues and concerns.

It is also worthy of note that there are acts of communication in development communication practice that share similarities with rhetoric. Concerning the social movement called Student's Democratic Society (SDS), Robert (2004) says:

"...SDS's efforts at recruiting via public and mass communication channels took four forms: presentation of public speakers, sponsorship of conferences and similar public gatherings, publication and distribution of an extensive list of pamphlets, and film showings by SDS chapters. Individual SDS chapters occasionally sponsored speakers who spoke to the general public in an attempt to spread SDS's beliefs and attract members... These speakers spoke about civil rights... foreign affairs (including the cold war, revolutions, American foreign aid, and conditions in particular countries or regions), poverty (including the plight of the national or local poor and projects which addressed the problem of poverty) ..."

To corroborate Robert's claims, Satell (2015) explains the strength of social movements by stating that they start by attacking perceptions through getting people to see how fundamental issues are to their well-being. He declares that contrary to widely held beliefs, people were not 'rational calculators' but would rather see things in the 'context of connections' that already existed in their minds. He asserts that people

build connections through personal contact and that successful movements had focused on 'growing organically through attraction' and most importantly by connecting to the mainstream.

UNICEF's Water, Sanitation and Hygiene (WASH) campaign also provides a classic example of exigency especially for rapid but effective intervention sometimes through direct response in emergencies to the most vulnerable population which includes women and girls and children generally. In the midst of crises, such as conflicts, disasters and diseases WASH, like many other such initiatives have continued to provide alternative methods that thrive on connections and little rationality to succeed.

CLASSICAL RHETORICAL APPEALS: LOGOS, PATHOS, AND ETHOS

Other elements of the rhetorical tradition included Logos, Pathos and Ethos. To Aristotle these constituted the triangle of rhetoric.

Logos were logical proofs such as arguments, rationalization, and discourse. Speakers for example can persuade their audience by using logical argument. They appeal to the audience's sense of logic by making claims and using factual evidence to support those claims. They can also appeal to logic through reasoning, such as using 'if'/'then' statements. These are divided into two; syllogisms and enthymemes. Both refer to set of propositions that are related to one another by which conclusions can be drawn.

Pathos relate to emotions drawn out of listeners. This means speakers can persuade their audience by invoking emotion or relating to readers' emotions. They can appeal to the audience's sense of emotion through emotionally charged stories, word choice, and imagery.

Ethos refers to perceived character, intelligence and goodwill of the speaker as revealed through the speech. It is also the mutual influence speakers and listeners have on each other. It is

also known as credibility or trustworthiness. This allows speakers to persuade their audience by demonstrating goodwill towards the audience. They do this by citing credible sources or asserting personal authority, expertise, or by demonstrating that they have good intent a high sense of morality (writingcenter.gmu; McKay and McKay, 2010).

RHETORICAL STRATEGIES

A list of other mostly used rhetorical devices in speeches and writings include the following and their meanings (www.merriam-webster.com):

ALLITERATION

This pertains to the repetition of usually initial consonant sounds in two or more neighboring words or syllables.

ANACOLUTHON

This involves syntactical inconsistency or incoherence within a sentence especially a shift in an unfinished sentence from one syntactic construction to another.

ANADIPLISIS

This refers to the repetition of a prominent and usually the last word in one phrase or clause at the beginning of the next.

ANALEPSIS

This is a literary technique that involves interruption of the chronological sequence of events by interjection of events or scenes of earlier occurrence or flashback.

ANAPHORA

The repetition of a word or expression is placed at the beginning of successive phrases, clauses, sentences, or verses especially for rhetorical or poetic effect.

ANTIPHRAISIS

This refers to the usually ironic or humorous use of words in senses opposite to the generally accepted meanings.

APORIA

This is an expression of real or pretended doubt or uncertainty especially for rhetorical effect.

CACOPHONY

This involves the use of harshness in the sound of words or phrases.

DIALOGISM

This pertains to the disjunctive conclusion inferred from a single premise

EPISTROPHE

This is the repetition of a word or expression at the end of successive phrases, clauses, sentences, or verses especially for rhetorical or poetic effect.

TRANSCENDENCE

Transcendence is a way of reframing the facts to change their meaning by looking at things in novel ways or context within which the audience has not seen them.

HYPERBATON

A hyperbaton involves the transposition or inversion of idiomatic word order

HYPERBOLE

A hyperbole is an extravagant exaggeration of a message.

BIBLICAL ALLUSION

This is a device achieved by an association and information or references taken from the Holy Bible.

LITOTES

This involves making an understatement in which an affirmative is expressed by the negative of the contrary.

METAPHOR

A metaphor is a figure of speech in which a word or phrase literally denoting one kind of object or idea is used in place of another to suggest a likeness or analogy between them.

METONYMY

This is a figure of speech consisting of the use of the name of one thing for that of another of which it is an attribute or with which it is associated.

ONOMATOPOEIA

This pertains to naming a thing or action by a vocal imitation of the sound associated with it.

OXYMORON

This involves a combination of contradictory or incongruous word.

SIMILE

A simile is figure of speech comparing two unlike things that is often introduced by "like" or "as".

NARRATIVE

This is story telling within a speech or writing to illustrate a point or an idea.

SYNECDOCHE

This is a figure of speech by which a part is put for the whole (e.g., fifty sail for fifty ships).

GENDER IN RHETORIC

African Feminist Perspective

Goredema (2010) presents two arguments on gender. The first concerns the understanding of the feminist perspective as one that is based on the notion that there is an opposite understanding of a masculine world. The other establishes the idea that the study of rhetoric has often been accused as being a male preserve that has consistently prevented women from creating a rhetorical path, especially in Africa.

Her argument on African Feminism therefore seems to create an opportunity for the discipline of Rhetoric and Gender Studies to meet. She opines that African feminism/feminist is a feminist epistemology and a form of rhetoric which provides arguments that confirm:

“... the experience of women of Africa and African origin against a mainstream feminist discourse. It is a justice that aims to create discernible difference between women who were colonized and those who were deemed the colonizers, and social movement that aims to raise a global consciousness which sympathizes with African women's histories, present realities and future expectations...” (Goredema, 2010).

Goredema (2010) recognizes the existence of regional distinctions which sometimes add further problems when defining African feminism, especially concerning the borderline of subject and terminology. However, to solve the concerns of heterogeneity, she recommends that African feminism returns to the fundamental categories of culture/tradition, socio economic and socio-political issues, the role of men, race, as well as sex and sexuality that put spotlight on the differences between African and Western feminism initially. She opines that these categories are classic because they are the glues that hold the discourse of African feminism and also represent the concerns that have shaped many of the movements within Western feminisms.

FEMININE STYLE RHETORIC

Feminine style rhetoric or feminine rhetoric is a gendered idea that indicates that the traits of the style adopted by a rhetor are softer, group focused and collaborative. These traits are associated with women. It means the style is characterized by speaking and presenting that deploys traditionally feminine techniques.

However, this does not mean that only women demonstrate these traits. Even though some feminine style traits may come naturally to women than men and vice versa, both men and women may borrow from the feminine style. It has been said that this style can be effective and powerful because it creates a seemingly equal relationship between the speaker/writer and the audience. The focus of this style is not about authority but on a shared commitment. Common understanding is found and this is said to create agreement through identification. The style seeks to unify the audience, generate respect as well as help the speaker claim authority, persuade and empower audience in a compassionate manner (Lindsay, 2009; Blankenship and Robson, 1995).

FIVE CHARACTERISTICS OF FEMININE RHETORIC

Campbell's five characteristics of feminine rhetoric is essentially a checklist. The checklist seeks to identify in the speech or text the following characteristics of feminine rhetoric: 1) the use of personal experience and extended narrative by the speaker; 2) the creation of inductive arguments or reasoning by the speaker; 3) addressing the audience as peers; 4) inviting audience as peers; and 5) identification and empowering the audience (Museta, 2017).

ADVOCACY AS COMMUNICATION STRATEGY

An advocacy is usually an action that is taken in favor of, or on behalf of others. It is an action

taken to argue for, or defend a cause. A strategy on the other hand is usually a process to identify, protect, leverage and renew the potential or capabilities of an organization or a set of people. Advocacy as communication strategy is about accelerating progress towards the achievement of the goals of a particular cause and the set strategies towards achieving the goals (undp.org).

Advocacy for communication therefore recognizes the crucial role of approaches/ strategies/ techniques. For effectiveness, it places emphasis on policies and management (which includes accountability, governance, and leadership), as well as perspectives that are related directly to the cause for advocacy. Such causes from experience may include resource allocation, capacity building, human resources, providing enabling environment, and the recognition or preservation of pertinent values.

Advocacy in these instances combine social networking and mobilization, interpersonal communication and negotiation and sometimes uses the media for the purpose of mounting public pressure (Servaes, 2010).

ENVIRONMENTAL ADVOCACY

Environmental advocacy involves the raising of awareness for the environment on any issue or concern that is considered vital for the preservation or protection of the environment. Such issues may include any of the following; pollution, deforestation, climate change, environmental degradation, and resource depletion. The environmental advocate is therefore dedicated to pursuing such projects which tend to benefit the needs of earth.

The advocacy is pursued to influence policies, systems, structures or people, for the purpose of effecting change. It involves communicating with appropriate authorities to act in a way that is fair and just. The advocacy can be done with, or on behalf of those affected. It sometimes involves

processes and actions or steps that may support other development work.

Essentially, environmental advocates see people as agents of change within their communities, tackle the root cause of poverty and injustice by striving to bring long term change. They can also change the power structure and the justice system (learn.tearfund.org).

RELATED STUDIES ON RHETORIC AS COMMUNICATION AND DEVELOPMENT TOOL

USE OF RHETORIC IN COMMUNICATING CLIMATE CHANGE

Walsh (2015) in her study on visual rhetoric of climate change presents a unique perspective on climate-change graphics within the context of rhetoric as a discipline. The article presents visual images as arguments that construct entities in particular debates over climate change. The author believes that rhetorical approaches are reminders that all climate-change arguments are political and that their effects are dependent on the time and place of their presentation. Among findings include the reality that habitual ways of visualizing climate change work against and not for, effective political action and that rhetorical choices do, and should establish technical climate graphics at basic levels.

Labosier and Fay (2019) in their study on integrating science and rhetoric on climate change integrated the fields of atmospheric science and communication. New pedagogically valuable questions and course themes emerged. In the study students were engaged in readings and discussions of what science is and what it means for decision-making to be science based, in addition to acquiring a fundamental understanding of climate change science. The students also developed media literacy skills by analyzing how science is presented in the public sphere and the challenges of communicating

scientific uncertainty. Through informative, narrative, and persuasive speech assignments, students practiced using rhetorical techniques to build audience interest in scientific questions of public relevance. These assignments required students to participate in public discourse on various aspects of climate change. With this, the researchers were able to develop a course that responds to new challenges especially of climate change, by introducing undergraduate students to climate change as both a scientific theory and a policy concern.

Dryzek and Lo (2014) looked into reason and rhetoric in climate change. According to them, rhetoric contributes to facilitating movement from the point of conflict on climate change. These points of conflict include whether to control climate change, how to confront climate change and enabling more effective public reasoning on climate change. The authors presented their evidence with a small deliberative group that contained climate-change deniers. They showed how, in this setting, bridging rhetoric especially through reaching those who do not share the speaker's perspective, managed to bring deniers and others into accepting that particular greenhouse-gas mitigation measures were in the range of acceptable policy choices even though deniers continued to dispute the existence of anthropogenic climate change. The study concludes on the need for rhetorical bridges in broader public debates on climate change.

Arlinghaus (2006) explores the discussions in newspaper articles, editorials, websites, and blogs in an attempt to process the several interpretations people had of hurricane Katrina as a major natural disaster. In August 2005, Hurricane Katrina devastated New Orleans and the Mississippi Gulf Coast. Three major meanings emerged from the study. They are that the hurricane was a type of divine punishment, that the hurricane was caused, or its effect aggravated

by human failings, and that the hurricane could serve as a causal agent for social change.

Sagi et al. (2015) in their study on the moral rhetoric of climate change opine that communication in the media about climate change in the United States is complicated because of the fierce and polarized state of the debate surrounding the issue. As a result, they believe moral rhetoric is an important dimension of how ideology is communicated. In this study the authors examine how moral rhetoric regarding the issue of climate change differs on the basis of a publication's perceived ideological lean. To address the question, they built a corpus from a diverse group of online news media that were rated for their perceived ideological leanings. They deployed latent semantic analysis and calculated the average loading for the five moral domains identified in Haidt's Moral Foundations Theory (Haidt and Joseph, 2004) on the terms "climate change" and "global warming." The study found that there were higher moral loadings overall for "climate change" with a greater difference seen among the more progressive media.

Jaskulsky and Besel (2013), attempted a pioneer study on the effects the four terms- "global warming," "climate change," "climate crisis," and "climatic disruption" might have on the American audience. The study recognizes the scientific importance of the subject of climate change and conducted an exploratory experiment (N = 225) to determine if a chosen name affected beliefs related to changes in the Earth's temperature. Based on their initial investigation the paper concludes that (a) there is little evidence to support the notion that "climate crisis" is the ideal term to be used, (b) "climate crisis" performed the worst of all terms because it, surprisingly, led to observable backlash effects of disbelief and reduced perceptions of concern, and (c) "climatic disruption" performed the best in each of the areas where the researchers found statistically significant differences.

RHETORICAL STRATEGIES IN POLICYMAKING

Plumecocq (2014) provides a concrete example of another act of communication that is directly linked to rhetoric in his paper titled 'Rhetoric as a means for Sustainable Development Policy'. In the paper, he examines the hypothesis that all public policies are based in part on rhetorical strategies. He highlights the need to think of policy in terms of legitimacy of rhetorical tools. In doing this, he opines that emphasis be put in rhetorical means and as a result we must account not only for the processes of persuasion that take place in concrete situations, but also on the broader influence on collective representation. He therefore concludes by showing the importance of a framework for action, based on shared values for legitimizing the political use of rhetoric to change behaviors and attitudes.

RESEARCH STUDIES ON RHETORIC IN THE CONTEXT OF GENDER AND FEMINISM FEMINISM AND RHETORIC

Meyer (2007) assessed feminist contributions to the field of rhetoric in his study. The researcher examined how feminism rethinks scholarly approaches to rhetoric. She identified two feminist methodologies. They are "writing women in" to rhetorical canons and "challenging rhetorical standards" which she claimed are presented as primary feminist arguments in the field of rhetoric. Meyer's framework highlighted the contributions of feminist rhetoric to communication and suggested an agenda for future avenues of research. The avenues include the incorporation of power feminism through the use of expansions of 'inter-rhetorical reflexivity' in feminist work, as well as intentional ambiguity.

Ryan (2009) reflected on the relationship between feminists and rhetoric in the context of collections of edited works. She attempted to revolutionize recovery and gender critique as

inventive arts for editors. She analyzed a selection of edited collections' framing texts to demonstrate how editors compose their collections by mediating these arts. This work reveals that an early either/or relationship between the arts of recovery and gender critique leads to an approach that opens possibilities for diverse avenues of inquiry.

Hallenbeck (2012) looked into the emergence of methodological patterns, within feminist rhetorical historiography She argued that these patterns have anchored feminist rhetoric to conceptions of the woman-as-rhetor exercising deliberate, strategic agency against her world, rather than within it with just a few exceptions. She opined that even though this conception has been widely productive in redefining what matters in the history of rhetoric, it has also limited attempts of feminists to pursue broader methodological projects that take the interworking of rhetoric, power, and gender as their subject. The scholar offers a feminist - materialist methodology as one method for shifting commitments. According to her, the method, influenced by theories of post human agency and by actor-network theory, can help feminist rhetoricians pursue broader conceptions of rhetoric that will allow them to negotiate the rhetorical production and transformation of gender relations and power dynamics in a more productive way.

Ede et al. (1995) explored the intersections of rhetoric and feminism and the ensuing transformations to both disciplines. According to them, Rhetoric offers feminism a dynamic process of inquiring, organizing, and thinking, as well as a theorized space to espouse effective communication and discuss rhetorical values. They also believe feminism offers rhetoric a reason to empower, to include, as well as bridge differences. The traditional rhetorical canons mark the sections of this study and emphasize the mutually heuristic nature of the border lines between the two disciplines. They opined that

even though the dimension of print demands that the canons be treated consecutively, the canons have a tendency to overlap and interact. The paper argues that attention to what is spoken about and how and why people speak inspires a need to continue to explore and interrogate as well as renew responsibility for professional and personal discursive acts.

FEMINIST ACTIVISM

Sowards and Renegar (2009) opined that the rhetorical practice of consciousness- raising has changed since communication theorists first began to apply its functions and style in the early 1970s. They argued that in feminist activism and theory, the practice of consciousness-raising has evolved in response to changing cultural conditions. They studied how contemporary social contexts have generated different rhetorical problems and discursive responses for feminists. The authors showed how third wave feminist consciousness- raising in stills a critical perspective that focuses on personal and social injustices. They went on to argue that these rhetorical responses raise consciousness in the public sphere, through mass media, popular culture, and college classrooms. In this way, it stimulated both public and private dialogue about gender inequities that aim at self-persuasion.

Sowards and Renegar (2007) in their study established that feminist activism has long incorporated the rhetorical strategies of public protest and confrontation. However, they were of the view that feminist thought has also produced forms of activism that both include and move beyond these traditional rhetorical options. They explored the rhetorical exigencies of contemporary feminist activism, and also examine examples of rhetorical activism that play an integral part in contemporary feminism. Such include creating grass root models of leadership, building feminist identity, using humor in a strategic way, challenging stereotypes and exploring stories. According to them, this activism

contributes not only to an understanding of the rhetoric of contemporary feminism, but also extends the rhetorical theories of social movements and counter publics to include other options of activism.

FEMINIST PERSPECTIVE AND THEORY

In her study, Condit (2010) challenges the assertion made in some quarters of feminists that Rhetoric as public persuasion is a patriarchal practice. According to her this perspective rests on a faulty as well as essentialist understanding of identity and signals a failure to appreciate the deep-seated persuasive character of discourse. She concluded that gender diversity is offered as an alternative perspective that sees gender and identity as mobile and diverse affiliations that are formed through discursive interactions. According to her, with such a vision of gender, public persuasion can be understood as a feminist art that enables collective action.

Foss and Griffin (2009) compared Kenneth Burke's rhetorical theory, as an exemplar of a mainstream rhetorical theory, with that of Starhawk, as a model of a feminist rhetorical theory. This was done to suggest ways in which the patriarchal bias of many rhetorical theories limits an understanding of rhetoric. The paper commenced with a formulation of Starhawk's rhetorical theory, which described rhetoric of inherent value and rhetoric of domination. Starhawk's notions of the context for rhetoric, the nature of the rhetors, and the primary rhetorical forms are identified for each rhetorical system. Starhawk's ideas are then contrasted with major rhetorical concepts developed by Burke. The essay concluded with suggestions for boundaries that limit the rhetorical theories of both Burke and Starhawk.

McEwan (2001) observed that postcolonial and feminist theories have had enormous consequences for how development is conceptualized. To establish this, the researcher explored the intersections between post

colonialism, feminism and development. The author did this in three ways. The first is by reviewing the primary issues underpinning postcolonial approaches to development. Secondly, the paper reviewed the emergence of postcolonial feminisms and explored the key areas of debate generated by these approaches within development studies. Thirdly, the paper examined some of the dilemmas and criticisms provoked by these approaches, and concluded by exploring the ways in which postcolonial feminist approaches might continue to make significant advancement in rethinking development.

Nkealah (2017) attempted to highlight some of the problems inherent in the conceptualization of feminism in Africa. She also expressed the need to explore alternative methods of theorizing the concept in such a way that it becomes an instrument for the empowerment of African women. She established the reality of problems confronting African women writers and critics in defining and using the term 'feminism'. According to her, many of them tend to deny any affiliation to the feminist movement, even though their writings embrace feminist sensibilities. She believes their detachment emerges from the misconceptions that surround the concept of feminism. Feminism to her is often interpreted as being anti-male, anti-culture and anti-religion in its theoretical framework. As a result of this it becomes challenging for a woman writer who shares none of these ideologies to take a feminist stance. This is because she has to accept feminism with all its implications, some of which might be opposed to her cultural beliefs, or reject it completely, or redefine it in a way that appropriately expresses her cultural experience. An African woman critic, on the other hand, often finds herself in the uncomfortable situation of categorizing a writer as feminist and then stumbling on a published interview in which the writer vehemently refuses to be so identified. The effect of this according to her is that African women critics have had to negotiate between

'feminism', 'womanism', and 'humanism' as appropriate terms for the interpretation of works by African women.

AFRICAN FEMINISM AND GENDER

Naidu (2013) works from the assertion that African feminism and gender discourse and discursive power relations around the female body and female sexuality.

Kolawole (2002) argued that historical and cultural contexts are fundamental to women's reality.

Pappoe's (2015) research attempted to fill the gap observed in the area of ordinary adverse circumstances.

Kirsch and Royster (2010) undertook three critical tasks of delineating major changes in rhetoric and writing studies.

RESEARCH STUDIES ON ENVIRONMENTAL ADVOCACY

Cantrill (2009) presented a categorizing scheme and reviewed studies concerning environmental advocacy. The framework is used to synthesize related research and theory, identify barriers to effective advocacy, and suggest practical applications in the field of environmental communication. He opined that the role of communication in the cause of environmentalism cannot be overestimated. He believed the 1990's offered scholars a great opportunity to research and develop theoretically grounded, practical approaches to advocacy in the area of environmental discourse. He admitted previous attempts to study the varying dimensions of environmental advocacy and the resultant fragmented understanding of how to deploy communication in service of the environment.

Grossman (2008) in his study on environmental advocacy in Washington, attempted a descriptive and comparative analysis of 92 Washington

environmental organizations and more than 1,600 other advocacy organizations. The study revealed that the structure and behavior of environmental groups is the same as that of constituency interest organizations and differs in only a few systematic ways. He believed that environmental organizations are better staffed than other groups and more likely to be actively involved in the courts on the average. However, he was of the opinion that environmental representation matches the broader patterns of organized interest advocacy in Congress, the administration, and the media.

Leonard (2013) explored the relationship between conservation and environmental justice in South Africa. He draws on empirical analysis in Durban and Johannesburg, with conservationists and environmental advocates. Results indicate that the potential for collaboration is complex. Issues of social networking/participation, divergent ideologies, corporate sponsorship and most importantly leadership, are seen to hinder effective integration. The study observed that the idealization of the natural environment as a virtual garden of Eden during colonization and apartheid in South Africa continued to influence mainstream conservationists focusing purely on nature-excluding environmental justice concerns. He was of the opinion that if issues of environmental justice are neglected, then biodiversity is also at risk. He suggested that conservationists and environmental advocates forge linkages by strategically networking and also negotiate between divergent ideologies to engage on a common platform for a more holistic green agenda.

Risley (2013) analyzed the collective action frames used by members of Chilean textual analysis of their documents, and news content analysis.

Hartmann (2010) critically examines the perceived threat of 'climate refugees' and 'climate conflict'. The paper locates the ideological roots

of these concepts in development theories and policy narratives about demographically induced migration, environmental refugees, and environmental security. The author establishes that alarmist rhetoric around climate refugees and conflict has been deployed by a variety of actors. These actors include U.N. agencies, development NGOs, national governments, security pundits and popular media. The study also underscores the strategic use of climate refugees and climate conflict by U.S. defenses interests and challenges the portrayal of climate change as a security threat which could further activate the provision of development assistance and distort climate policy.

RESEARCH STUDIES ON WANGARI MAATHAI

Ochieng (2017) explored Wangari Maathai's intersectional rhetoric of environmentalism, feminism, and good governance. The researcher examines how Wangari Maathai crafted a response to the hegemonic forces of international and national capitalism, racism, and patriarchy. The scholar maintains that Wangari Maathai's rhetoric was by no means static and that her activism emerged from the brilliant readings of the forces she contended with and often changed in response to the exigencies of time and space. He argues that a close rhetorical critique of the strategies that Wangari Maathai and her Green Belt Movement used in engaging a variety of allies and antagonists offers not only a comparative understanding of global rhetoric but also reveals the diversity and richness of African rhetoric. He illuminates the insights and gains that emerged from Wangari Maathai's intersectional rhetoric even as he also proffers a critique of some of the crippling assumptions and blind spots of privilege that structured her activism.

Gorsevski (2012) attempts a rhetorical analysis of texts of Wangari Maathai. Wangari Maathai is positioned as a peace builder in environmental

and social justice activism while her texts are perceived by the author as serving and antidote to the gap in contemporary criticism of postcolonial and environmental convergence in communication. The study offers novel insights into how Wangari Wangari Maathai's brand of rhetoric of emplacement may be completely understood as a growing form of postcolonial communication, which is amenable to criticism and theory-building in rhetorical studies. The author asserts that Wangari Maathai's emplaced rhetoric (ER) not only addresses postcolonial oppressions but also emphasizes peace building. ER is highlighted as a form of postcolonial symbolic and discursive message-making found in a variety of communication contexts which are often intercultural, international, and political exchanges about the environment. The paper also notes that little has been discussed in terms of connecting peace building rhetoric of African women's leadership in environmental sustainability.

To fill the gap in studies devoted to empowerment, Presbey (2013) dedicates a paper to explore the ideas of empowerment as practiced by Wangari Maathai through the Greenbelt Movement. The study attempted to highlight Wangari Maathai's insights regarding empowerment. It further traced several important themes in her approach which include empowerment's relationship to self-esteem, teamwork, and political action, its inconclusive relationship to formal education, and the role of cultural traditions in providing alternatives to colonial-era cultural impositions and current exploitative effects of neo-liberal capitalism. The researcher achieved this by reviewing Wangari Maathai's thoughts on each of these topics and draws upon studies of East African communities. This was done to be able to present evidence that may corroborate or challenge Wangari Maathai's position.

In his paper, Harper-Shipman (2019) argues by comparing the World Bank's Comprehensive

Development Framework/Poverty Reduction Strategy Papers (PRSP) model in Kenya to the under-utilized development philosophy of Wangari Maathai. By making this comparison, he hints that not only is an alternative to the CDF possible, but it is also necessary. The author opines that Wangari Maathai demonstrates how any holistic development approach for postcolonial Africa must grapple with both international and domestic factors that historically and continually stand in the way of economic, political, and social progress. He recommends a comprehensive approach which must deal with the particulars of each context while not omitting the uniform destinies of exploitation and deliberate underdevelopment that many African countries share.

Erica et al. (2012) explore Wangari Maathai's image as an environmentalist, human rights advocate, global peace worker, and community builder and as the first African woman to receive the Nobel Prize. They appraise her holistic approach to sustainable development which embraces democracy, human rights and women's rights in particular and laud her crusade of thinking globally and acting locally. Wagner (2016), in his study, highlights the effects of multi-faceted damages to the land and indigenous people-groups. created by the colonial project in Kenya. Using the lens of ecofeminism, this study examines the undermining arrangements that produce systems such as colonization which oppress and destroy land, the people, and other beings. The study highlights the experience of the Kikuyu people within the Kenyan colonial program and uses this as a backdrop to laud the innovative and ingenious response of Wangari Maathai's Green Belt Movement as a unique and effective check to women's disempowerment and environmental devastation in a post-colonial nation. The approach of the Green Belt Movement is seen to offer a relevant and accessible method for empowering women, restoring the land, and addressing loss of cultural

identity, while also contributing a theoretical template for addressing climate change.

Ochwa-Echel and Onyango (2019)) explores the life and activism of Wangari Mathai and how it shaped social transformation and thus, it contributes to the knowledge base of African women's activism inspired by their lived experiences and efforts to create spaces that are politically, socially, economically and environmentally sustainable.

Ebila (2015) discusses how Wangari Maathai's life experiences in her autobiography 'Unbowed', offers opportunities for discussing the issues and concerns in the perception, identity, and place of women in African politics. The article presents a different reality of how the socio-cultural and patriarchal ideologies of Kenya and many other African countries silence the voices of women politicians by putting them in their places as they are urged to behave like 'proper women'. Wangari Maathai's autobiography interrogates ideologies that construct the ideal African woman as the docile one who should not question male authority. Wangari Maathai's autobiography becomes a lens for viewing and questioning the social construction of womanhood against manhood in the politics of the postcolonial nation states in Africa.

Chirindo (2016) attempts to highlight the specific connections between Wangari Maathai's rhetoric and its cultural contexts. To achieve this the researcher approaches Wangari Maathai's discourse and activism from the perspective of Bantu sociolinguistics. The scholar argues that appreciating the holistic approach Wangari Maathai embraced in both her environmental and peace building work requires attending to the abiding influence of Kikuyu language and culture throughout her long career. Through a sociolinguistic analysis of Wangari Mathai's spoken and written words, the study shows how the integration of peace and environmentalism for which Wangari Maathai was renowned

resonates. It also appears to expand an understanding of peace building rhetoric and incorporates environmental communication into other political discourses. All of this reveals that Wangari Maathai's stance on the connection between peace, environmental stewardship and effective democracy is not peculiar to her but can be seen as more of an extension of her cultural heritage.

As a case study of environmental justice in the Global South, Hunt (2014) in his study examines three Green Belt Movement campaigns as led by Wangari Maathai. The campaigns include the one of resistance to environmental and political oppression, the one that was about empowering rural women to enact a political consciousness toward democracy and lastly the one about environmental justice. The author deploys the ecofeminist conception of power-toward to drive an analysis of the ways participants were empowered to materially rearticulate an environmentally stable and democratic Kenya. The study exemplifies the appropriateness of an ecofeminist foundation in critical rhetorical analysis by exploring the inclinations of social change.

Muthuki (2006) reflects on the gains and challenges of the processes of two decades of the UN's efforts to draw government's attention to the obligations of women especially through the Nairobi and Beijing, in 1985 and 1995 respectively and the Nairobi Forward-Looking Strategies (NFLS) as well as the Beijing platform for action (BPFA) recommendations that resulted from both efforts. The study examines the insights from Nobel peace laureate Wangari Maathai and her Green Belt Movement, an environmental and social justice organization in Kenya and the seemingly gendered relations it establishes and the patriarchy within national and global structures which the organization challenges. The study observes that even though these processes

have made connections between gender, development, environment and sustainable development, they have not made connections between women's emancipation and the need to challenge existing gender relations.

Taking Wangari Maathai's legendary stature in the Greenbelt movement into consideration, Smulders (2016) examines how five picture book biographies negotiate various eco-pedagogical strategies to encourage environmental awareness in children. It establishes how the movement's advocacy became synonymous with understanding tree planting as fundamental to civic education, political advocacy, community empowerment, economic sustainability and global biodiversity. Also this paper not only explores the verbal and visual rhetoric of tree planting but also examines how contemporary children's literature seeks to represent the third world to the first by engaging and promoting issues related to eco-literacy, indigeneity, women's rights and environmental justice.

Anderson (2014) examines Wangari Maathai's intersectional activism from an analysis of her speeches and an article. By assessing her use of metaphor, narrative, and appeals to transcendence, the researcher explores the ways in which Wangari Maathai's rhetorical integration of the themes of peace, democracy, and the environment function as intersectional activism. According to her, this capability is exemplified in Wangari Maathai's rhetoric through her merger of the rhetorical strategies to highlight the power of the African people in taking charge of their choices regarding environmental stewardship. She opines that this merger focuses on the issues at hand but illustrates their impact on both the people and the landscape in a creative manner that adapts to the voices Wangari Maathai represents. She however admits that studies on Wangari Maathai have not truly engaged "the plurality of her rhetorical presence".

SYNTHESIS OF RELATED STUDIES

There are more issues to tackle under the environment today than before. These issues have resulted in divergent ideologies especially between conservationists and environmental advocates. With a focus on nature, there has been neglect of social justice. Integration has been difficult as a result of leadership problems. There has been a call on conservationists and environmental advocates to forge linkages by strategically networking and negotiating between divergent ideologies to form a common front. It is believed that this will not only strengthen abilities to influence policy making, but it will also ensure better understanding of how to deploy communication in the service of the environment. Most importantly, it will facilitate a better understanding of environmental issues.

Rhetoric is stepping out to play a major role in communicating environmental issues and concerns. Efforts at integrating science and rhetoric for the purpose of better effectiveness in communicating environmental issues have grown techniques that respond to new challenges of the environment. This has made it possible to see environmental issues not only through scientific lens but also as a policy concern and a signal for change. The rhetorical approach to communication has succeeded in sorting and labeling such issues in a way that appropriate action can be identified and pursued. The integration of rhetoric and the environment has been made easier because public policies are based in part on rhetorical strategies. This has stimulated a growing need to think of policy in terms of legitimizing of rhetorical tools and especially in legitimizing the political use of rhetoric to change behaviors and attitude. However, there are moral, ethical and political issues to contend with.

These issues have however generated different rhetorical problems and discursive responses from various segments and groups of society.

Prominent among these groups are feminists. This group boasts of unique methodological standards of feminine rhetoric. Feminine rhetoric has become pertinent especially because of its inherent potential to revolutionize change with its deliberate strategic agency. However, within this group there are unique challenges in terms of culture. African feminism distinguishes itself from its counterpart in the global north by its attention to critical issues of economic survival and power issues as they affect Africa. There are also challenges of conceptualization of feminism and a call for alternative methods of theorizing the concept to include the unique challenges. This is the challenge of fear of association with feminism which is seen as anti-male, anti-culture, and anti-religion. All of this has pointed to the need to look at historical and cultural contexts which have been seen as fundamental to addressing gender in Africa.

The above challenges however seem to have provided the force to propel the move and impact of feminine rhetoric on change. It has helped especially in the area of negotiating the rhetorical production and transformation of gender relations and power dynamics. Feminism offers rhetoric a reason to empower, to include, as well as bridge differences. It has contributed to consciousness raising and incorporated the rhetorical strategies of public protest and confrontation. It has also extended the rhetorical theories of social movements and consequently had an effect on how development is conceptualized. Most importantly, it has served as a bridge to divergent ideologies and demonstrated a potential to ensure better understanding of how to deploy communication in the service of the public and in pursuing social justice.

Research has amply demonstrated Wangari Maathai's environmental advocacy in Kenya in the light of the above sensibilities. Her image as a peace builder in environmental and social justice has been cut. Her emplaced rhetoric also attests

to this. Her development policy and her penchant for empowerment has been the focus of studies. Her roles as an environmentalist human rights advocate and global peace worker have been underscored. Through a focus on her rhetorical style, she has also been seen to have brought the world's attention to the issues and concerns in perception, identity and the place of women in African politics.

RESEARCH GAPS

From the literature reviewed for this study, only a few studies have been found that problematized the connections among rhetoric, feminism and environmental advocacy especially in Africa. Most especially, no study on Wangari Maathai has been found to explore how her rhetoric can contribute to communicating her environmental advocacy in Kenya. Some studies analyzed her texts with a focus on her roles as a peace builder, human rights advocate, her employed rhetoric and her penchant for empowerment. No study in this review has been found to have looked at the intersection among rhetoric, feminism and the environment with a focus on how her brand of rhetoric can illuminate discourse on her advocacy on the environment. This study may therefore serve as an antidote to that gap.

SUMMARY OF LITERATURE REVIEW

The review of literature began by establishing the nature of rhetoric. It also outlined its characteristics and functions. It explained the notable differences between the classical view of rhetoric and the contemporary incarnations. While the classical view was seen to focus on how to persuade and influence others through public speeches, the contemporary incarnations espoused the reality that rhetoric had gone beyond public speeches and persuasion and embraced the critiquing of texts. This was in the new belief that all language (verbal, written or graphic), was rhetorical. This was seen to have consequently changed the landscape of rhetorical

criticism with a variety of methods and subject matters.

The review also established that despite these new developments, the classical view of rhetoric remained a template for reviewing rhetorical practice especially in the search for means to making a speech or writing more compelling. The template emphasized the necessity of invention, arrangement, style, delivery, as well as the ensuring of the rhetorical appeals of logos (logic), ethos (intelligence and goodwill of the speaker/writer), and pathos, (emotions drawn out of listeners/readers in the presentation). This was followed by a highlight of other rhetorical strategies which speakers and writers may deploy in their work. The functions of Rhetoric were also identified as those of testing ideas, assisting in advocacy, distributing power, discovering facts, shaping knowledge and building comments.

Review of literature also attempted to connect rhetoric with communication and development. The division between those who identified with rhetoric as an art, and the study of communication as a science, came to the fore. It was established that the philosophy of organism was able to provide a framework for integrating both rhetoric and communication because organisms do not see communication as information transfer but as a biological function that holds everything together. All communication activity was viewed to be concerned with rhetoric as all analytical approaches to discourse can be connected with rhetoric.

To extend the connection of rhetoric to development, the review also identified the logical link between the 'art' mentioned in Quebral (1971) definition of Development Communication and the art of Rhetoric. The review drew examples to support this from Sinha, (1978), who stated the importance of communication, as a tool to 'motivate' and 'persuade' people. This claim was also seen to

have been corroborated by Melkote and Steeves (2001) who mentioned the task of 'convincing people' through 'persuasive communication to change their life ways 'which was performed by extension service officers before transistorization began. Literature also confirmed that the foundation of African, Indian and Latin American development was steeped in rhetoric especially through the presence of a debate culture and a strong radio and stage theatre tradition. To extend this, mention was also made of the similarities between rhetoric and the acts of communication in development with the increasing role of social movements.

Gender role in rhetoric was identified with emphasis on the binary role of feminists who were colonized and that of feminists from the country of the colonizers. In addition to this, the review noted the existence of regional distinctions among African feminists which sometimes did not help in giving a clear definition of African feminism. Despite these challenges, the place of feminine rhetoric is seen as real and the techniques of this form of rhetoric were reviewed with Campbell's lens providing a checklist. Campbell's five characteristics of feminine rhetoric was given as the use of personal experience and extended narrative by the speaker, the creation of inductive arguments or reasoning by the speaker, addressing the audience as peers, inviting audience as peers, as well as identification and empowering the audience.

The review also explored advocacy as communication strategy. It identified advocacy as communication strategy as a means of speeding up progress towards the achievement of goals and recognized the crucial role of techniques of social networking, mobilization, interpersonal communication, negotiation and influencing public opinion through pressure. It also explained the nature of environmental advocacy especially in raising awareness for environmental issues for the purposes of influencing policies, systems and

also for effecting change and ensuring development. Related studies spanned research studies and results on rhetoric as communication and development tool, research studies and results on gender, feminism in relation to rhetoric, as well as research studies and results on environmental advocacy. A synthesis of related studies was also attempted.

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