

# UNDERSTANDING RHETORIC

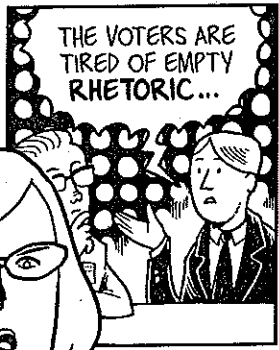
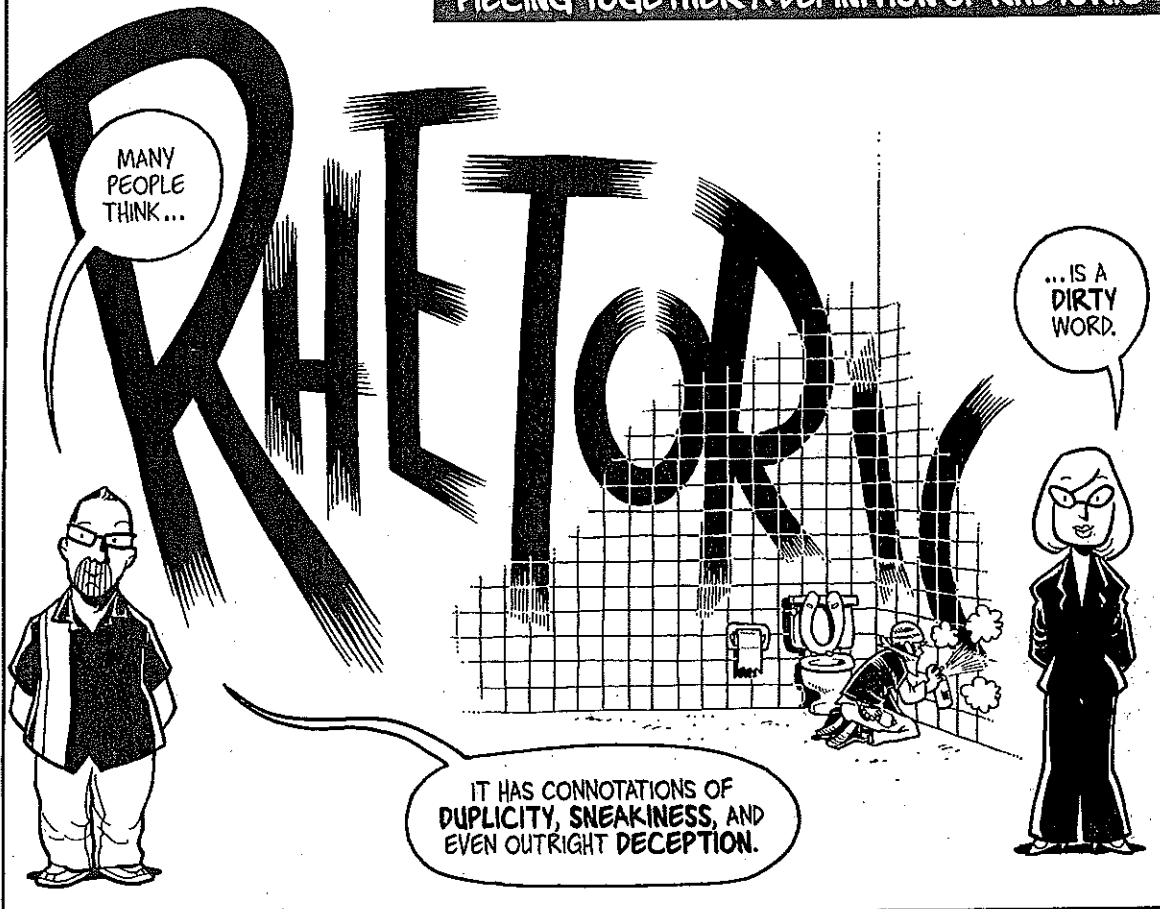
---

## A Graphic Guide to WRITING

Elizabeth Losh  
Jonathan Alexander  
Kevin Cannon  
Zander Cannon

BEDFORD / ST. MARTIN'S  
BOSTON • NEW YORK

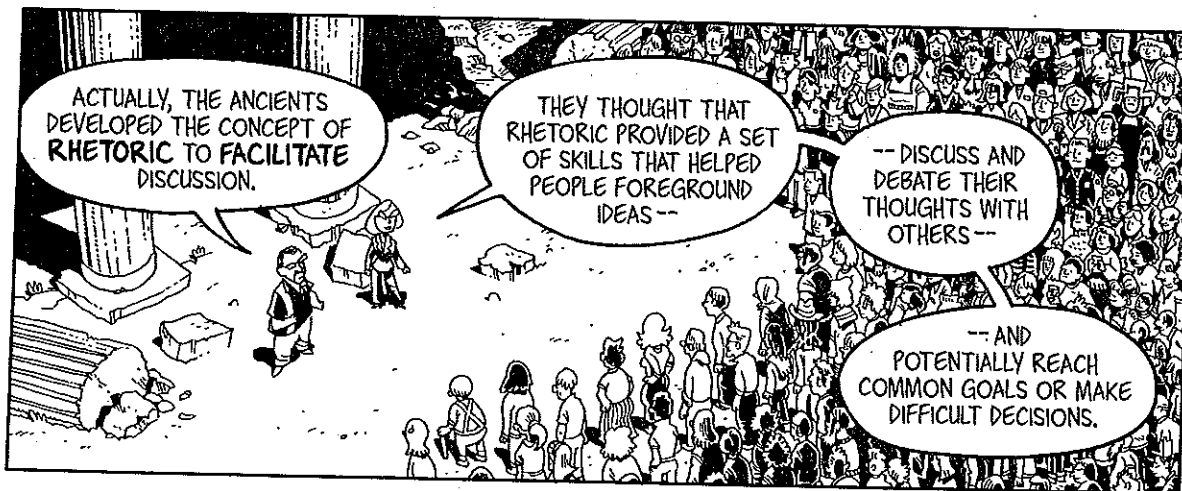
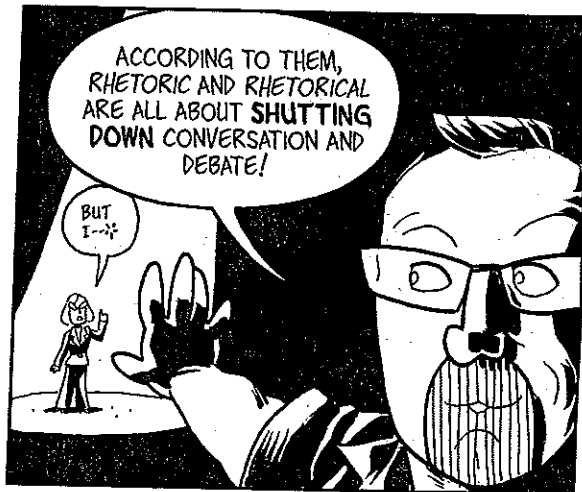
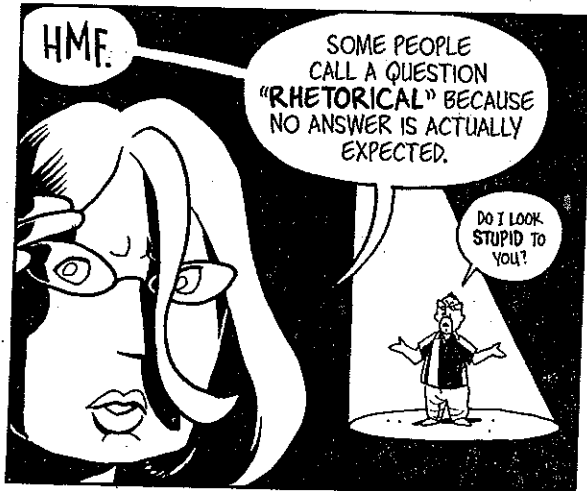
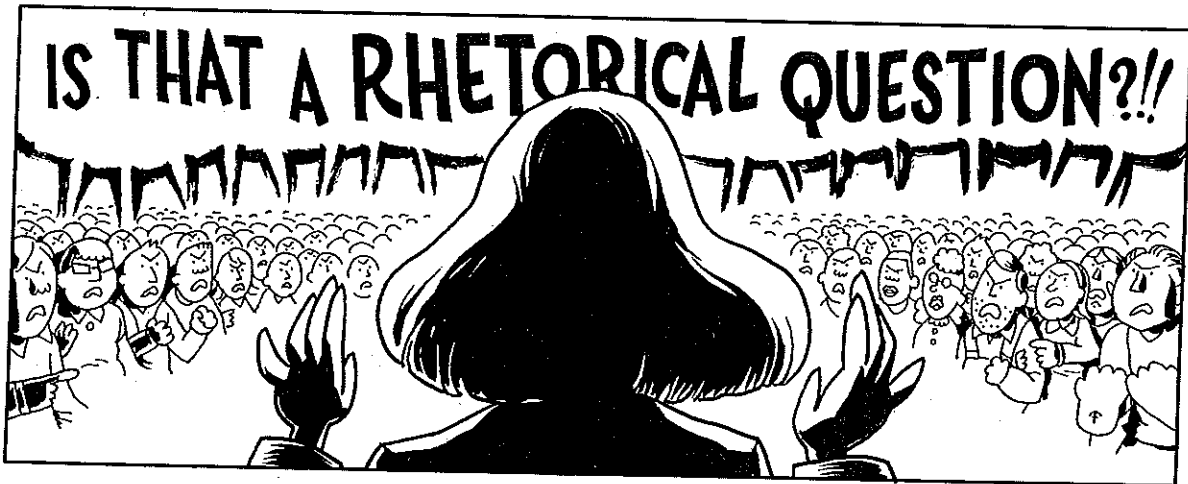
PIECING TOGETHER A DEFINITION OF RHETORIC

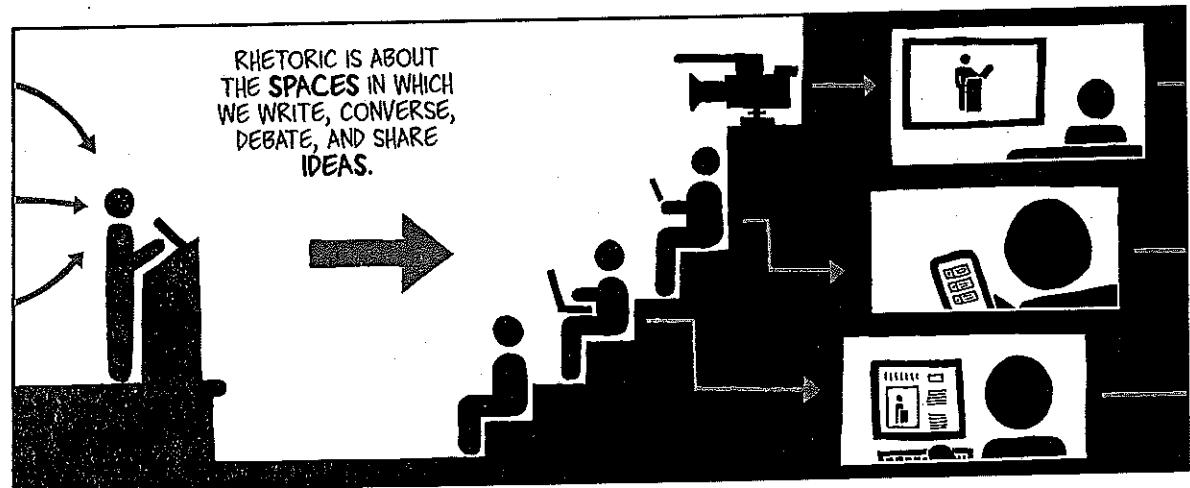
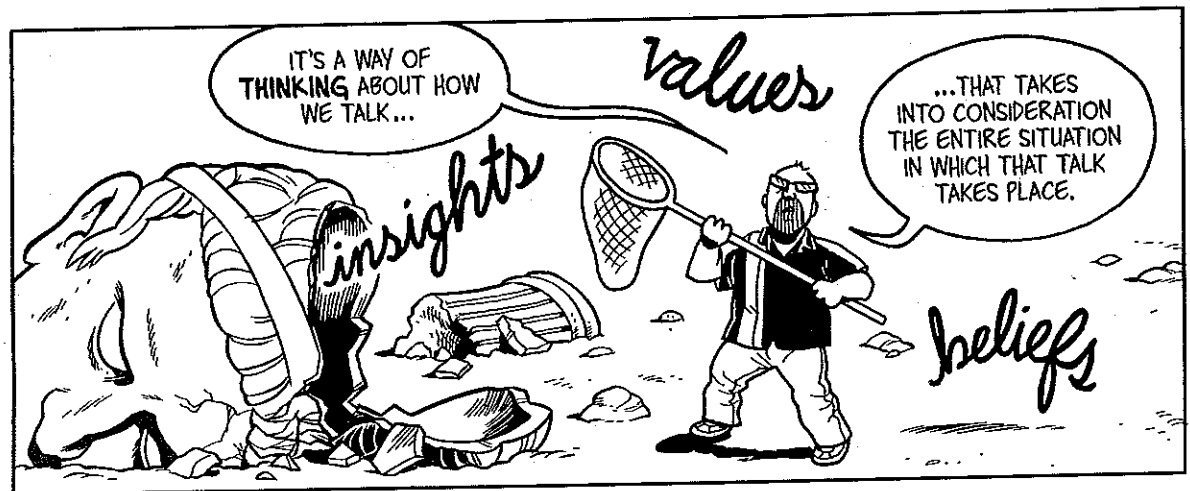
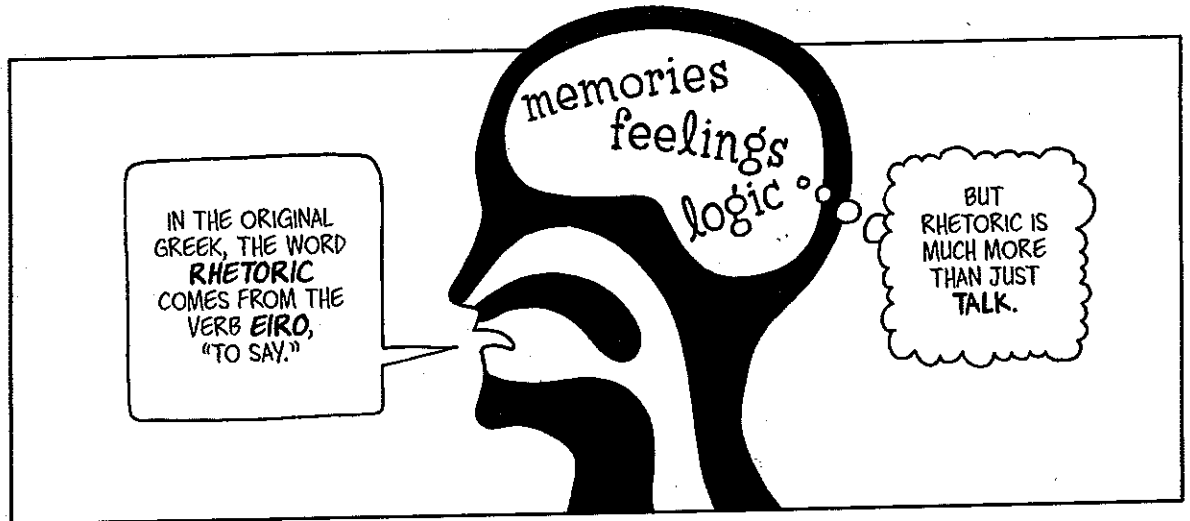


IS ANYONE LISTENING--



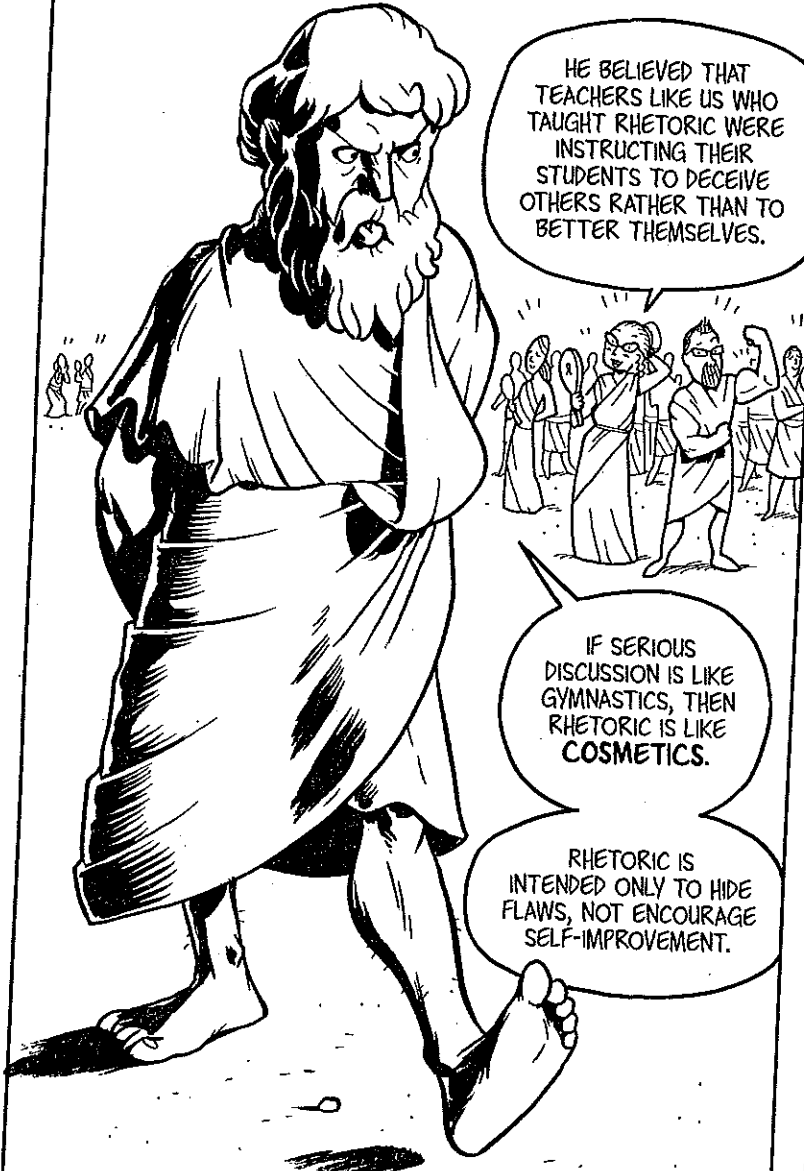
--TO WHAT ANYONE IS ACTUALLY SAYING?!





## 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.

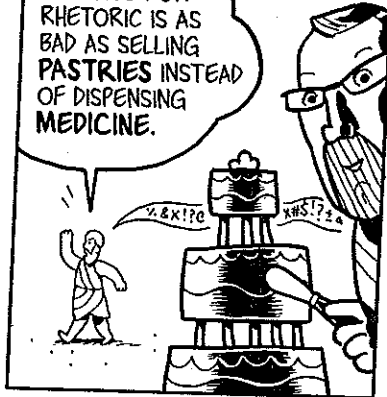
RHETORIC IS INTENDED ONLY TO HIDE FLAWS, NOT ENCOURAGE SELF-IMPROVEMENT.

**PLATO** (427-347 BCE)

ANCIENT GREEK PHILOSOPHER, STUDENT OF SOCRATES, AND FOUNDER OF THE ATHENIAN ACADEMY.

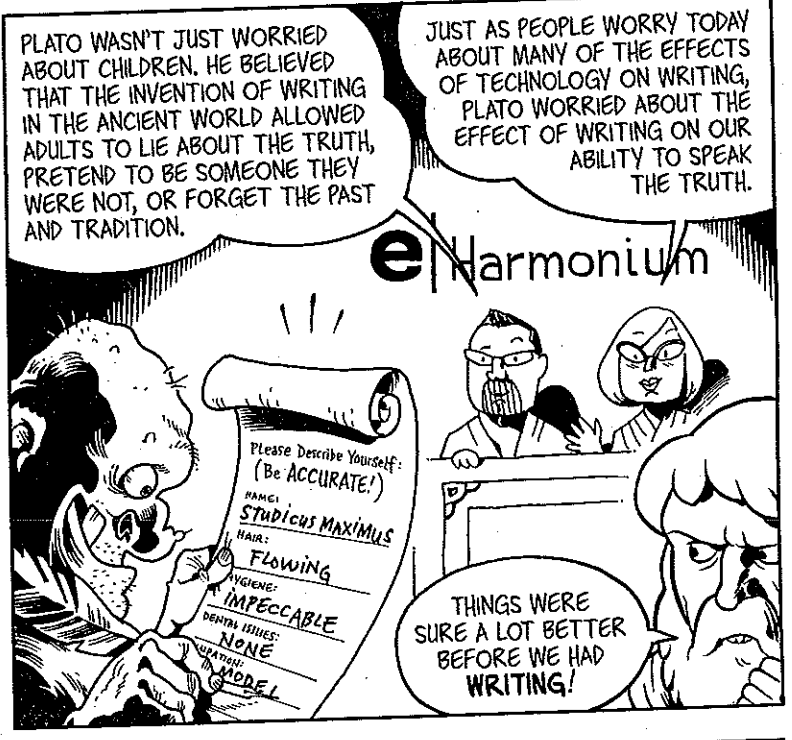
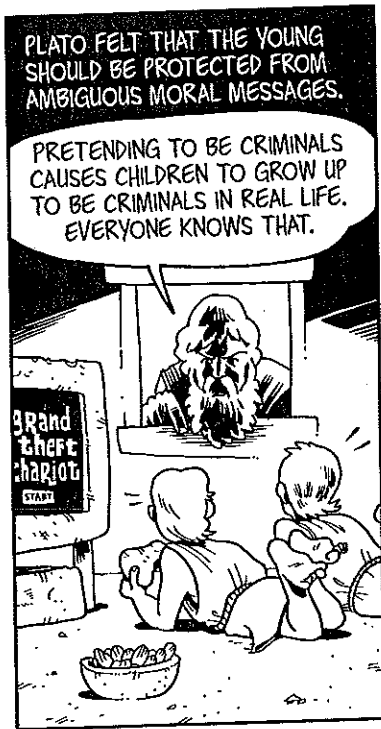
AS FAR AS PLATO WAS CONCERNED, RHETORIC WAS AN EMPTY, UNWHOLESOME DISTRACTION THAT TOOK ATTENTION AWAY FROM IMPORTANT PHILOSOPHICAL AND CIVIC MATTERS.

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.





AV  
TS  
IG,  
HE  
UR  
AK  
TH.



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.



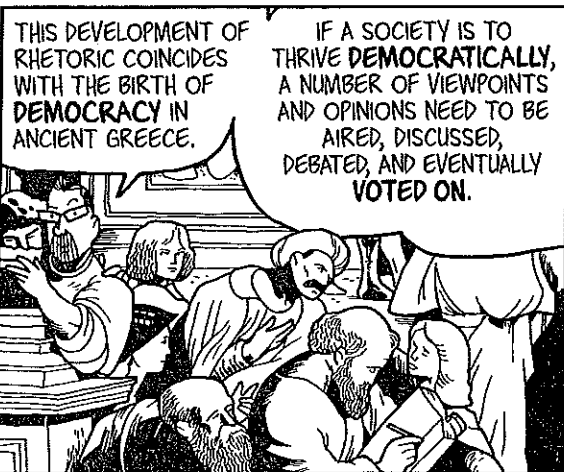
BY SEEING THE CONSEQUENCES OF SEXUAL AND VIOLENT CRIMES THAT WERE COMMITTED BY ACTORS ON STAGE, SPECTATORS COULD LEARN NOT TO IMITATE BAD ACTIONS.





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 --

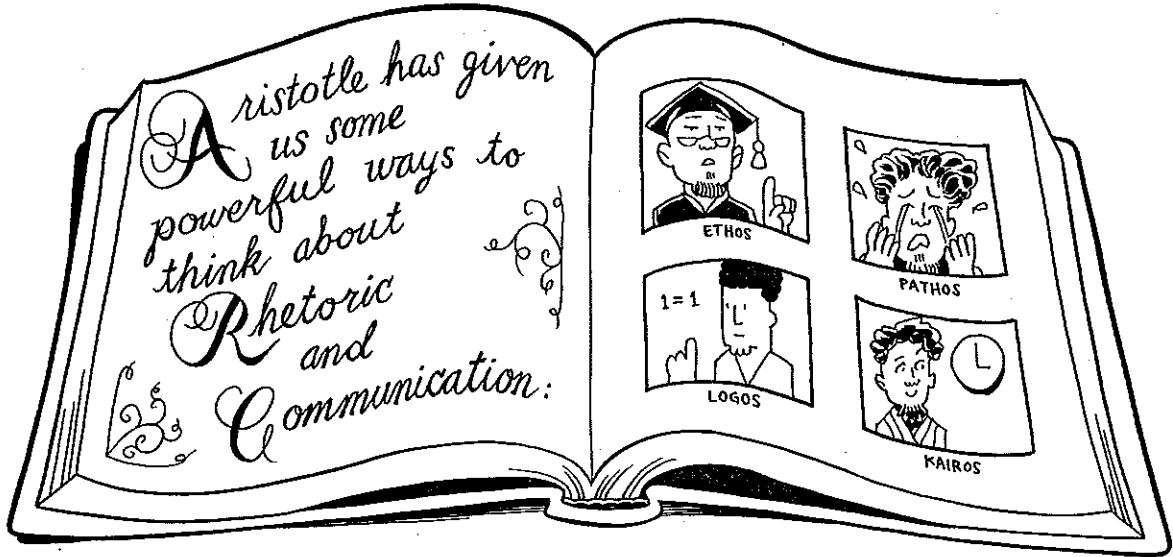
-- BOTH AS A CONCEPT AND AS AN ACTIVITY, LIKE TALKING AND VOTING --

-- IS CENTRAL TO PARTICIPATION IN THE DEMOCRATIC PROCESS.



SETTING RHETORICAL CONCEPTS LOOSE ON THE WORLD

IN THE ART OF RHETORIC,



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

**ETHOS**

*ethical, ethics*

**PATHOS**

*empathy*

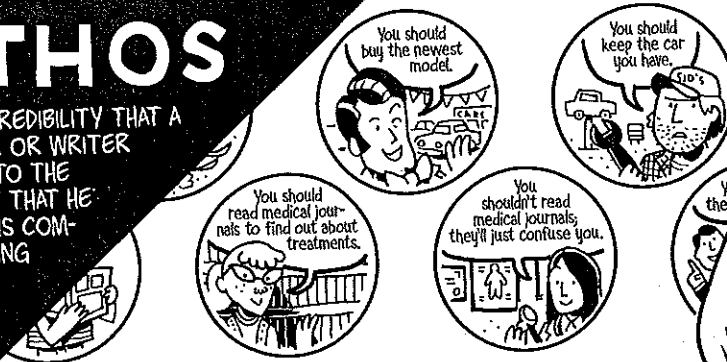
**LOGOS**

*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.

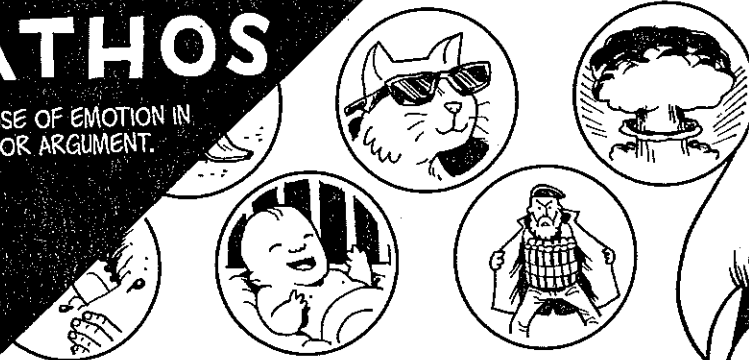


WE TRUST CERTAIN KINDS OF PEOPLE MORE THAN OTHERS -- BECAUSE THEY HAVE EXPERTISE, OR BECAUSE THEY ARE WELL INFORMED ABOUT THE SUBJECT AT HAND.



# PATHOS

IS THE USE OF EMOTION IN DEBATE OR ARGUMENT.

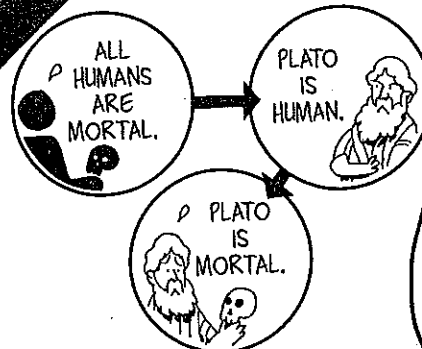


APPEALS TO PATHOS SURROUND US, PARTICULARLY IN VISUAL ARGUMENTS SUCH AS ADVERTISEMENTS AND MANY ONLINE VIDEOS.



# LOGOS

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

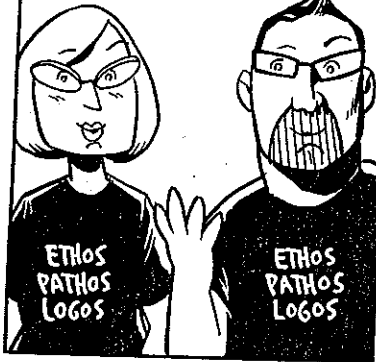


SOME ARGUMENTS MAKE MORE LOGICAL SENSE THAN OTHERS, AND MANY CONSIDER LOGOS TO BE CRITICAL IN THE DEVELOPMENT AND DISSEMINATION OF IDEAS AND VALUES.



LEARNING TO RECOGNIZE THESE CONCEPTS WILL HELP YOU UNDERSTAND OTHER PEOPLE'S ARGUMENTS.

YOU'LL ALSO STRENGTHEN YOUR OWN POSITION AND THE WAY OTHERS SEE YOU.



FOR EXAMPLE, AN ONLINE PROFILE IS A RHETORICAL SPACE IN WHICH ETHOS, PATHOS, AND LOGOS ARE VERY IMPORTANT.

# Social Network



ONLINE PROFILES ALLOW USERS TO CREATE RICH, ENGAGING, AND SOMETIMES SATIRIC SELF-PORTRAITS.

Jonathan is thinking about getting a new computer.

Plato: Pff! It would just be the shadow of the CONCEPT of a computer, anyway.

Aristotle: Ooh, but the new X43Zg's are so AWESOME!  
Epi 1 DISLIKE

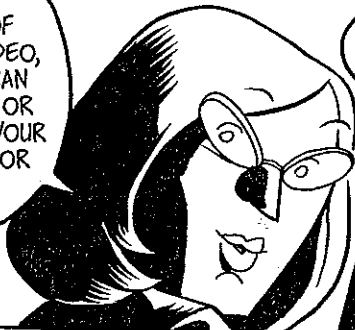
Jonathan likes:



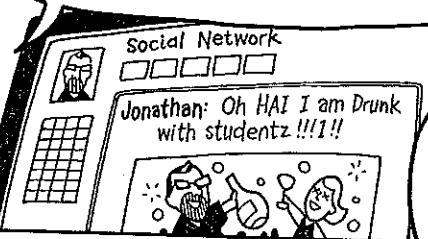
Jonathan wonders if he should eat some breakfast.

Aristotle: 1) Consider the pros and cons, 2) ask an expert, and 3) do it if you're hungry.

THE MIX OF PICTURES, VIDEO, AND TEXT CAN ESTABLISH-- OR DESTROY-- YOUR CREDIBILITY, OR ETHOS.



FOR INSTANCE, IF JONATHAN, AS A PROFESSOR OF ENGLISH, HAS A PROFILE RIDDLED WITH TYPOS AND IMAGES OF HIM GETTING DRUNK WITH HIS STUDENTS...



HIS CREDIBILITY MIGHT RISE WITH SOME, BUT FALL WITH MOST OTHERS.

IMAGES AND WORDS CAN ALSO CONTRIBUTE TO THE PATHOS OF A PAGE...



ONE DAY:

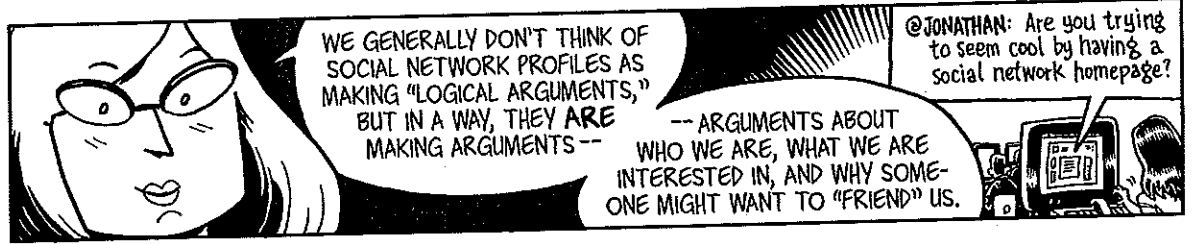
Liz: is fine, keeping busy with work

BUT THE NEXT:

Liz: is mourning the loss of a beloved cat.

CERTAINLY, PATHOS IS BEING USED HERE TO PROMOTE SYMPATHY FOR LIZ...

...AND PERHAPS GENERATE A FEW



BUT RHETORIC ISN'T JUST ABOUT SPACE. IT IS ALSO ABOUT TIME.



ALL OF US HAVE HAD EXPERIENCES THAT WERE EMBARRASSING, INSULTING, HUMILIATING, OR DEMORALIZING.

# BENDING TIME through KAIROS



OFTEN WE WISH THAT WE COULD HAVE TRAVELED BACK IN TIME TO SAY JUST THE RIGHT THING AT THAT PARTICULAR MOMENT.

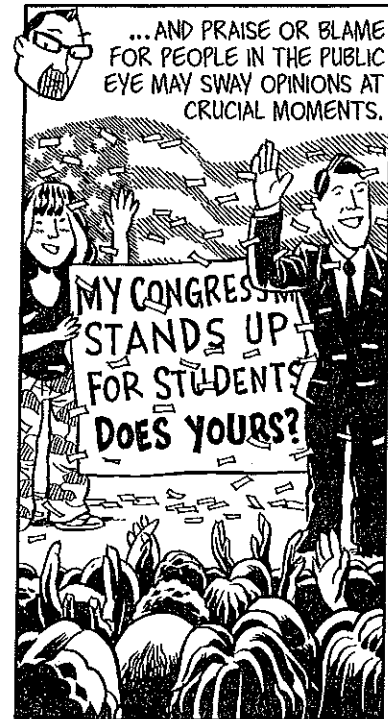
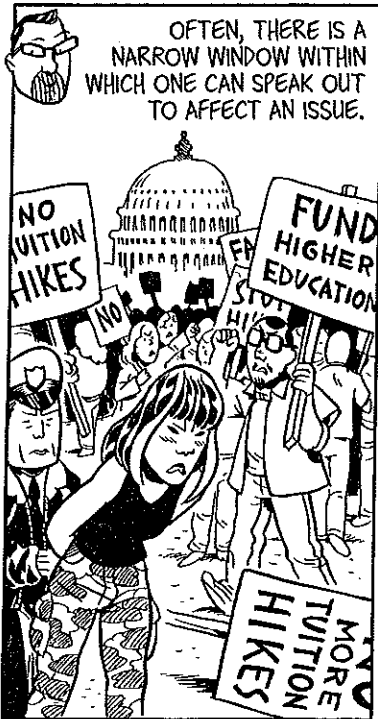
WE MAY COME UP WITH THE PERFECT THING TO HAVE SAID MUCH LATER, BUT IT IS ALREADY TOO LATE.

today:  
**AUDITIONS**  
5-9 pm

I-I KNOW YOU ARE, BUT WHAT AM I...?



KAIROS IS PART OF THE RHETORIC OF OUR POLITICAL, LEGAL, AND PUBLIC LIVES.





IN THE ANCIENT WORLD, LEARNING ABOUT RHETORIC INVOLVED LEARNING WHAT TO SAY ON SPECIFIC OCCASIONS WHEN POLITICAL ACTIONS WERE BEING DEBATED, LEGAL CASES WERE BEING TRIED, OR FAMOUS PEOPLE WERE BEING PRAISED OR BLAMED FOR THEIR CONDUCT.

IN CLASSICAL RHETORIC, THE GREEK TERM **KAIROS** DESCRIBES AN OPPORTUNITY OR "SEASON" FOR SPEAKING.

IN THE ORIGINAL GREEK, THE WORD

# KAIROS

ACTUALLY SUGGESTED TWO MEANINGS:

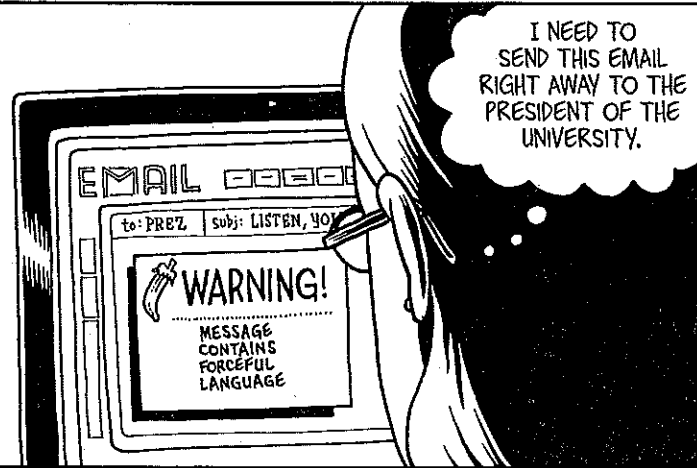
EXACT OR CRITICAL TIME, SEASON, OR OPPORTUNITY.

DUE MEASURE, PROPORTION, OR FITNESS.

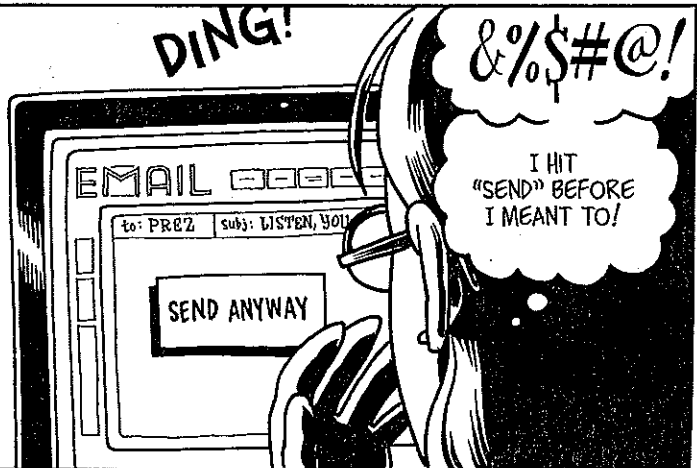
KAIROS WORKS IN MANY WAYS, ESPECIALLY TODAY.



DIGITAL WRITERS WHO COMMUNICATE USING THEIR COMPUTERS OR MOBILE PHONES OFTEN FEEL COMPELLED TO HIT "SEND" OR "ENTER" AS RAPIDLY AS POSSIBLE TO KEEP UP WITH A FAST-MOVING ONLINE CONVERSATION.



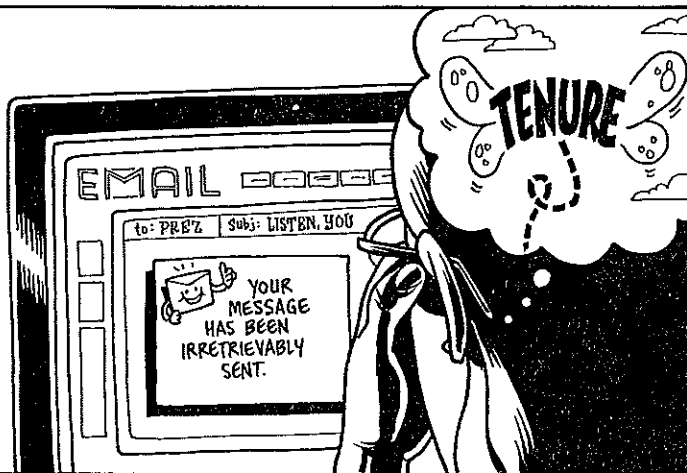
BUT IT'S USUALLY BETTER FIRST TO CONSIDER BOTH THE APPROPRIATENESS OF YOUR MESSAGE AND THE TIMING OF YOUR REPLY.

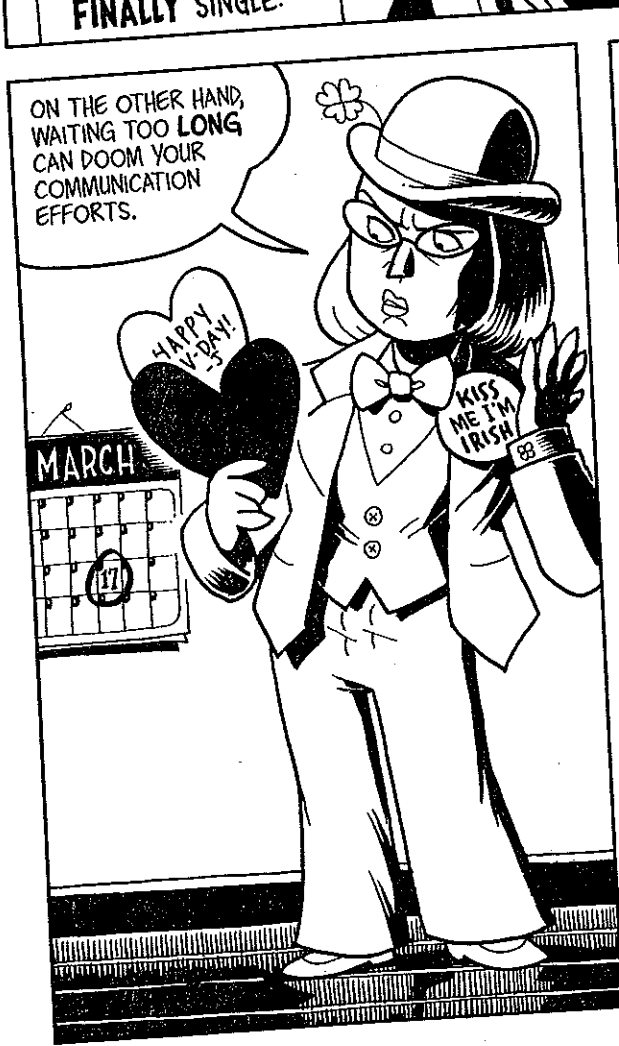


WRITERS OFTEN MISS THE LONG-TERM APPROPRIATENESS OF KAIROS WHEN THEY FOCUS ON THE IN-THE-MOMENT RESPONSIVENESS OF KAIROS.



IF YOU THINK ABOUT A RHETORICAL OCCASION ONLY IN TERMS OF REACTING QUICKLY, YOU COULD EASILY END UP WITH AN EMBARRASSING DISASTER.









THE ROMAN RHETORICIAN **MARCUS TULLIUS CICERO** REALLY UNDERSTOOD THE IMPORTANCE OF **KAIROS**.

**CICERO** (106-43 BCE)  
ANCIENT ROMAN PHILOSOPHER, LAWYER, AND STATESMAN



FOR EXAMPLE, WHEN HE WAS ABOUT TO BE EXECUTED ON ARBITRARY POLITICAL GROUNDS HE SAW A MOMENT FOR GRACIOUS WIT:



"There is nothing proper about what you are doing, soldier..."

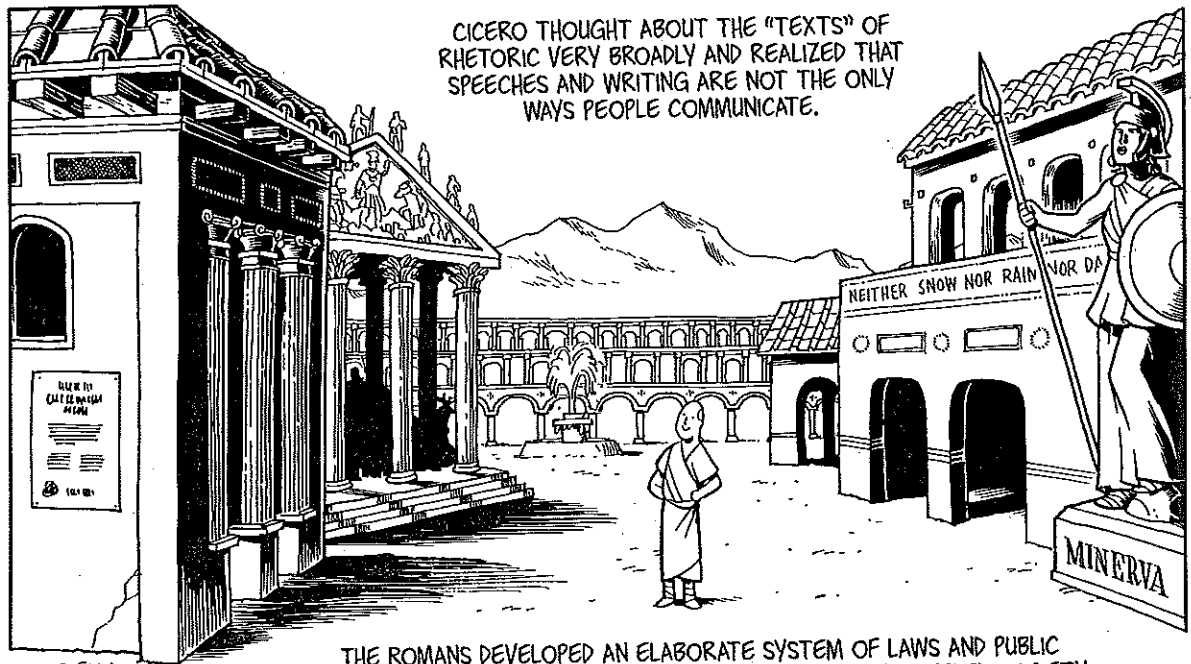
"...but at least make sure you cut off my head properly."



AFTER ALL, **ARISTOTLE** WASN'T THE ONLY FAMOUS RHETORICIAN IN THE ANCIENT WORLD.

**CICERO**, WHO LIKE MANY CULTURED ROMANS ADMIRERD THE ANCIENT GREEKS, TRAINED ORATORS FOR THE ROMAN SENATE.

"No one can speak well, unless he thoroughly understands his subject."

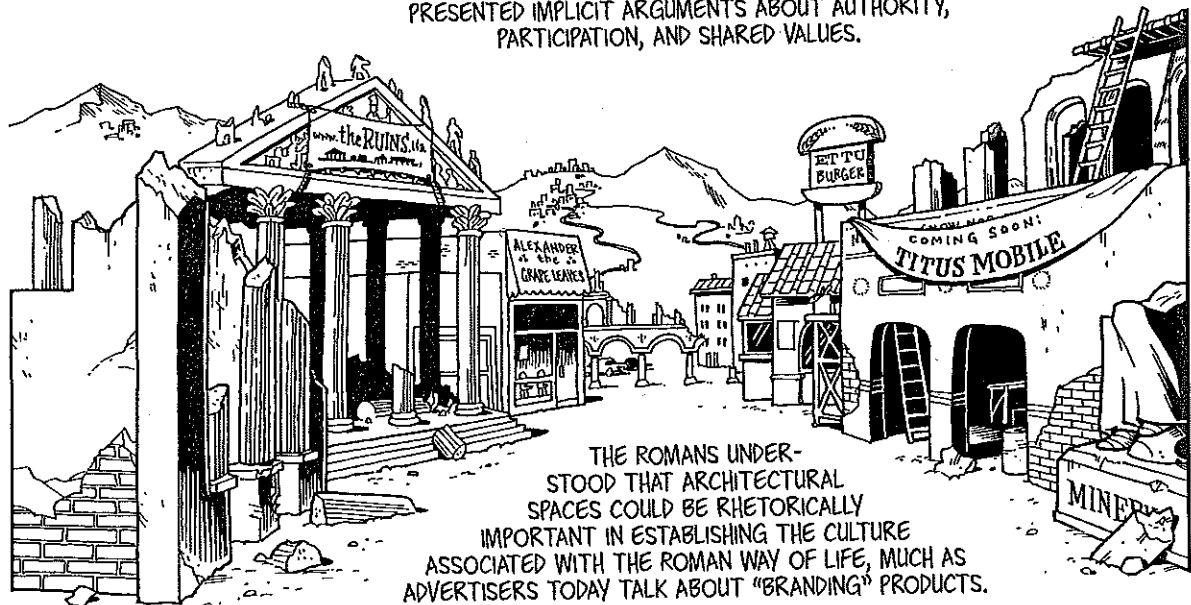


CICERO THOUGHT ABOUT THE "TEXTS" OF RHETORIC VERY BROADLY AND REALIZED THAT SPEECHES AND WRITING ARE NOT THE ONLY WAYS PEOPLE COMMUNICATE.

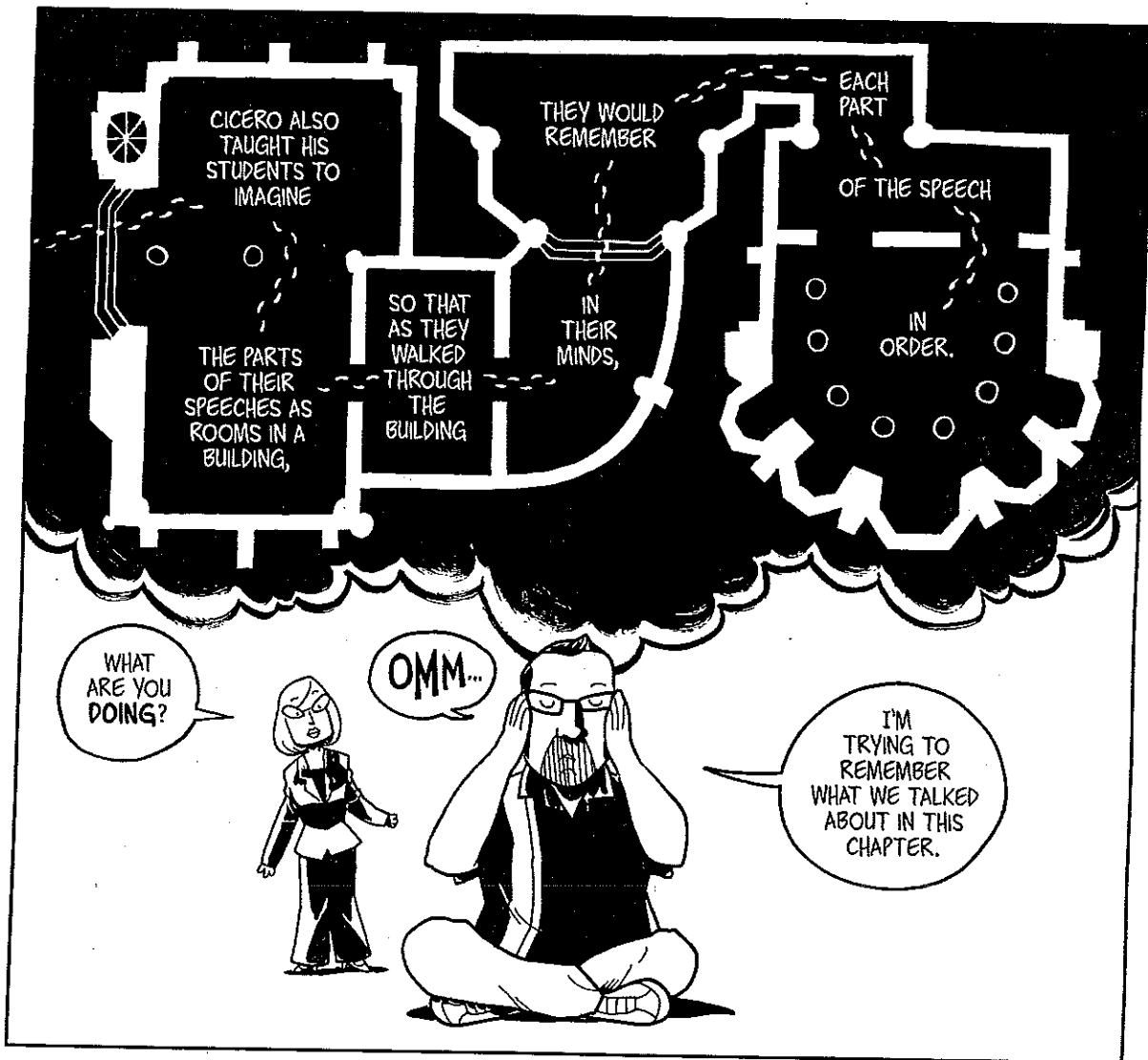
THE ROMANS DEVELOPED AN ELABORATE SYSTEM OF LAWS AND PUBLIC ENGINEERING PROJECTS TO REGULATE AN INCREASINGLY COMPLEX SOCIETY.

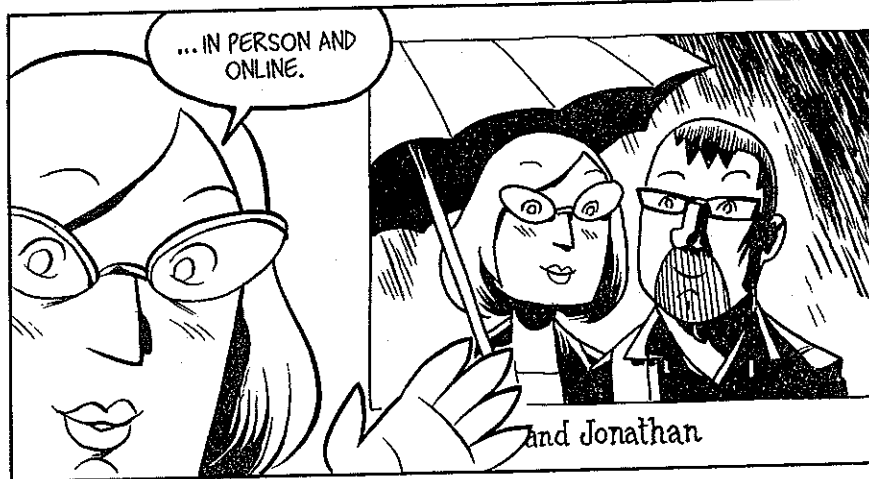
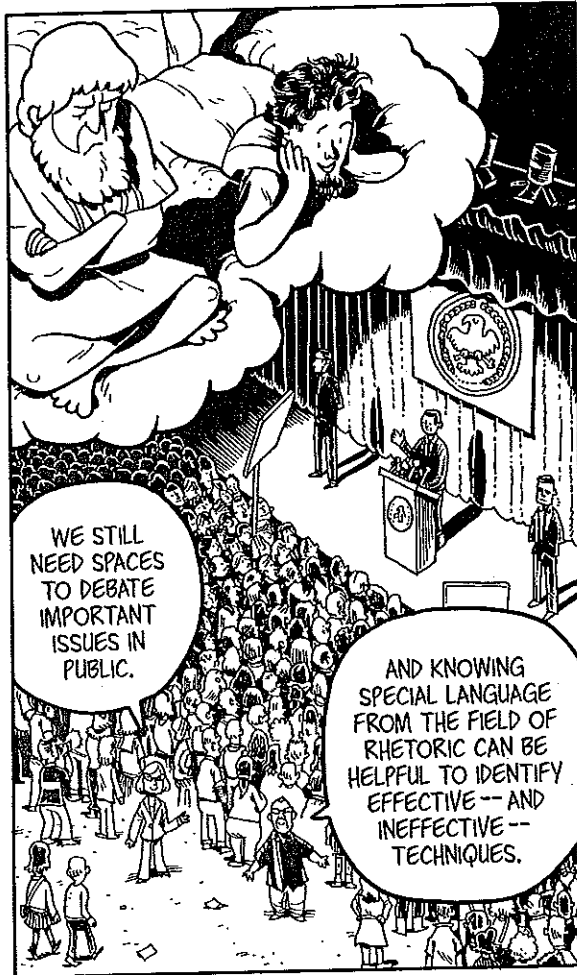
THESE *RES PUBLICA*, OR "PUBLIC THINGS," ARE WORTH CONSIDERING AS RHETORICAL ACTS AND SPACES.

AS ARCHEOLOGISTS KNOW, EVEN GOVERNMENT BUILDINGS AND TRIUMPHAL ARCHES CONVEYED MESSAGES TO CITIZENS IN THE ANCIENT ROMAN WORLD AND PRESENTED IMPLICIT ARGUMENTS ABOUT AUTHORITY, PARTICIPATION, AND SHARED VALUES.



THE ROMANS UNDERSTOOD THAT ARCHITECTURAL SPACES COULD BE RHETORICALLY IMPORTANT IN ESTABLISHING THE CULTURE ASSOCIATED WITH THE ROMAN WAY OF LIFE, MUCH AS ADVERTISERS TODAY TALK ABOUT "BRANDING" PRODUCTS.





Aristotle: haha nice hairstyle LOL

Plato: If you saw where the rain came from, you could never go back to your happy ignorance !!!!

Cicero: As the mature

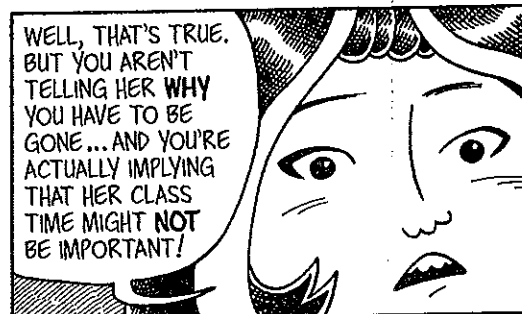
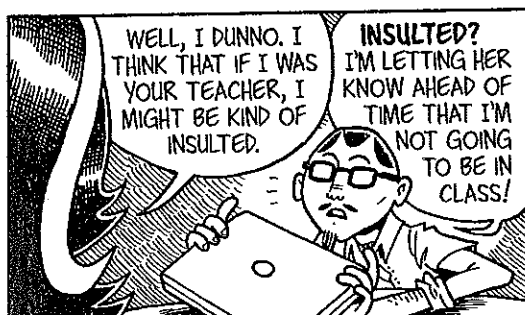
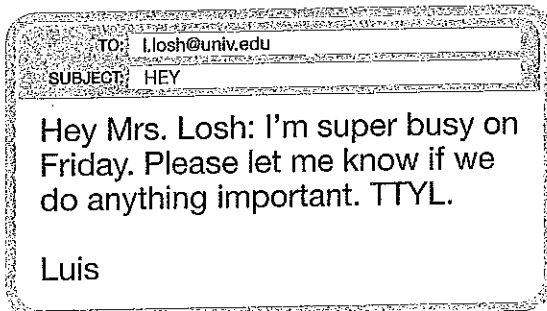
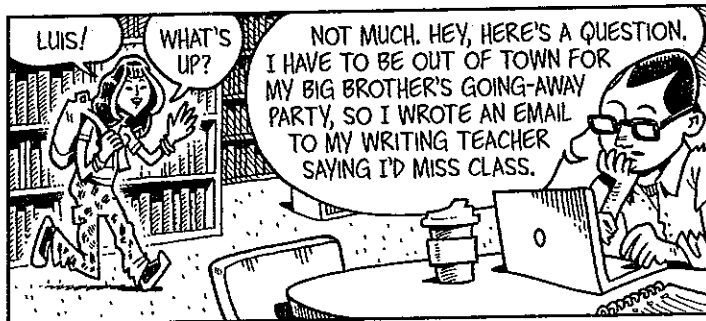
# REFRAME

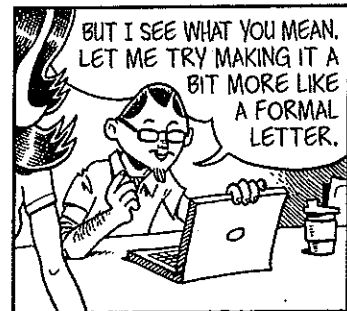
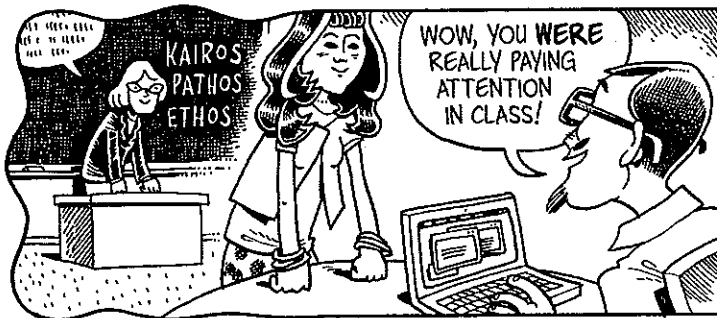
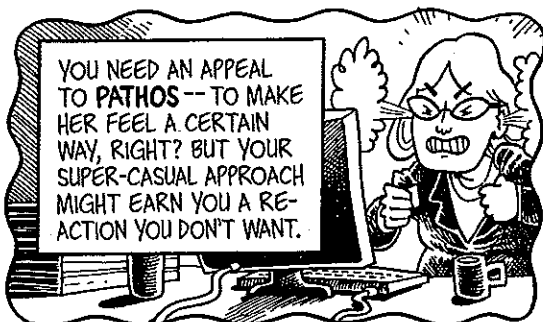
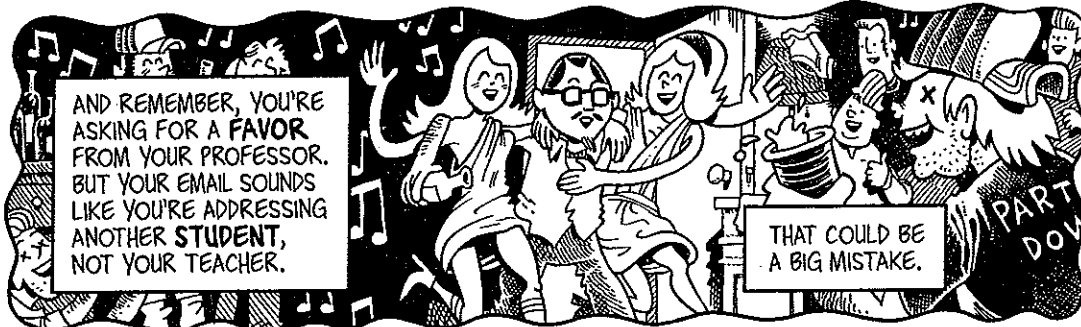
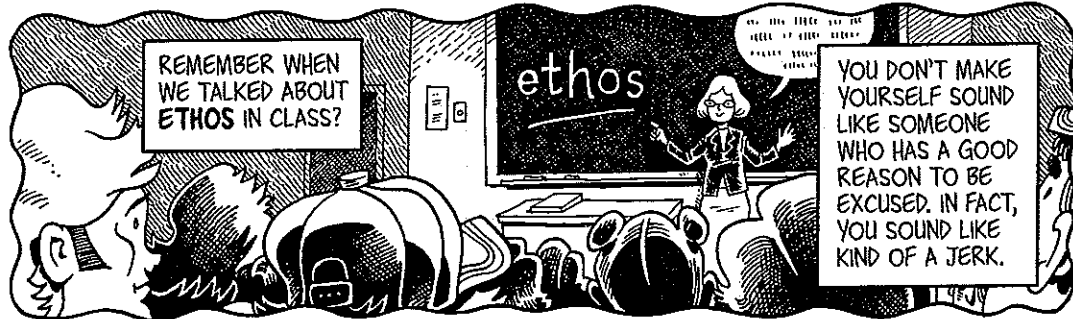
with



Luis & Cindy

What does  
**ARISTOTLE** have  
to do with **ME**?





Dr.  
M  
th  
ha  
l'c  
giv  
ex  
ma  
cl  
Sir  
Lu

LIBRA

LIBRA

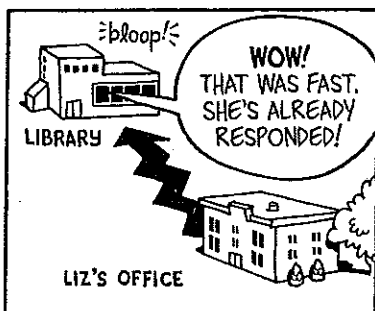
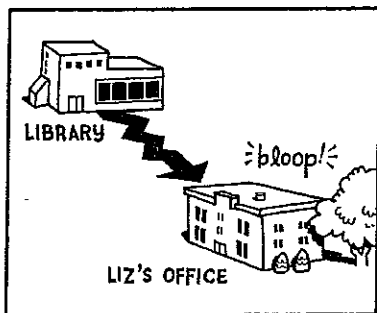
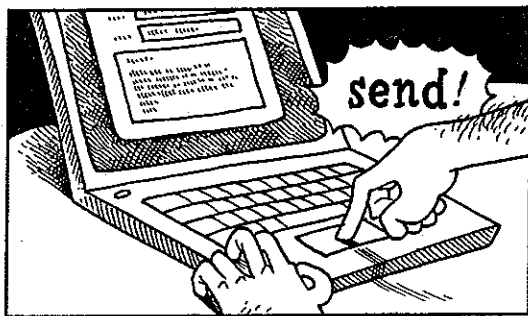
LI

TO: l.iosh@univ.edu  
 SUBJECT: Upcoming Absence

Dear Dr. Losh,

My older brother is on active duty in the military and is being deployed this month. My extended family will have his going-away party on Friday. I'd very much like to be there, given the circumstances. May I be excused from class? I'll be happy to make up any work, and I will ask my classmates for notes.

Sincerely,  
 Luis



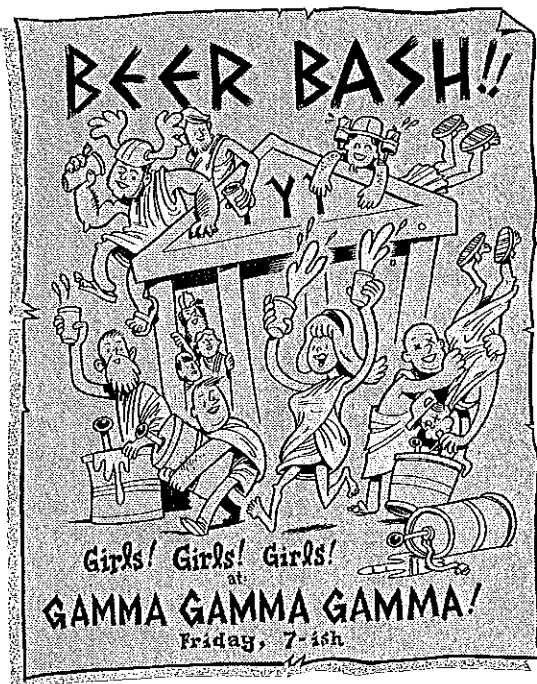
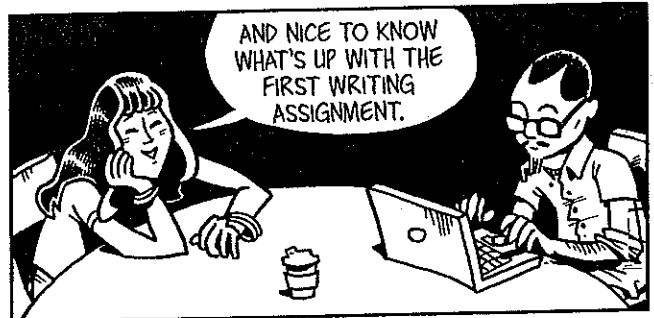
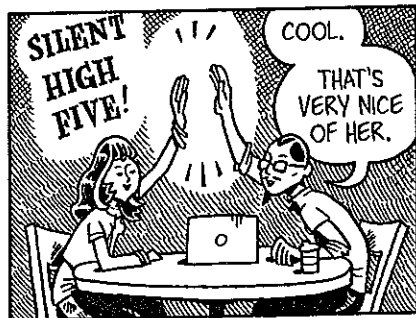
TO: luis@univ.edu  
 SUBJECT: RE: Upcoming Absence

Dear Luis,

Thanks for the heads-up. We'll be starting brainstorming and process work on your first assignment, an analysis of the design of a print advertisement for an on-campus organization, service, or cause.

You should analyze the rhetorical strategies of the advertisement by commenting on its logos, pathos, ethos, and kairos. You should study details in the wording, images, typography, organization, and visual design on the page. Let me know if you have any questions, and I'll see you in class on Monday.

Best,  
 Liz





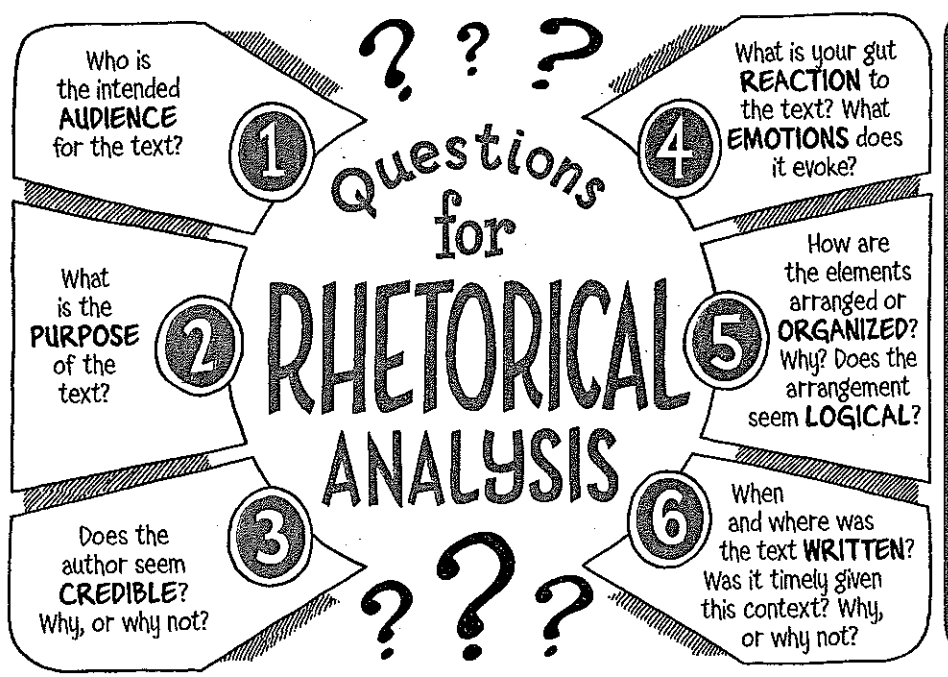
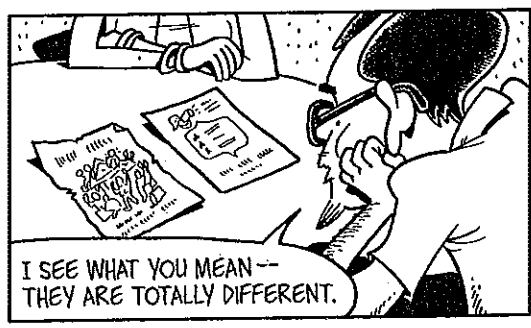
Calling all **PROSPECTIVE PLEDGES!**

JOIN US AT AN **INFORMATIONAL LUNCHEON** TO

- ★ Get a **HEAD START** on building your **RÉSUMÉ!**
- ★ Learn new **SKILLS!**
- ★ **NETWORK** with potential **COLLEAGUES** and **EMPLOYERS!**

SPONSORED BY  
**BETA BETA BETA**

Monday, November 2nd  
11am - 1pm  
[No Shorts or Jeans, Please!]



**QUICK REVIEW:**

**ETHOS**  
The credibility that a speaker/writer brings to a subject.

**PATHOS**  
Use of emotion in debate/argument.

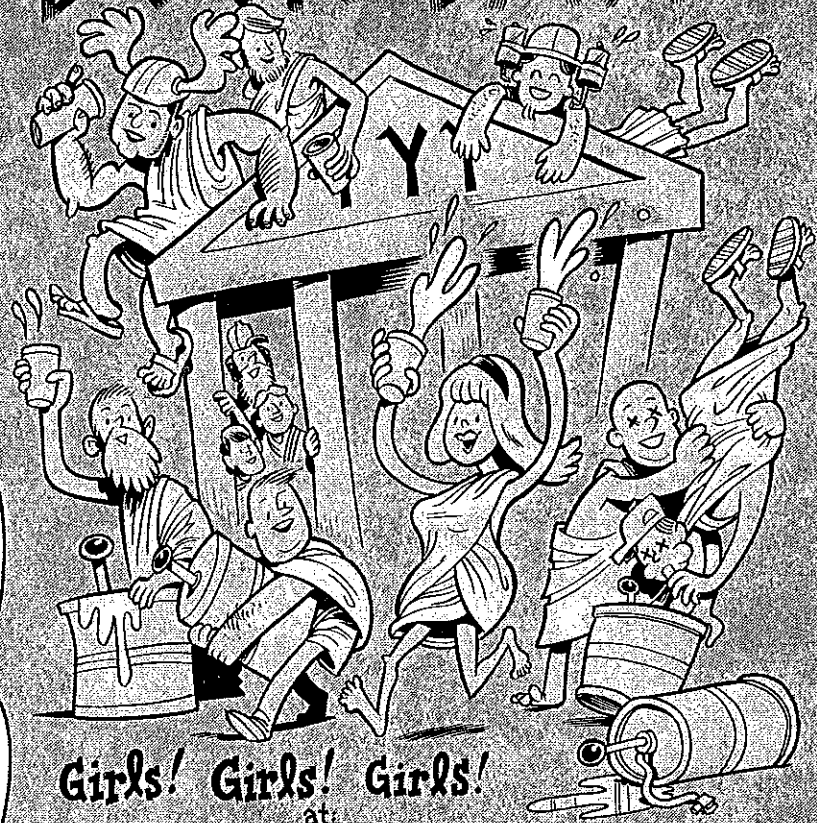
**LOGOS**  
Appeal to reason, to the forcefulness of a well-thought-out and well-argued position.

YOU KNOW,  
I WONDER IF  
MY ANALYSIS  
WOULD BE  
BETTER IF I  
COMPARED  
THE TWO  
FLYERS...



YEAH,  
THEY APPEAL  
TO DIFFERENT  
AUDIENCES --  
MALE AND  
FEMALE  
STUDENTS.

# BEER BASH!!



Girls! Girls! Girls!

at

## GAMMA GAMMA GAMMA!

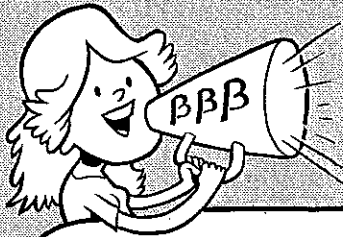
Friday, 7-ish

HMMM.

NOT ALL MALE  
STUDENTS ARE  
FRAT GUYS.



AND NOT ALL  
FEMALE STUDENTS  
WANT TO ATTEND A  
NETWORKING LUNCH OR  
JOIN A SORORITY.



*Calling all*  
**PROSPECTIVE  
PLEDGES!**

JOIN US AT AN **INFORMATIONAL LUNCHEON TO**

- ★ **Get a HEAD START** on building your **RÉSUMÉ!**
- ★ **Learn new SKILLS!**
- ★ **NETWORK** with potential **COLLEAGUES** and **EMPLOYERS!**

SPONSORED BY

**BETA BETA BETA**

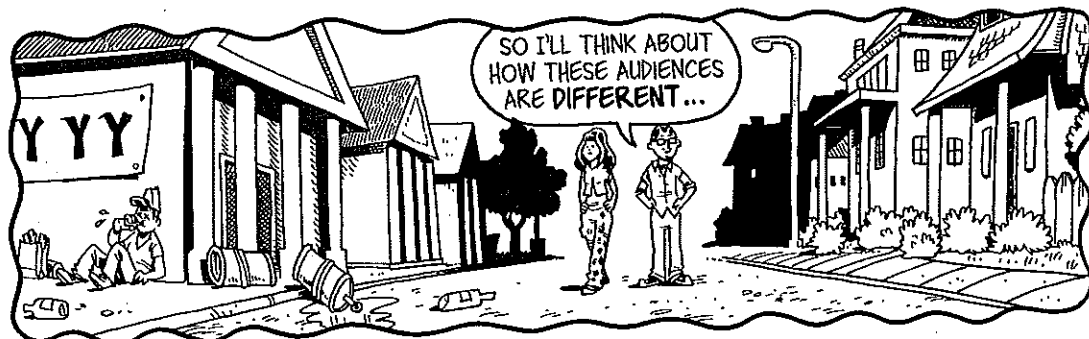
**Monday, November 2nd  
11 am - 1 pm**

*[No shorts or Jeans, Please!]*



SO WHICH MALE STUDENTS DOES THAT FLYER ADDRESS?

AND WHICH FEMALE STUDENTS ARE THE TARGET AUDIENCE HERE?





COMING UP IN THE NEXT  
EXCITING EPISODE OF  
**REFRAME**

“How do I  
**READ** this?”

[pg. 103]

# DRAWING CONCLUSIONS

The following assignments ask you to practice thinking about the rhetorical strategies of **ETHOS**, **LOGOS**, **PATHOS**, and **KAIROS**.

1

Write an analysis of your social network page or the page of someone famous, such as a politician or celebrity. Make your analysis a rhetorical analysis by focusing on the use of logos, pathos, and ethos on the page.

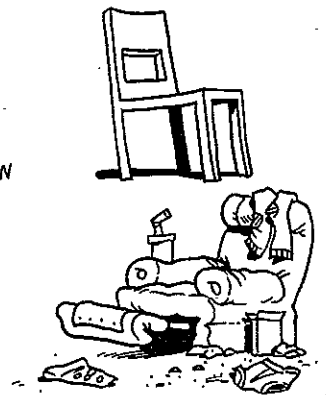
Consider also the particular components of the Web page that allow a user to craft an identity online. What kinds of strategies help you and others compose with greater rhetorical effectiveness? Where and how on the page could its creator make more effective rhetorical choices?



2

Jot down some ideas about the rhetorical characteristics of informal and formal writing. In what ways are they similar? In what key ways are they different? Now, pick a kind of formal writing that you either are working on now or have encountered in the past.

Think about how a consideration of logos, ethos, pathos, and kairos could help you compose the piece better, or how it might have helped you improve a piece you've already written.

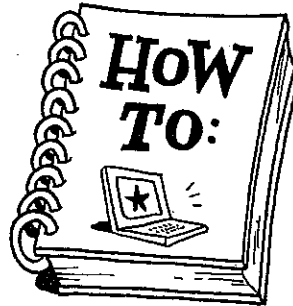


3

If you have a social network profile page, consider what you already know about the two meanings of *kairos*.

What kinds of postings are intended to be appreciated during a period of only a day or even a few hours? What kinds of postings are intended to be seen for years to come?

Write an essay in which you describe your experience of *kairos* while using social network sites, and make some recommendations for your peers. Perhaps your essay can take the form of a "how to" guide.



4

This chapter incorporates many illustrations of ancient rhetoricians and philosophers. Find another image of Aristotle, Plato, or Cicero online -- perhaps from the ancient world or the Renaissance -- and compare it to the drawings in this book.

What do you think each image suggests about the person, and why do you think the image's creator wanted to give that impression?

