

Eunice Kennedy Shriver and the Special Olympics:
A Narrative Paradigm Analysis of Communal Identity

William H. Y. Canter

Thesis submitted to the faculty of the Virginia Polytechnic Institute and State University
in partial fulfillment of the requirement for the degree of

Master of Arts
In
Communication

Beth M. Waggenspack, (Chair)
Robert E. Denton, Jr.
Buddy W. Howell

May 3, 2016
Blacksburg, Virginia

Keywords: Eunice Kennedy Shriver, Special Olympics, Narrative Paradigm, Communal
Identity

Eunice Kennedy Shriver and the Special Olympics:
A Narrative Paradigm Analysis of Communal Identity

William H. Y. Canter

ABSTRACT

Numerous rhetorical critics have employed the narrative paradigm for analysis; however, it has not been applied to Eunice Kennedy Shriver and the Special Olympics. Within the Special Olympics lies rhetoric rich with meaning. As the founder of the Special Olympics Shriver held the power to create an identity not just for the Games, but for those with intellectual disabilities. Creating an identity for a marginalized group, she not only had to craft her speeches for the athletes, but also for the world outside the Special Olympics. This study provides an evaluation of five Shriver addresses to the Special Olympics that took place between 1987 and 2003. Using the narrative paradigm along with the concept of dynamic spectacle, this literature highlights Shriver's crafting of a communal identity. In demonstrating Shriver's ability to create a communal identity, I provide a framework for future research to study rhetorically crafted identities and communities.

ACKNOWLEDGMENTS

I would like to take this opportunity to thank those who without their help this thesis would not have happened. First, I would like to thank Ms. Susan Miller who graciously offered to transcribe the speeches. Without her expertise in transcribing the analyses would not have been done.

Next, thank you to my committee members, Dr. Bob Denton and Dr. Buddy Howell for providing insight and great advice to help further my thesis. You have not only helped with my thesis, but you have inspired me to dive deeper into all of my academic writing.

A great thanks goes out to Dr. Beth Waggenpack for not only being my chair, but also for advising me on classes, PhD programs, and general life advice. Your patience and constant support has helped turn me into an academic I can be proud of and helped me create a thesis I will cherish.

I would like to thank my friends and classmates who have listened to my rants and provided the support necessary to stay sane through the thesis process (or at least as sane as academia allows). I wish you all the best of luck in your future endeavors and if you ever need a sounding board, I am happy to repay the favor.

Finally, thank you to my family for always being interested in whatever I do and supporting me no matter what I choose. I am forever grateful to be part of a loving and caring family.

TABLE OF CONTENTS

Abstract	
Acknowledgements.....	iii
Table of Contents	iv
Chapter 1. Introduction	1
Eunice Kennedy Shriver	1
Before Special Olympics	4
Work with Special Olympics	9
Legacy.....	11
Special Olympics	12
Chapter 2. Review of Literature.....	14
Narrative Paradigm	14
Overview.....	15
Rhetorical criticism centering on narrative paradigm.....	21
Epidictic	24
Rhetorical criticism of epideictic	26
Olympic Coverage	29
Dynamic Spectacle.....	31
Rhetorical applications of dynamic spectacle.....	32
Communal Identity	34
Rhetorical Identity	35
Community	40
Summary	43
Chapter 3. Method	45
Artifacts.....	45
Procedures.....	46
Chapter 4. Description	48
Speech 1	48
Speech 2	48
Speech 3	49
Speech 4.....	50
Speech 5	50
Chapter 5. Analysis.....	52
Narrative Rationality.....	52
Coherence and fidelity	53
Dynamic Spectacle.....	64
Communal Identity	67
Rhetorical Identity	68
Community and Communal Identity	70
Chapter 6. Discussion and Conclusions.....	73
Summary	73
Intellectual Disabilities Identity	74

Theoretical Implications	76
Conclusion	78
Appendix A. Speech 1 Transcript	80
Appendix B. Speech 2 Transcript	81
Appendix C. Speech 3 Transcript	83
Appendix D. Speech 4 Transcript	84
Appendix E. Speech 5 Transcript	85
Bibliography	86

Chapter 1. Introduction

Eunice Kennedy Shriver, the founder of Special Olympics, had a vision of community where all would have a chance to live a full life and compete. This vision was seen in the 2015 Special Olympic World Games held in Los Angeles, California. Over 180 countries sent representatives to compete in what is the largest sporting event for athletes with intellectual disabilities (Block, 2009). The Games overcame political tensions and cultural differences to continue a legacy of a community of athletes, volunteers, and spectators. While Shriver may have passed away, her legacy and dreams still remain in Special Olympics.

With the 2015 Special Olympic World Games, we are reminded of Shriver's constant advocacy and support for Special Olympics and for those with intellectual disabilities. Her call for the creation of accepting community still rings true today. Shriver created a community and identity for the Special Olympics through her work, and she spread her vision to millions of athletes, volunteers, and spectators through her speeches. While analyzing Shriver's speeches in the Special Olympics honors Shriver's legacy and fulfills her vision of a unified community, the purpose of this study is to examine how she creates identity and community. With diversity and inclusion becoming keywords in communities across the world, it is important to study how Shriver rhetorically crafts a community of people with diverse intellectual abilities and provides an identity for that community.

Eunice Kennedy Shriver

Eunice Kennedy Shriver was the fifth of nine children of business leader and diplomat Joseph P. Kennedy, Sr. and Rose Fitzgerald Kennedy, who are perhaps best

known as parents of political leaders John, Robert, and Edward Kennedy. The Kennedy name was associated with power and prestige. Joseph Kennedy, Sr. used his power as a businessman to rise in the ranks of the Democratic Party, which eventually helped him to become appointed as United States Ambassador to the United Kingdom. His political power, along with pure athleticism, was not left out in his children. While living in Massachusetts, Eunice and her siblings would race boats creating a collection of first place trophies (Leamer, 1994). As a child, Eunice “had the scrawny build of Ichabod Crane, a wiry intense little girl with fierce questioning intelligence” (Leamer, 1994, p. 145). She suffered numerous medical problems “back problems, legions of stomach problems, and Addison’s disease” leaving her underweight and leading to her family giving her the nickname “Puny Eunie” (Stossel, 2004, p. 96).

Starting as a young child and remaining through out her life, family was the most important aspect of life for Eunice. She “watch[ed] out for her brothers and sisters, and especially for Rosemary, who became to her first an older sister, then an equal, and eventually almost her child.” (Leamer, 1994, p. 146). Rosemary was Eunice’s older sister who had an intellectual disability. Tim Shriver, Eunice’s son, recalled that Eunice and Rosemary would go sailing, and it was then that she realized “her sister could do things, and particularly do things in sports” (Winslow et. al., 2009). Eunice would involve Rosemary in what ever the family was doing. Eunice recalled that Rosemary “was especially helpful with the jib, and she loved to be in the winning boat. Winning at anything always brought a marvelous smile to her face” (Leamer, 1994, p. 227). Even after her younger years, Eunice remained “Rosemary’s true guardian, keeping vigilant

eye on her treatment at St. Coletta's, overseeing her medical care" (Leamer, 1994, p. 683).

Of the nine Kennedy children, Eunice and Bobby were the "most deeply religious, and many thought that Eunice would one day become a nun" (Leamer, 1994, p. 225).

Most of her education took place in schools run by the nuns of the Sacred Heart. She first attended Riverdale Country School in New York and then moved on to Norton, where the nuns "were powerful women running a formidable institution" (Leamer, 1994, p. 202).

After her father was appointed as Ambassador to the United Kingdom, her family moved to England where she went to Roehampton, a school of the Sacred Heart in England. In her second year she was named "not only the most popular girl at Roehampton but the student who had done the most for the school" (Leamer, 1994, p. 241).

In 1939 she went on to pursue her bachelors degree at Manhattanville College in Harlem, a college of the Sacred Heart (Leamer, 1994). While at school she was distracted and concerned for her older sister Rosemary who was acting up. In 1941 the doctors unsuccessfully performed a partial lobotomy on Rosemary. Eunice recalls, "Rosemary regressed into an infant-like state" (Stossel, 2004, p.97). After the surgery, Eunice transferred to Stanford University in 1942. At Stanford, Eunice continued to have a rough time. She kept busy, but she stayed mostly to herself. In her letters to her mother, she made Stanford out to be "an interesting and varied experience" (Leamer, 1994, p. 327). Her classmates at Stanford saw her as a "sick and troubled young women who belonged somewhere other than Stanford" (Leamer, 1994, p. 336). Her physical appearance did not help with her image; she was "gawky, rail thin, a scarecrow of a girl, thin nearly to the point of emaciation" (Leamer, 1994, p. 225).

Before Special Olympics

After finishing Stanford with a degree in sociology, she moved back with her family at Cape Cod, where not long after they heard news that Joe Jr., her oldest brother, had died in a plane crash. The death of Joe Jr. put the Kennedy family in shock; he was the eldest of the Kennedy children, and it was hoped that we would carry out the political dynasty. To deal with the grief of her brother, Eunice went “into unrelenting motion” (Stossel, 2004, p. 96). She took a job at the State Department in D.C. working on issues dealing with returning prisoners of war from Germany (Stossel, 2004, p. 97). While working in D.C., she noticed the political chains on women and the limitations women faced in the public sphere. However, she was glad she was not a man, “she believed, moreover, that she could get things as a woman that she perhaps could not achieve as a man” (Leamer, 1994, p. 528). Noticing the limitations on women influenced her to make a difference in the rights of others (Shapiro, 2011).

While in D. C. she had her first date with her future husband, Robert Sargent Shriver Jr., Sargent for short, who was a junior editor at *Newsweek* at the time. After tea, Sargent remembered, “never had [he] met a woman so intelligent, so sure of herself, so well versed on so wide a range of topics” (Stossel, 2004, p. 86). A few days after the date he got a call from Eunice’s father inviting him to breakfast. Joe Kennedy asked him to review a manuscript of Joe Jr.’s letters for a book and tell him if he should publish it. At their next meeting, Sargent said it wasn’t worth publishing, earning the respect of Joe Kennedy and eventually a job offer. Shriver went from being a junior editor at *Newsweek* to becoming an associate at Joseph P. Kennedy Enterprises (Stossel, 2004). In 1946 Sargent was moved to Chicago, where he worked at the Merchandise Mart and became

“de facto vice president in charge of bringing companies into the building” (p. 93). The Merchandise Mart, soon to become the “cornerstone of the Kennedy family fortune,” earned Shriver favor in the eyes of Eunice’s father (p. 93).

During the time that Sargent moved to Chicago, Eunice moved back up to Massachusetts to help her brother Jack run for election as the representative of the eleventh congressional district. After Jack’s victory, Eunice returned to New York, where she did social work in the Harlem ghetto helping ostracized youth (Stossel, 2004). Her work in Harlem attracted the attention of the Justice Department, and in 1947 she became the head of the Committee on Juvenile Delinquency (p. 98). However, as head of the committee, Eunice was not organized. Her pursuit of perfection and impatience forced her to take on more than she could handle. Hearing about her troubles, her father sent Sargent to D.C. to help her out. Some saw this as a way Joe Kennedy “stage managed his children’s lives,” and Shriver worked under Eunice helping to create programs while trying to win her affection, at the same time being paid by her father (Stossel, 2004, p.90).

Their working together did not last long; Eunice and Sargent jointly resigned from the Justice Department in June 1948 (Stossel, 2004). Eunice was too impatient with how long it was taking to make an impact. Yet even in their short time, together they “assembled an impressive continuing committee . . . they established an organizational structure and a budget for the committee. And . . . they helped establish a constructive approach to reducing juvenile delinquency. . . They also developed a model for social action” (Stossel, 2004, p. 101). Her impatience and high goals linked her to her father. Eunice inherited her father’s traits “an acute intelligence; savvy political sense; a total

lack of patience; an unwillingness to suffer fools gladly; and an almost superhuman willpower that gave her the ability to set goals and achieve them, no matter who or what stood in her way” (Stossel, 2004, p. p. 95).

After her job at the Justice Department, Eunice sailed for Europe, where she traveled around the continent, while Sargent returned to Chicago and continued to pursue Eunice’s affection (Stossel, 2004). In November 1948 Eunice returned to New York, where she went back to working within the Harlem community. Two years later in 1950, she moved to work at a Federal Penitentiary for women in West Virginia where she was involved with helping juvenile delinquents (Leamer, 1994). She wanted to arrive disguised as an inmate, but “authorities were afraid she would be considered a stool pigeon” (Leamer, 1994, p. 415). Her presence at the prison serves as an example of her strength. The women at the institution treated Eunice as a “straightforward, straight-talking woman who wished them well” (Leamer, 1994, p. 415).

After her stint in West Virginia, she moved to Chicago to attend the University of Chicago’s social work program and help as a Social worker at the House of the Good Shepherd. While there “she worked with wayward teenage girls, trying to rehabilitate them and help them return to mainstream society” (Stossel, 2004, p. 105). Still in Chicago in 1953, after Catholic Mass, Eunice took Sargent aside and told him she would like to marry him. In May 1953 they were married in New York in front of seventeen hundred guests (Stossel, 2004).

Eunice did things her way; for example, when hosting parties, she would wander off and leave, even if the party hadn’t concluded; as Stossel (2004) noted, “when she was tired, she would go to bed – even if the party had just started” (p.118). After they got

married, Eunice continued work at the House of Good Shepherd, even inviting the women into her home, a theme that rises again with her work at Camp Shriver (Leamer, 1994).

During the 1956 Democratic National Convention in Chicago, Eunice, along with her friend Adeline Keane, “were appointed heads of the convention’s Entertainment Committee” (Stossel, 2004, p. 133). She became a “real Chicagoan and not an interloper from the East” (p. 133). After the convention, conversation at the Kennedy’s centered on Jack’s political future. Noticing the family’s attention toward Jack’s future, she took it on herself to ask her father if she could work with the Joseph P. Kennedy Jr. Foundation, a philanthropic arm of the Kennedy family. Eunice decided the foundation would focus on mental retardation, because “based on her experiences in various other areas of social work, no one was doing anything significant to help these people.” (p. 135). The Shrivens traveled around the country “interviewing anyone who knew anything about the mentally retarded” and looking for places to establish research sites (p. 136). They selected the University of California at Los Angeles, the University of Wisconsin, and John Hopkins University (Stossel, 2004).

In 1959 the Shrivens met Robert Cooke, who became Eunice’s right hand man due to his “expertise in the field of mental retardation”(Stossel, 2004, p. 261).

Two years later, when John F. Kennedy took office as president, Eunice used her brother’s position to generate increase research for children health issues, “with a special focus on mental retardation” (p. 262). In October 1961 President Kennedy formed “a national panel to study mental retardation” (p.262), assigning Eunice the role of consultant, but “in reality its de facto leader and driving force” (Stossel, 2004, p. 263).

At this time Sargent became head of the newly formed Peace Corps and the family home, Timberlawn, became the “weekend headquarters of the Peace Corps” (Stossel, 2004, p. 260). Sargent would have the families of the Peace Corps management team come over and play around the estate while the leaders of the Peace Corps worked (Stossel, 2004).

Timberlawn would continue to hold an important place for the Shriver. In 1962 Eunice recommended research take a look into physical education. She remembered her sister Rosemary used to love sailing and could participate without feeling isolated (Mitchell, 2015). After finding little research and few programs dealing with mental retardation and physical activity, Eunice opened up Timberlawn as Camp Shriver. Mentally handicapped children from local institutions worked with inmates from a local prison who served as counselors, while teenagers from local Catholic high schools worked as volunteers. The camp brought together “the mentally retarded, the prisoners, the teenage volunteers, plus the Shriver children and their friends” (Stossel, 2004, p. 264). Dietl (1983) described Eunice as a hard working leader who would work on the ground level “as long as there [was] breath in her body,” a statement that is supported by Eunice personally getting in the pool with kids at her camp and teaching them how to swim (p. 9). Timberlawn became a hectic place with Camp Shriver during the week, and the families of Peace Corps officials on the weekends. Eunice’s idea for the Camp Shriver continued to evolve, “in 1963 the Kennedy Foundation supported eleven day camps for the mentally retarded in several locations around the country; by 1969, when the program gave way to the Special Olympics, the foundation was supporting thirty-two camps- serving 10,000 children- across the country” (Stossel, 2004, p. 266).

Work with Special Olympics

In 1968 Anne Burke, a physical education teacher in the Chicago Park System, came to the Kennedy Foundation with the idea of “summer games for those with retardation” (Leamer, 1994, p. 638). Combining this with what she was hearing from Dr. Frank Hayden, “who envisioned an expanded athletic role and competitions for the developmentally disabled,” Eunice suggested making the games national and put up the money to the Chicago park system (p. 638). Chicago became the perfect place to host, due to Eunice’s connections with Mayor Richard Daley (Mitchell, 2015). The Kennedy Foundation gave the Parks District an additional \$20,000 for the Chicago Special Olympics, which became the first Special Olympics. At the pre-games press conference, Eunice announced a Special Olympic training program and funding for the five regional Olympic tryouts (Stossel, 2004).

Eunice’s work with the Special Olympics continued throughout Sargent’s role as ambassador to France between 1968-1970. While living in France and prepping for the first Special Olympic Games, Eunice went around France talking to experts in mental retardation and, with the help of Sargent, created a “French Special Olympics” (Stossel, 2004, p. 510). Eunice also volunteered at the External Medico-Pedagogique, “a nearby facility for mentally retarded children” (Stossel, 2004, p. 507). She continued the practice of opening up her home inviting the children to her home where they ran around with her own children.

After returning to the United States, Eunice continued her work with the Special Olympics. In 1983 for all of her work fighting for the rights for those with intellectual disabilities President Ronald Reagan gave Eunice the Presidential Medal of Freedom

(Stossel, 2004). Even after being awarded, Eunice had a higher vision for the Special Olympics. In 1990, the board of directors named Sargent chairman of the Special Olympics to try to make it an “international phenomenon” (Stossel, 2004, p. 661).

With her husband as chairman of the Special Olympics, Eunice continued to work tirelessly, even after suffering two car crashes and other medical problems. In 1991 she was in a car crash that required emergency workers using the jaws of life to rescue her from the car. At sixty-nine years old “she suffered two broken arms, a shattered elbow, a crushed hip socket, massive internal bleeding and laceration all over her body” (Stossel, 2004, p. 677). Yet within days she was in her hospital bed making phone calls for to the Special Olympics (Stossel, 2004). Nine years later she was back in the hospital needing her pancreas removed. After complications, she went into a coma for several weeks, where the doctors predicted her death. Even after her near death experience, Eunice kept on working for the Special Olympics (Stossel, 2004). The second car crash took place in 2001, “the day before her eightieth-birthday celebration” (p. 678). Although she was bedridden with a shattered leg, she summoned her staff to her home and worked (Stossel, 2004). Medical problems were not just Eunice’s battle; in 2003 Sargent was diagnosed with Alzheimer’s disease (Leamer, 1994). With this knowledge he stepped down as chairman of the Special Olympics.

Eunice and Sargent’s desire to help others was not lost in their children. Timothy, the middle child of five, was working in New Haven on “prevention programs for drugs, pregnancy, AIDS, and violence in a tough ghetto school” when the 1995 Special Olympics had to find a new venue (Leamer, 1994, p. 756). After receiving complaints from family members on the proposed host of the 1995 World Games, Dallas, Texas, the

Special Olympics had to look for a new place. Timothy Shriver put together a group in New Haven and ended up running the largest conglomeration of games that year. After Sargent stepped down as chairman in 2003, the board elected Tim Shriver for his work in saving the 1995 World Games.

As for the other Shriver children, Anthony, the youngest, worked with Best Buddies, an organization similar to Big Brothers, Big Sisters, where an individual with an intellectual disabilities is paired with a mentor (Leamer, 1994). Mark, the second youngest, lived in Baltimore and worked with the charity Save the Children, a non-profit working for children's rights (Leamer, 1994, p. 756). Bobby, the oldest, worked for Special Olympics in Los Angeles, raising money for the organization. Also in California, the Shriver's only daughter, Maria, worked in network journalism and helped produced the ESPN *30 for 30* on Shriver (Leamer, 1994).

Legacy

Eunice Kennedy Shriver passed away on August 11, 2009, leaving behind a life spent working for the betterment of others. Andrew Imparato, the current Executive Director at Association of University Centers on Disabilities, describes Eunice as having a "fire in the belly, she had passion, and she knew how to get things done" (Winslow et. al., 2009). For Eunice, there was no end point, only another mountain that needed to be climbed, "for her any achievement was only a beginning, any mountain she climbed was only a way of providing vistas of a distant higher peak" (Leamer, 1994, p. 575).

Everyone, especially her brothers, saw her unrelenting efforts. Ted Kennedy, talking about his brother John, said, "he used to joke . . . that he always feared seeing Eunice, because Eunice always had an agenda" (Winslow et. al., 2009).

The Special Olympics

The Special Olympics is an organization that “provides year-round sports training and athletic competition” specializing in Olympic-type sports (Special Olympics, 2015). The goal is to build a community where those with intellectual disabilities can be accepted. As part of this mission, the Special Olympics holds the Special Olympics World Games, inviting athletes from around the world to celebrate and compete. Eunice Shriver (1983) described an important aspect of the World Games, “one of the greatest benefits of these Games is the friendship it fosters between Special Olympians and their neighbors in communities around the world” (p. 12). For Shriver, the Special Olympics World Games was a stage for the world to see how those with intellectual disabilities can live a full life. Imperato suggested at the core of both Special Olympics and the disability right movement is “the idea that disability is a natural part of human experience and you shouldn’t be limited in terms of having a full life” (Winslow et. al., 2009). This is shown in the oath of Special Olympians, “let me win, but if I can’t win let me have the joy of competing” (Dietl, 1983, p. 13). The Special Olympics World Games gives the athletes the opportunity to live a full life in an atmosphere that celebrates the effort not necessarily the outcome. Volunteers called “huggers” demonstrate the value of participating over winning by waiting at the finish line to praise the athletes no matter if they win or lose (Dietl, 1983).

The first Special Olympics World Games took place in 1968 at Soldier Field in Chicago (Block, 2009). Eunice Kennedy Shriver stood in front of a crowd of athletes, volunteers, and spectators and gave her first opening ceremony speech. She addressed the athletes and coaches with the words, “in Ancient Rome the gladiators went into the arena

with these words on their lips, ‘Let me win but if I cannot win let me be brave in the attempt.’ Today all of you athletes are in the arena. Many of you will win but even more important I know you will be brave and bring credit to your parents and your country. Let us begin the Olympics” (Leamer, 1994, p. 638). Her quote from ancient games in Rome went on to become the oath of the Special Olympian. During the first Games, athletes came from the United States and Canada and competed in three sports: track and field, swimming, and field hockey (Block, 2009). Today, the Special Olympics World Games includes more than 180 countries and 30 summer and winter Olympic-type sports. Shriver went on to be heavily involved in the Special Olympic World Games, giving speeches on numerous occasions, inviting the world to get involved. Shriver used her public platform to create an impetus to move forward towards a community of inclusion.

This paper examines five of Shriver’s speeches at the Special Olympic World Games between 1987 and 2003 seeking to discover how she rhetorically crafted a community and an identity. Using the Narrative Paradigm created by Walter Fisher (1984) to analyze her discourse, this paper argues that Shriver established a rhetorical community between the athletes with intellectual disabilities, volunteers, and spectators while also constituting a rhetorical identity for the Special Olympics.

Chapter 2. Review of Literature

Eunice Kennedy Shriver's speeches are an important construct for the Special Olympics, but of particular interest in this thesis is her ability to use narrative to craft a communal identity. This literature review begins with Fisher's narrative paradigm (Fisher, 1984; 1985a; 1985b; 1989) and the approaches rhetorical critics have used to examine speeches. Following that, the review will discuss the area of epideictic rhetoric highlighting the dynamic spectacle and its power in constituting what I will define as communal identity.

Narrative Paradigm

In a series of papers, Walter Fisher (1984; 1985a; 1985b; 1989) argued for a narrative study of rhetoric that he called the narrative paradigm. The narrative paradigm is an alternative view to the rational paradigm and focuses on the storytelling aspect of humans. Fisher (1984) defined narration as words or actions "that have sequence and meaning for those who live, create, or interpret them" (p. 2). Fisher suggested that the rational paradigm "depends on a form of society that permits, if not requires, participation of qualified persons in decision-making" (p.4). In order to be involved through a rational perspective, there must be a collective understood knowledge on which to base communication. This makes communication difficult for those coming from different societies. Instead, Fisher asserted that communication relies on shared experience and through narrative humans share an identity as storytellers and symbol users. Fisher (1984) described how the narrative paradigm relies on the metaphor of humans as "homo narrans" (p. 6). He expanded on Burke's idea of man as symbol-using animals, stating "symbols are created and communicated ultimately as stories" (p. 6).

Overview

Fisher (1985a) discussed narrative's role in the history of rhetoric, citing work from Longinus and Socrates that supported the use of narrative. He continued to trace narratives lineage through history coming to Burke's view of rhetoric as an "ontological experience" (p. 86). Fisher explained that while the narrative paradigm shares Burke's view on experience as reasonable argument, he points out two distinct differences between narrative and dramatism. The first highlights the role of humans: in narrative, humans are storytellers who adapt the narrative and have control of the meaning, whether the author or the audience member. On the other hand, dramatism views humans as actors. For Fisher, narrative is contrary to traditional hierarchy. The ability of the audience to shape the meaning takes away power from the speaker and places it in the hand of the listeners. The second relies on the first difference; in dramatism human behavior is judged with "presentational standards" where rationality is assessed based on success of the actor (p. 86). In the narrative paradigm, rationality is based on probability and fidelity.

Rybaki and Rybaki (1991) clarified Fisher's (1984) five premises on human behavior relating to narrative. Fisher (1984) first suggested humans are storytellers by birth and do not need to be taught, tying into his view of humans as "homo narrans" (p. 6). Fisher went on to describe human decision making as good reasons and that the structure of good reasons is based on certain factors. Rybaki and Rybaki (1991) described the second and third premise as how "beliefs and behaviors are based on good reasons" and "good reason is from factors of history, biography, culture, character, and the structure of our native language" (p. 109). Humans base their choices on cultural morals,

adapting narratives to demonstrate societal ethics. In explaining how to study narrative, Fisher (1984) explained that the fourth premise deals with rationality and suggests the importance of coherence and fidelity to the rationality of a story. This assumption clarifies narrative's reliance on the ability of each story to appear rational. Fisher (1984) expressed the fifth premise as choosing stories "to live the good life" (p. 8). The final premise, as conceptualized by Rybaki and Rybaki (1991) suggested "the world is full of stories, and we must choose among them to determine which ones offer us good reasons" (p. 109). With the understanding that all humans are inherently storytellers, narratives become the common method needed to communicate.

Narrative rationality still exists within the narrative paradigm through the principles of probability and narrative fidelity (Fisher, 1984; 1985a; 1985b). Narrative rationality differs from the rational paradigm in the nature of its argument. Where rationality focuses on certainty, narrative rationality "offers an account, an understanding, of any instance of human choice or action" (Fisher, 1984, p. 9). Narrative rationality gives an explanation instead of an ultimatum, demonstrating its democratic stance as compared to elitist politics.

In continuing the discussion on narrative rationality, Fisher (1985b) suggested that the narrative paradigm differs from other theories in social science because of its ability to judge "one's own authorship" through the use of probability and fidelity (p. 349). Fisher described probability as coherence, or how a story is put together "free of contradictions" (p. 349). For an audience to accept a story as rational, all of the parts must fit together. Such parts include how the story is organized, who the main characters are and how they are described, what values appear, and how are the values connected

with a call to action. If there are gaps in the story, it leads the audience to question the coherence of the narrative and the speaker loses his audience.

Fisher (1985b) explained fidelity as the truthfulness of the story, or whether or not the story appears true to the speaker or audience's values. In order to achieve fidelity, the speaker must rely on the audience's experience and knowledge. Fidelity relates to questions of values that are aligned with the audience and society's values. A narrative relating to the audience invites them to participate and achieves the democratic aim of narrative that Fisher (1984) discussed. If the audience sees the narrative as false, or lacking fidelity, they no longer share an experience with the speaker. In order to analyze the rationality of narrative, one must look for coherence, in the absence of contradictions, along with fidelity, in the truthfulness of value statements.

Rybaki and Rybaki (1991) discussed the different aspects of narrative, including plot, characterization, and setting. Each aspect comes together to form a complete story that enables analysis of cohesion and fidelity to establish narrative rationality. Rybaki and Rybaki described the importance of plots as revealing an existing state of affairs, providing examples such as "romance, tragedy and comedy" (p. 113). They explained how plot typologies could act "as a kind of shorthand to describe cultural preferences" (p. 113). The plot must be logical and free of contradictions in order to appear rational.

Another aspect of narrative is characterization. Rybaki and Rybaki suggested, "characterization is central to storytelling, and the extent to which a story is believable often depends on the characters" (p. 115). This connects directly with fidelity. If the characters do not ring true with the audience, then the story loses rationality. They explained how characters are a creation of the story told by the speaker and the

imagination of the audience who “adds their own experience” (p. 116). When an audience is able identify with a character, they begin to accept its motivation and see the narrative as rational.

Similar to plot and characterization, the setting “must conform to the same requirements of probability and fidelity” (Rybaki and Rybaki, 1991, p. 117). Setting is limited by “human experience and, more significantly, imagination” (p. 117). Setting can affect the “mood, tone, and emotional content of a narrative;” therefore, when a story proposes an unrealistic setting, the audience cannot connect with the narrative (p. 117). Rybaki and Rybaki suggested focusing on the rhetorical situation as the setting for nonfiction narratives. By discussing the setting in the actual context of the story, the rhetor reduces the risk of losing his audience. They also provided suggestions for analyzing fictional narratives, describing how certain fictional narratives take a real life setting and ascribe a new narrative to it. Another suggestion they provided is for narratives to connect the fictional setting with the rhetorical situation at the time. This allows the audience to connect with the current situation and make the jump to fiction.

Along with describing the different aspects of narrative to test narrative rationality, Rybaki and Rybaki gave examples of questions to ask that can aid the critic in analyzing values presented in discourse. These questions, while focusing on values, also reinforce narrative rationality. Questions of fact ask about the values of the rhetorical act. Values described in the narrative can represent the beliefs of the speaker and audience. Rybaki and Rybaki suggested questions of relevance that ask whether or not the values are appropriate with the goal of the rhetor. This connects the values back to the speaker and asks if they are coherent with the message. Questions of consequence deal with the

result of following the values and morality, suggesting how truthful the values appear. If the audience assumes the values will produce immoral actions and behaviors, their beliefs will not be altered. The next set of questions Rybaki and Rybaki provided deal with consistency and relate to fidelity and how the values ring true based on the audience's personal experience. Lastly, questions of transcendent issue address whether the values are "ideal for human behavior" (p. 119). The last question takes the audience outside of the rhetorical situation and puts them into the position of judging the narrative against reality.

In addition to Rybaki and Rybaki's questions, Young (2005) furthered Fisher's narrative and demonstrated questions to study the power of narrative in shaping the identity and community of a group. His questions asked how is reality described through narratives, what values does the speaker demonstrate through his narratives, and how are the narratives connected. While studying the Cherokee protest rally against Chief Byrd, Young sought to understand how the rally portrayed Cherokee history. More specifically, he wanted to know what interpretation of reality was presented in the narratives of Cherokee people. Young suggested the narratives presented in the rally reminded the Cherokee community of its historical identity by "invoking experiences of the Cherokee Nation" (p. 131). Young's analysis exemplified how narrative criticism can be used to analyze identity and community.

The narrative paradigm has not been without its critics. Rowland (1987) critically analyzed Fisher's (1984; 1985a) narrative paradigm, pointing out three limitations: the definition of narrative is too broad, a narrative rationality is not different than the rational world, and a storyteller is not an expert. Rowland explained how the broad definition of

narrative that includes all discourse forces narrative to lose “much of its explanatory power” (p. 265). When all discourse is considered a story, there is nothing for the critic to analyze; narrative becomes a way to organize text. Rowland suggested that in order for narrative to have analytical power, it must limit its definition. I believe a way to respond to Rowland’s critique is to focus on the aspects of story as Rybaki and Rybaki (1991) provided. When a narrative is defined as having a plot, characterization, and setting, it allows for separation and exploration. Rowland’s next critique focused on narrative rationality. He explored the initial idea of evaluating narrative based on effectiveness, stating that effectiveness does not necessarily relate to rationality as proposed by Fisher (1984) as coherence and fidelity. From this he moved to compare narrative rationality to “traditional tests of evidence and reasoning” (p. 269). Rowland explained how a story may be coherent and ring true to the audience, yet still be untruthful in the sense of the real world. He argued narrative rationality cannot just focus on the story, but it must be relevant to the world. In doing this, he suggested that coherence and fidelity “become essentially equivalent to the tests of evidence and reasoning” (p. 270). Fisher (1989) directly responded to Rowland, explaining that the narrative paradigm is a way to understand human communication. Humans and world rationality can differ; Fisher (1989) defended narrative rationality having as a focus on the human.

The final limitation Rowland (1987) discussed involved the role of expert in the narrative paradigm. He described Fisher’s (1984) assertion that the narrative paradigm opposes hierarchical structuring is false. First, he argued that traditional rationality is not necessarily elitist, for experts are in control of specialized fields and not of the public sphere, therefore negating Fisher’s proposition as an overstatement. Next, Rowland

debunked the role of storyteller as a solution for hierarchal structures. He explained how there is little difference between storyteller and expert and how stories do not necessarily promote democracy. For this argument Rowland cited the use of stories by “National Socialism and communism” (p. 273). He explained that stories have the possibility to “increase public participation but they also may be used to prevent such participation or justify the oppression of a minority” (p. 273). Rowland ended by suggesting the narrative paradigm needs to focus on rhetoric that “explicitly tells a story” (p. 273). He also warned about extending narrative rationality to the real world, proposing instead to use a combination of coherence, fidelity, and external validity to study the rationality.

Even with Rowland’s criticism, Fisher’s narrative paradigm has been used in research as a viable alternative to the rational world paradigm. Fisher asserted humans are natural storytellers and must choose the story that leads to a good life, which is based on which narrative appears credible and reliable. In analyzing narratives, the narrative paradigm relies on two aspects: coherence and fidelity. Coherence is how well the story fits together, free from contradictions. In evaluating the narrative from the perspective of the audience, the story must make sense. Fidelity refers to the audience’s perception of truth in the narrative. The values presented in the narrative must align with the audience and be morally just in the group’s mind.

Rhetorical criticism centering on narrative paradigm

Fisher’s approach to narrative has been used extensively, but to explain each study in depth would require more room than this literature review allows. Applications include a variety of message: Sheckels (2002) examined narrative rationality through coherence in attack ads during the 1998 Maryland gubernatorial election. Wood (2005)

demonstrated how narratives could provide a call to action by studying parental narratives. Davis (2005) suggested the use of organization narrative as “secular sermonic rhetoric” intended to assimilate new employees (p. 118). Eaves and Savoie (2005) extended the narrative paradigm to technology, studying how a reality TV show maintains coherence and fidelity. McClure (2009) provided an example of narratives connection to identification in the case of Young Earth Creationism. To further illustrate how the narrative paradigm is used in criticism similar to this thesis two studies will be reviewed in further detail.

In an example of how themes can be matched with narrative rationality, Hollihan and Riley (1987) operationalized Fisher’s (1984; 1985a; 1985b) narrative paradigm to study the toughlove narrative of parental support groups. After observing a parental support group on the topic of toughlove, and interviewing different members, Hollihan and Riley found themes in the narrative and analyzed them based on Fisher’s (1984) principles of probability and fidelity. Hollihan and Riley found the stories of the toughlove group “met their needs and fulfilled the requirements of a good story,” meeting the principle of probability, along with ringing “true to the healer’s experiences,” meeting the fidelity principle (Hollihan and Riley, 1987, p. 23). Hollihan and Riley demonstrated how to analyze probability and fidelity in narratives.

To demonstrate how narratives can be used to guide group values, Smith (1989) used Fisher’s (1985a; 1985b) narrative paradigm to study party platforms in the 1984 election. In particular, Smith looked at the “logic of good reasons” and the rationality of narratives presented by each party (p. 92). He started off discussing the plots of each narrative, describing the Democrat story as a “victimage plot” and the Republican’s story

as “big business as a hindrance to individual initiative” (p. 93). After providing the plot, he examined the narrative of each party looking for values, relevance and consistency, and resolutions. Smith suggested the narratives presented the Democrats as valuing justice, while the Republicans valued individuals. Once the values emerged from the narrative, he explained how Democrats used the victimage plot to describe the people of the United States, suffering under Reagan, deserving of justice. The Democrat narrative reinforced the party values and provided consistency for the members. Likewise, Smith argued the Republican narrative “elevated the importance of personal prosperity” through describing big government as villainous, reinforcing the value of the individual and remaining consistent with Republicans (p. 95). To end the narrative, the Democrats focused on the fear of four more years of Reagan while the Republicans promoted the “heroic Reagan” as the liberator of the individual (p. 96). While each narrative concluded with opposite arguments, Smith suggested, “both narratives used foreshadowing to establish their story lines through their preambles” (p. 97). The use of foreshadowing allowed their audiences the ability to predict where the narrative would be heading and helped provide coherence, while staying true to party value established fidelity.

In sum, the narrative paradigm relies on Fisher’s (1984) assumption humans are natural storytellers, and narrative rationality relies on coherence and fidelity to become relevant. Prior research on narrative has demonstrated the range of application by rhetorical critics, whether it is politics (Smith, 1989; Sheckles 2002; Zietsma, 2008), parenting (Hollihan, 1987; Wood, 2005), organizations (Davis, 2005; McClure, 2009), or technology (Eaves and Savoie, 2005). Using questions of narrative rationality focused on

coherence and fidelity, research has exposed values of narratives and suggested the rhetorical function of narratives to shape identity (Young 2005). This thesis examines the narrative rationality of Eunice Kennedy Shriver's addresses to the Special Olympics. While the narrative paradigm covers more than just epideictic speeches, it can be used to enhance the functions of epideictic speech. The next section describes how Shriver's addresses serve as a special form of epideictic speaking, resulting in the formation of a communal identity.

Epideictic

Eunice Shriver's speeches examined here are delivered at either the opening or closing ceremonies, suggesting that they can be considered epideictic. Aristotle divided rhetoric into three genres, deliberative, judicial, and epideictic or demonstrative (p. 48). He described the difference of each genre, advising times in which each genre would be appropriate to use. Deliberative is "for both those advising in private and those speaking in public" and occurs as either exhortation or dissuasion; it is also associated with the future (p. 48). Judicial, as the name sounds, is used in the courts for either accusation or defense and is concerned with the past. Epideictic is for "praise or blame" and while the present is the most important, it uses the past and the future to elevate the present (p. 48). Viewing Shriver's speeches as a praise of the Special Olympians, this literature review focuses on a section of the third genre, epideictic.

Aristotle provided a way to distinguish epideictic speech by looking for "the honorable and the shameful" (p. 49). In the act of praising, the idea of what is advantageous or lawful is not considered; instead epideictic points out the honorable action. An epideictic speech transforms to a deliberative speech when the focus turns

from praise and blame to advice (p. 75). Aristotle defined praise as “speech that makes clear the great virtue” (p. 80). Aristotle described how honor is associated with virtue, providing examples such as “justice, manly courage, self-control, magnificence, magnanimity liberality, gentleness, prudence, and wisdom” (p. 76). When a speech focuses on one of these virtues, it falls under the category of epideictic. He followed the list of virtues by listing different actions a person may take to be conceived as honorable. These actions focused on rewards of honor over money, a sacrifice to the country or another man, and overlooking one’s sake for another.

Condit (1985) studied the genre of epideictic rhetoric and proposed three pairs of functions that epideictic serves, “understanding and definition, sharing and creation of community, and entertainment and display” (p. 284). She explained understanding and definition as the power to “explain a social world” (p. 288). This function is most often used when an audience is confused and seeks out explanation. Condit suggested the speaker gains power through defining and also may find “comfort in a world publicly tamed” by the speaker’s definition (p.288). She provided examples of when epideictic speech serves the function of defining, “commencement addresses, declarations of war, introductions, and funeral orations” (p. 288).

The next function Condit explained deals with the shaping of communities. Communities are “developed and maintained in large part through public speaking and hearing of the community heritage and identity” (p. 289). Epideictic speeches provide communities a chance to honor a shared heritage and identity. However, Condit warned epideictic speeches give power to the speakers to emphasize specific values and possible restrict the community (p. 289). Even with the warning, she explained that deliberative

and judicial genres rely on division, while epideictic allows speakers to unite groups. Examples she provided include Fourth of July speeches, campaign rallies, opening ceremonies, and inaugurals. This type of Rhetorical community creation is discussed in greater depth in a later section of this literature review.

The final pair of functions Condit addressed is display and entertainment. She suggested epideictic speeches that serve the functions of display and entertainment focus on the speaker's eloquence. She defined eloquence as "the combination of truth, beauty and power in human speech" along with describing the unique human aspect of language (p. 290). The speaker is able to craft a speech without restrictions that can entertain the audience "in a most humane manner" (p. 290). Condit explained the importance of display and entertainment is so the audience can judge eloquence, "because audiences rightfully take eloquence as a sign of leadership (p. 291). She again provided examples, suggesting presidential debates, keynote addresses, acceptance speeches, and talks after dinner should be viewed through eloquence.

This thesis will focus on Condit's second function, the shaping of communities. Using Fisher's narrative paradigm to extended Condit's function, the role of narrative rationality is examined. Narrative rationality relies on a connection with the audience and the ability to create a coherent and true narrative. A speaker can only shape a community insofar as she understands that community. Narrative rationality allows the speaker one way to demonstrate her understanding of the community.

Rhetorical criticism of epideictic

Epideictic form ranges in topic exploration. Danisch (2008) looked into epideictic role in establishing values of race. Yang (2011) and Bostdorff (2011) extended epideictic

to politics by looking at presidential rhetoric. Yang studied Nixon's rhetoric during his trip to China, arguing Nixon used the epideictic form to "convey diplomatic aims and accomplish deliberative objectives" (p. 1). Bostdorff examined George W. Bush's rhetoric again, this time suggesting Bush used epideictic rhetoric to "promote the Iraq war and deflect criticism of his policies" (p. 296). Furthering epideictic rhetoric, Hart (2014) argued the extension of epideictic from public to private audiences. She suggests, when examining public memorials and poetry through the "theoretical lenses of Kenneth Burke and Emmanuel Levinas" poetry can create a rhetorical community (p. 38). The next three studies are reviewed in detail to demonstrate how Condit's second function of community building can be studied in criticism.

Richards (2009) discussed Condit's (1985) second function of shaping communities as the ability of epideictic speeches to promote identification and create a vision of community. Epideictic speeches are most often used in ceremonies and center around praising and blaming. Richards looked at the 1905 commemoration of Sacagawea by Eva Emery Dye and noticed she expanded "number and type of people considered members of the community" (p. 2). The epideictic speech honored Sacagawea and promoted the role of disfranchised women in society. The speech held the traditional values of manifest destiny creating a communal identity; however, in praising a woman in a time where women were not seen as leaders, the speech challenged the norm. Dye's "use of epideictic to revise collective memory" followed the premise if women were leaders in the past, they should be leaders now (p. 17). By commemorating Sacagawea and declaring her a leader, Dye gave agency to disenfranchised women and establishes a community consciousness. This illustrates Richards' contention, suggesting that

epideictic speeches can “promote alternative public norms, identities, and practices” (p. 2) as compared to the traditional view of just maintaining identification and conserving existing communities.

Analyzing another example of epideictic speech, both Bostdorff (2003) and Murphy (2003) analyzed President George W. Bush’s rhetoric following September 11. Bostdorff analyzed Bush’s discourse in the months following the terrorist attack, linking Bush’s rhetoric to that of Puritan rhetoric and epideictic speech. Citing Condit’s (1985) functions of epideictic speech, Bostdorff argued Puritan leaders’ rhetoric created a community and defined God’s covenant to the people, which can be related to Bush’s defining of the attacks and creating a community (p. 297). Similar to the Puritan leaders, Bush used “rhetoric of covenant renewal” to place blame on outside forces (p. 298). By blaming enemies outside of the state, Bush defined the enemy and allowed his audience to create a unified community. Murphy (2003) explained how Bush was able to raise his popularity through his rhetoric after September 11, in particular because he was able to “define the attacks of September 11 to his advantage” (p. 608). Murphy’s analysis supported Bostdorff’s (2003) argument that Bush achieved defining the situation and creating a community as functions of his epideictic rhetoric.

The functions of epideictic serve more than just fanciful language commemorating an event; they allow the rhetor to create an identity of the group by establishing values. Shriver’s opening and closing addresses demonstrate how she used her speeches to create an identity for the Special Olympians through reaffirming established values. Focusing on Condit’s epideictic function of community forming, this

thesis brings in narrative rationality as an important aspect of epideictic to enhance a speaker's ability to shape communities.

Olympic Coverage

Research on the Special Olympics World Games has been limited; however, one can gain an insight from studies on the opening and closing ceremonies of different Summer Olympic Games. Ceremonies allow countries to build a narrative of identity. Housel (2007) studied the opening ceremony of the Sydney 2000 Olympic Games. The study analyzed news coverage of the opening ceremonies and found themes revolving around the image of Australia History. Housel suggested that the narratives discussed in the opening ceremony created an image of a “multicultural country in which different groups were united under a banner of Australian nation, culture, and identity” (p. 446). Housel also adds that the use of “sport is central to the imagining of communities,” suggesting the narratives of the opening ceremonies contain both the establishment of rhetorical identity and community (p. 453).

Li (2014) added to Housel's assertions that the opening ceremonies can be used to create national identity, yet they also can have a narrative of tension. In studying the opening ceremonies of the Beijing 2008 Olympic Games, Li found a balance between history and modernity, local and global, and Chinese and Olympic ideals. This opening ceremony balancing act reveals the tension that comes with hosting a global event. Inviting the world into its borders, China had to create a new national identity that demonstrated a progressive nation yet reinforced traditional Chinese values. In the end Li argued the opening ceremony “constructed understandings of Chinese Nationalism and globalization” meshing the tension together to create a new Chinese identity (p. 137).

The invitation to the outside world is supported by Thomas and Antony's (2015) study on the opening ceremony for the London 2012 Olympic Games. After analyzing newspaper comments in the British national press, Thomas and Antony found that comments on the opening ceremonies focused on narratives circling around the greatness of Great Britain and the difficulty of creating a unified definition of national identity. As demonstrated by Housel (2007) and Li (2014), opening ceremonies provide a platform for a country to create a national identity. However, when looking at the response from commentators, Thomas and Antony found Great Britain had a difficult time uniting the country around one identity. When articulating national identity, there is always the possibility that some will not feel unified. Even with Great Britain's difficulty in finding a unified narrative, Thomas and Antony (2015) suggested, "Olympic Games are exclusive events that provide host nations the opportunity to construct a national narrative to project to the wider world" (p. 501). Yet the tension, as discussed in Li (2014), comes when the narrative must also relate to those involved.

Olympics allow the opportunity for countries to define the collective national identity and project a unified nation to the world (Housel, 2007; Li, 2014; Thomas and Antony, 2015). Using ceremonies as a platform, hosting countries weave narratives inviting the world to not only take part in the games, but also to take part in the story of the host nation. The Special Olympics World Games provides the opportunity for the Special Olympics to act in a similar manner to host nations, defining the identity of the organization and inviting the world to participate.

Epidictic rhetoric has expanded past the traditional honor and praise speech; it contains rhetorical power (Condit, 1985; Murphy, 2003; Bostdorff, 2003; 2011; Danisch

2008; Richards; 2009; Yang, 2011; Hart, 2014). While Shriver's narratives contain the traditional praising function of epideictic rhetoric, she uses it for a greater purpose. Similar to presidential use of epideictic (Bostdorff, 2011; Yang, 2011) and the opening ceremonies (Housel, 2007; Li, 2014; Thomas and Antony, 2015), Shriver uses epideictic rhetoric to reach out to her audience and to promote the Special Olympics.

Dynamic Spectacle

Tonn (1996), in her analysis of Mary "Mother" Harris, noted the power of experience best; "experiences may have power sufficient to transcend potent cultural constructs" (p. 17). Yet in order to build community through experience, one must be able to communicate the shared experience effectively. Procter (1990) suggested experience is a key way to build community. He asserted, "society arises, exists, and finally decays through communication, that symbolism constructs the social forms through which people learn to live" (p. 117). Communication builds society, and it is through the understanding of the communication that people live in community. A shared experience of an event that reveals the values and argues for community can be turned into communication. Procter called this shared event a *dynamic spectacle*. A dynamic spectacle is a construct, dramatic, and a touchstone of community building. It builds community in three ways: "casting the material event into a symbol of communal past," "converting the event into rhetoric of the community's ideology," and "transforming the event into motive for community action" (p. 120). The dynamic spectacle is woven into the community's narrative as a unified past, as a demonstration of traditional values, and as a call for action.

The concept of narrative rationality supports the dynamic spectacle, in that both argue for shared experience. Fisher explained shared experiences connect the audience with the speaker through the perception of a truthful narrative fulfilling the role of narrative rationality. Procter argued that the creation of a shared experience builds community, a founding aspect of the dynamic spectacle. With the key ingredient of shared knowledge, narrative rationality and the dynamic spectacle have the potential to work parallel to each other to create a truthful narrative that builds community.

Rhetorical applications of dynamic spectacle

Several rhetorical critics have extended Procter's conception of a dynamic spectacle. Vail (2006) studied Martin Luther King Jr.'s "I Have a Dream" speech to propose a rhetorical moment. He argued that King's speech, along with the context of the environment, creates a dynamic spectacle. Vail suggested, "the dynamic spectacle has an integrative quality to it" reflecting the "integrative rhetoric of King's 'I Have a Dream' speech" (p. 55). He explained the event itself was able to bring different rhetors together allowing the leaders of the civil rights movement an opportunity for a shared experience. Yet, he also mentioned the importance of shared experience in the context before the speech. Without diminishing the power of King's speech, Vail provided an explanation of how the March on Washington was able to supplement the spectacle of King's speech. He described the "sheer visual impact of 250,000 people" set the tone for a dynamic spectacle (p. 62). Vail demonstrated the importance of the context and text to the dynamic spectacle.

Playing off the idea of dynamic spectacle and combining it with narrative, Erickson (1998) studied the "rhetorical implications of presidential travel spectacles" (p.

141). He proposed the spectacle of presidential travels creates the image that the “political world is both rational and managed effectively” (p. 141). When citizens see the president get on and off a plane, they are building a unified narrative based on the collective experience of “witnessing the presidential travel” spectacle. The dynamic spectacle relies on the audience’s perception of rationality, similar to that of Fisher’s (1985b) narrative rationality and the tenants of coherence and fidelity. Erickson described “rhetorically inept travel spectacles, notable for their lack of acumen, believability, management or outcomes may adversely affect an administration” (p. 142). Through viewing the traveling spectacle in the lenses of coherence and fidelity the public is reassured the president is able to control the country. Erickson suggested “travel spectacles dramatize political messages by visually depicting the president, citizenry, and issues in a ‘story’ format” (p. 144).

Farrell (1984) combined spectacle, narrative, and the Olympic games in studying the 1984 Winter Olympics. First arguing that the 1984 Winter Olympics was a spectacle, Farrell analyzed the narrative set forth by the media surrounding the American athletes demonstrating “a sharp and finally irreconcilable break between ‘mediated expectation’ and the actual performances” (p. 159). He described the tension between spectacle and narrative, “spectacle tends to dislodge memory through the power of mystification, the diachronic sequence of narrative forces a kind of reluctant attention to linear facts such as accomplishment and loss” (p. 162). When the American Olympic squad failed to live up to the media hype, the story line shifted, changing the narrative of the dynamic spectacle. Farrell explained when the spectacle changes, the narrative has to provide explanation without disrupting the illusion of the spectacle. Through studying the 1984 Winter

Olympic games, Farrell was able to demonstrate the changing narrative that a spectacle may undergo.

The dynamic spectacle becomes a part of epideictic rhetoric that relates to experience through symbolizing, drama, and community building (Procter, 1990). The dynamic spectacle unifies the community by weaving the revered past and important values into an impetus to move forward. The dynamic spectacle helps form a community (Procter, 1990), creates context for the speech (Vail, 2006), and establishes narrative rationality (Farrell, 1984; Erickson, 1998). This perspective lends credence to the importance of analyzing Shriver's use of the dynamic spectacle to connect with her audiences through a shared experience that helps establish rationality.

Communal Identity

The last two elements of this critical analysis combine to form what I will term *communal identity*, which is established by communication uniting two other contextual elements: rhetorical identity and community. Communal identity will be defined as the collective rhetorical identity of a group based off of a shared impetus to action. Communal identity occurs when the identities of the individual characters in a narrative are used to create a shared call to action. This shared action creates a unified experience that can be rhetorically crafted to form the communal identity. Rybaki and Rybaki (1991) acknowledged the importance of a shared experience when crafting narrative rationality, noting the setting is limited by the audiences' experience. As Procter (1990) suggested, the dynamic spectacle helps create a shared experience between the speaker and the audience, which can result into community. Shared experience consists of the creation of a rhetorical identity within the audience, leading to a shared sense of community. The

creation of communal identity serves as a more developed epideictic function of Condit's shaping of communities. If epideictic is used to shape communities, then the dynamic spectacle and narrative rationality can be tools to create a communal identity. By combining aspects of narrative rationality with the dynamic spectacle, communal identity is compromised of rhetorical identity and community.

Rhetorical Identity

Identity serves to establish a set of values. Several rhetorical critics have examined the power of rhetorical identity in constructing a unified political view. For example, Stuckey (2005) explained that nations are abstract and are constructed based on humans desire to identify. In short, identity serves to unite publics under commonality. Nationalism serves as an example of the power of identity in the construction of communities. Stuckey (2005) looked into the U.S. national identity using oratory and policy platforms from the 2004 presidential nominating conventions. She found Democrats identity circled on a "vision premised upon the toleration and celebration of difference and a value of equality," (p. 639) and Republicans were "convinced of American superiority, suspicious of government involvement in economic matters, and ultimately guided by a responsibility to protect long standing values (p. 639). Both of these examples demonstrate the importance of articulating values while constructing identity. In referring to the national identity, Stuckey suggested that political campaigns have more of an impact than who will win the political race; they can change the national identity. From here, she explained how "presidents have a disproportionate voice in the articulation" of national identity (p. 654). The president's power over identity demonstrates the power a figurehead has in constructing the community's identity. While

the importance of a figurehead is discussed, a figurehead relies on the organization or institution for power.

Zietsma (2008) argued narratives ability to frame identity through the example of the Good Neighbor Policy in the 1930s. He suggested protestant narratives of America as “God’s chosen nation” influenced American foreign policy (p. 180). After the Great Depression “religious discourse became critical to the reinvigoration of national identity through the language of foreign policy” (Zietsma, 2008, p. 181). Zietsma provided Roosevelt and Hoover as proponents of the religious narrative calling for Americans to “minister to ourselves and to our fellow man” (p. 182) along with “encouraging Golden Rule-type cooperative efforts” (p. 183). These narratives influenced the Good Neighbor Policy, which Roosevelt described as “the neighbor who respects his obligations and respects the sanctity of his agreements” (p. 185). The narratives surrounding the policy helped create a good neighbor identity that “reinvigorated the sense of national mission central to the U.S. imagined community” (p. 189). Zietsma explained that while the Good Neighbor Policy had no “real policy of intervention,” the rhetorical narrative gave the United States a national identity (p. 190).

Other critics have utilized the concept of rhetorical identity in defining organizations or institutions. Deslandes (2015) studied organizational identity using a five faceted model called *Identity Transition*. Identity Transition takes parts from identity dynamics and narrative identity to create five facets of identity: professed, projected, experienced, manifested, and attributed. Deslandes argues identity changes from the impact of past and present events, therefore experienced and attributed identity “form the core dynamics of identity formation” while professed identity is involved in

transformation (p. 13). Viewing a group through Deslandes' argument, organizational identity strengthens members' commitment to the organization and establishes a relative base that can be used for identification. This is reminiscent of Procter (1990), whose discussion of community building as an aspect of the dynamic spectacle noted the importance of using a shared narrative that constructed the past into a rhetorical identity. Gilpin and Miller (2013) viewed "communication as a determining factor in shaping the development and identity" of communities (p. 149). They valued communication as key to organizational identity and community building and see "perceived community as a function of the organization's identity (p. 159). By forming an identity, an organization can have the appearance of a community because it shares core values. Gilpin and Miller put emphasis on the managerial bias, which is the view that an organizational identity is solely associated with the executive class. This is similar to the argument Stuckey (2005) made about the power of the president to create the national identity; however in the case of an organization, the executive class is not always voted on by the workers as it is in democracies. Gilpin and Miller (2013) suggested in order to overcome managerial bias, identity must be shared between all members of the organization. This can be achieved when identity is linked to the mission and involves a sense of belonging.

For examples, in specific cases of organizational and institutional identity, one sense of belonging can occur when a group is being restricted. Southard (2007) discussed the role restrictions can play on crafting identity. Using the Silent Sentinels as an example, she argued the ideological restrictions placed on women crafted the Silent Sentinels' militant identity. After being shut out by President Wilson, the Silent Sentinels, a group of women protestors, stood outside the White House in silence,

holding banners that challenged President Wilson's statements on liberty. Southard explained that the militant identity "empowered the protesters by providing a strong, shared identity" (p. 401). The Silent Sentinels' identity was created from society's restriction on women and turned into a militant identity through the group's actions and the rhetoric of the Suffragist, a newspaper operated by the National Woman's Party. Southard discussed how the Silent Sentinels were able to take "prevailing notions of femininity, the rhetorical presidency, and U. S. militarism" to shape their identity of legitimate opponents of President Wilson and the institution (p. 412).

Vanderhaagen (2008) studied the importance of an institution's identity using Calvin College as a case study. When the identity of an organization or institution is challenged, VanderHaagen suggested it could be a time to strengthen the institution's identity. Calvin College faced an identity debate during the 2005 commencement visit of President George W. Bush. President Bush offered the school a chance to "align itself on the side of the mainstream Christian power;" however, the school traditionally valued "critiques of the religious and political status quo" (p. 536). The school encouraged discussions in a variety of mediums, allowing for participation from different groups and the creation of a holistic institutional identity. The "collective project that depend[ed] on individual commitment to a shared purpose" reinforced Calvin College's identity as a school preparing students to think critically and to engage in public discussion (p. 552). The school was able to shape its tradition while still remaining true to itself, demonstrating the dynamic spectacle by taking the past and using it to create identity. While President Bush gave the commencement address, the school established its institutional identity through the debate that "expressed the distinctly Reformed,

Protestant practices valued by the college, critique and protest being among them” (p. 558). Using Calvin College as an example, VanderHaagen suggested the “collective articulation about a shared past and tradition enables a community to reconstitute its identity in ways that render it more capable of change, flexibility, and thus resilience” (p. 536).

Ahram (2008) discussed the importance of establishing identity in creating definitions of a community. Studying letters from two Sunni groups to the Iraqi representative to the United Nations on American occupation of Iraq, Ahram argued that defining the identity of the Islamist groups was linked with “new definitions of Iraqi national community” (p. 114). Ahram explained the “centrifugal and centripetal forces at play” describing the need for each Sunni group to establish an institutional identity along with a collective identity (p. 119). Using a letter from the Council of Muslim Clerics, CMC, to representative Brahimi, Ahram showed the contention between the group demonstrating its “autonomy and independence” yet at the same time trying to represent all Iraqis (p. 120). He explained that the CMC’s letter wanted to establish an identity of the CMC as “synonymous with the voice of the majority of Iraqis” and left its position ambiguous (p. 121). He then compared the CMC’s letter to that of the United Patriotic Movement, UPM. The UPM’s letter was upfront on the UPM’s position at the center of Iraq, “a stark contrast” to the CMC (p. 122). Ahram described how through the difference in rhetoric from the CMC and UPM, the Sunni Islamist movement faced dual identities. He suggested, “the need to establish a specific institutional voice was countered by the need to offer inclusive notion of identity” (p. 128).

As these analyses demonstrate, communities are formed based on a shared experience that is turned into an identity. Nations and organizations are constructs of human rhetoric (Anderson, 1996; Stuckey, 2005). Without rhetorically crafting the experience, a rhetorical identity does not exist. Those in authoritative positions hold the power to create the rhetorical identity for the nation (Stuckey, 2005; Ahram, 2008; Zietsma, 2008) and for the organization (Gilpin and Miller, 2013). Shriver, as founder of the Special Olympics, was placed in a position of authority, allowing her the ability to craft a rhetorical identity for the Special Olympics.

Community

While the formation of a rhetorical identity focuses attention on a set of shared values, this analysis will define *community* as a group of people coming together because of shared values, regardless of physical place. Community has multiple rhetorical definitions, ranging from a physical place to an imagined bond. Benedict Anderson (1996) discussed the relationship of identity and communities. Anderson provided a definition of community through defining nation as “an imagined political community” suggesting members of a nation never meet face to face, “yet in the minds of each lives the image of their communion” (p. 6). Focusing on nationalism as a construct of “cultural artifacts” Anderson argued the creation of nationalism bonded the community and allowed for members of a community to become attached (p. 4). Large communities are built around a shared identity that unites its members, rather than a face-to-face meeting. Community becomes more than shared values; it is the coming together to share in those values and identify as one. Although they are not presently together, they are able to rely on their shared values to establish a community. Anderson (1996) suggested that

communities are imagined based on the belief of communal existence and shared identity, and creating engagement requires rhetoric that plays off of the importance of identity.

McGee (1975) discussed the creation of the term “the people” as a rhetorical creation to represent the identity of an audience. In order to move towards community, an identity must be shared. He described “the importance of recognizing the collective life as a condition of being the ‘audience,’” (p. 249) arguing the creation of the term “the people” does not necessarily describe a real community but instead creates an imagined community that a leader proposes to his audience. In proposing this imagined community, he invited his audience to accept the created identity and become a part of the community.

Furthering the idea of engagement, Sproule (2002) examined the effectiveness of performative oration to establish personal engagement with community concerns and interests. Sproule wanted to see how oral calls for involvement compared to other mediums, specifically new technologies. He suggested, “oratory, as a medium, encourages personal performance and symbolic engagement within a communitarian context” (p. 302). The formation of community is essential to unite groups.

For social movement groups, a unified community is key for a call for change, as several studies have shown. McIish and Bacon (2009) analyzed the rhetoric of activist Richard Allen to see how he established individual and corporate agency along with African American community consciousness. McIish and Bacon suggested that Allen addressed two main challenges in his rhetoric: persuading the people they had the power to change and educating them on the situation of their community. This mirrors Shriver’s

situation in that she is talking to a marginalized group, those with intellectual disabilities, and trying to encourage them that they have power and deserve to be part of their communities back home.

Another example of a leader trying to build community in a marginalized group is Mary Harris Jones, who was a leader in the labor and community organizer, as well as cofounder of the Industrial Workers of the World in 1905. Tonn (1996) described Jones's role as a social movement leader in terms of a militant mother. Jones created a community using familial rhetoric, she called herself mother, and the miners her children. Demonstrating Procter's (1990) point that experience can build community, Jones took her experience as mother and crafted her rhetoric to form a community. Tonn suggested Jones's maternal persona mixed with her physical motherhood "nurtured a collective familial identity for her audience" (p. 4). Jones's rhetoric demonstrated the three goals of mothers: "securing their children's survival," "furthering their emotional and intellectual growth and independence," and "cultivating their connection and accountability to their social group" (p. 4). Jones wished to create a community of workers who were connected by a set of shared values.

Peeples and DeLuca (2006) continued the narrative of motherhood when discussing the Environmental Justice movement. Peeples and DeLuca looked into how community enables movements to make a change. As part of the Environmental Justice movement, women were using their motherhood to challenge practices and policies. Motherhood united the women and allowed their shared experiences as mothers to "construct the truth of the matter" or the rhetorical situation (p. 62). By sharing a narrative, they empowered others to join in and share their own stories to build the truth.

The truth, created through personal experience, turned from being individual to communal, similar to Tonn (1996) and Procter (1990) arguing experience builds community and empowers people towards change. However, Peeples and DeLuca (2006), in talking about the experience of motherhood, add a caveat, “using motherhood may be more effectual or lasting when used to motivate one’s own constituency rather than to influence the opposition” (p. 82). This thesis will look to see if Shriver creates shared experience in order to create a shared set of values and call for action.

Summary

This literature review brings together several different threads, but they can be woven together to establish a way to examine one specific function of epideictic messages. Epideictic focuses on connecting the speech to the current audience, rhetorically crafting the event into a symbol. As noted in Condit’s (1985) article, epideictic functions to aid understanding, to share and create community, and to entertain the audience and establish leadership. Of particular interest for this work is the use of the dynamic spectacle in using the event to create shared experience between the speaker and the audience. This will be examined in terms of Shriver’s creation of a rhetorical identity and larger community into a communal identity.

Literature focusing on identity and community contains a number of perspectives; however, most of them include discussions on some aspect of narrative. The narrative paradigm allows the critic to examine narrative rationality, focusing on questions involving coherence and fidelity of the stories told. For the purpose of this thesis, narrative rationality falls under the function of epideictic. Epideictic rhetoric serves the purpose of using experience to connect with the audience. This can be seen in narrative

rationality's base in coherence and fidelity and in dynamic spectacle's creation of a shared event. Together, the narrative paradigm and the dynamic spectacle can be used to create a rhetorical identity that becomes the base of community. When a group comes together based on their shared identity, they create a community that can be rhetorically crafted to create a communal identity by invoking a call to action. The ideal rhetorically crafted communal identity is represented when a speaker successfully combines aspects of the narrative paradigm with the dynamic spectacle as a type of epideictic communication.

Chapter 3. Method

This thesis will examine Eunice Kennedy Shriver's speeches from the opening ceremonies of the 1987, 1991, 1995, 1999, and 2003 Special Olympics World Games. Using Fisher's narrative paradigm (Fisher, 1984; 1985a; 1985b; 1989) including analytical questions adapted by Hollihan and Riley (1987) and Rybaki and Rybaki (1991), this thesis will analyze Shriver's speeches as narratives used to create a rhetorical identity and establish a community for the Special Olympics.

Artifacts

Five of Shriver's speeches will be analyzed, ranging in date from 1987 to 2003. Each of the speeches took place during the opening ceremony of the Special Olympic World Summer Games, ranging from the VII to the XI. The speeches were chosen based on full-length availability from the Special Olympics. The speeches were originally accessed on video through the website www.eunicekenndyshriver.org. The transcripts for Shriver's speeches were not found online, nor were they found after contacting the Special Olympics headquarters. The files before 1987 were of poor quality and did not contain the full speech; therefore 1987 will serve as the starting point for this analysis. A professional transcriber transcribed each of the five speeches. The shortest speech was two minutes and eleven seconds (1995), and the longest speech was three minutes and forty-one seconds (2003). The average length of Shriver's speeches was around three minutes. The 1987, 1991, 1995, and 1999 speeches took place in the United States, while Shriver's 2003 speech took place in Ireland.

Procedures

After the speeches were transcribed, they were analyzed using Fisher's (1984; 1985a; 1985b; 1989) narrative paradigm to see how Shriver crafted a rhetorical identity and community. This involved looking for the principles of coherence and fidelity.

To help guide these efforts, Rybaki and Rybaki's (1991) questions relating to narrative rationality, along with Young's (2005) suggestive questions, were used.

Questions from Rybaki and Rybaki that tested coherence and fidelity included:

Who are the characters and how are they described?

What values appear in the narratives?

Are these values consistent with Shriver's call for action?

Do the values appear truthful to the narrative and audience?

Are the values represented in the narrative morally just? (p. 119)

Other questions not used from Rybaki and Rybaki discussed the importance of the setting and plot. For the purpose of Shriver's speeches, I felt like Young's question of how is reality described covered narrative rationality more appropriately than questions dealing with setting and plot. The only question taken from Young that differed from Rybaki and Rybaki was:

How is reality described in Shriver's narratives? (p. 132)

In analyzing the use of the dynamic spectacle, questions from Procter's (1990) definition were used. As a reminder, a dynamic spectacle is a construct, dramatic, and builds community in three ways, turning the event into a symbol, making the event into a rhetoric of values, and changing the event into motive for action. Questions dealing with the dynamic spectacle include:

How is her speech a construct?

How does she make it dramatic?

How does she build community?

How does she turn the speech into a symbol?

How does she create rhetoric of values?

How does she turn her speech into motive for action?

Questions dealing with identity and community connect narrative rationality and dynamic spectacle with communal identity. The following questions are created to guide the analysis:

How does Shriver refer to the characters in terms of values?

What is her call to action?

How does she connect values into communal action?

Chapter 4. Description

Speech 1

The first speech analyzed took place in 1987 in South Bend, Indiana, on the campus of the University of Notre Dame. Eunice Kennedy Shriver addressed a crowd of over 4,700 athletes from more than seventy countries (Special Olympics, 2012). She spoke for three minutes and twenty-three seconds in the Opening Ceremonies of the Seventh International Special Olympics Summer Games.

Shriver began her speech first by recognizing her daughter Maria and then highlighted former Notre Dame football stars who competed in the stadium. Afterwards she shifted the focus towards the Special Olympians, telling them the world is watching. While the world watched, Shriver empowered the athletes suggesting they have earned the right to become members of society and demonstrate the courage and generosity. She followed her claim with a story about a mother who will be watching her daughter compete in the 200-meter dash. To conclude her speech, she used a quote demonstrating the power of the athletes to touch the hearts of the world and then wished them luck.

Speech 2

The second speech took place in 1991 in Minneapolis/St. Paul, Minnesota, in front of 6,000 athletes from over 100 countries (Special Olympics, 2012). Shriver spoke for three minutes and twenty seconds in the Opening Ceremonies of the Eighth Special Olympics World Summer Games, which were the largest sporting event in the world that year. It was also the first year the name changed from International Special Olympics Games to Special Olympics World Games.

Shriver began her speech by acknowledging the start of Special Olympics twenty-three years before and tells her audience it has grown to the largest sporting event in the world that year. She proceeded to highlight the athletes as peacemakers and teachers to the world. Her speech reflected back to before the Special Olympics were the athletes were told they could not play sports. She answered this by telling the crowd how this week they will be running marathons and participating in team sports. From here she invited the world to watch the athletes as they represent peace and friendship, even across countries with strained relationships. To close her speech, Shriver addressed the athletes as the light and wished them luck in the upcoming Games.

Speech 3

Speech 3 was given in New Haven, Connecticut, in 1995 for over 7,000 athletes from 143 countries (Special Olympics, 2012). Unlike the other four speeches, Shriver spoke at the Closing Ceremonies of the Ninth Special Olympics World Summer Games; President Bill Clinton spoke at the Opening Ceremonies. Her speech lasted two minutes and eleven seconds and focused on sport, spirit and splendor.

Shriver started her speech recognizing the “spirit and splendor” of the past week, but then turns to what happens after the Special Olympics Summer Games are over (Shriver, 2012c). She asked what will be taken home from the Special Olympiad and then told the athletes they are the heroes and heroines. She encouraged them to go home and tell their communities they are champions and deserve the same rights as everyone else. Shriver followed this up, talking to the world at large, by demanding support for special families and increase care and nutrition for pregnant women. She continued her speech by warning her audience to never turn their backs on those who are different. Her speech

ended with an address to the athletes, thanking them for their bravery and blessing them within the games and within their lives.

Speech 4

The fourth speech analyzed took place during the Tenth Special Olympics World Games in 1999. Shriver spoke in Durham, North Carolina, to a crowd of more than 7,000 athletes from 150 countries (Special Olympics, 2012). Her speech took place during the Opening Ceremonies and lasted two minutes and thirty-five seconds.

The 1999 speech began similarly to Shriver's speech in 1991 where she recognized how far the athletes had come. She recalled that 30 years ago they were told they could not run, and now they are running marathons. She also debunked myths about keeping them hidden and doubts about them being productive members of society illustrating how, on international television, they bring together warring nations. Shriver followed this by informing the athletes that they have inspired their parents and communities, and together they have created a voice of advocacy. She ended by welcoming everyone to Games along with the "better world [they] have helped to create" (Shriver, 2012d).

Speech 5

The final speech analyzed took place in Dublin, Ireland, during the Opening Ceremonies of the 2003 Special Olympic World Summer Games, the first Special Olympic Summer Games to be held outside of the United States. Shriver spoke to a crowd of more than 6,500 athletes from 150 countries, representing the world's largest sporting event that year (Special Olympics, 2012). Her speech lasted 2 minutes and eight seconds.

Shriver began her speech by paying homage to the host nation, connecting the Irish dream to the athletes' stories. While she celebrated the accomplishments of the athletes, she also suggested they cannot stop their efforts. She went on to provide stories of people with intellectual problems who are neglected and forgotten across the world. As part of these stories she illustrated how the families feel alone and the children are the "world's most innocent victims" (Shriver, 2012e). Shriver explained how the world formerly hid those with intellectual problems, but at these Olympic Games the world is watching those athletes. She ended by inviting the world to watch the athletes and learn about joy, peace, and courage. In a final remark she spoke directly to the athletes, telling them they are "an example for the whole world" (Shriver, 2012e).

Chapter 5. Analysis

Eunice Kennedy Shriver used her addresses at the Special Olympics to honor and inspire the athletes and to call her audience into creating an accepting community that relies on a set of shared values. In order for her to achieve success and motivate her audience, she first had to connect with them and relate to their experience. Using the narrative paradigm to analyze how Shriver established narrative rationality, this paper argues Shriver was successful in connecting with her audience and presenting a coherent and true story. To guide this analysis, questions concerning the dynamic spectacle were used to discover how Shriver turned the experiences of her audience into a worldwide call for inclusion of those with intellectual disabilities. Finally, questions of identity and community were used to define the communal identity. I propose that Shriver's speeches successfully craft a narrative that connects with the audience's experiences in order to promote her call to action of an appreciation and inclusion of the intellectually disabled.

Narrative Rationality: Coherence and Fidelity

Narrative rationality is contingent on coherence and fidelity. Coherence was measured using questions of consistency and probability, while fidelity focused on the connection with her audience. Investigating questions asked a) how the characters were described, b) how is reality described, c) what values appear, d) are the values consistent with her call for action, e) do the values appear truthful to her audience, and f) are the values morally just. In order to connect with her audience, Shriver had to provide a speech that was free of contradictions and would ring true for her audience.

Coherence and fidelity

Characters. The first guiding question addressed how Shriver described the characters in her speeches. Shriver was able to define characters that her audience would view as believable. In doing so, she strengthened her narrative by reducing contradictions and remaining consistent with the audience's perceptions of the characters and her prior speeches. Shriver's five speeches presented five different sets of characters that ranged in character roles. The characters included 1) the athletes, 2) the world or spectators, 3) families of the athletes, 4) the old heroes, and 5) those with intellectual disabilities and their families who are not at the Special Olympics.

Maintaining consistency, Shriver included the athletes in all of her addresses. While they are described differently within each speech, they are always described in a positive light, compared to traditional heroes and core, universal values. In her 1987 address, Shriver connected the image of the athletes to that of the old heroes, a character set described below. For her, the athletes have extended on the legend of the old heroes. In the stadium where legendary athletes achieved success, the Special Olympians would compete for their own success. Shriver's 1991 speech extended the narrative characterization of the athletes to that of peacemakers and teachers. She defined the athletes as the "peacemakers, competitive but not envious, determined but not angry" (Shriver, 2012b). It is the athletes who teach the spectators how to live in cooperation with each other. Shriver explained that they lived lives where they had been told what they could not do, and then went out and did it despite those restrictions. The description of overcoming is supported by her 1995 closing address when she describes athletes as "the heroes and heroines who have overcome," accentuating on their triumphs over the

course of the games (Shriver, 2012c). This also is consistent with her 1991 address, when she identified the athletes as the new heroes. She backed up this identity with a call to action for the athletes to “go home and tell your countrymen, ‘I am a champion athlete’ ” (Shriver, 2012c). The concept of overcoming is brought forth again during Shriver’s 1999 address when she described the athletes as overcoming and inspiring. Shriver told the athletes their “strong spirit has helped inspire [their] mothers and fathers” to join them in the “pilgrimage of hope” (Shriver, 2012d). She believed they are the catalyst that has sparked a unified voice for change. Reinforcing the value of overcoming, her 2003 address highlighted how the athletes’ stories related to that of the Irish dream, saying they have achieved “freedom and dignity and justice” (Shriver, 2012e). She referenced how in the past the world did not believe these athletes should be seen in public, and told them how they have overcome to be “part of the year’s largest sporting event” (Shriver, 2012e). Shriver’s 2003 address not only remains consistent with her other speeches, but by bringing in a reference of Irish culture she paid homage to the host country. With a consistent description of the athletes as characters in the narrative ringing true with her audience, she illustrated how the athletes can teach the world or spectators.

Along with the athletes as characters that enhance the fidelity of her message, Shriver frequently alluded to the audience or the spectators. The people of the world were often used to highlight the character of the athletes, calling on the former to watch and learn from the Olympians. In talking to the athletes Shriver noted, in her 1987 address, “tonight they cheer for you. You are the stars and the world is watching” (Shriver, 2012a). Her description of the world is limited to that of cheerleader. Instead of illuminating something about the character of the spectators, her describing them as

cheering for the stars emphasized the athletes as legends. This is repeated in her second speech, when she invited the world to watch and learn how to “compete as friends, not enemies” (Shriver, 2012b). Shriver’s lack of description for the world and spectators serves to put the focus on the athletes. Suggesting the world can learn from the athletes, Shriver has placed the character value of the athletes above that of the spectators. With her intended audience filled with Special Olympians, this value would encourage and motivate her audience to listen.

The next characters Shriver mentions are the families of the athletes, who are described in a similar manner as the athletes. Shriver extended the values of the athletes to the families. In her 1987 speech, family is represented by the mother who trained her daughter to run. She highlighted how the mother “walked with her child sixteen miles each week,” to her daughter’s coach (Shriver, 2012a). By sharing the mother’s story, she gave an example of how the families of the athletes demonstrate courage, along with the Special Olympians. This description is repeated in Shriver’s 1999 address, adding in a brief learning curve that occurs through participation and preparation for the Games. The families, initially learning from the athletes, are then described in unison with the athletes in their pursuit for change. Shriver told her audience, “together you have become passionate and convincing messengers of change” (Shriver, 2012d). She described the two groups as teachers, teaching the world “the healing power of the human spirit” (Shriver, 2012d). Similar to the role of the spectator, Shriver used the family to promote the ideals of the athlete, yet she took it a step farther. The families have learned from watching the athletes and are now working together to teach the world.

Shriver's final two sets of characters, the old heroes and those with intellectual disabilities and their families who are not at the Special Olympics, only appeared once respectively. Both of these groups are used to create identification with the current audience and build coherence in the narrative. The first are the old heroes, the famous athletes such as "Johnny Lujack and George Gipp" (Shriver, 2012a). Shriver discussed these athletes in her 1987 speech on the campus of Notre Dame. The importance of the location is highlighted when learning these athletes are past Notre Dame football stars who once competed in the stadium the speech took place. By paying homage to the past legends of the stadium, she built a bond with her audience who is familiar with Notre Dame history, along with setting a comparison with the Special Olympians. The second group arises in Shriver's fifth and final speech, and represents those with intellectual disabilities and their families who are not at the games and still face the negative attitudes of society. She gave examples of stories from different countries where those with intellectual disabilities "sit alone in a cold institution" in South Africa, "never put on a backpack and go to school" in China, and "cry at night because they do not understand . . . why they have no friends" in Washington, D.C. (Shriver, 2012e). In the same manner she discussed marginalized families, "think of the families, think of the mothers who love their children but feel so desperately alone" (Shriver, 2012e). Shriver's description of this set of characters rings true with her audience. The athletes in the crowd and their families watching understand the plight of those who have no voice, or as Shriver calls them, "the world's most innocent victims" (Shriver, 2012e). While both of these sets of characters are described in only one of Shriver's speeches, they serve their purpose to reinforce a shared narrative view of the characters for the particular audience, fulfilling the role of

coherence. Even in establishing a coherent set of characters, Shriver had to present a reality that her audience would see as true in order for her call to action to be followed.

Reality. Part of narrative rationality focuses on how reality is described. Reality is rhetorically crafted to fit the perceptions of the audience and must appear truthful. The creator of the narrative has the power to create a positive or negative reality, and depending on the situation, has the power to create two contrasting realities. The question used to analyze reality asked how Shriver described the reality within her speech. Shriver's 1995 and 1999 speeches demonstrated her creation of one reality while she creates contrasting realities in 1987, 1991, and 2003. Even though there are different realities described, she remained consistent in painting the reality of the Special Olympics in a positive light, while the reality of the outside world was crafted as negative.

In her 1995 address, Shriver created a reality of the outside world that gives her audience motivation, "my civil rights are today and I refuse to be lost for another generation" (Shriver, 2012c). Although she earlier celebrated the victories of the athletes, she painted a picture of reality that still outcasts those with intellectual disabilities. She went on demanding protection for special families along with health programs for pregnant women, demonstrating a reality with significant problems. Yet, in the future reality she painted there is hope. She told the athletes, "your bravery seen here can become a mighty force against centuries of ignorance, neglect, and oppression" (Shriver, 2012c). Although the threats to equality are abundant, Shriver highlighted the bravery of the athletes and suggested they have the real power, bravery and hope, to change the future.

An example of Shriver's description of the special Olympic reality can be found in her 1999 address. Referencing the past and telling the athletes "look how far you have come," she built a reality based on their accomplishments (Shriver, 2012d). At the end of her speech she tied in her view of a positive reality with athletes, "welcome to the better world you have helped to create" (Shriver, 2012d). By describing the world created by the athletes, she helped create a bond between her and her audience.

Shriver's other three speeches include contrasting realities. In her 1987 speech, she described a world where power, politics, weapons, and wealth are the focus. She mentioned this as a contrast to what is happening at the Special Olympics. She described a hope for a new reality that hinged on the courage of the athletes to hold on to hope in difficult times. Shriver was able to tap into her audiences' knowledge of the current reality outside of the Special Olympics and contrast that image with their current reality at the Games.

An example of contrast realities is made even clearer in Shriver's 1991 address. As part of her description of the athletes, she described two realities, a past and a present. In the past reality she acknowledged what the athletes were told they could not do. Taking it into the present, she explained how they overcame the negative language and created a better reality "where we are free, free to choose our friends, free to choose our sport" (Shriver, 2012b). By specifically referencing the past reality of the athletes, she tapped into their experience, connecting with her audience. She then proceeded to carry them to the present reality where they would be free.

The final example of contrasting realities happened in Shriver's 2003 speech. Shriver created two different realities, the Special Olympics reality and the world reality.

In describing the reality of the Special Olympics, she pointed out the positive values demonstrated by the athletes such as peace, understanding, and courage. Even while she celebrated the reality of the Special Olympics, she presented a contrasting negative reality of the present world outside the Special Olympics. She reminds the audience of the “170 million people with intellectual problems in the world. People who continue to suffer unmentionable disabilities” (Shriver, 2012e). By describing a present reality, she brought urgency to the efforts of the Special Olympics. No longer is the negative reality part of the past, but it is intertwined with the story of the present. All of Shriver’s speeches demonstrated a view of reality that was based on core values. The values of the Special Olympics are highlighted in a positive reality, while the values of the outside world paint a negative reality, as the next analysis section will demonstrate.

Values. The next questions of narrative rationality deal with the values promoted by Shriver, how they are consistent with her call to action, are they truthful to her audience, and are they morally just. It is important for Shriver to remain consistent when discussing values throughout her speeches to avoid creating incoherencies and losing her audience. Having consistent positive values also aids in her call to action. An audience who hears a coherent set of values is more likely to follow the call to action than the audience who hears conflicting values. While Shriver provided conflicting values by describing two realities, she always promoted a coherent set of positive values, which she encouraged her audience to accept. It also helps if her values connect with her audience and appear morally just. In aligning her values with the morally just, Shriver builds her credibility. In her five speeches Shriver remained consistent, highlighting a group of values that center on core values of hope, peace, and equality/inclusion. These three

values, along with other values brought up in her speeches, were clustered to an overarching moral value of justice.

In her 1987 speech Shriver weaved together courage, love, hope, and inclusion. She called the Special Olympians and their families courageous, and through their competing they are demonstrating the values of courage, love, and hope. These values remain consistent as she called the athletes to compete in the games to send a message to the world, “A message of hope, a message of victory” (Shriver, 2012a). She backed up these claims by saying the Special Olympians have already earned the right to play, to study, to hold a job, and to be anyone’s neighbor, the value of inclusion, which is shared by communities across the world. Another way her values ring true for her audience is by aligning with the morally just. By stating the end of separation and segregation, she brought to mind the image of the civil rights movement. In parallel imagery, as African Americans fight for justice and inclusion, so, too, are the Special Olympians fighting for integration.

Shriver brought another set of values to her 1991 address that included peace, overcoming and freedom, and equality. Her discussion of peace focused primarily on how the athletes are the peacemakers. She described the importance of competing as friends and uses the example, “Saudi Arabia and Israel, Latvia, Lithuania and the Soviet Union are united on our playing fields” (Shriver, 2012b). In another example of the value of the athletes as peacemakers she brought in a quote from the Bible, “blessed are the peacemakers for they shall see God” (Shriver, 2012b). Being an avid Catholic, her use of the Bible to reflect the athletes demonstrated the important role they play in teaching peace. The value of overcoming injustice is represented by Shriver’s contrast between the

past and present reality. Again, using the athletes as the bearers of positive values, she celebrated their courage in overcoming the negative language and achieving success. The value of overcoming is also attached to the value of freedom. The athletes overcame a restricted society to have the freedom to compete in the Olympic Games. Shriver encouraged the athletes saying, “each time you run and jump and lift or pass a baton, you will say to others everywhere come to our world where we are free” (Shriver, 2012b). When discussing overcoming and freedom equality becomes the next step. She continued to support the value of freedom when she included a call to arms to “demand equality from our legislators and our educators” (Shriver, 2012b). By weaving the values into the athletes’ character, she created a connection with her audience. Having the values already attributed to them opens up the door to acceptance and truth, and this allowed Shriver to achieve fidelity. The athletes are placed on a moral high ground, where they fight for what is morally just. Her big three values, peace, freedom, and equality, are the foundation of the United States. Using already accepted moral values, she was able to craft them to apply towards the athletes.

Connecting back to her 1987 speech, Shriver’s 1995 address highlighted two values, work and hope. After calling the athletes heroes and heroines she told them to go home and ask to be trained for work. Directly following this she said, “grant me my humanity, my time is now” (Shriver, 2012c). Shriver’s ordering of words suggested basic humanity requires the value of work. The value of work is also associated with the value of hope. Although she described a world reality of negativity and failed systems, she has hope for change. She has seen the victories of athletes and is encouraged by their success. Holding true to this hope she encouraged the athletes to share in her dream and

seek out success back home in their communities. Her call for action is directly associated with her value of work, “train me for work I can do” (Shriver, 2012c). The athletes would be aware of the social stigma attached to intellectual disabilities and work. By combining the value of work with the value of hope, Shriver reduced stereotype threat, empowering her audience to attempt her call. In doing this, Shriver also moved the value of work from being social to moral. The focus of getting a job is not on the social rewards, but instead Shriver connected it with humanity.

Furthering the main values presented in the three prior speeches, Shriver’s 1999 address demonstrated the values of hope and equality. When addressing the athletes she applauded them for their ability to inspire others to join in the “pilgrimage of hope” (Shriver, 2012d). She described the value of hope in achieving equality, suggesting the journey of hope is based on the idea that “every person on our planet deserves a full and fair chance” (Shriver, 2012d). Extending these values to a call for action, Shriver’s fourth speech was based more on recognizing the accomplishment of prior action. In a turn from her other speeches where she blatantly called her audience to do something, the 1999 speech celebrated how they have already answered her calls. She said, “my heart is full this evening to see the countless miracles that the families and the athletes of the Special Olympics have accomplished” (Shriver, 2012d). Her speech did not call for anything different, but instead she suggested to her audience to stay the course, to keep on demonstrating a hopeful life. Weaving the values into the athletes and their families’ accomplishment helps Shriver’s values ring true to her audience. By suggesting they already possess the values, she compliments and reinforces their ideals. It also helps that the values presented are morally just and are in line with her other speeches.

In the final speech analyzed, Shriver highlighted values of peace, understanding, and courage. Using the athletes as examples of each of these values she called her audience to “come see the Special Olympians” (Shriver, 2012e). Calling out those who seek peace, understanding, and courage, she invited them to join with the athletes in the positive reality of the Special Olympics, and together serve as “an example for the whole world” (Shriver, 2012e). In highlighting the positive values of the Special Olympics, she connected her audience with core values, along with appearing on the side of the morally just. Describing the present reality outside of the world she painted a dark picture. In contrast to this, she called her audience to serve as an example of peace, understanding, and courage.

Throughout her five speeches, Shriver was able to remain consistent in her description of the characters, reality, and core values. While it is important that a speaker remain consistent no matter where she gives a speech, Shriver’s addresses to the Special Olympics incorporates a familiar audience. As the Special Olympians come back and compete, along with the families and spectators that watch, they are met with a consistent and coherent narrative that spans the years. Shriver used her speeches to build a coherent narrative that rings true to her audience. Her primary focus was not on the outside world, but instead on the present audience that came back time after time to the Special Olympics World Games. Not only is each speech singularly consistent, but also as a group they promote the same values and are free of contradictions. This helped her in using the experience of her audience to create a unified call for action.

Dynamic Spectacle

The dynamic spectacle was used to analyze how Shriver turned her addresses into a call for action. The dynamic spectacle relies on the speaker's ability to turn experience into motive. As Procter suggests, the dynamic spectacle is a) a construct, b) dramatic, and c) builds community through turning the event into a symbol, creating rhetoric of values, and creating motive. Using these three notions that ask how Shriver created a dynamic spectacle, this analysis argues Shriver used each of her speeches as a shared experience that empowered her audience and motivated them to carry out her call to action.

Shriver's 1987 speech demonstrated a construct by holding up sport as a mechanism for change, which is essential for the creation of dynamic spectacle. Her speech centered on the idea of acceptance for individuals with intellectual disabilities for it is through the athletes' hard work and perseverance that they have earned the right to be included. Speaking directly to the athletes she said; "The right to play on any playing field, you have earned it. The right to study in any school, you have earned it. The right to hold a job, you have earned it. The right to be anyone's neighbor, you have earned it" (Shriver, 2012a). By repeating, "you have earned it," she built up the drama in her speech, emphasizing the athletes' part in achieving inclusion and fulfilling the second requirement for the dynamic spectacle. She did not have any fancy language or confusing statements, but instead she spoke directly to the Special Olympians, encouraging them to go out and compete and to continue demonstrating the power of hope and courage. She makes the Special Olympic opening ceremony into a calling for the athletes to compete and for the world to learn. This acts as the third part the dynamic spectacle, the creation of community. The Special Olympics becomes more than a sporting event; it becomes a

message of hope and victory. In tying everything back together, it becomes the spark that Shriver hopes will ignite the world on fire.

In her 1991 speech, Shriver prioritized certain values over others, showcasing the actions of the athletes, “what you do here, you are striving to triumph, will say to all the people of all the nations torn by ancient feuds and violence and starvation, that there is another way” (Shriver, 2012b). Showcasing the athletes as holders of the values satisfies the first part of the dynamic spectacle. Highlighting the athletes’ triumphs, she contrasted their victories with that of ancient violence, showcasing a peaceful way to compete. Contrasting values also increased the drama in her speech, the second aspect of the dynamic spectacle. With a stark comparison between a violent past and a peaceful present, she created an image of hope for the athletes. Shriver does not settle with one example either, but instead she repeated her message in multiple examples to help get her point across. Using this drama she was able to turn her speech into a symbol of hope, connecting with the final requirement for the dynamic spectacle. Recognizing the past, she transformed the old values into new values, ones that call for action. Focusing on the value of equality, she called the athletes to “demand equality” (Shriver, 2012b). Shriver was able to shape the values that make up the athletes’ identity and turn the values into motivation.

The dynamic spectacle is fulfilled in her 1995 in a similar manner; first Shriver’s focus on work and hope showcased a specific ideological viewpoint. For Shriver it was not enough to compete once every two or four years. Athletes must be striving to make a difference in their communities, showcasing they have the ability to work. She emphasized the importance of work, using dramatic language such as “my civil rights are

today and I refuse to be lost for another generation,” (Shriver, 2012c). This again brings up the comparison to the Civil Rights Movement, highlighting the injustice-taking place. She also extended this drama into her call, telling her audience, “never, never turn your heads and consigned the differently abled to dark places of forgetfulness and pain,” (Shriver, 2012c). Her compelling call to action painted a frightful picture, not just to the athletes who have been there, but also to all of her listeners.

Like Shriver’s other speeches, the 1999 speech privileges specific values. In this speech she reinforced the values of hope and equality. She emphasized the importance of the athletes’ accomplishments in demonstrating these values, highlighting their ability. By contrasting the past reality and creating a positive present reality, she added drama to her speech. Instead of only highlighting the good, she compared it to the past when rhetorical restrictions were placed on the athletes. She controlled the audience’s feelings by telling them about the restrictive world thirty years ago, and then after describing the reality of today in positive terms, telling the athletes what they can do. In creating this pattern in her 1999 speech, she inspired her audience by showing them all they have achieved. Extending on her dramatic use of the past and present, she used her speech to create the Special Olympics as a symbol of a better world. Highlighting the values of hope and equality, she welcomed her audience to the Special Olympics and at the same time a world where equality is achieved through the success of the athletes. By establishing this fidelity, she used shared values as a base for community.

The final example of the dynamic spectacle can be seen in Shriver’s 2003 address, as she pointed out the failures of society and highlighted the positive values of the Special Olympics. This contrasting of realities represented her view on values and turned

her speech into a construct. In describing the conditions of those with intellectual disabilities around the world, she criticized society's lack of effort in creating an equal community. After her chastising, she highlighted how a community should include peace and understanding, using the Special Olympics as an example. This contrast not only provides an ideological standpoint, it creates a dramatic image for Shriver's audience. Similar to use of the past as contrast, her use of a present reality gave the appearance of urgency. Describing the negative and presenting a positive alternate, she gave her audience a way to create a future world. She also connected the dark picture of innocent victims to the homes of the athletes, naming specific places such as South Africa, China, and Washington, D.C

Shriver effectively transformed each of her speeches into a dynamic spectacle by raising an ideological viewpoint of the values of justice and inclusion, using dramatic language, and building community through the use of symbol making, rhetoric of values, and creating a call for action. Her ability to use the shared experience of her audience helped create a communal identity that she reinforced with each Special Olympics address.

Communal Identity

The thesis defines communal identity as the impetus to act developed by a collective identity. Communal identity involves two elements, rhetorical identity and community. In analyzing Shriver's speeches, rhetorical identity questions focused on a) how Shriver connected values with the identity of her characters while community questions examined b) what is her call to action and c) how does she connect values into

communal action. These three questions help highlight Shriver's constitution of a communal identity for the Special Olympics.

Rhetorical Identity

When establishing the rhetorical identity of each character, Shriver held athletes in high esteem, highlighting their core values. First it is the famous athletes in her 1987 address who are the heroes of old that paved the way, and then it is the Special Olympians, who she referred to as heroes and stars. By illuminating the athletes of the past as heroes and relating them to the Special Olympians, she not only honors sport, but also the inclusion of a marginalized group as heroes. As discussed earlier in Shriver's 1991 address, her values are directly related to the actions and character of the athletes. She called them the peacemakers and the "teachers of the profound truth" (Shriver, 2012b). According to Shriver, their identity as athletes puts them into a position of authority that incorporates the basic values. As the world is watching, the athletes become synonymous with peace, freedom and equality. Their identity is tied back into that of heroes and heroines in 1995. Shriver weaved the athletes' story of bravery in the Olympic Games to that of future work back home in their communities. Their role of heroes and heroines is taken out of the athletic competition and is put into their communities. Shriver called for the identity of the athletes to not just be heroes in these games, but to be heroes in their communities, striving to be a "mighty force against centuries of ignorance, neglect, and oppression" (Shriver, 2012c). In her 1999 speech, Shriver combined the identity of the athletes and their families connecting the values of hope and equality with their collective identity. Extending past the description of teachers to the world, Shriver connected their journey for hope into how they are defined. The

Special Olympians demonstrate their abilities through athletics, and they can work to change the world into a place where all are given an equal chance. Shriver suggested that seeing the accomplishments of the athletes and their families brings hope to the world. This is consistent with the 1987 identity of family that she described as generous hearted and the 2003 identity of the athletes that have demonstrated courage and show peace and understanding to all who are watching.

The rhetorical identity of those watching (the spectators) is established in Shriver's 1987 and 1991 addresses. In her 1987 speech, spectators are mentioned in an almost naïve way. She described them as supporting, but they need to be taught a lesson. The spectators, or the world, have forgotten about acceptance and are caught up with power and politics. In contrast to the athletes, she suggested the world has a lot to learn and by watching the athletes a message of inclusion can be spread around the world. As the audience of the Special Olympics grows each time Shriver emphasis the need to learn inclusion. Continuing her rhetorical identity of spectators in her 1991 speech, Shriver described the spectators as visitors to the athletes' world. Their identity, whether inferred by contrast to the athletes or by Shriver's invitation, is that of observer; however, she invited them to join with the athletes and share the values of the Special Olympics.

The rhetorical identity she attached to each group represented the values of sport and acceptance. The athletes are identified as the main value carriers who serve as the example to the world on how to fulfill the values Shriver highlighted. She then needed to certify a shared rhetorical value based on the morally just values demonstrated by the athletes and their families. With the audience crafted as one under shared values, a community forms. After establishing a shared rhetorical identity based on values for the

athletes and families, Shriver was able to create agency in her audience in order to formulate communal identity.

Community and Communal identity

Communal identity is emphasized by Shriver's call to action along with her ability to connect it to her ideal values. In her 1987 address she encouraged the athletes to compete and remain courageous. Using the identity she created for each audience, she suggested the athletes remain true to themselves and continue showing the world all they can do. On the other side of this, the spectators are encouraged to watch, cheer, and learn. In her story the Special Olympians are the teachers of the world. Through competing in the Special Olympics they send "a message to every village, every city, every nation" (Shriver, 2012a). Through their actions, the athletes represent the core values of hope, peace, and equality.

Shriver's 1991 speech expanded the role of the spectator in creating community. Extending her call for equality, she combined the identity of the athletes with all of the spectators. Using a metaphor of light, where light represents the visibility needed to learn, she told the athletes that they are the light and by watching them, the spectators can learn. At this point the two groups are separated in identity, one as the teachers and the other as the learners. However, Shriver called them together to work towards peace. The call for action unifies the two groups and establishes a common objective based on shared values. The call for action takes a step beyond community and rhetorically provides a communal identity.

A common objective also formed the basis for Shriver's 1995 address. While the focus of Shriver's speech is on the athletes, she used the closing ceremonies as a platform

to launch action. She encouraged the athletes to get involved, by illustrating the values of work and hope while also telling other spectators to not push those with intellectual disabilities to the side. As in her other speeches, the athletes are the holder of the values and are encouraged to take action. While the identity of two groups is seen as separate, by coming together and working with each other, they form a community that was extended to communal identity through the call of inclusion.

The 1999 address provided a different view into Shriver's call to action. In building community, she did not necessary tell her audience to do anything, but instead she suggested they already have come together to achieve success. Shriver told her audience that they have shown the "immense power of the voice of families in the public arena" as she rhetorically created a community from what has passed. She put into words how actions bring together different groups by showing what they accomplished together, as athletes and their families.

Shriver's last address to the Special Olympics in 2003 provided a call to action that relies on the successful contrasting of two realities. As she presented an alternative to the negative reality, Shriver asked her audience to come to the Special Olympics and watch the athletes as they compete and demonstrate the values of peace, understanding, and courage. In doing so they create a better community built on these core values that overcome the darkest places. The implied message suggests the Special Olympics serves as a community where all are accepted.

Shriver's extension of identity to create community that would later result in communal identity is supported by the values she highlights as ideal. She invited her audiences to strive toward a better world by using peace and equality as their core,

guiding values. In doing so, they not only accept her values, but they join a community of individuals that share in the agency to change the world. This represents the communal identity that Shriver was successful in creating among her audiences.

The above analysis, utilizing questions of narrative rationality and the construction of the dynamic spectacle demonstrates that Shriver used a coherent narrative to connect with her audience and provide a speech that would ring true. She was able to use this connection to create a dynamic spectacle that took the experience of her audience and molded it into a communal identity. By highlighting identity and the extension of community to communal identity, I demonstrated how Shriver connected her ideal values with her call to action.

Chapter 6. Discussion and Conclusions

Summary

This chapter will be used to summarize the analysis and provide a few concluding thoughts. Chapter 1 started off with background on Shriver showcasing her continuous fight for the betterment of marginalized groups, whether it was inner city children, female prisoners, or those with intellectual disabilities. It then moved to provide information on the Special Olympics showcasing the organization's goal of building a community where those with intellectual disabilities can be accepted.

Chapter two reviewed current literature on the narrative paradigm, epideictic speech, and communal identity. The narrative paradigm relies on narrative rationality, which is split between coherence and fidelity. The amount a speaker is able to connect with an audience relies on her ability to create a story free of contradiction, coherence, and on her ability to ring true with the audience, fidelity. Reviewing the literature on epideictic showed a move away from the traditional ceremonious speech and provided an example of the power an epideictic speech can have. This was further examined in the dynamic spectacle, which Procter defined as a construct, dramatic, and a touchstone of community building. The final part of chapter two examined literature related to communal identity, which was split between rhetorical identity and community. Rhetorical identity was defined as the acceptance of shared values. Identity was then related to community, defined as the agency to collectively act on a shared identity.

Chapter three focused on the methods for analysis and presented three set of questions based off of the literature review, a) questions dealing with narrative rationality, b) questions defining the dynamic spectacle, and c) questions of communal identity. These questions lead into chapter four which served as a basic description of

each speech. Involved in each description was the year of delivery, the place, and the amount of time Shriver spoke for followed by how it was organized.

Chapter five used the three areas of questions presented in chapter three, narrative rationality, dynamic spectacle, and communal identity, to analyze five of Shriver's addresses to the Special Olympics. Narrative rationality highlighted Shriver's ability to create a coherent narrative not only in each of her speeches but also across all five speeches. It also showed how she connected with her audience through the use of shared experience and values. The dynamic spectacle demonstrated her ability to turn the shared experience into a call to action. Shriver was able to turn her speech and the Special Olympics Games into a symbol that connected the core values into motive for her audience. The final set of questions, communal identity, demonstrated her creation of identity for the athletes and showcased the values associated with her ideal community. With the values clustered on moral justice, she was able to call on her audience to act on these values to create a communal identity. Overall, Shriver succeeded by using a coherent and consistent narrative throughout her five speeches to create a shared experience with her audience. Once narrative rationality was established, she emphasized a set of core values that she associated with the rhetorical identity of the athletes. Using the athletes as the catalyst, she built a community around them, calling her audience to action to be hopeful and work towards equality.

Intellectual Disabilities Identity

Analyzing Shriver's speeches has highlighted the communal identity of the Special Olympians as those who overcome and strive for equality. Her recognition of the rhetorical identity of this group led to a call to the world to learn from these special

athletes. While her speeches serve to rhetorically identify the athletes, she did not necessarily create an identity for everyone with intellectual disabilities. Looking at her background in sports and the value she placed on competing may answer why. Growing up in a family filled with competitive siblings, she found herself watching her sister Rose, who had an intellectual disability, compete and enjoy the competition. This may have been the catalyst that allowed her to connect with the athletes. Her focus on the Special Olympics was to use the power of sport to transform the lives of those with intellectual disabilities by the creation of an accepting community, where Special Olympians, their families, and spectators all existed. Her overall goal was to celebrate the Special Olympians, honoring their achievements and success, fulfilling the goal of epideictic speech to allow a community to honor and praise. Shriver mentioned this goal in her last speech and suggested how the athletes and their families can play an integral role in helping those who are not at the game. She was aware of her current audience and focused on creating a targeted identity that would help her motivate them into a call for action.

With Shriver crafting an identity for the Special Olympians, it begs the question what is the identity of those with intellectual disabilities when they are not part of the Special Olympics. In order to examine how their full identity was crafted outside of this context, future research needs to examine rhetoric from numerous organizations aiding them. The Special Olympics is just one group and therefore just one voice of many in the intellectual disabilities landscape. By extending research to study multiple voices in the area, researchers can study a complete identity of those with intellectual disabilities.

One area of research that can be extended to those with intellectual disabilities is on stigma. Shriver's speeches highlighted the social stigma associated with intellectual disabilities and made it less apparent by focusing on other values. By using these stigmas as contrast to their current abilities, she was able to create a self-identity for her audience that superseded society's restrictive identity. Using this method, marginalized groups could potentially learn how to overcome the threat of stigma and use it to create an empowering communal identity.

Theoretical Implications

This thesis also provides an example of how research can study rhetorically crafted identities and communities through the use of the narrative paradigm and the dynamic spectacle. The narrative paradigm is built on the idea of narrative rationality, which ties into the identity of the audience in the terms coherence and fidelity. Shriver had to know the original self-identity of her audience in order to connect with them through a story that would ring true. In doing this she was able to craft a coherent story that highlighted the ideal values the athletes already possessed. Shriver then illustrates how the narrative paradigm can be connected with the dynamic spectacle.

Laying the groundwork of connecting with her audience through narrative rationality, Shriver was able to construct her speeches to create a call for action. With the audience already on board with her ideal values, she turned her speeches into a platform of her ideological standpoint. The dynamic spectacle also highlights the use of shared experience to create a call for action. Shriver's transformation of her speeches and the Special Olympics into a symbolic event shared by her audience not only fulfilled the requirement for the dynamic spectacle, but it furthered the narrative rationality of her

speeches. Providing a shared experience allowed Shriver to talk directly about an event that would ring true to all who were there. She then used her speech as a symbolic event to call her audience into action, fulfilling the final requirement of the dynamic spectacle.

Shriver's call to action, or call for inclusion, through the use of shared values illustrated a communal identity for her audience in that she provided agency relying on a shared identity to a group. It also demonstrated the connectivity of narrative rationality and the dynamic spectacle with rhetorical identity and community. With questions of values being used to test narrative rationality and identity being defined as a set of shared values, it comes as no surprise that the identity of the audience presented in a speech must ring true in order for narrative rationality to exist. In a similar manner, the third part of the dynamic spectacle includes community, which centers on the concepts of values and motive. Putting together narrative rationality and the dynamic spectacle, a speaker has the power to craft a rhetorical identity and community, which can lead to a communal identity.

Extending Condit's (1985) function of rhetoric as shaping communities, narrative rationality and the dynamic spectacle can be used to analyze the success of rhetors in creating a communal identity. Fisher's (1984) narrative paradigm, while not always under epideictic, can be utilized to enhance the shared experience and build a trust between the speaker and the audience. This shared experience is amplified by the dynamic spectacle, allowing the speech itself to become part of the shared experience. In connecting these two, the rhetor is able to take the shared experience and turn it into a shared set of values. These values are reflected in narrative rationality along with the definition of the dynamic spectacle as a construct. From here the values are used to create a rhetorical identity for

the audience that rings true to the audience, leading the way for the dynamic spectacle to use the rhetorical identity to instigate motive for action. While the narrative paradigm and the dynamic spectacle can exist as separate entities in epideictic speech to create communal identity, when combined, they greatly enhance Condit's epideictic function of community shaping.

Conclusion

The inequality and social stigma that those with intellectual disabilities faced from society was transformed in Shriver's speeches, highlighting her view of the athletes as heroes and peacemakers. She did not put focus or emphasis their disability, but instead celebrated their achievement. In doing so, she exemplified Aristotle's basic function of epideictic speech, praise. Yet, while fulfilling the praise function, she also demonstrated Condit's function of community building. Eunice Kennedy Shriver became the voice of those who society deemed voiceless, focusing on their abilities instead of their disabilities. She challenged the view of a reality that marginalized the "world's most innocent victims" (Shriver, 2012e). She was the advocate who kept on working, and through her speeches kept on calling her audiences into action.

Shriver took command of her speeches and used narratives to create an identity for the Special Olympians that centered on the values of hope, peace, and equality. She then turned this identity into a call for action that united the families and spectators of the Special Olympics. As Stuckey (2005) suggested, a leader has the power to construct an identity for the group; however, the group must accept the leader's power as truth, as having fidelity. This analysis illustrates Shriver's leadership as true to her audience, highlighting her ability to create an identity for the athletes. It is difficult to point out

another person who singularly did more for the advancement of those with intellectual disabilities than Eunice Kennedy Shriver. President Barack Obama, in a statement after she passed, wrote, “She will be remembered as the founder of the Special Olympics, as a champion for people with intellectual disabilities, and as an extraordinary woman who, as much as anyone, taught our nation - and our world - that no physical or mental barrier can restrain the power of the human spirit” (Obama, 2009). This thesis focused on how she successfully created a communal identity for a marginalized group. Eunice Kennedy Shriver offered up hope to a group that had no hope, made peacemakers out of a group who were neglected, and demanded equality for all individuals, regardless of disability.

Appendix A, Speech 1 Transcript

Title: Birth of a New Legend
Date: July 31, 1987
Location: South Bend, Indiana
Format: Speech
Length: 3 minutes, 23 seconds

Every mother should have a daughter named Maria. Tonight in this great stadium a new legend is born. You athletes, are the heroes of that legend. Here where crowds once cheered for Johnny Lujack and George Gipp, for Joe Theismann and Rocky Bleier. Tonight they cheer for you. You are the stars and the world is watching you. By your presence, you send a message to every village, every city, every nation. A message of hope. A message of victory. The right to play on any playing field, you have earned it. The right to study in any school, you have earned it. The right to hold a job, you have earned it. The right to be anyone's neighbor, you have earned it. The days of separation and segregation are over. You Special Olympians have thrilled us on the playing fields of the world. You have taught us what matters is not power or politics, weapons or wealth. What truly counts is the courageous spirit and the generous heart. Like the heart of the mother whose daughter is special. She walked with her child 16 miles each week from her village to the coach who taught her daughter how to run. This mother is in the stadium tonight and tomorrow with the world watching she will see her daughter race in the 200 meter dash. When hearts are touched and when they are open then there is a world on fire. As the philosopher wrote after conquering the winds and the waves, the tides and gravity, we shall harness for God the energies of love and then for the second time in the history of the world, man will discover fire. Good luck Special Olympians!

Appendix B. Speech 2 Transcript

Title: Come to Our World

Date: July 19, 1991

Location: Minneapolis/St. Paul, Minnesota

Format: Speech

Length: 3 minutes, 20 seconds

On this day 23 years ago Special Olympics was born. Tonight, we open the largest sport event in the world this year. Your eighth International Summer Special Olympic games. What you do here, you are striving to triumph, will say to all the people of all the nations, torn by ancient feuds and violence and starvation, that there is another way for you are the peacemakers, competitive but not envious, determined but not angry, teachers of the profound truth. That we can try to do our best without calling on what is worst in the human character. Each time you run and jump and lift or pass a baton, you will say to others everywhere come to our world where we are free, free to choose our friends, free to choose our sport. In the 1960s, we were told we couldn't run 400 meters. Well, you join us this week as we run the half marathon, 13 miles. We were told we couldn't play on team sports. Join us this week as we play in a thousand different team events. Come to our world, where we speak from our souls, as we demand equality from our legislators and our educators. For we are the peacemakers, come to our world where we compete as friends, not enemies. A world where Saudi Arabia and Israel, Latvia, Lithuania and the Soviet Union are united on our playing fields. Finally to the athletes, I say to you that within these walls there is light, your light and we see for an instance what life on this earth might be. That we could help each other. That we could have victories with our victims. That there could be peace. All this we see through you because you are the

peacemakers and I say to you, words from the ages, blessed are the peacemakers for they shall see God. Good luck athletes!

Appendix C. Speech 3 Transcript

Title: Sport, Spirit and Splendor
Date: July 9, 1995
Location: New Haven, Connecticut
Format: Speech
Length: 2 minutes, 11 seconds

This is a week of spirit and splendor. Nowhere else on earth does the spark of human endeavor shine more brightly than it does this week of weeks in Connecticut, but every four years when the stadium is empty and the world games are over, the question must be asked, what will we take home from the Special Olympiad. First, I say to you Special Olympian, you are the heroes and heroines who have overcome. Go home and tell your countryman, I am a champion athlete and I represented my nation before all the world. Train me for work I can do. Train me in computers, in hotels, in factories, in stores. Grant me my humanity, my time is now. My civil rights are today and I refuse to be lost for another generation. Protect the health of our special families. Demand prenatal care and nutrition for pregnant woman, so their babies will be healthy and alert. Never, never turn your heads and consigned the differently abled to dark places of forgetfulness and pain. Your bravery seen here can become a mighty force against centuries of ignorance, neglect and oppression. God bless you in these games and in the greatness of your life. Thank you.

Appendix D. Speech 4 Transcript

Title: Thirty Years of Progress

Date: June 26 1999

Location: Durham, North Carolina

Format: Speech

Length: 2 minutes, 35 seconds

To the athletes gathered here, I say to you, look, how far you have come. Thirty years ago the world said you are unable to run 100 meters. Today you run the marathon. Thirty years ago the world said you must remain hidden away in institutions. Today you are on international television around the world. Thirty years ago the world said you could not make a worthwhile contribution to the community of humanity. Today, you bring together even warring nations on the playing fields of sports, but there is something else as well your own strong spirit has helped inspire your mothers and fathers and even your entire communities to join in this extraordinary pilgrimage of hope. Together you have become passionate and convincing messengers of change and you have shown the world the immense power of the voice of families in the public arena. You are teaching all nations the healing power of the human spirit and you are demonstrating to the entire world that disabled people are not unable and that each and every person on our planet deserves a full and fair chance to make the very most of their own ability. My heart is full this evening to see the countless miracles that the families and the athletes of Special Olympics have accomplished. So welcome to these games and welcome to the better world you have helped to create. Goodnight, congratulations, and thank you!

Appendix E. Speech 5 Transcript

Title: The Power of Love to Change the World

Date: June 21, 2003

Location: Dublin, Ireland

Format: Speech

Length: 2 minutes, 8 seconds

Tonight, in each athlete's story the Irish dream of freedom and dignity and justice is fulfilled. Yet even as we celebrate the opening of the largest game in our history of Special Olympics and the extraordinary athletes of Special Olympics we cannot pause in our effort. We must remember that there 170 million people with intellectual problems in the world. People who continue to suffer unmentionable disabilities. Think for a moment of those who are not here tonight, those in South Africa who sit alone in a cold institution. Those in China who may never put on a backpack and go to school and those in Washington, DC, where I live, who cry at night because they do not understand, they do not understand why they have no friends. Think of the families, think of the mothers who love their children but feel so desperately alone. Their children have done nothing wrong, committed no crime and perpetuated no injustice. They are the world's most innocent victims and they suffer only because they are different. The world said that people with intellectual problems should not be seen in public. Tonight you are part of the year's largest sporting event and the world is watching. If you seek joy, come see the Special Olympians. If you seek, peace and understand come see the athletes of Special Olympics and if you seek courage or skill or strength you come and see the athletes of Special Olympics. You are an example for the whole world!

Bibliography

- Ahram, A. I. (2008). Symbolic frames: Identity and legitimacy in Iraqi Islamist discourse. *Rhetoric & Public Affairs*, 11 (1), 113-132. doi: 10.1353/rap.0.0011.
- Anderson, B. (1996). Imagined communities: Reflections on the origin and spread of nationalism (2nd ed.). New York, NY: Verso.
- Aristotle. (2007). On rhetoric: A theory of civic discourse (2nd ed.). (G. A. Kennedy, Trans.). New York, NY: Oxford University Press. (Original work published 350 B.C.E).
- Block, M. (2009). A Dedication to the Legacy of Eunice Kennedy Shriver. *Palaestra*, Vol. 24 Issue 3, p30-31.
- Bostdorff, D. M. (2003). George W. Bush's post-September 11 rhetoric of covenant renewal: Upholding the faith of the greatest generation. *Quarterly Journal of Speech*, 89 (4), 293-319. doi: 10:80/0033563032000160963.
- Bostdorff, D. M. (2011). Epideictic rhetoric in the service of war: George W. Bush on Iraq and the 60th anniversary of the victory over Japan. *Communication Monographs*, 78 (3), 296-323. doi: 10.1080/03637751.2011.589458.
- Campbell, K. K. and Jamieson, K. H. (Eds.). (1978) Form and genre: Shaping rhetorical action. Falls Church, VA: Speech Communication Association.
- Chatman, S. (1978). Story and discourse, narrative structure in fiction and film. Ithaca, NY: Cornell University Press.
- Condit, C. M. (1985). The functions of epideictic: The Boston Massacre orations as exemplar. *Communication Quarterly*, 33 (4), 284-299.

- Danisch, R. (2008). Alain Locke on race and reciprocity: The necessity of epideictic rhetoric for cultural pluralism. *The Howard Journal of Communications*, 19, 297-314. doi: 10.1080/10646170802391706.
- Davis, J. (2005). Narrative as a tool in organizational socialization: Secular sermonic rhetoric in employee orientation programs. *Texas Speech Communication Journal*, 29 (2), 118-130.
- Deslandes, G. (2015). The dynamics of organization identity from a Ricoeurian perspective. *Journal for Communication and Culture*, 4 (1), 4-25.
- Dietl, D. (1983). Eunice Kennedy Shriver: Driving force behind the Special Olympics. *Journal of Rehabilitation*, Vol. 49 Issue 2.
- Eaves, M. H. and Savoie, M. (2005). Big Brother: Merging reality and fiction: An application of the narrative paradigm. *Texas Speech Communication Journal*, 29 (2), 91-97.
- Erickson, K. V. (1998). Presidential spectacles: Political illusionism and the rhetoric of travel. *Communication Monographs*, 65, 141-153.
- Farrell, T. B. (1989). Media rhetoric as social drama: The Winter Olympics of 1984. *Critical Studies in Mass Communication*, 6, 158-182.
- Fisher, W. (1984). Narration as a human communication paradigm: The case of public moral argument. *Communication Monographs*, 51, 1-22.
- Fisher, W. (1985a). The Narrative Paradigm: In the beginning. *Journal of Communication*, 35, 74-89.
- Fisher, W. (1985b). The Narrative Paradigm: An elaboration. *Communication Monographs*, 52, 347-367.

- Fisher, W. (1989). Clarifying the Narrative Paradigm. *Communication Monographs*, 56, 55-58.
- Gilpin, D. R., & Miller, N. K. (2013). Exploring complex organizational communities: Identity as emergent perceptions, boundaries, and relationships. *Communication Theory*, 23, 148-169. DOI: 10.1111/comt.12008.
- Hart, S. (2014). Rhetoric and dialogue in Hopkins's "Spring and Fall: To a Young Child": An approach through Burke and Levinas. *Rhetoric Review*, 33 (1), 38- 54. doi: 10.1080/07350198.2014.856728.
- Hollihan, T., and Riley, P. (1987). The rhetorical power of a compelling story: A critique of a "toughlove" parental support group. *Communication Quarterly*, 35 (1), 13-25.
- Housel, T. H. (2007). Australian nationalism and globalization: Narratives of the nation in the 2000 Sydney Olympics' opening ceremony. *Critical Studies in Media Communication*, 24 (5), 446-461. DOI: 10.1080/07393180701695348.
- Leamer, L. (1994). *The Kennedy women: The saga of an American family*. New York, NY: Villard Books.
- Li, J. (2014). Nation and globalization as social interaction: Interdiscursivity of discourse and semiosis in the 2008 Beijing Olympics' opening ceremony. *Semiotica*, 2014 (200), 137-164. DOI: 10.1515/sem-2014-0005.
- Lucaites, J. L., and Condit, C. M. (1985). Re-constructing narrative theory: A functional perspective. *Journal of Communication*, 35, 90-108.

- McClish, G., and Bacon, J. (2009). Taking Agency, Constituting Community: The Activist Rhetoric of Richard Allen. *Advances in the History of Rhetoric*, 11/12, 1-34. DOI: 10.1080/15362426.2009.10597378.
- McClure, K. (2009). Resurrecting the narrative paradigm: Identification and the case of Young Earth Creationism. *Rhetoric Society Quarterly*, 39 (2), 189-211. doi: 10.1080/02773940902766771.
- McGee, M. C. (1975). In search of 'the people': A rhetorical alternative. *The Quarterly Journal of Speech*, 61 (3), 235-249.
- Mitchell, F. (Director). (2015). Brave in the attempt (television series episode). In M. Shriver (Producer), 30 for 30. Bristol, CT: ESPN Studios.
- Murphy, J. M. (2003). "Our Mission and Our Moment": George W. Bush and September 11th. *Rhetoric & Public Affairs*, 6 (4), 607-632. doi: 10.1353/rap.2004.0013
- Obama, B. (2009). Statement from the president on the passing of Eunice Kennedy Shriver. Retrieved from <http://www.eunicekennedyshriver.org/letters/letter/177>.
- Peeples, J. A., and DeLuca, K. M. (2006). The Truth of the Matter: Motherhood, Community and Environmental Justice. *Women's Studies in Communication*, 29 (1), 59-87.
- Procter, D. E. (1990). The dynamic spectacle: Transforming experience into social forms community. *Quarterly Journal of Speech*, 76 (2), 117-133.
- Richards, C. K. (2009). Inventing Sacagawea: Public Women and the Transformative Potential of Epideictic Rhetoric. *Western Journal of Communication*, 73 (1), 1-22. DOI: 10.1080/10570310802635013.

- Rowland, R. C. (1987). Narrative: Mode of discourse or paradigm. *Communication Monographs*, 54, 264-275.
- Rybaki, K. and Rybaki, D. (1991) The narrative approach. In Rybaki, K. and Rybaki, D., *Communication criticism: Approaches and genres*. (pp. 107-123). Belmont, CA: Wadsworth.
- Shapiro, J. (2011, July 17). Eunice Kennedy Shriver's Olympic Legacy. Retrieved from <http://www.npr.org/templates/story/story.php?storyId=9136962>
- Sheckels, T. F. (2002). Narrative coherence and antecedent ethos in the rhetoric of attack advertising: A case study of the Glendening vs. Sauerbey campaign. *Rhetoric & Public Affairs*, 5 (3), 459-481. doi: 10.1353/rap.2002.0062.
- Shriver, E. K. (1983). 1983 International Summer Special Olympics Games. *Journal of Rehabilitation*, Vol. 49 Issue 2.
- Shriver, E. K. (2012a). 1987 Games: Birth of a new legend. Retrieved from <http://www.eunicekennedyshriver.org/videos/video/58>.
- Shriver, E. K. (2012b). 1991 Games: Come to our world. Retrieved from <http://www.eunicekennedyshriver.org/videos/video/59>.
- Shriver, E. K. (2012c). 1995 Games: Sport, spirit and splendor. Retrieved from <http://www.eunicekennedyshriver.org/videos/video/60>.
- Shriver, E. K. (2012d). 1999 Games: Thirty years of progress. Retrieved from <http://www.eunicekennedyshriver.org/videos/video/62>.
- Shriver, E. K. (2012e). 2003 Games: The power of love to change the world. Retrieved from <http://www.eunicekennedyshriver.org/videos/video/63>.

- Smith, L. D. (1989). A narrative analysis of the party platforms: The Democrats and Republicans of 1984. *Communication Quarterly*, 37 (2), 91-99.
- Southard, B. A. S. (2007). Militancy, power, and identity: The Silent Sentinels as women fighting for political voice. *Rhetoric & Public Affairs*, 10 (3), 399-417. doi: 10.1353/rap.2008.0003.
- Special Olympics. (2012, March). *Special Olympics World Games history* (PDF document). Retrieved from http://media.specialolympics.org/soi/files/resources/World_Games/2013-World-Winter-Games/Docs_PressReleaseFactSheet/SOWorldGamesHistory_UpdatedMarch2012.pdf.
- Special Olympics. (2015) Our Mission. Retrieved from http://www.specialolympics.org/Sections/What_We_Do/Our_Mission.aspx
- Sproule, J. M. (2002). Oratory, democracy and the culture of participation. *Rhetoric & Public Affairs*, 5 (2), 301-310.
- Stossel, S. (2004). *Sarge: The life and times of Sargent Shriver*. Washington, D.C.: Smithsonian Books.
- Stuckey, M. E. (2005). One nation (pretty darn) divisible: National identity in the 2004 Conventions. *Rhetoric & Public Affairs*, 8 (4), 639-656.
- Thomas, R. J., and Antony, M. G. (2015). Competing constructions of British national identity: British newspaper comment on the 2012 Olympics opening ceremony. *Media, Culture & Society*, 37 (3), 493-503. doi: 10.1177/0163443715574671.
- Tonn, M. B. (1996). Militant motherhood: Labor's Mary Harris "mother" Jones. *The Quarterly Journal of Speech*, 82 (1), 1-21.

- Vail, M. (2006). The “integrative” rhetoric of Martin Luther King Jr.’s “I Have a Dream” speech. *Rhetoric & Public Affairs*, 9 (1), 51-78.
- VanderHaagen, S. C. (2008). Renewing tradition in community: George W. Bush, Calvin College, and the controversy over identity. *Rhetoric & Public Affairs*, 11 (4), 535-568. doi: 10.1454/rap.0.0066.
- Winslow, L., Sagalyn, D., Koromvokis, L., Crystal, L. M., Jacobson, M., Estes, D. L., . . . Mosettig, M. (2009, August 11). Remembering the Life of Eunice Kennedy Shriver. PBS Newshour. Podcast retrieved from http://www.pbs.org/newshour/bb/remember-july-dec09-shriver_08-11/
- Wood, J. F. (2005). Living by parental narratives: A narrative criticism of Marian Wright Edelman’s ‘The Measure of Our Success: A Letter to My Children and Yours.’ *Texas Speech Communication Journal*, 29 (2), 106-117.
- Yang, M. M. (2011). President Nixon’s speeches and toasts during his 1972 trip to China: A study in diplomatic rhetoric. *Rhetoric & Public Affairs*, 14 (1), 1-44.
- Young, C. (2005). Contemporary Native American rhetoric: A narrative criticism of the Cherokee rally. *Texas Speech Communication Journal*, 29 (2), 131-141.
- Zietsma, D. (2008). Building the kingdom of God: Religious discourse, national identity, and the good neighbor policy, 1930-1938. *Rhetoric & Public Affairs*, 11 (2), 179-214. doi: 10.1353/rap.0.0028.