**Sample Pre-writing for a Rhetorical Analysis of David Marsh’s**

**“We Deride Them as ‘Migrants.’ Why not Call Them People?”**

**Overview**: In class today you *probably* didn’t have time to get this much prewriting done, but I’m recommending that try to generate something close to this much before you start to draft the full analysis for the peer review session next week. Of course, you don’t have to use complete sentences, much less transitions between them, but that’s just the way it came out because I’m sitting in front of a computer and, you know, I’m an English professor with a lot of writing practice under my belt. Remember, though, that not all of your pre-writing needs to go in the final draft, either, but it’s a good idea just to blurt it all out there at this stage and then pick out the best stuff for the draft later.

Note: This should sound familiar because this is the essay we analyzed in class on Tuesday. It isn’t on the reading list but you could find it online just searching the title and author.

**Introduction section** (which might end up being more than 1 paragraph)

**Forum** The Guardian, a major British newspaper, which says on its website that it “Cover[s] American and international news for an online, global audience.” According to Wikipedia, it is a “self-described centre-left British national daily newspaper” based in Manchester, England, which is in the industrial northern part of the country. It was in the world news section.

**Audience**- You can tell that it is primarily directed to British people, not just because it’s a British paper but also because the opening paragraph lists people that wouldn’t be widely known outside of the UK (OK, except for the sports figures, which would be familiar to all of those who follow soccer or cricket, whatever country they live in.)

More particularly, the audience is Guardian readers interested in the current crisis of people flooding out of war-torn or just desperately impoverished regions into more prosperous countries in or bordering the European Union. Of course, older people living in Europe can remember a time when there was a refugee crisis of people trying to flee *from* Europe—during WWII. The recent crisis is only an intensification, though, of a trend that has been increasing in post-WWII Europe, after the region regained its prosperity, but this isn’t brought into the argument.

A subset of Europeans who would be particularly interested are those who were themselves born elsewhere and thus know what it’s like to have to make your way in a new, possibly hostile culture.

An even more particular audience is those who are covering this story for the media—professional journalists--since the writer is chastising the ones who are using a particular terminology and thereby perpetuating a particular attitude toward these desperate people. Liberals would be more inclined to agree with the writer, but conservatives are the ones he most wants to persuade.

**Kairos** When I called up the front page a few days after this op-ed piece was posted, the “refugee crisis” was front and center, with a revolving collection of photos, so clearly this is a story the editors think is the most important right now. Europeans are more riveted than most Americans because theirs is the territory where this crisis is unfolding.

**Larger Context** We are at a point in human history where global ties are ever-increasing, though efforts to establish governmental bodies that can settle international and intercontinental disputes is still a challenge, to say the least. The UN hasn’t been terribly effective in solving this crisis. This is putting even more pressure on the young European Union and the even younger African Union are being shaken by internal pressures, for example, those in the UK who want to secede from the EU. North America, similarly, is facing its own problems with people from war-torn, crime-ridden, or just seriously impoverished areas are trying to move to more prosperous countries (the US and Canada) but being stopped at the borders. This has been a major issue in the US presidential debates.

**Ethos**

**Good sense, relevant information/experience** Thewriter is a professional journalist, so he is authoritative on the subject of how the media’s phrasing of things can affect the public discourse. He uses his “insider” status well, such as where he says, “I’ve been canvassing opinion among Guardian colleagues. . .” (I’d use a longer quote in the draft.) He also cites reputable news organization Al Jazeera as a group already instituting the changes he is advocating, which shows he is not the only one in his profession who cares about this. He uses language very well, too, which helps his credibility. [add example of a particularly well written sentence.]

**Good morals** Thewriter comes across as more compassionate, kind, and fair-minded than the journalists he is complaining about, such as when he says, “This is a story about humanity. Reporting it should be humane as well as accurate.” He also seems to really care about accuracy in reporting, an important journalistic ethic.

**Good will towards the audience** Thewriter assumes his audience shares his high moral standards, and he includes them when he says, “We deserve better from our politicians and press than scare stories and hordes of migrants laying siege to the UK.” His somewhat sarcastic and angry tone might offend some of those who are using this offensive language, as when he says “This is nonsense: you are either an asylum seeker or you aren’t.” But this tone is likely to appeal to those who share his indignation. He comes across as a blunt, honest, passionate person impatient with those who can’t see their own hypocrisy.

**Logos**

The writer brings in a lot of examples of journalists and politicians using the kind of slanted, dehumanizing language he is complaining about. [insert sample here: foreign secretary and David Cameron] He also brings in an expert, a professor and director of refugee studies at Oxford University, and extremely prestigious institution, to confirm his claims about the terrible effects of xenophobic language. The writer is also clever in pointing out that we have different language--“expats”-- to describe people who could be called “migrants” or “economic migrants” except they are richer.

**Pathos**

The writer chooses a good pathos-laden photo to go with the story: a cute little girl who is also a “migrant.” This is placed over a caption that uses emotional language to invoke empathy and maybe virtuous indignation on their behalf: “they are people—men, women, and children, fathers and mothers, teachers and engineers, just like us—except they come from Syria, Eritrea, Afghanistan and elsewhere.” He also appeals to his more liberal readers’ belief that all human beings have value and thus deserve our respect—no matter what their race, religion, economic class, or national origin is-- when he says, “Labels such as ‘migrants,’ however, deny people their humanity, and somewhere in this sorry saga we are losing sight of the fact they are people.” While the people he cites as using biased, inaccurate language are, according to him, trying to stir up our ugliest impulses—xenophobia, fear, hatred—this writer is trying to stir his readers’ sense of compassion, fellow-feeling, generosity, and sense of justice.

**Conclusion**

Granted, this writer is preaching to the choir where I am concerned, as I share both his sense of urgency on behalf of these desperate people seeking refuge in Europe and his sense that journalists have a strong impact on the world’s understanding of current events and thus our actions on the world stage. So I agree that this is both an important debate about terminology and that we need to recognize the humanity of these much maligned people. Still, I think I can also objectively state that this is a really strong argument for its target audience as a whole because the writer uses his position as a career journalist to make a strong ethos appeal, brings in enough credible evidence to support his claims, and makes strong appeals to his audience’s sense of justice and compassion.