Rhetoric: the presentation of ideas in clear, persuasive language.

Negative meaning: In the Gorgias Plato (429-347 BC) complained: “The rhetorician need not know the truth about things; he has only to discover some way of persuading the ignorant that he has more knowledge than those who know.”

Positive meaning: In Rhetoric Aristotle (384-322 BC) presented rhetoric as means of effectively organizing language and appeals to the intellect for the presentation of truth.
Erika Lindemann’s Five Assumptions

1. Rhetoric is both a humane study and a practical art.
2. Rhetoric is culturally determined and interdisciplinary.
3. Rhetoric is used to “induce cooperation.”
4. “Inducing cooperation” means more than persuasion, including self expression and explanation.
5. Rhetoric implies choices for the writer and the audience.
Classical Rhetoric

Classical Rhetoric focused on speech and persuasion and was divided into five parts:

1. Invention (inventio)
2. Arrangement (dispositio)
3. Style (elocutio)
4. Memory (memoria)
5. Delivery (pronuntiatio)
Aristotle’s Rhetorical Appeals

1. **Ethos** (ethical appeal) - argument based on convincing the audience of the speaker’s personal qualities as a sensible, moral person of good will.

2. **Logos** (logical appeal) - argument based on effective use of reason and judicious use of evidence.

3. **Pathos** (emotional appeal) - argument based on the character or moral state of the audience, using emotional appeals to develop empathy.

Cicero’s Levels of Style

1. **Grand Style** - used to move
2. **Middle Style** - used to delight
3. **Plain Style** - used to teach
My Dear Fellow Clergymen:

While confined here in the Birmingham city jail, I came across your recent statement calling my present activities “unwise and untimely.” Seldom do I pause to answer criticism of my work and ideas. If I sought to answer all the criticisms that cross my desk, my secretaries would have little time for anything other than such correspondence in the course of the day, and I would have no time for constructive work. But since I feel that you are men of genuine good will and that your criticisms are sincerely set forth, I want to try to answer your statement in what I hope will be patient and reasonable terms.
Let us consider a more concrete example of just and unjust laws. An unjust law is a code that a numerical or power majority group compels a minority group to obey but does not make binding on itself. This is difference made legal. By the same token, a just law is a code that a majority compels a minority to follow and that is willing to follow itself. This is sameness made legal.
I have traveled the length and breadth of Alabama, Mississippi, and all of the other southern states. On sweltering summer days and crisp autumn mornings I have looked at the South’s beautiful churches with their lofty spires pointing heavenward. I have beheld the impressive outlines of her massive religious-education buildings. Over and over I have found myself asking: “What kind of people worship here? Who is their God? ... Where were their voices of support when bruised and weary Negro men and women decided to rise from the dark dungeons of complacency to the bright hills of creative power?”