Aristotle Rhetoric Plato Gorgias | 5003781523a0238ec282890765f10592

The Symposium and the Phaedrus

Gorgias of Leontini, a famous teacher of rhetoric, has come to Athens to recruit students, promising to teach them how to become leaders in politics and business. A group has gathered at Callicles' house to hear Gorgias demonstrate the power of his art. This dialogue blends comic and serious discussion of the best life, providing a penetrating examination of ethics. Is it better to suffer evil or to do evil? Is it better to do something wrong and avoid being caught or to be caught and punished? Is pleasure the same as goodness? As the characters in the dialogue pursue these questions, the foundations of ethics and the nature of the good life come to light. Plato lived in Athens, Greece. He wrote approximately two-dozen dialogues that explore core topics that are essential to all human beings. Although the historical Socrates was a strong influence on Plato, the character by that name that appears in many of his dialogues is a product of Plato's fertile imagination. All of Plato's dialogues are written in a poetic form that his student Aristotle called "Socratic dialogue." In the twentieth century, the British philosopher and logician Alfred North Whitehead characterized the entire European philosophical tradition as "a series of footnotes to Plato." Philosophy for Plato was not a set of doctrines but a goal—not the possession of wisdom but the love of wisdom. Agora Publications offers these performances based on the assumption that Plato wrote these works to be performed by actors in order to stimulate additional dialogue among those who listen to them.

The Birth of Rhetoric

Passions and Persuasion in Aristotle's Rhetoric

In The Art of Rhetoric, Aristotle demonstrates the purpose of rhetoric—the ability to convince people using your skill as a speaker rather than the validity or logic of your arguments—and outlines its many forms and techniques. Defining important philosophical terms like ethos, pathos, and logos, Aristotle establishes the earliest foundations of modern understanding of rhetoric, while providing insight into its historic role in ancient Greek culture. Aristotle's work, which dates from the fourth century B.C., was written while the author lived in Athens, remains one of the most influential pillars of philosophy and has been studied for centuries by orators, public figures, and politicians alike. HarperTorch brings great works of non-fiction and the dramatic arts to life in digital format, upholding the highest standards in ebook production and celebrating reading in all its forms. Look for more titles in the HarperTorch collection to build your digital library.

Rhetoric

When Gorgias, Plato, and Aristotle were discussing and defining rhetoric in ancient Greece, many students in China, including Sun Bin, a descendent of Sun Tzu, who wrote The Art of War, were learning the techniques of persuasion from Guizhi, "the Master of the Ghost Valley." This pre-Qin dynasty recluse provided the basis for what is considered the earliest Chinese treatise devoted entirely to the art of persuasion. Called Guizhi after its author, this translation of the received text provides an indigenous rhetorical theory and key persuasive strategies, some of which are still used by those involved in decision making and negotiations in China today. In "Guizhi," China's First Treatise on Rhetoric, Hui Wu and C. Jan Swearingen present a new critical translation of this foundational work, which has great historical significance for the study of Chinese rhetoric and communication and yet is little known to Western readers. Wu's translation includes footnotes that incorporate both past and present scholarly commentary, and is accompanied by a prefatory introduction that situates Guizhi in the sociopolitical and cultural realities of ancient China, and a glossary of rhetorical terms used in the treatise. Swearingen presents a comparative study suggesting the similarities and differences between emerging Greek and Chinese rhetorics during the same period, including the cultural contexts of warring states and emergent empires that surrounded each. "Guizhi," China's First Treatise on Rhetoric combines a new translation of a historically significant text with scholarly analysis and critical apparatus that will contribute to the emerging global understanding of Chinese rhetoric and communication.

Gorgias: Encomium of Helen

Gorgias addresses the temptations of success and the rewards of a moral life while Timaeus explains the world in terms not only of physical laws but also of metaphysical and religious principles.

Essays on Aristotle's Rhetoric
The Encomium of Helen is thought to have been the demonstration piece of the Ancient Greek sophist, Presocratic philosopher and rhetorician, Gorgias. In this edition Malcolm MacDowell provides a useful introduction, the Greek text, his own English translation, and commentary.

The Art of Rhetoric

Gorgias (Annotated)

In Gorgias and the New Sophistic Rhetoric, Bruce McComiskey achieves three rhetorical goals: he treats a single sophist's rhetorical technê (art) in the context of the intellectual upheavals of fifth-century bce Greece, thus avoiding the problem of generalizing about a disparate group of individuals; he argues that we must abandon Platonic assumptions regarding the sophists in general and Gorgias in particular, opting instead for a holistic reading of the Gorgianic fragments; and he reexamines the practice of appropriating sophistic doctrines, particularly those of Gorgias, in light of the new interpretation of Gorgianic rhetoric offered in this book. In the first two chapters, McComiskey deals with a misconception based on selective and Platonic readings of the extant fragments: that Gorgia's rhetorical technê involves the deceptive practice of manipulating public opinion. This popular and ultimately misleading interpretation of Gorgianic doctrines has been the basis for many neosophistic appropriations. The final three chapters deal with the nature and scope of neosophistic rhetoric in light of the non-Platonic and holistic interpretation of Gorgianic rhetoric McComiskey postulates in his opening chapters. He concludes by examining the future of communication studies to discover what roles neosophistic doctrines might play in the twenty-first century. McComiskey also provides a selective bibliography of scholarship on sophistic rhetoric and philosophy in English since 1900.

The Philosopher and the Rhetorician

Logos and Power in Isocrates and Aristotle presents Isocrates' vision of discourse as a worthy rival, rather than a mere precursor, of Aristotle's Rhetoric. It argues that much of what Aristotle said about the status of rhetoric and the role of discourse may have been a reaction to Isocrates.

The Unity of Plato's 'Gorgias'

Aristotle's Rhetoric is an ancient Greek treatise on the art of persuasion, dating from the 4th century BC. In English, its title varies: typically it is titled the Rhetoric, the Art of Rhetoric, or a Treatise on Rhetoric. Like the other works of Aristotle that have survived from antiquity, the Rhetoric seems not to have been intended for publication, being instead a collection of his students' notes in response to his lectures. The treatise shows the development of Aristotle's thought through two different periods while he was in Athens, and illustrates Aristotle's expansion of the study of rhetoric beyond Plato's early criticism of it in the Gorgias (ca. 386 BC) as immoral, dangerous, and unworthy of serious study. Plato's final dialogue on rhetoric, the Phaedrus (ca. 370 BC), offered a more moderate view of rhetoric, acknowledging its value in the hands of a true philosopher (the "midwife of the soul") for "winning the soul through discourse." This dialogue offered Aristotle, first a student and then a teacher at Plato's Academy, a more positive starting point for the development of rhetoric as an art worthy of systematic, scientific study.

Gorgias and Timaeus

For all men are persuaded by considerations of where their interest lies Aristotle's Art of Rhetoric is the earliest systematic treatment of the subject, and it remains among the most incisive works on rhetoric that we possess. In it, we are asked: What is a good speech? What do popular audiences find persuasive? How does one compose a persuasive speech? Aristotle considers these questions in the context of the ancient Greek democratic city-state, in which large audiences of ordinary citizens listened to speeches pro and con before casting the votes that made the laws, decided the policies, and settled the cases in court. Persuasion by means of the spoken word was the vehicle for conducting politics and administering the law. After stating the basic principles of persuasive speech, Aristotle places rhetoric in relation to allied fields such as politics, ethics, psychology, and logic, and he demonstrates how to construct a persuasive case for any kind of plea on any subject of communal concern. Aristotle views persuasion flexibly, examining how speakers should devise arguments, evoke emotions, and demonstrate their own credibility. The treatise provides ample evidence of Aristotle's unique and brilliant manner of thinking, and has had a profound influence on later attempts to understand what makes speech persuasive. The new translation of the text is accompanied by an introduction discussing the political, philosophical, and rhetorical background to Aristotle's treatise, as well as the composition and transmission of the original text and an account of Aristotle's life.

Logos without Rhetoric

Gorgias is a Socratic dialogue written by Plato around 380 BC. The dialogue depicts a conversation between Socrates and a small group of sophists (and other guests) at a dinner gathering. Socrates debates with the sophist seeking the true definition of rhetoric, attempting to pinpoint the essence of rhetoric and unveil the flaws of the sophistic oratory popular in Athens at this time. The art of persuasion was widely considered necessary for political and legal advantage in classical Athens, and rhetoricians promoted themselves as teachers of this fundamental skill. Some, like Gorgias, were foreigners attracted to Athens because of its reputation for intellectual and cultural sophistication. In the Gorgias, Socrates argues that philosophy is an art, whereas rhetoric is a skill based on mere experience. To Socrates, most rhetoric in practice is merely flattery. In order to use rhetoric for good, rhetoric cannot exist alone; it must depend on philosophy to guide its morality. Socrates, therefore, believes that morality is not inherent in rhetoric and that without philosophy, rhetoric is simply used to persuade for personal gain. Socrates suggests that he is one of the few (but not only) Athenians to practice true politics.
**Rhetoric**

This volume consists of fourteen essays in honor of Daniel Devereux on the themes of love, friendship, and wisdom in Plato, Aristotle, and the Epicureans. Philia (friendship) and eros (love) are topics of major philosophical interest in ancient Greek philosophy. They are also topics of growing interest and importance in contemporary philosophy, much of which is inspired by ancient discussions. Philosophy is itself, of course, a special sort of love, viz. the love of wisdom. Loving in the right way is very closely connected to doing philosophy, cultivating wisdom, and living well. The first nine essays run the gamut of Plato’s philosophical career. They include discussions of the >AlcibiadesEuthydemusGorgiasPhaedoPhaedrusSymposiumNicomachean EthicsPoliticsProtrepticusMagna Moralia

**Plato’s Gorgias**

Through Rhetoric and Power, Nathan Crick dramatizes the history of rhetoric by explaining its origin and development in Classical Greece beginning the oral displays of Homeric eloquence in a time of kings following its ascent to power during the age of Pericles and the Sophists, and ending with its transformation into a rational discipline with Aristotle in a time of literacy and empire. Crick advances the thesis that rhetoric is primarily a medium and artistry of power, but that the relationship between rhetoric and power at any point in time is a product of historical conditions, not the least of which is the development and availability of communication media. With chapters in chronological order investigating major works by Homer, Heraclitus, Aeschylus, Protagoras, Gorgias, Thucydides, Aristophanes, Plato, Isocrates, and Aristotle. Rhetoric and Power tells the story of the rise and fall of classical Greece while simultaneously developing rhetorical theory from the close criticism of particular texts. As a form of rhetorical criticism, this volume offers challenging new readings to canonical works like Aeschylus’ Persians, Gorgias’ Helen, Aristophanes’ Birds, and Isocrates’ Nicocles by reading them as reflections of the political culture of their time. Through this theoretical inquiry, Crick uses these criticisms to articulate and define a plurality of rhetorical genres and concepts, such as heroic eloquence, tragicomedy, representative publicity, ideology, and the public sphere, and their relationships to different structures and ethics of power, such as monarchy, democracy, aristocracy, and empire. Rhetoric and Power thus provides the foundation for rhetorical history, criticism, and theory that draws on contemporary research to prove again the incredible richness of the classical tradition for contemporary rhetorical scholarship and practice.

**The Quest for the Good Life**

What is rhetoric? Is it the capacity to persuade? Or is it ‘mere’ rhetoric: the ability to get others to do what the speaker wants, regardless of what they want? This is the rhetoric of ideological manipulation and political seduction. Rhetoric is for some a distinctive mode of persuasion; for others, whenever someone speaks, rhetoric is present. This book is devoted to helping readers understand these rival accounts, by showing how it has happened that there are so many conceptions of rhetoric. Any such approach must be rooted in classical antiquity, since our ideas of rhetoric are the product of a complicated historical process starting in ancient Greece. Greek rhetoric was born in bitter controversy. The figure of Gorgias is at the centre of that debate and of this book: he invites us to confront the terrifying, exhilarating possibility that persuasion is just power.

**Five Chapters on Rhetoric**

This introduction to the art of rhetoric analyzes rhetorical concepts, problems, and methods and teaches practical inquiry through a series of classic rhetorical texts. An introduction to the art of rhetoric for those who are unacquainted with it and an argument about invention and tradition suitable for specialists. Texts range from Cicero’s De oratore and Augustine’s On Christian Doctrine to Jane Austen’s Persuasion and Stephen Greenblatt’s Marvellous Possessions. Texts serve simultaneously as works of persuasion and considerations of how rhetoric works. Engages readers in using rhetoric to deliberate about challenging issues.

**Logos and Power in Isocrates and Aristotle**

This new translation of Aristotle’s Rhetoric, noteworthy for its consistency and accuracy, is the latest addition to the New Hackett Aristotle series. Fitting seamlessly with the others in the series, it enables Anglophone readers to read Aristotle’s works in a way previously impossible. Sequentially numbered endnotes provide the information most needed at each juncture, while a detailed Index of Terms guides the reader to places where focused discussion of key notions occurs.

**A Dissertation Upon Rhetoric**

The first comprehensive discussion of the history, theory, and practice of kairos: that is of the role “timeliness” or “right-timing” plays in human deliberation, speech, and action.

**Plato : Gorgias ; And, Aristotle : Rhetoric**

Rhetoric Aristotle Translated by W. Rhys Roberts Aristotle’s Rhetoric is an ancient Greek treatise on the art of persuasion, dating from the 4th century BC. The English title varies: typically it is titled Rhetoric, the Art of Rhetoric, or a Treatise on Rhetoric. Aristotle is generally credited with developing the basics of the system of rhetoric that “thereafter served as its touchstone”, influencing the development of rhetorical theory from ancient through modern times. The Rhetoric is regarded by most rhetoricians as “the most important single work on persuasion ever written.” Gross and Walzer concur, indicating that, just as Alfred North Whitehead considered all Western philosophy a footnote to Plato, “all subsequent rhetorical theory is but a series of responses to issues raised” by Aristotle’s Rhetoric. This is largely a reflection of disciplinary divisions, dating back to Peter Ramus’ attacks on Aristotelian rhetoric in the late 16th century and continuing to the present. Like the other works of Aristotle that have survived from antiquity, the Rhetoric seems not to have been intended for publication, being instead a collection of his students’ notes in response to his lectures. The treatise shows the development of Aristotle’s thought through two different periods while he was in Athens, and illustrates
Aristotle’s expansion of the study of rhetoric beyond Plato’s early criticism of it in the Gorgias (ca. 386 BC) as immoral, dangerous, and unworthy of serious study. Plato's final dialogue on rhetoric, the Phaedrus (ca. 370 BC), offered a more moderate view of rhetoric, acknowledging its value in the hands of a true philosopher (the “midwife of the soul”) for “winning the soul through discourse.” This dialogue offered Aristotle, first a student and then a teacher at Plato’s Academy, a more positive starting point for the development of rhetoric as an art worthy of systematic, scientific study.

**Passions and Persuasion in Aristotle's Rhetoric**

Essays on Aristotle's Rhetoric offers a fresh and comprehensive assessment of a classic work. Aristotle's influence on the practice and theory of rhetoric, as it affects political and legal argumentation, has been continuous and far-reaching. This anthology presents Aristotle's Rhetoric in its original context, providing examples of the kind of oratory whose success Aristotle explains and analyzes. The contributors—eminent philosophers, classicists, and critics—assess the role and the techniques of rhetorical persuasion in philosophic discourse and in the public sphere. They connect Aristotle's Rhetoric to his other work on ethics and politics, as well as to his ideas on logic, psychology, and philosophy of language. The collection as a whole invites us to reassess the place of rhetoric in intellectual and political life.

**Gorgias and the New Sophistic Rhetoric**

How did rhetoric begin and what was it before it was called "rhetoric"? Must art have a name to be considered art? What is the difference between eloquence and rhetoric? And what were the differences, if any, among poets, philosophers, sophists, and rhetoricians before Plato emphasized—or perhaps invented—their differences? In Logos without Rhetoric: The Arts of Language before Plato, Robin Reames attempts to intervene in these and other questions by examining the status of rhetorical theory in texts that predate Plato's coinage of the term rhetoric (c. 380 B.C.E.). From Homer and Hesiod to Parmenides and Heraclitus to Gorgias, Thiodorus, and Isocrates, the case studies contained here examine the status of the discipline of rhetoric prior to and therefore in the absence of the influence of Plato and Aristotle's full-fledged development of rhetorical theory in the fourth century B.C.E. The essays in this volume make a case for a porous boundary between theory and practice and promote skepticism about anachronistic distinctions between myth and reason and between philosophy and rhetoric in the historiography of rhetoric's beginning. The result is an enlarged understanding of the rhetorical content of pre-fourth-century Greek texts. Edward Schiappa, head of Comparative Media Studies/Writing and the John E. Burchard Professor of Humanities at the Massachusetts Institute of Technology, provides an afterword.

**Rhetoric**

The struggle which Plato has Socrates recommend to his interlocutors in Gorgias - and to his readers - is the struggle to overcome the temptations of worldly success and to concentrate on genuine morality. Ostenibly an enquiry into the value of rhetoric, the dialogue soon becomes an investigation into the value of these two contrasting ways of life. In a series of dazzling and bold arguments, Plato attempts to establish that only morality can bring a person true happiness, and to demolish alternative viewpoints. It is not surprising that Gorgias is one of Plato's most widely read dialogues. Philosophers read it for its coverage of central moral issues; others enjoy its vividness, clarity and occasional bitter humour. This new translation is accompanied by explanatory notes and an informative introduction.

**Rhetoric**

In the field of philosophy, Plato's view of rhetoric as a potentially treacherous craft has long overshadowed Aristotle's view, which focuses on rhetoric as an independent discipline that relates in complex ways to dialectic and logic and to ethics and moral psychology. This volume, composed of essays by internationally renowned philosophers and classicists, provides the first extensive examination of Aristotle's Rhetoric and its subject matter in many years. One aim is to locate both Aristotle's treatise and its subject within the more general context of his philosophical treatment of other disciplines, including moral and political theory as well as poetics. The contributors also seek to illuminate the structure of Aristotle's own conception of rhetoric as presented in his treatise. The first section of the book, which deals with the arguments of rhetoric, contains essays by M. F. Burnyeat and Jacques Brunschwig. A section treating the status of the art of rhetoric features pieces by Eckart Schürzumpf, Jürgen Sprute, M. M. McCabe, and Glenn W. Most. Essays by John M. Cooper, Stephen Halliwell, and Jean-Louis Labarrière address topics related to rhetoric, ethics, and politics. The final section, on rhetoric and literary art, comprises essays by Alexander Nehamas and André Laks. Originally published in 1994. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important works while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

"Guiguzi," China's First Treatise on Rhetoric

Aristophanes depicted him as a barbaric sycophant, Plato as a shallow opportunist, and Aristotle as an inept stylist, but the Greek teacher of rhetoric Gorgias of Leontini (483-375 BCE) has been again attracting attention from scholars. Consigny (English, Iowa State U.) articulates a coherent account of the enigmatic thinker and writer. Annotation copyrighted by Book News, Inc., Portland, OR

**Gorgias and Rhetoric**

For Aristotle, arousing the passions of others can amount to giving them proper grounds for conviction. On that basis a skill in doing so can be something valuable, an appropriate constituent of the kind of expertise in rhetoric that deserves to be cultivated and given expression in a well-organised state. Such are Jamie Dow's principal claims in Passions and Persuasion in Aristotle's Rhetoric. He attributes to Aristotle a normative view of rhetoric and its role in the state, and ascribes to him a particular view of the kinds of cognitions involved in the passions. In the first sustained treatment of these issues, and the first major monograph on Aristotle's Rhetoric in twenty years, Dow argues that Aristotle held distinctive and philosophically interesting views on both rhetoric and the nature of the passions. In Aristotle's view, he argues, rhetoric is exercised solely in the
provision of proper grounds for conviction (pisteis). This is rhetoric's valuable contribution to the proper functioning of the state. Dow explores, through careful examination of the text of the Rhetoric, what normative standards must be met for something to qualify in Aristotle's view as 'proper grounds for conviction', and how he supposed these standards could be met by each of his trio of 'technical proofs' (entechnoi pisteis)—those using reason, character and emotion. In the case of the passions, Dow suggests, meeting these standards is a matter of arousing passions that constitute the reasonable acceptance of premises in arguments supporting the speaker's conclusion. Dow then seeks to show that Aristotle's view of the passions is compatible with this role in rhetorical expertise. This involves taking a stand on a number of controversial issues in Aristotle studies. In Passions and Persuasion, Dow rejects the view that Aristotle's Rhetoric expresses inconsistent views on emotion-arousal. Aristotle's treatment of the passions in the Rhetoric is, he argues, best understood as expressing a substantive theory of the passions as pleasures and pains. This is supported by a new representationalist reading of Aristotle's account of pleasure (and pain) in Rhetoric 1. Dow also defends a distinctive understanding of how Aristotle understood the contribution of phantasia ('appearance') to the cognitive component of the passions. On this interpretation, Aristotelian passions must involve the subject's affirming things to be the way that they are represented. Thus understood, the passions of an emotionally-engaged audience can constitute a part of their reasonable acceptance of a speaker's argument.

**The Art Of Rhetoric**

Recent archaeological discoveries, coupled with long-lost but now available epigraphical evidence, and a more expansive view of literary sources, provide new and dramatic evidence of the emergence of rhetoric in ancient Greece. Many of these artifacts, gathered through onsite fieldwork in Greece, are analyzed in this revised and expanded edition of Greek Rhetoric Before Aristotle. This new evidence, along with recent developments in research methods and analysis, reveal clearly that long before Aristotle’s Rhetoric, long before rhetoric was even stabilized into formal systems of study in Classical Athens, nascent, pre-disciplinary “rhetorics” were emerging throughout Greece.

**Gorgias, Sophist and Artist**

Featuring roughly sixty specially commissioned essays by an international cast of leading rhetoric experts from North America, Europe, and Great Britain, the Handbook will offer readers a comprehensive topical and historical survey of the theory and practice of rhetoric from ancient Greece and Rome through the Middle Ages and Enlightenment up to the present day.

**The Oxford Handbook of Rhetorical Studies**

At around the same time that Aristotle was active in ancient Greece, many students in China, including Sun Tzu, who would later write The Art of War, were learning the techniques of persuasion from Guiguzi, “the Master of the Ghost Valley.” This pre-Qin dynasty recluse produced what is considered the earliest Chinese treatise devoted entirely to the art of persuasion. Called Guiguzi after its author, the text provides an indigenous rhetorical theory and key persuasive strategies, some of which are still used by those involved in decision making and negotiations in China today. In “Guiguzi,” China’s First Treatise on Rhetoric, Hui Wu and C. Jan Swearingen present a new critical translation of this foundational work, which has great historical significance for the study of Chinese rhetoric and communication and yet is little known to Western readers.

**Aristotle's Rhetoric**

**Gorgias**

In his treatise, On Rhetoric, Aristotle argues that there are three species within an art of rhetoric, judicial, deliberative, and epideictic. Aristotle's threefold rhetorical art, which is based on the functioning of the soul toward justice, reveals the possibilities for persuasive speech found in the Nicomachean Ethics. Aristotle suggests that the soul and political life can be ordered according to reason through speeches pursuing justice, efficiency, and noble action. The relation between rhetoric and the soul also demonstrates how Socrates' rhetoric in Plato's Gorgias is based on an well-ordered soul, which is a just soul. In contrast to his own persuasion, Socrates demonstrates that the persuasive speech employed and taught by Gorgias, the rhetorician, is based on disorder and injustice. These two texts reveal that the intent of rhetoric is not separate from its practice. A study of the art of rhetoric, based on a study of the just soul and the good life, leads to the higher inquiries into politics and philosophy. Thus, political life and philosophy may benefit when citizens examine the nature of rhetoric, and subsequently, justice, within a community and within a soul.

**Gorgias**

In this book, Marina McCoy explores Plato's treatment of the rhetoric of philosophers and sophists through a thematic treatment of six different Platonic dialogues, including Apology, Protagoras, Gorgias, Republic, Sophist, and Phaedras. She argues that Plato presents the philosopher and the sophist as difficult to distinguish, insofar as both use rhetoric as part of their arguments. Plato does not present philosophy as rhetoric-free, but rather shows that rhetoric is an integral part of the practice of philosophy.

**Art of Rhetoric**

Taking the form of a dialogue between Socrates, Gorgias, Polus and Callicles, GORGIAS debates perennial questions about the nature of government and those who aspire to public office. Are high moral standards essential or should we give our preference to the pragmatist who gets things done or negotiates successfully? Should individuals be motivated by a desire for personal power and prestige, or genuine concern for the
Wisdom, Love, and Friendship in Ancient Greek Philosophy

“Examines concepts for persuasive communication. Explores the art of rhetoric and how it aids in clarification when we speak to communicate, but also helps to protect us from clarity when we speak to maintain our connections to others”—Provided by publisher.

Gorgias

Rhetoric, Technology, and the Virtues offers a framework for theorizing ethics in digital and networked media. While the field of rhetoric and writing studies has traditionally given attention to Plato’s Gorgias and Phaedrus dialogues, this volume updates Aristotle’s basic framework of hexes for the digital age. According to Aristotle, “When men change their hexes—their dispositions, habits, comportments, and so on, in relation to an activity—they change their thought.” Rhetoric, Technology, and the Virtues argue that virtue ethics supports modern critiques of rational autonomy and universalism while also enabling a discussion of the actual ethical behaviors that digital users form through their particular communicative ends and various rhetorical purposes. Authors Jared Colton and Steve Holmes extend Aristotle’s hexis framework through contemporary virtue ethicists and political theorists whose writing works from a tacit virtue ethics framework. They examine these key theorists through a range of case studies of digital habits of human users, including closed captioning, trolling, sampling, remixing, gamifying for environmental causes, and using social media, alongside a consideration of the ethical habits of nonhuman actors. Tackling a needed topic with clarity and defined organization, Rhetoric, Technology, and the Virtues carefully synthesizes various strands of ethical thinking, convincingly argues that virtue ethics is a viable framework for digital rhetoric, and provides a practical way to assess the changing hexis encountered across the network of ethical situations in the digital world.

Rhetoric and Power

This text contains English translations of Gorgias and Rhetoric, which, by juxtaposing the two texts, creates an interesting “conversation” illuminated one which students of philosophy and rhetoric will find key in their analytical pursuits. If in the Gorgias Plato probes the question of what is problematic in rhetoric, in Rhetoric, Aristotle’s response to Plato continues the thread by looking at what makes rhetoric useful. This text also includes an outstanding introductory essay. Focus Philosophical Library translations are close to and are non-interpretative of the original text, with the notes and a glossary intending to provide the reader with some sense of the terms and the concepts as they were understood by Aristotle and Plato’s immediate audience.

Rhetoric and Kairos

How should I live? How can I be happy? What is happiness, really? These are perennial questions, which in recent times have become the object of diverse kinds of academic research. Ancient philosophers placed happiness at the centre of their thought, and we can trace the topic through nearly a millennium. While the centrality of the notion of happiness in ancient ethics is well known, this book is unique in that it focuses directly on this notion, as it appears in the ancient texts. Fourteen papers by an international team of scholars map the various approaches and conceptions found from the Pre-Socratics through Plato, Aristotle, Hellenistic Philosophy, to the Neo-Platonists and Augustine in late antiquity. While not promising a formula that can guarantee a greater share in happiness to the reader, the book addresses questions raised by ancient thinkers that are still of deep concern to many people today: Do I have to be a morally good person in order to be happy? Are there purely external criteria for happiness such as success according to received social norms or is happiness merely a matter of an internal state of the person? How is happiness related to the stages of life and generally to time? In this book the reader will find an informed discussion of these and many other questions relating to happiness.

Plato on the Rhetoric of Philosophers and Sophists

The Symposium and the Phaedrus are combined here because of their shared theme: a reflection on the nature of erotic love, the love that begins with sexual desire but can transcend that origin and reach even the heights of religious ecstasy. This reflection is carried out explicitly in the speeches and conversations in the dialogues, and implicitly in the dramatic depiction of actions and characters. Thus, the two dialogues deal with a theme of enduring interest and are interesting for both their literary and their philosophical character. In addition to the introduction, the book contains substantial commentaries and thorough endnotes. Key Greek terms are discussed for readers who are unfamiliar with the language. A special feature is a discussion on the importance of the dramatic and literary aspects of the dialogues for interpreting their philosophical content. The introductions deal with the nature of the dialogues themselves as philosophical texts and with Plato’s philosophical assumptions and key concepts, as well as with the necessary background of Athenian society. The endnotes clarify any ambiguities and obscurities in the original text, identifying all references to people, places, gods, etcetera. The commentaries are designed to open up the dialogues for the reader, showing the issues that have been debated by commentators and considering some of the responses to them. They are designed to stimulate further reflection.

Greek Rhetoric Before Aristotle

By pairing translations of Gorgias and Rhetoric, along with an outstanding introductory essay, Joe Sachs demonstrates Aristotle’s response to Plato. If in the Gorgias Plato probes the question of what is problematic in rhetoric, in Rhetoric, Aristotle continues the thread by looking at what makes rhetoric useful. By juxtaposing the two texts, an interesting “conversation” is illuminated—one which students of philosophy and rhetoric will find key in their analytical pursuits.
Rhetoric, Technology, and the Virtues
This book demonstrates the complex unity of Plato's Gorgias, showing how seemingly disparate themes are woven together.

"Guiguzi, China's First Treatise on Rhetoric"
Jamie Dow presents an original treatment of Aristotle's views on rhetoric and the passions, and the first major study of Aristotle's 'Rhetoric' in recent years. He attributes to Aristotle a normative view of rhetoric and its role in the state, and ascribes to him a particular view of the kinds of cognitions involved in the passions.

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