

EXERCISE

READ THE PASSAGE BELOW. THEN, MAKE NOTES OF WHAT SUGGESTIONS/CHANGES MIGHT YOU SUGGEST TO THE AUTHOR OF THIS PAPER.

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Rhetorical Analysis
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Rhetorical Analysis of Lambert's "One Life"

Roger Lambert's *One Life* is a moving essay about the high up ideas which affect our everyday lives. His essay has a ton of devices, appeals, and examples. And, his context is easily seen: The audience is general but seems to be geared towards younger people, which is obvious in the statement about "the youth of today." The purpose of the essay is to make people aware of the belief systems affecting their everyday lives, which is obvious in the subject matter. Finally, we know Lambert to be a very radical journalist and to be a very vocal opponent of rigorous ideologies (Markham 17).

The essay starts by talking about how the youth of today easily corrupted by their parents, their community, and other ideologies which they often connect to out of convenience or ease (mass media, religion, and community politics). Lambert gives two different examples of dopes who had give in to communal pressures only to find themselves disillusioned about the community once they left it. He follows these examples with two rhetorical questions: "Why are people unable to think for themselves?" and "Where will we be once people stop questioning the intentions of the community?" (Lambert 238)

On the second and third pages, he develops the idea of resistance by discussing how early revolutionaries and current revolutionaries focus on the greater good yet face the dominant ideologies (Lambert 239-240). His use of metaphor is apparent when Lambert compares the idea of a dominant belief system and a dissident to drowning in open water. He continues with the metaphor by suggesting "Even though we drown in water, we must be vigilant to see if others join or other attempt to rescue us, and then we know that we are not alone in the fight against oppressive beliefs" (Lambert 239).

On the fourth and fifth pages, Lambert suggests that opening the mind of a community member is not easy. He states, "Members of the community are bound by a social pact. You can't just remove a member of the community from his/her roots. In relocating their beliefs, you must change their ability to meet their needs differently" (Lambert 241). He continues through use of anaphora by stating, "People don't like to turn against each other. People don't like to leave behind their support system. People don't like to alienate themselves from their families. Therefore, people find it difficult to separate themselves from the group, finding it more convenient to just go with the dominant belief systems in order to provide for their needs (physical, substantial, and social)."

In the end, Lambert identifies that sometimes it might be prudent to be a follower using a pathetic appeal of a child longing for his mother. He claims, "Like a child clinging to his/her mother, people feel some need to do whatever others ask of them just to receive love" (Lambert 245). There is a further use of pathos in the close of this example, when Lambert compares the successfulness of a lonely child to a social child. He concludes that people need social systems to survive. He proceeds logically by defining what a social system is and why they work so well in helping to reinforce belief systems, which might not even make sense. He discusses the example of Manson and Jim Jones where leaders manipulated social outcasts by convincing them that "love and material prosperity resided in the group" (Lambert 246).

Works Cited

Steven Hamilton, Ed. Lambert, Roger. "One Life." *Anthology of Leftist Literature*. New Haven: Rockfield Press, 1987: 238-247. Print.

Markham, Lee. "Radical Journalists of the 1960s and 1970s." *Pacific Communications Bulletin*. 5.1 (1999): 17-38. Print.