

<b>Author</b>	<b>Definitions of Rhetoric:</b>	<b>Date</b>
<b>Classical Rhetoric</b>		
<b>Plato</b>	Rhetoric is a “sham art,” that imitates the true art of justice, and, therefore, rhetoric is like cookery: cheeseburgers taste really good, but they’re bad for you; rhetoric makes bad words, words that are bad for your soul, sound good. [Plato’s definition is a strong current in the popular (mis-understanding of the term.)]	380 B.C.E.
<b>Plato’s Gorgias</b>	The art of influencing the soul through words.”	380 B.C.E.
<b>Aristotle</b>	Rhetoric is “the faculty of discovering, in a given instance, the available means of persuasion.” Discovery or Invention, the art of finding arguments, is broader than merely making good or bad arguments, and, according to Aristotle, a necessary part of making justice possible in a “fallen” or “real” world.	350 B.C.E.
<b>Aristotle</b>	Rhetoric is the counterpart of Dialectic.	
<b>Cicero</b>	Rhetoric is one great art comprised of five lesser arts: inventio, dispositio, elocutio, memoria, and pronuntiatio." Rhetoric is "speech designed to persuade.	90 C.E
<b>Quintillian</b>	Rhetoric is the art of speaking well.	
<b>Renaissance &amp; Enlightenment Rhetoric</b>		
<b>Giambattista Vico</b>	Rhetoric is "wisdom speaking eloquently" ( <i>The New Science</i> )	
<b>Immanuel Kant</b>	Rhetoric is “the art of carrying on the serious business of the understanding as if it were a free play of the imagination.”	<i>Critique of Judgment</i> , 1790
<b>Francis Bacon</b>	The duty and office of rhetoric is to apply reason to imagination for the better moving of the will.	
<b>George Campbell</b>	[Rhetoric] is that art or talent by which discourse is adapted to its end. The four ends of discourse are to enlighten the understanding, please the imagination, move the passion, and influence the will.	
<b>New Rhetoric</b>		
<b>Richard Weaver</b>	Rhetoric moves the soul with a movement which cannot finally be justified logically. . . . All things considered, rhetoric, noble or base, is a great power in the world; and we note accordingly that at the center of the public life of every people there is a fierce struggle over who shall control the	<i>The Ethics of Rhetoric</i> , 1953

	means of rhetorical propagation. . . . <i>So rhetoric at its truest seeks to perfect men by showing them better versions of themselves</i> , links in that chain extending up toward the ideal, which only the intellect can apprehend and only the soul have affection for. This is the justified affection of which no one can be ashamed, and he who feels no influence of it is truly outside the communion of minds. Rhetoric appears, finally, as a means by which the impulse of the soul to be ever moving is redeemed.	
<b>I.A. Richards</b>	Rhetoric is “the study of misunderstanding and its remedies.”	<i>The Philosophy of Rhetoric</i> , 1936
<b>Richard Weaver</b>	“Rhetoric comprehensively considered is an art of emphasis embodying an order of desire.”	“Language is Sermonic,” 1963
<b>Richard Weaver</b>	Rhetoric is that "which creates an informed appetite for the good."	
<b>Donald Cross Bryant</b>	Rhetoric is the art of “adjusting ideas to people and people to ideas.”	<i>Rhetorical Dimensions in Criticism</i> , 1973
<b>Alfred North Whitehead</b>	The creation of the world -- said Plato -- is the victory of persuasion over force. The worth of men consists in their liability to persuasion.	
<b>Kenneth Burke</b>	The most characteristic concern of rhetoric [is] the manipulation of men's beliefs for political ends....the basic function of rhetoric [is] the use of words by human agents to form attitudes or to induce actions in other human agents.	
<b>Kenneth Burke</b>	Rhetoric is "the use of language as a symbolic means of inducing cooperation in beings that by nature respond to symbols" (Burke, Kenneth. <i>A Rhetoric of Motives</i> . Berkeley: UC Press, 1950, rpt. 1969, 43). According to Burke, rhetoric "is rooted in an essential function of language itself, a function that is wholly realistic, and is continually born anew; the use of language as a symbolic means of inducing cooperation in beings that by nature respond to symbols" ( <i>The Rhetoric of Motives</i> , p.1032).	
<b>Wayne Booth</b>	All of the arts of changing men’s minds. It includes the threat of force, but not force itself.	
<b>Wayne Booth</b>	Rhetoric is "the art of discovering warrantable beliefs and improving those beliefs in shared discourse"	<u>Modern Dogma and</u>

		<u>the Rhetoric of Assent</u> . Chicago: U of Chicago P, 1974
<b>Kenneth Burke</b>	Wherever there is persuasion, there is rhetoric. And wherever there is 'meaning' there is persuasion.	
<b>Contemporary Rhetoric</b>		
<b>Deirdre McCloskey</b>	<p>The classical problem was that rhetoric was a powerful device easily diverted to evil ends, the atomic power of the classical world, and like atomic power, the subject of much worrying about its proliferation.</p> <p>The classical solution was to insist that the orator be good as well as clever . . . . We are accustomed by modernist presuppositions to talk of "good and bad rhetoric," contrasting Adlai Stevenson's splendid little jokes, say, with Joe McCarthy's vituperation. But it is people, not intellectual devices, that are good or bad. Good science demands good scientists – that is to say, moral, honest, hard-working scientists – not good methodologies. Rhetoric is merely a tool, no bad thing in itself.</p>	<i>The Rhetoric of Economics</i> , 1986
<b>Edward Schiappa</b>	Rhetoric <sub>1</sub> is any phenomenon that can be usefully study from a rhetorical perspective (i.e., the study of the strategic use of symbols, including language). Rhetoric <sub>2</sub> is a theoretical body of knowledge concerned with rhetoric <sub>1</sub> .	
<b>David Zarefsky</b>	Rhetoric may be taken to be the study of the process of public persuasion. It is the study of how symbols influence people.	
<b>Peter Dimock</b>	Rhetoric is "the task of discussing capably those things which law and custom have fixed for the uses of citizenship, and of securing, <i>as far as possible</i> , the agreement of your hearers."	<i>A Short Rhetoric for Leaving the Family</i> , 1998, emphasis added.
<b>Peter Dimock; Orson Scott Card</b>	12. Rhetoric is "some speech for another history."	<i>A Short Rhetoric for Leaving the Family</i> , 1998 or, <i>Pastwatch: The Redemption of Christopher Columbus</i> ,

		1997.
<b>James Berlin</b>	For those in power, “rhetoric is offered as a serious study only by the enemies of truth, who wish to support their heresies through an unorthodox use of language.”	<i>Rhetorics, Poetics, and Cultures</i> , 2003
<b>Henry Johnstone</b>	A condition of human existence. It is an ingredient of every human endeavor.	
<b>Karl Wallace</b>	The art of finding and effectively presenting good reasons.	
<b>Thonssen &amp; Baird</b>	Ancient and modern authorities on rhetoric agree that the fundamental purpose of oral discourse is social coordination or control.	
<b>Donald Bryant</b>	The art of adapting ideas to people and people to ideas. The rationale of informative and persuasive discourse.”	<u>Quarterly Journal of Speech</u> 39 (1953)
<b>Cherwitz &amp; Hikins</b>	Rhetoric is the art of describing reality through language.”	
<b>Erika Lindemann</b>	Rhetoric is a form of reasoning about probabilities, based on assumptions people share as members of a community.”	
<b>Philip Johnson</b>	Rhetoric is the art of framing an argument so that it can be appreciated by an audience.”	
<b>Andrea Lunsford</b>	Rhetoric is the art, practice, and study of human communication.	
<b>George Kennedy</b>	Rhetoric in the most general sense may perhaps be identified with the energy inherent in communication: the emotional energy that impels the speaker to speak, the physical energy expanded in the utterance, the energy level coded in the message, and the energy experienced by the recipient in decoding the message.	
<b>Lloyd Bitzer</b>	Rhetoric is a mode of altering reality, not by the direct application of energy to objects, but by the creation of discourse which changes reality through the mediation of thought and action.	
<b>Douglas Ehninger</b>	[Rhetoric is] that discipline which studies all of the ways in which men may influence each other's thinking and behavior through the strategic use of symbols.	
<b>Gerard A. Hauser</b>	Rhetoric is an instrumental use of language. One person engages another person in an exchange of symbols to accomplish some goal. It is not communication for	

	communication's sake. Rhetoric is communication that attempts to coordinate social action. For this reason, rhetorical communication is explicitly pragmatic. Its goal is to influence human choices on specific matters that require immediate attention.	
<b>C. H. Knoblauch</b>	Rhetoric is the process of using language to organize experience and communicate it to others. It is also the study of how people use language to organize and communicate experience. The word denotes both distinctive human activity and the "science" concerned with understanding that activity.	
<b>John Locke</b>	[Rhetoric,] that powerful instrument of error and deceit.	
<b>Charles Bazerman</b>	“By rhetoric I mean broadly the study of how people use language and other symbols to realize human goals and carry out human activities. Rhetoric is ultimately a practical study offering people greater control over their symbolic activity. (...) I ... use rhetoric . . . to refer to the study of all areas of symbolic activity.”	<i>Shaping Written Knowledge: The Genre and Activity of the Experimental Article in Science.</i> The University of Wisconsin Press, 1988
<b>Michael Hyde and Craig Smith</b>	The primordial function of rhetoric is to "make-known" meaning both to oneself and to others. Meaning is derived by a human being in and through the interpretive understanding of reality. Rhetoric is the process of making known that meaning. Is not rhetoric defined as pragmatic communication, more concerned with the contemporary audiences and specific questions than with universal audiences and general questions?	
<b>Samuel M. Edelman</b>	Rhetoric can be defined as the art or method of reconciling...individual and systemic goals and constraints.	<i>JCR</i> Sept 2003
<b>Andrew King and Jim Kuypers</b>	The strategic use of communication, oral or written, to achieve specifiabile goals.	<i>The Art of Rhetorical Criticism</i>
<b>Richard E. Vatz</b>	This [is the] <i>sine qua non</i> of rhetoric: the art of linguistically or symbolically creating salience. After salience is created,	<i>Philosophy and</i>

	the situation must be translated into meaning..	<i>Rhetoric</i> , 1973
<b>Robert Scott</b>	Rhetoric "may be viewed not as a matter of giving effectiveness to truth but of creating [contingent/situational] truth" (Scott, Robert L. "On Viewing Rhetoric as Epistemic." <u>Central States Speech Journal</u> 27 (1967):	
<b>Herbert Simons</b>	Rhetoric is the study and practice of persuasion."	<u>The Rhetorical Turn: Invention and Persuasion in the Conduct of Inquiry.</u> Chicago: U of Chicago P, 1990.
<b>Barry Brummett</b>	Rhetoric is "the ways in which texts influence people" where a "text is a set of signs related to each other insofar as their meanings all contribute to the same set of effects or functions"	<u>Rhetoric in Popular Culture.</u> New York: St.Martin's, 1994
<b>Michel Foucault</b>	Rhetoric subsumes "the various rhetorical schemata according to which groups of statements may be combined (how descriptions, deductions, definitions, whose succession characterizes the architecture of a text, are linked together)" (Foucault, <u>The Archaeology of Knowledge</u> , 57) as well as criteria of reasonableness and judgment, standards of reference to what is known or taken for granted, and rules for the construction of texts. All of these factors constitute, according to Foucault, "a set of conditions in accordance with which a practice is exercised" ( <u>Archeology</u> 208). "These positivities are not so much limitations imposed on the initiative on subjects as the field in which the initiative is articulated. [For instance, in documents such as engineering instructions or in most generic formats on particular kinds of texts.] In Bruce Herzberg's phrase (Herzberg, Bruce. "Michel Foucault's Rhetorical Theory." In <u>Contending With Words</u> ), rhetoric is a "function of discourse communities" (76) and has to do with the "relations of appropriation and use" of statements and objects. Herzberg thus characterizes rhetoric as "a science of discursive forms, intentions, methods, contexts, and effects. A critical rhetoric must account for these discursive practices with reference to canons of truth and propriety and to the powers of institutional alliances and pressures" (78).	

<b>Judith Butler</b>	Rhetoric is "concerned with the question of how communication works, how reality becomes presented in language (the language of literature, of law, and of film, for instance), and how we come to accept and transform our sense of reality through the means by which it is presented"	2000-2001
<b>Thomas Farrell</b>	Rhetoric is the collaborative art of addressing and guiding decision and judgment--usually public judgment about matters that cannot be decided by force or expertise.	<u>Norms of Rhetorical Culture</u> . New Haven: Yale UP, 1993
<b>James Murphy</b>	"Rhetoric [is] the systematic analysis of human discourse for the purpose of adducing useful precepts for future discourse."	The Origins and Early Development of Rhetoric." In James J. Murphy, ed. <i>A Synoptic History of Classical Rhetoric</i> . Davis, CA: Hermagoras Press, 1983
<b>Karlyn Kohrs Campbell</b>	Rhetoric is "symbolic action through which we humans construct the worlds in which we live..",	"Modern Rhetoric." Thomas O. Sloane, ed. <i>Encyclopedia of Rhetoric</i> . Oxford: Oxford UP, 2001
<b>Krista Ratcliffe</b>	Rhetoric is "the study of how we use language and how language uses us."	
<b>James Berlin</b>	Rhetoric "has at its base a conception of reality, of human nature, and of language. Rhetoric defines what can, and cannot, be known; the nature of the knower; the nature of the relationship between the knower, the known, and the audience; and the nature of language. Rhetoric is thus ultimately implicated in all a society attempts. It is at the center of a culture's activities."	