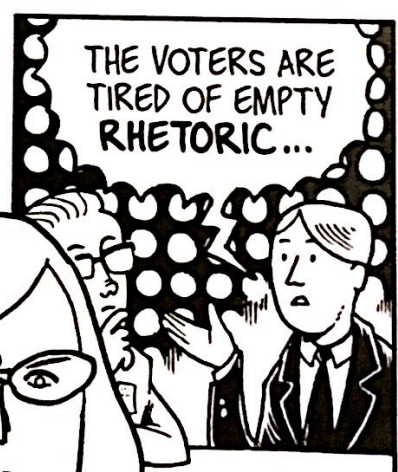
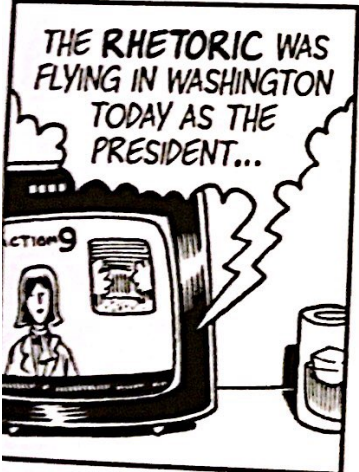
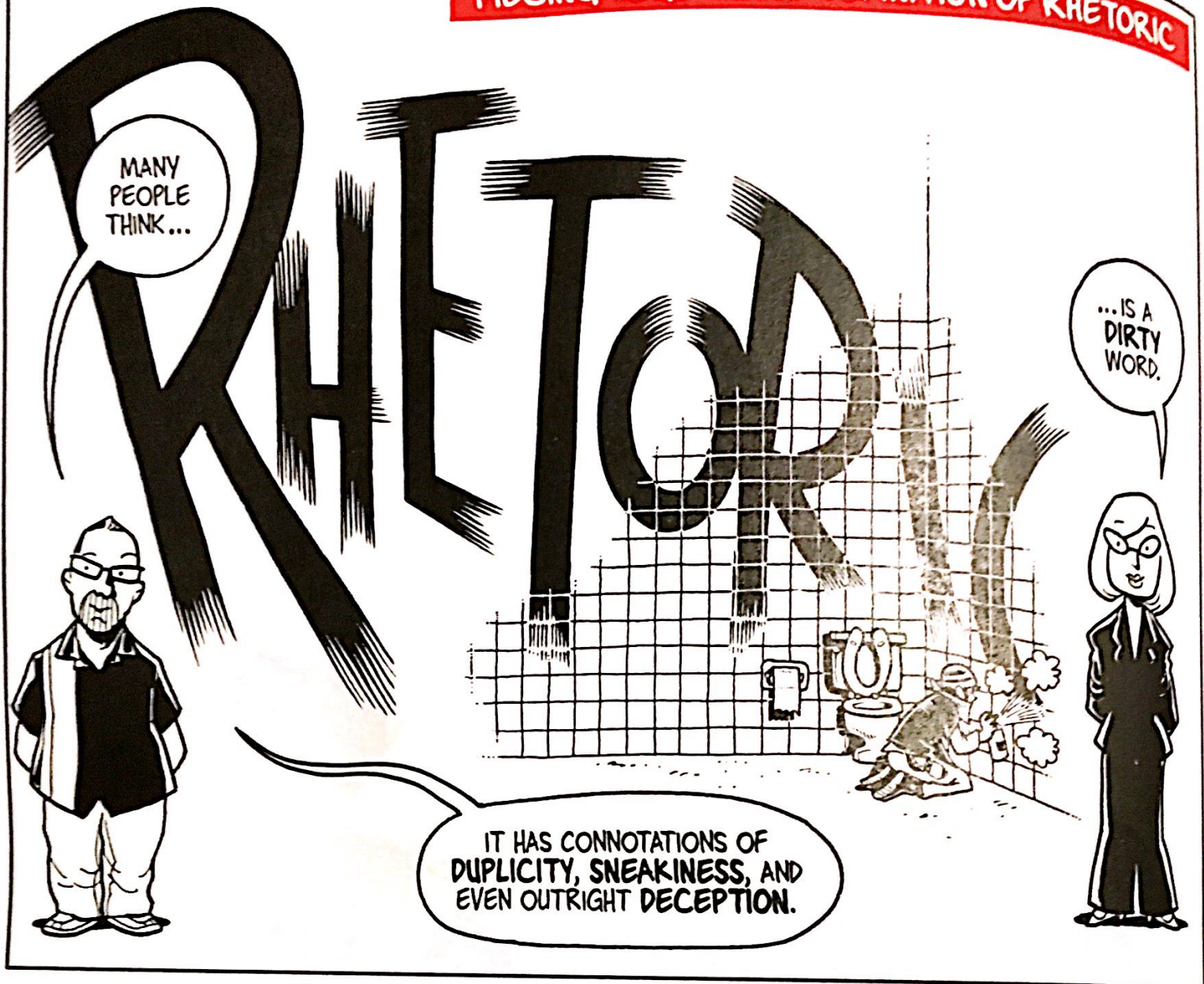


**PIECING TOGETHER A DEFINITION OF RHETORIC**



**IS ANYONE LISTENING--**



**--TO WHAT ANYONE IS ACTUALLY SAYING?!**

# IS THAT A RHETORICAL QUESTION?!!



HMF.

SOME PEOPLE CALL A QUESTION "RHETORICAL" BECAUSE NO ANSWER IS ACTUALLY EXPECTED.

DO I LOOK STUPID TO YOU?

ACCORDING TO THEM, RHETORIC AND RHETORICAL ARE ALL ABOUT SHUTTING DOWN CONVERSATION AND DEBATE!

BUT I--

ACTUALLY, THE ANCIENTS DEVELOPED THE CONCEPT OF RHETORIC TO FACILITATE DISCUSSION.

THEY THOUGHT THAT RHETORIC PROVIDED A SET OF SKILLS THAT HELPED PEOPLE FOREGROUND IDEAS --

-- DISCUSS AND DEBATE THEIR THOUGHTS WITH OTHERS --

-- AND POTENTIALLY REACH COMMON GOALS OR MAKE DIFFICULT DECISIONS.

IN THE ORIGINAL GREEK, THE WORD **RHETORIC** COMES FROM THE VERB **EIRO**, "TO SAY."

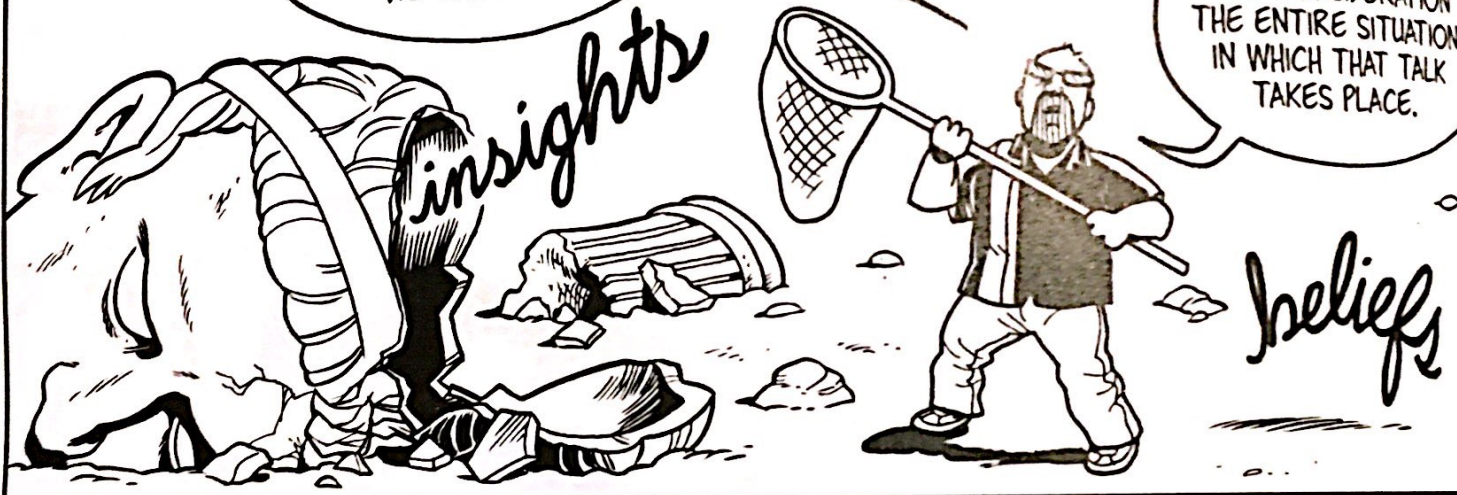
memories  
feelings  
logic

BUT RHETORIC IS MUCH MORE THAN JUST TALK.

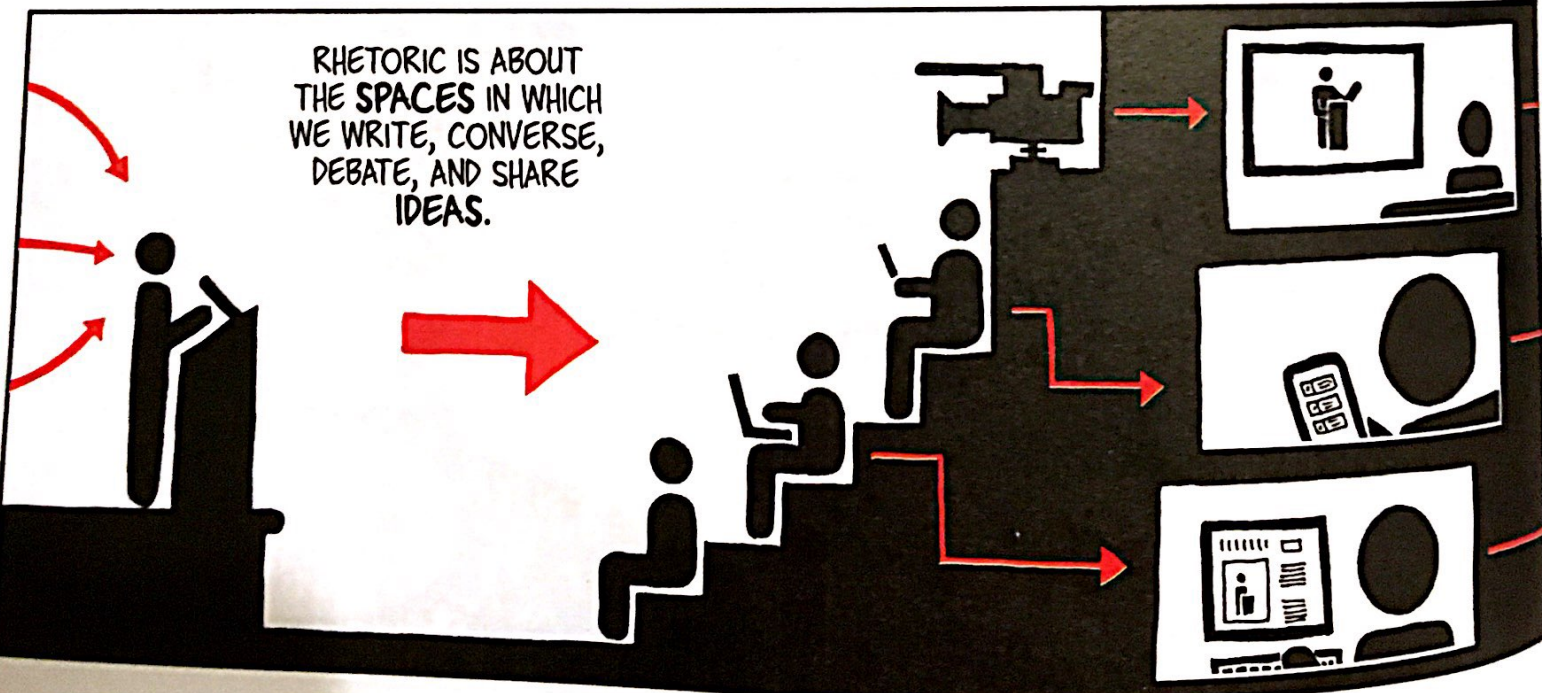
IT'S A WAY OF THINKING ABOUT HOW WE TALK...

values

...THAT TAKES INTO CONSIDERATION THE ENTIRE SITUATION IN WHICH THAT TALK TAKES PLACE.

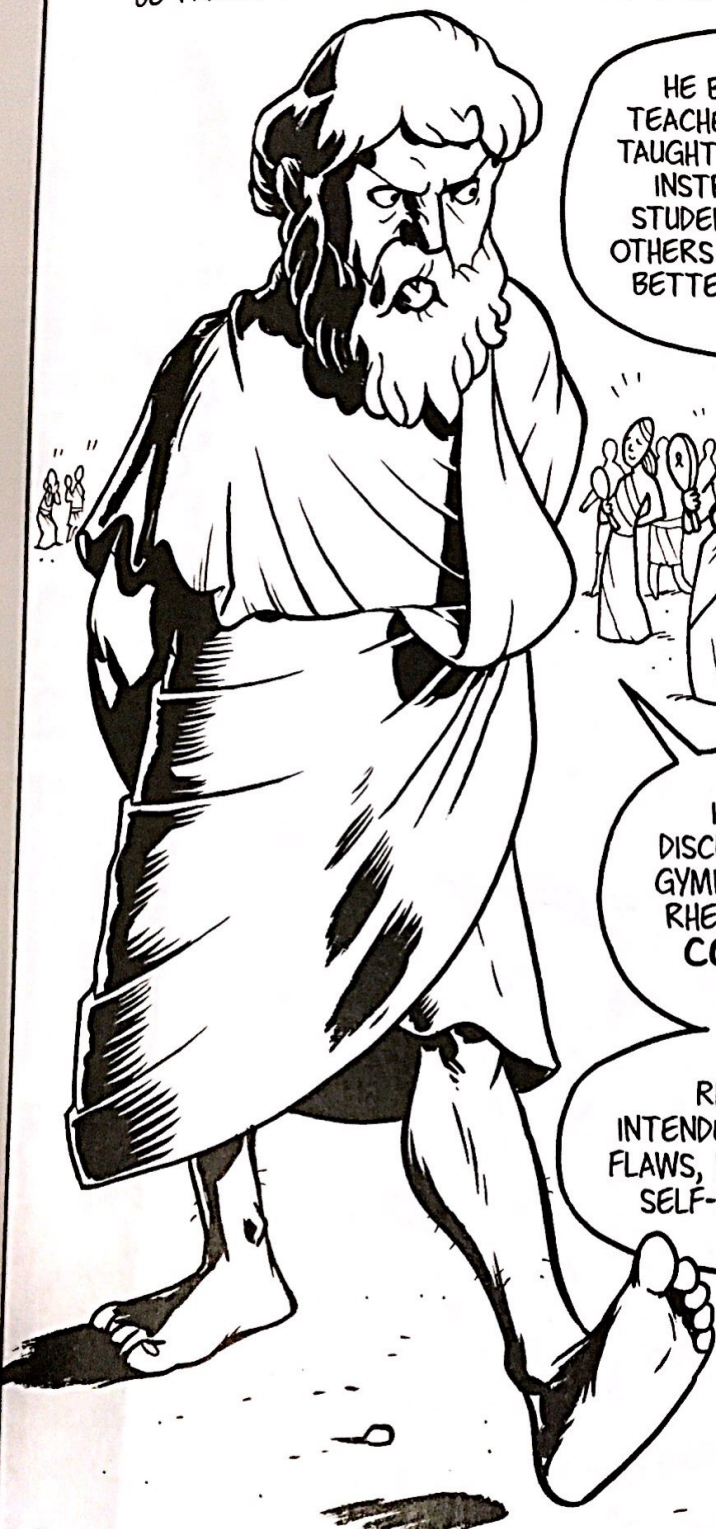


RHETORIC IS ABOUT THE SPACES IN WHICH WE WRITE, CONVERSE, DEBATE, AND SHARE IDEAS.



## REANIMATING ANCIENT VIEWS OF RHETORIC

MANY COMMONLY HELD NEGATIVE IDEAS ABOUT RHETORIC CAN BE TRACED TO THE ANCIENT GREEK PHILOSOPHER **PLATO**.



HE BELIEVED THAT TEACHERS LIKE US WHO TAUGHT RHETORIC WERE INSTRUCTING THEIR STUDENTS TO DECEIVE OTHERS RATHER THAN TO BETTER THEMSELVES.

IF SERIOUS DISCUSSION IS LIKE GYMNASTICS, THEN RHETORIC IS LIKE **COSMETICS**.

RHETORIC IS INTENDED ONLY TO HIDE FLAWS, NOT ENCOURAGE SELF-IMPROVEMENT.

**PLATO** (427-347 BCE)

ANCIENT GREEK PHILOSOPHER, STUDENT OF SOCRATES, AND FOUNDER OF THE ATHENIAN ACADEMY, AN IMPORTANT EARLY SCHOOL OF THOUGHT.

AS FAR AS PLATO WAS CONCERNED, RHETORIC WAS AN EMPTY, UNWHOLESOME DISTRACTION THAT TOOK ATTENTION AWAY FROM IMPORTANT PHILOSOPHICAL AND CIVIC MATTERS.

INDULGING THE POPULATION'S APPETITE FOR RHETORIC IS AS BAD AS SELLING **PASTRIES** INSTEAD OF DISPENSING **MEDICINE**.



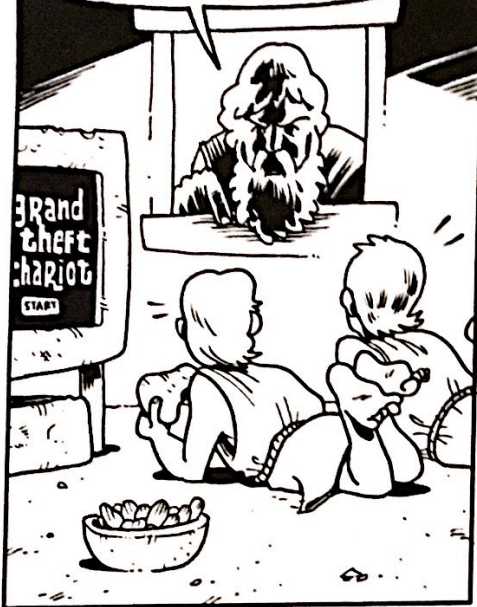
PLATO ALSO THOUGHT THAT VIVID MEDIA EXPERIENCES, SUCH AS ANCIENT GREEK TRAGEDIES THAT SHOWED EXPLICIT SEX AND VIOLENCE, WOULD HAVE A BAD INFLUENCE ON YOUNG PEOPLE.



ALL POETS AND PLAYWRIGHTS SHOULD BE **BANISHED!**

PLATO FELT THAT THE YOUNG SHOULD BE PROTECTED FROM AMBIGUOUS MORAL MESSAGES.

PRETENDING TO BE CRIMINALS CAUSES CHILDREN TO GROW UP TO BE CRIMINALS IN REAL LIFE. EVERYONE KNOWS THAT.



PLATO WASN'T JUST WORRIED ABOUT CHILDREN. HE BELIEVED THAT THE INVENTION OF WRITING IN THE ANCIENT WORLD ALLOWED ADULTS TO LIE ABOUT THE TRUTH, PRETEND TO BE SOMEONE THEY WERE NOT, OR FORGET THE PAST AND TRADITION.

JUST AS PEOPLE WORRY TODAY ABOUT MANY OF THE EFFECTS OF TECHNOLOGY ON WRITING, PLATO WORRIED ABOUT THE EFFECT OF WRITING ON OUR ABILITY TO SPEAK THE TRUTH.



eHarmonium



THINGS WERE SURE A LOT BETTER BEFORE WE HAD WRITING!

PLATO'S STUDENT ARISTOTLE HAD A VERY DIFFERENT VIEW ABOUT WRITING AND RHETORIC.



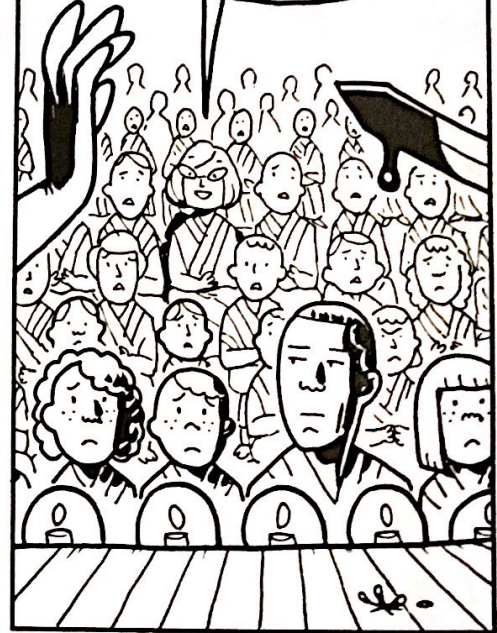
ARISTOTLE WAS A PROPONENT OF THE USE OF RHETORIC TO PUT ACROSS A BROAD RANGE OF IDEAS.



**ARISTOTLE** (384-322 BCE)

ANCIENT GREEK PHILOSOPHER (AND STUDENT OF PLATO) WHOSE THINKING CONTRIBUTED MUCH TO THE DEVELOPMENT OF WESTERN EMPIRICAL AND SCIENTIFIC THOUGHT.

ARISTOTLE THOUGHT THAT PLAYS COULD SERVE AN EDUCATIONAL PURPOSE BY ENCOURAGING GREEK CITIZENS TO DEVELOP THEIR CAPACITIES FOR PITY AND FEAR.



BY SEEING THE CONSEQUENCES OF SEXUAL AND VIOLENT CRIMES THAT WERE COMMITTED BY ACTORS ON STAGE, SPECTATORS COULD LEARN NOT TO IMITATE BAD ACTIONS.



# CAVE

## OF ILLUSIONS

ARISTOTLE DISAGREED WITH HIS TEACHER ABOUT RHETORIC.

WHILE PLATO THOUGHT THAT RHETORIC WAS PART OF A FALSE WORLD OF APPEARANCES, ARISTOTLE CONSIDERED RHETORIC TO BE ONE OF THE FOUNDATIONS OF EDUCATION.



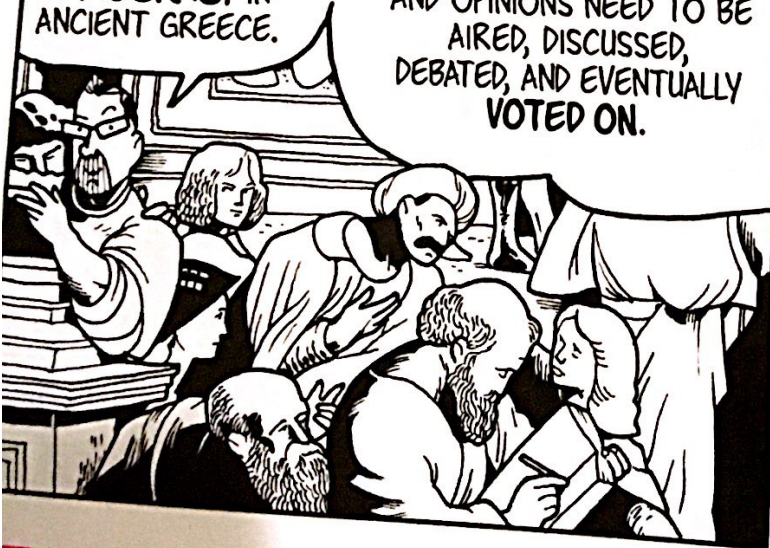
THIS DEVELOPMENT OF RHETORIC COINCIDES WITH THE BIRTH OF DEMOCRACY IN ANCIENT GREECE.

IF A SOCIETY IS TO THRIVE DEMOCRATICALLY, A NUMBER OF VIEWPOINTS AND OPINIONS NEED TO BE AIRED, DISCUSSED, DEBATED, AND EVENTUALLY VOTED ON.

EVEN NOW, UNDERSTANDING RHETORIC --

-- BOTH AS A CONCEPT AND AS AN ACTIVITY, LIKE TALKING AND VOTING --

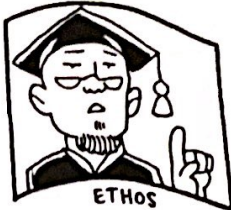
-- IS CENTRAL TO PARTICIPATION IN THE DEMOCRATIC PROCESS.



SETTING RHETORICAL CONCEPTS LOOSE ON THE WORLD

IN THE ART OF RHETORIC,

Aristotle has given us some powerful ways to think about Rhetoric and Communication:



ARISTOTLE SAYS THAT TO BE EFFECTIVE, A COMMUNICATOR HAS TO TAKE THREE CONCEPTS INTO CONSIDERATION:



**ETHOS**

*ethical, ethics*

**PATHOS**

*empathy*

**LOGOS**

*logical*

STRANGE WORDS, BUT YOU CAN HEAR THEIR ENGLISH COUNTERPARTS QUITE CLEARLY...





# ETHOS

IS THE CREDIBILITY THAT A SPEAKER OR WRITER BRINGS TO THE SUBJECT THAT HE OR SHE IS COMMUNICATING ABOUT.



WE TRUST CERTAIN KINDS OF PEOPLE MORE THAN OTHERS -- BECAUSE THEY HAVE EXPERTISE, OR BECAUSE THEY ARE WELL INFORMED ABOUT THE SUBJECT AT HAND.



# PATHOS

IS THE USE OF EMOTION IN DEBATE OR ARGUMENT.

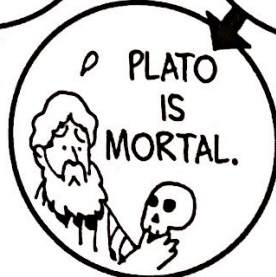
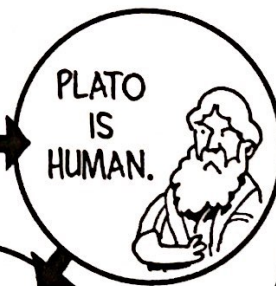


APPEALS TO PATHOS SURROUND US, PARTICULARLY IN VISUAL ARGUMENTS SUCH AS ADVERTISEMENTS AND MANY ONLINE VIDEOS.



# LOGOS

IS THE APPEAL TO REASON, TO THE FORCEFULNESS OF A WELL-THOUGHT-OUT AND WELL-STRUCTURED POSITION.



SOME ARGUMENTS MAKE MORE LOGICAL SENSE THAN OTHERS, AND MANY CONSIDER LOGOS TO BE CRITICAL IN THE DEVELOPMENT AND DISSEMINATION OF IDEAS AND VALUES.

