

Aristotle

(384 BC – 322 BC)

The Rhetoric

ΕΧΝΗΣ ΡΗΤΟΡΙΚΗΣ

Ars Rhetorica

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Aristotle

- (384 BC – 322 BC)
- Greek Philosopher, Rhetorician, Scientist
- Student of Plato
- Teacher of Alexander the Great

Rhetoric is the counterpart of dialectic.

- Both are tools for knowledge having no subject matter of their own
- Dialectic uses logical questions and answers. Such as the syllogism in philosophy
- Rhetoric uses logos, ethos and pathos to deal with any subject presented to an **audience**. Deals with **probability and signs**.

Rhetoric is

- The art of discovering all the available means of persuasion in a given case.

Rhetoric as an art (useful)

- (1355a–b)
 - to advance the cause of justice and truth because things that are true and things that are just have a natural tendency to prevail over their opposites
 - to persuade the masses
 - to argue both sides of an issue
 - to defend yourself against verbal attacks

Rhetoric and good and evil

- What makes a man a 'sophist' is not his faculty, but his moral purpose.

Three modes of proof

- The first kind depends on the personal **character of the speaker** (ethos); the second on putting the audience into a certain **frame of mind** (pathos); the third on the proof, or apparent proof, provided by the **words** of the speech itself (logos).

Ethos (2.12–17)

- Character or habit of the speaker
- Most effective proof
- Changes over

1) Intelligence or expertise

2) Trustworthy

3) Goodwill

Ethos

"The predominant meaning of *ethos* in Aristotle is 'moral character' as reflected in deliberate choice of actions and as developed in a habit of mind. At times, however, the word seems to refer to qualities, such as an innate sense of justice or quickness of temper, with which individuals may be naturally endowed and which dispose them to certain kinds of action."

Kennedy, George
A. *Aristotle: On Rhetoric*. New York: Oxford University Press,
1991. p.162

Pathos (2.2–11)

- Emotions of the audience at a given time
- ANGER (2.2)
- CALMNESS (2.3)
- FRIENDLY FEELING (2.4)
- FEAR AND CONFIDENCE (2.5)
- SHAME (2.6)
- PITY (2.8)
- INDIGNATION (2.9)
- JEALOUSY (2.11)

Logos

- **The Enthymeme** –“a sort of syllogism.” . . . a *rhetorical* syllogism . . . Deductive
“argument marked by premises that are unstated because they are accepted mutually by the speaker and the audience”
- Syllogism: “a deductive argument moving from a general premise through a particular application of that premise to a specific and necessary conclusion”
 - All men are mortal
 - Socrates is a man
 - Socrates is mortal
- **Examples** are *inductive* an argument from a particular instance or small number of instances to a probable generalization.

Three divisions of speech

- **Deliberative** – Legislative speeches “Deliberative rhetoric is concerned with actions, is **future** oriented, and deals with questions about the best uses of resources” (80).
 - What should happen in public policy? Goal is human happiness. Expedient use of resources (81).
- **Epideictic** – Ceremonial speeches – for funerals, great victories, praise and blame.
 - Honor or shame
- **Forensic** – Legal speeches – accusation and defense of an individual accused of a crime.
 - Deals in questions of justice.
 - Accusation or defense
 - Deals with the past what was done? who did it?

Topoi

- Places of argument
- Universal topoi – past, future, more or less, matter of degree
- 28 common topoi – opposites, definition, correlative ideas,....

<http://www.public.iastate.edu/~honeyl/Rhetoric/rhet2-23.html>

Eudaimonia: Happiness

- *Nicomachean Ethics*
- Highest good (and aim) for humans
- Not a temporary emotion or pathos but a way of being over a lifetime.
- Virtue and Vice
- The Golden Mean