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The Speaker: The Tradition and Practice of Public Speaking

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The Speaker: The Tradition and Practice of Public Speaking

Abstract
Speech is both a skill and a field of study. Today, however, the rich tradition of speech communication is either reduced to a few quick mentions of Aristotle and Cicero or lost altogether. Why have we forgotten this history, and more importantly, why are we not sharing these origins with our students?

This volume brings tradition to the forefront of public speaking instruction through the lens of skills-centered pedagogy. It will help students understand the "why" behind the "how" of effective public speaking.

Disciplines
Communication | Other Communication | Social and Behavioral Sciences

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Citation information: Joesph M. Valenzano III and Stephen W. Braden. *The Speaker: The Tradition and Practice of Public Speaking*. South Lake, TX: Fountainhead Press, 2015.

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Public Speaking, A Long Tradition



Chapter Overview

- Details the focus of rhetoric and speech in classical education
- Discusses the contributions to speech today made by a classical student-turned-politician
- Addresses the importance of speech and rhetoric training in our daily lives



PracticallySPEAKING

Imagine being tutored by a person with one of the greatest minds ever in history. Imagine personal attention from a man responsible for some of the most important writings in history. Of course, such an opportunity is not really available today, but it was in the Classical world, and one person managed to receive such an education: Alexander the Great of Macedon. From his early teenage years, Alexander was personally tutored by Aristotle, the man who wrote books that are still considered foundational texts for communication studies, philosophy, political science, and even the natural sciences. You might think that such an opportunity came about largely because of the wealth and power of Alexander's family, and in that you would be only partially correct.

In 343 B.C., Philip of Macedon, Alexander's father, approached Aristotle with an offer to tutor his son, then 13 years old. At the time, Aristotle had not written many of his works and only recently had finished 20 years of studies at Plato's Academy and had left Athens. In fact, he was little more than a roaming refugee in exile since Philip himself had ordered the complete annihilation of Aristotle's home city, Stagiros.[1] So, the fact Philip chose him is interesting. There was also a personal connection between Philip and Aristotle in that they knew each other from childhood, when Aristotle's father, Nicomachus, was the personal physician to Philip's father. Perhaps the combination of the childhood connection, Aristotle's education under Plato, and Philip's possible desire to extend an olive branch to the remaining people of Stagiros led to the choice of Aristotle as personal tutor to Alexander.[2]

It did not take long for Aristotle to accept the offer and begin schooling Philip's son and a few other sons of nobles at Mieza, a spot of land west of the Macedonian capital of Pella.[3] While there, Alexander learned about medicine, ethics, literature, Greek culture, and other subjects, while sitting outdoors on stone benches. One can easily see the impact these lessons had on the young prince. When he became king and began his conquest of the known world at the time, Alexander would collect samples of flowers and animals and send them back to his former tutor for study.[4] He also carried a volume of Homer's *Iliad* with him, which Aristotle had personally edited. Even more practical of an impact was the fact Alexander used his knowledge of medicine garnered from his time with Aristotle to personally treat wounded soldiers on the battlefield![5]

The education of Alexander by Aristotle provides us with an early example of what we now call a classroom and the broad outline of what we call a liberal arts education. Alexander was schooled in a wide array of subjects from ethics and philosophy, to rhetoric and politics, to medicine and physics, and today universities take a similar approach in designing a general education for students. The lasting impact of the way schools were structured and students taught in Classical Greece and Classical Rome can still be seen today.

In this chapter, we will explore some of the great thinkers of Classical Greece and Rome and look at how their schools were structured. It is important to note that some of these great thinkers taught in schools, like Plato and Aristotle, but others were more like wandering tutors. All of these individuals and groups, however, understood the importance of education and the place of speech in it. To cover this much history in such a short space we will highlight aspects of classical education relevant to our focus on public speaking and introduce you to figures such as Aristotle, Cicero, and Quintilian, who we will revisit later in the book. We will conclude the chapter with a brief discussion of different contexts of today in which the lessons of these ancient Greeks and Romans are still relevant.

1

Education Then and Now

Right now, all across the country, students are sitting down and learning how to become an effective public speaker. They are taking a similar class to the one you are enrolled in right now. Some courses are titled "Oral Communication," others may be called "Introduction to Public Speaking," and others still perhaps refer to the class as "Speech Communication." The point is, you are not alone, and what you are doing is nothing new. In fact, public speaking instruction is rooted in a long tradition that we can trace back to at least Classical Greece (approximately 490–322 B.C.). There remain, however, two significant differences between your educational experience and that of the Greeks.

The first is in the nature of education. For our purposes, the Classical Period refers to Ancient Greece and the Roman Empire, and during that time education was not what it is today. Whereas today there is much government intervention and control over education (public schools, state-sponsored universities, etc.), in the Classical Period, the state had very little influence over the nature of education. In fact, the two primary ways in which someone could receive an education were through hiring a teacher to essentially home-school a child, or, if the parents could afford it and the child showed enough promise, they could send their child to one of the few prominent schools. This model of education is nothing like what is available to students today.

The second major difference between education today and education in the Classical Period involves the curriculum. One of the fundamental tenets of an education in the Greek city-states or Roman Empire was rhetoric, which for them essentially meant the ability to speak well and persuade audiences. There were some who decried rhetoric in favor of philosophy, but there was no denying the importance placed on teaching people to speak well in the Classical Period. Recently in the United States, 46 states signed on to the Common Core, an attempt to improve education in K–12. The Common Core includes a set of standards for student achievement, and for the first time in modern history, competency in communication and listening are among the expectations for K–12 students. The Common Core, however, has received quite a bit of criticism from conservatives and liberals. Despite this new program, education today does not emphasize the importance of speaking well, and one of our aims with this book is to show you how speaking well should be as important today as it was in the days of the Greeks and Romans.

To do that, we will first explore the different ideas several prominent Greek and Roman teachers had about rhetoric, as these concepts provide the foundation for how we still approach public speaking today. Then we will discuss ideas proposed by those who did not necessarily run schools in the Classical Period, but who still proposed ideas that have helped shape our understanding of the power of speech. Finally, we will explain why public speaking should be as important today as it was when the Greeks and Romans studied the craft.

Public Speaking and Classical Education

We probably will never know with any amount of certainty who was the first formal public speaking teacher, but we do know that the Classical Greeks were the first to put quite a bit of emphasis on developing oratorical skills. For instance, the Greek poet Homer's *Iliad* and *Odyssey* contained quite a few long speeches by major characters. In this section, we will describe the three different modes of education available during the Classical Period. First, we will look at the itinerant teachers known as Sophists. Second, we will investigate the more formal schools Greeks attended for training. Finally, we will discuss one Roman school made possible through state-sponsored efforts to promote education.

Sophists

The Greek democratic city-states often called for citizens to make speeches in order to discuss public policy and make cases for clients in the courts. Since no lawyers existed, people prevailed or failed in court and in the assembly purely on their ability to speak well, so some turned a profit from teaching others how to speak well.

Sophists
itinerant teachers who traveled from city-state to city-state in Classical Greece, training people in public speaking

These teachers, also known as ***Sophists***, traveled from city-state to city-state selling their instruction to well-to-do Greeks. There was little to no consistency in the teachings of the Sophists, as they all had a different degree of training. One might even say public speaking professors today are the modern day equivalent of Sophists, although they have more consistent training than the Sophists in Classical Greece!

One of the more notable Sophists was Gorgias (480–376 B.C.), who understood the relationship of speaker and audience as linear, whereby a speaker fills the audience with knowledge, or moves them to action. Gorgias was a foreigner in Athens, who nevertheless developed a strong following. He believed audiences were passive and could be moved by elaborate and "magical" language that captured their attention. Language and words, according to Gorgias, accomplished things by encouraging human emotions, and so many of his teachings concentrated on different styles of language use. For Gorgias, the power of persuasion lay in style and the construction of creative linguistic phrases.[6] Gorgias's views on rhetoric and public speaking, however, differed from the views of other Sophists.

Protagoras (484–414 B.C.), another Sophist, taught a different understanding of rhetoric and public speaking to his students. For Protagoras, anything and everything could be argued. In fact, he taught his students to know both sides

of an argument, because doing so was the only way to know which side they should believe. He asked his students to come up with arguments for and against the same issue so they could better analyze which was stronger and, thus, more accurate. His critics, however, said that this approach merely instructed people to make the worse case look better in an effort to win the debate. The different views on rhetoric by Gorgias and Protagoras are contrasted in Table 1.1.

Table 1.1

Views on Rhetoric	
Gorgias's Views on Rhetoric	Protagoras's Views on Rhetoric
• Audience and speaker relationship is linear • Speaker fills the audience with knowledge/moves them to action • Audiences are passive and can be moved by language • Language can be used to stir emotions	• Anything and everything can be argued • Important to know both sides of an issue • Important to prepare argument for both sides of an argument to see which is best and more accurate

The "for-hire" nature of the itinerant Sophists, however, represented only one way in which instruction in the art of public speaking took place in the Classical Period. Many famous Greeks also opened schools designed to instruct those who could earn and afford entry. In the next section, we will discuss several of these schools and their "headmasters," who had very particular views on speech.

The Formal Greek Schools

Classical Greece had several schools to which many well-to-do citizens would send their students for instruction. These schools often produced politicians and thinkers that defined the next generation. In some cases, the schools competed with each other for students, but not to the degree universities and colleges do today. The first school we will discuss is generally regarded as the first school of rhetoric in Athens, and it was created by Isocrates. One of the first chief critics of Isocrates built another institution, which we know of as Plato's "Academy," and it is the second of the formal schools we will explore. Finally, we will discuss a school developed by a graduate of Plato's Academy, Aristotle, who as you will recall from the chapter opening, was employed as a tutor for one of the most successful conquerors in history.



Plato's Academy

The School of Isocrates

Isocrates (438–335 B.C.) shared several of the views held by Sophists; however, unlike the Sophists, he was an Athenian citizen. He opened a school where rhetoric

and speech were core components of the education his students received. He charged quite a bit in terms of tuition, and even had very rigorous entrance requirements, accepting only the best and brightest students Athens had to offer.

Isocrates taught his students that a person's capacity to know things was limited, and therefore expecting to know the right course of action in every situation and on every issue was impossible. For Isocrates, only a well-educated man could determine the best course of action through a well-informed, yet incomplete, opinion. He believed that "it is much better to form probable opinions about useful things, than to have exact knowledge of useless things."[7] Essentially, Isocrates felt that good speakers were well-learned on a variety of subjects.

Isocrates also believed that good speakers were morally sound individuals who could discern right from wrong. He felt that education on many subjects was the best way to ensure a speaker held ethical goals. He also believed that ornate language and lofty sentence construction within a speech about a worthy topic—which could only be identified by well-informed individuals—evidenced an ethical, moral speaker. This emphasis on style and content represents a sort of fusion of the approaches taken by Gorgias and Protagoras.

Isocrates emphasized an amplified rhetoric that used many different rhetorical strategies (which will be discussed later in the book) to keep audiences focused on points for long periods of time. He did not, however, offer a set of rules and characteristics for a well put together speech like some of his contemporaries we will discuss in a moment.

kairos
Greek term meaning timing and recognition of the needs of the occasion

The one constraint to good speeches Isocrates recognized was ***kairos*****,** or timing and recognition of the needs of the occasion. He believed you could not teach this to people through a handbook, only through extensive repetition and exposure to civic life, which is where the speaking of his time took place. This almost constant involvement in social and political life was emblematic of the deep commitment to the community Isocrates felt. Despite his call for his students to immerse themselves in civic life, he himself never truly participated in the political arena.[8] That said, Isocrates influenced many great orators in his time and in the years that followed, especially those in the Roman rhetorical tradition.

Plato's Academy

A contemporary of Isocrates, Plato held a less than favorable view of Sophists and Isocrates. Plato was a student of Socrates, whom he used as a character in several of his writings that serve as the foundation for his understanding of rhetoric, government, and education. As these documents indicate, students at the Academy received very different instruction than those trained by Isocrates.

Plato derided the Sophistic approach for a variety of reasons. First, he believed it was dangerous and not conducive to living what he termed "a good life," in which understanding justice and living a just life were the ultimate goal for an individual. Plato referred to rhetoric as "a knack" and felt that the Sophists trained people in how to achieve personal goals through the use of persuasion that used language

to manipulate public opinion. He believed, instead, that education should focus on philosophy, or the search for truth, rather than persuasion, so that people could determine true knowledge. For Plato, rhetoric was a form of flattery, while philosophy was inquiry into the truth of things.



Plato and Aristotle in The School of Athens, by Italian painter Rafael

Additionally, Plato felt not everyone was capable of conducting the arduous task of seeking and knowing the truth. He believed that the only people capable of doing so, and thus the only people who could tell the difference between good and bad, were philosophers, and therefore they should lead the people. In his famous book *The Republic*, Plato argued that leaders of this kind might still need to employ the knack of rhetoric to deceive the public for its own good. Rhetoric in a just society, for Plato, was an advocacy tool for the philosopher, nothing more.

Several things can be said regarding Plato and his approach to education. The first is that he decried the Sophists and Isocrates for elevating rhetoric and devaluing philosophy. Second, he was skeptical at best regarding the use of rhetoric. He understood the way it was employed during his day as an evil, but when used properly in his vision of a just society, it became a utopian tool for philosophers. Regardless of the debate between which was better or more important (rhetoric or philosophy), Plato foreshadowed discussions about the power and purpose of speech that last to this day. He understood its power, and more importantly, its relationship to shaping the world around us.[9]

One of Plato's brightest students, Aristotle, went on to tutor one of the world's greatest conquerors and eventually opened a school of his own. Aristotle, however, as we will see next, did not share his mentor's animus toward rhetoric and actually saw some redeeming value in the practice.

Aristotle's Lyceum

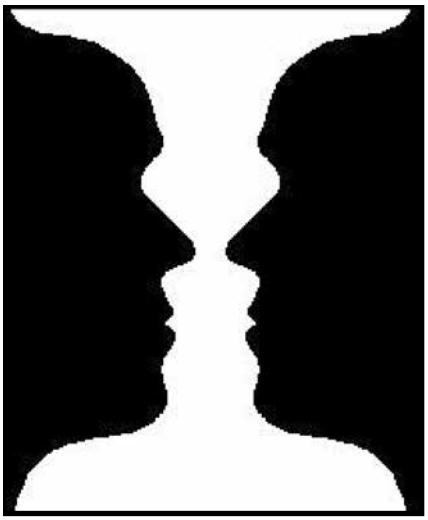
As we discussed at the very beginning of this chapter, Aristotle (384–322 B.C.), the most prominent of Plato's students, was hired by Philip of Macedon to tutor his son, the child we now know as Alexander the Great. Aristotle, like Plato, was also a contemporary of Isocrates, and like his mentor, he regarded the teachings of Isocrates and Sophists as inadequate. Later, after his services for Alexander were completed, Aristotle opened his own school, the Lyceum, where he taught students a different conception of knowledge, philosophy, and rhetoric than his teacher had taught him.

Aristotle differed from his teacher in many respects, growing up when Athens was at the pinnacle of its power. He did not share Plato's mistrust of rhetoric and understood it as serving several beneficial purposes in a free society. Whereas Plato believed rhetoric was merely persuasion and philosophy was the only way to search for the truth, Aristotle disagreed. Aristotle, as we will see now, was very much a pragmatist.

techne
experiential knowledge; knowledge of particular events in the world around us; the least reliable form of knowledge

Aristotle proposed three ways in which someone could know something, as opposed to the one way Plato advocated. The first of the three types of knowledge Aristotle described we will call experiential knowledge, or ***techne***, because it comes from a person's own encounters. This knowledge is of particular things based on our interactions with the world around us, and although it is somewhat unreliable, it is Aristotle's preferred form because, as he explained, we are aware that we know something because we have experienced it. That said, the Greek philosopher acknowledged that our senses, at best, see things differently and, at worst, can be easily deceived. Look at the optical illusion in Figure 1.1.[10]

Figure 1.1
Optical Illusion



Is it a vase? A candlestick? Or two people about to kiss? Whatever your visual experience, we all see the same thing, but interpret it differently. Some of us see it as two faces; others see it as a vase or candelabra. So, we see the same thing, but can know it differently. Such is the unreliability of experiential knowledge.

episteme
universal knowledge, or understanding about the common characteristics of like materials

The second form of knowledge taught by Aristotle is similar to the one true knowledge professed by Plato. ***Episteme***, or universal knowledge, the understanding about the common characteristics of like materials, resembles Plato's idea of metaphysical forms, where he felt true knowledge existed. For Aristotle, knowing a particular thing comes from experience, and knowing universals comes from education and exploration. Public speaking allowed people to learn and search for universal characteristics by sharing knowledge of particulars with each other.

intermediate knowledge
knowing what does not reflect an excess or a defect but instead what is intuitively correct to the person

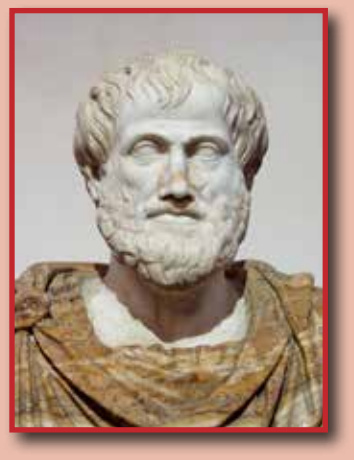
The final form of knowledge represents an intermediate form. For Aristotle, this type of knowledge primarily concerned ethics, where neither the practical nor the universal worked. His idea of ***intermediate knowledge***, or knowing what does not reflect an excess or a defect, but instead what is intuitively correct to the person, is exemplified in his Golden Mean, where he claimed too much, or too little, of anything is a bad thing. Taken together, these three ways of knowing the world around us represent a huge departure from his teacher, Plato, who advocated a truth only one type of person—the philosopher—could know. In this way, Aristotle was much more democratic than Plato, and thus he saw significant uses for speech in a civil society for educated people.

Aristotle fundamentally disagreed with Plato on the nature of rhetoric and speech. He saw rhetoric as a creative process of determining what should be said, whereas Plato equated rhetoric with persuasion. While both understood rhetoric as relating to persuasion, they disagreed on how rhetoric and persuasion intersected.

Aristotle noted that rhetoric, as a means rather than an end, fulfilled four functions in an open society. First, rhetoric, through the application of speech, allowed for

SPOTLIGHTING THEORISTS: ARISTOTLE

Aristotle (384–322 B.C.)



Born in the village of Stagiros, near what was then considered Macedonia, in Northern Greece, this Greek philosopher and teacher was responsible for many contributions to rhetoric and public speaking. During his life he accomplished a great many things, including mentoring Alexander the Great of Macedonia.

Due to Aristotle's close connection to the kingdom of Macedon, many Greeks, especially those in Athens, probably viewed him with a great bit of suspicion. In 367 B.C., Aristotle moved to Athens to study under Plato at the Academy. Despite his fondness for Plato, Aristotle was much more realistic and practical in his approach to philosophy than his teacher. Aristotle used his education and exposure to great thinkers of his time while at the Academy to guide his academic pursuits. He was the first to outline what we refer to as formal logic, and he crafted an ethical code grounded in living a happy life rather than adhering to religious codes. Further, he developed a political philosophy vastly different from Plato's, that found as its inspiration the democratic and constitutional governments of his time—approaches Plato clearly held in disdain.

In the 350s, Aristotle taught rhetoric at the Academy, largely as an attempt to compete against the school opened by Isocrates. Aristotle's rhetoric courses focused on logic, in direct contrast to what Isocrates and his Sophistic plan of study offered. In 347, just around the time Plato died, Aristotle left Athens and went abroad where he studied other subjects, like biology. Around 343, however, he moved back to his roots at the request of King Philip of Macedon in order to educate the prince, Alexander.

Within eight years, but well after his tutelage under Aristotle ended, Alexander conquered Athens and Aristotle returned to the home of his mentor. In 335, Aristotle opened the Lyceum, his version of the Academy, and taught students there until the death of Alexander the Great in 323 B.C. When Alexander passed, Aristotle gave his school over to his most prominent student, Theophrastus, and died a year later on the island of Euboea.[11]

Aristotle wrote extensively on a variety of subjects and remains one of the most influential philosophers on oratory, philosophy, logic, and politics in all of history. He serves as an excellent example of the importance of education. Even today he is one of the most recognized of all Classical Greek thinkers and figures.

true and just ideas to prevail, because he noted all things in public debate are not equal and capable speakers need to advocate for them to win out. In addition to the preservation of truth and justice, Aristotle also believed rhetoric offered the ability to instruct people on how to connect their ideas with the experiences of their audiences; in short, it allows us to teach others. Thirdly, Aristotle saw rhetoric as the means of analyzing both sides of a question—similar to the view taken by Protagoras as we saw earlier. Finally, Aristotle understood rhetoric as a means to defend oneself, noting that speech and rational thought are abilities

unique to human beings.[12] He understood public speaking as one of the most important tools a person can possess for engaging in civic life.

Reflect

Think about your own area of study and the career you wish to pursue. Now, take the four functions of rhetoric proposed by Aristotle and see how they might impact positions in those areas. Do they all apply? If so, how? This will give you an idea of how communication and public speaking skills will help you advance in your career.

ethos
the credibility of the speaker

logos
the logical dimension of the appeal

pathos
the emotional dimensions of the appeal that can influence an audience's disposition toward the topic, speaker, or occasion

artistic proof
constructed by the speaker for the occasion; concerns ethos, pathos, and logos

inartistic proof
all the evidence, data, and documents that exist outside of the speaker and the audience, but nevertheless can aid in persuasion

rhetors
speakers

clarity
the ability of speakers to clearly articulate what they wish to say

Aristotle defined rhetoric not as a knack the way Plato did, but rather as the means of identifying probabilities inherent in an issue or interpretation. He focused on rhetoric as a persuasive process, and this is an approach still taken by scholars today. Despite his more favorable view regarding rhetoric than his mentor, Aristotle understood the dangers inherent in a purely sophistic understanding of speech, so he conducted an exhaustive analysis of how persuasion works. In this analysis he determined three sources of persuasion, two forms of proof for arguments, and stylistic virtues for speech.

Aristotle taught his students about the interconnection of three component parts of persuasion. The first part he called ***ethos***, or the credibility of the speaker. He felt that the more believable, honest, and learned on the subject a speaker was, then the more persuasive the message. In addition to ethos, Aristotle proposed that ***logos***, or the logical dimension of the appeal, contributed to a message's persuasive effect. Aristotle believed that persuasive messages must follow a logical order; without this orderly argument, then persuasion is much less likely to occur. The third source of persuasion Aristotle called ***pathos***, which referred to the emotional dimensions of the appeal that can influence an audience's disposition toward the topic, speaker, or occasion. He said that language can be used by a speaker to emotionally connect an audience with a topic and thus move listeners to an ethical and correct action. Ethos, pathos, and logos each focus on a different dimension of persuasion: the speaker, the audience, and the message, respectively. For a visual depiction of this, look at Figure 1.2.

Aristotle referred to ethos, pathos, and logos as ***artistic proof***, or something created by the speaker for the presentation. The speaker's credibility is dependent on the occasion and topic, and the emotions of the audience are also directly related to the speech; thus both are crafted for the specific moment by the speaker. Likewise, you develop the logic in the speech that is meant to sway an audience. The other proof identified by Aristotle, ***inartistic proof***, concerned all the evidence, data, and documents that exist outside of the speaker and the audience but nevertheless can aid in persuasion. Inartistic proofs are not manufactured by the speaker in the same way as artistic proofs.

Aristotle also understood that style played a part in the ultimate success or failure of persuasive appeals, and so he laid out three virtues of style by which ***rhetors***, or speakers, should abide. The first stylistic virtue is ***clarity***, or the ability of a speaker to clearly articulate what he or she wishes to say. Clarity manifests itself with simple, direct sentences, and we will discuss more about how to construct

such messages in the chapter on language. Aristotle's second stylistic virtue, ***correctness***, relates to the accuracy of information presented and the honest representation of the speaker. Quite obviously, this virtue is intimately tied to being an ethical speaker, which will be discussed further in Chapter 2. Finally, Aristotle emphasized the virtue of ***propriety***, or good behavior and faithfulness to what one considers moral and just. Propriety, therefore, relates to the idea that you should be both ethical and clear in your content, but also in your delivery. It is an overarching virtue that essentially encompasses both clarity and correctness.

correctness
the accuracy of information presented and the honest representation of the speaker

propriety
good behavior and faithfulness to what one considers moral and just

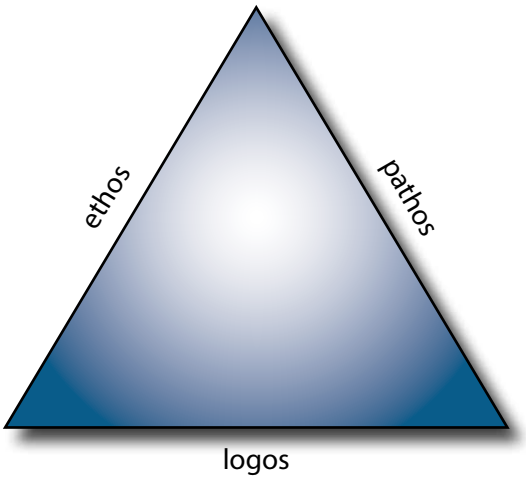


Figure 1.2
Three Parts of Persuasion

As we previously noted, Aristotle differed from Plato in many ways, but perhaps most importantly, he viewed rhetoric and speech as a potentially important component of civil society. He felt that through the use of ethical and proper speech people could continue to search for truth. Further, societies would become more open and therefore a sense of justice and fairness would be encouraged. He trained his students to examine arguments, defend themselves, and ultimately be able to teach the next generation these important skills. It is safe to say that Aristotle saw good public speaking skills as the foundation of a lasting productive civil society.

Isocrates's school, Plato's Academy, and Aristotle's Lyceum represented three important Greek schools. The Greeks, however, were not alone in writing and thinking about speech, rhetoric, and persuasion. Next we will examine two Romans, Cicero and Quintilian, who also had much to say on these subjects.

Cicero and the Practice of Rhetoric

Although schools in the Classical Period were sources of a significant amount of writings and information regarding rhetoric and speech, some notable contributions were made by those who did not operate schools or seek to train students. In this section, we will discuss one individual whose major contributions to understanding speech and language came from his experience as a student and his implementation of those practices in his political life.

Cicero (106–43 B.C.), Speech and Politics

Marcus Tullius Cicero is one of the most influential figures in the history of rhetoric. Born in 106 B.C. near Rome, Cicero received a strong education in Roman schools and began a career in the courts, later moving into the Senate. Eventually, he rose to the highest position in the Roman Republic, that of consul, and developed a

reputation as a well-spoken champion of the people. Like Plato in Greece, Cicero lived during tumultuous times, watching the rise and fall of Julius Caesar and the subsequent establishment of the Roman Empire under Octavian. Throughout his career, Cicero fought against the nobility and the threat of military dictators, and it ultimately earned him the same fate as Plato's mentor, Socrates. Unlike Quintilian, Cicero lived and wrote during the waning days of the Roman Republic, not the Roman Empire, and thus he valued all uses of rhetoric.



Cicero

While on one of his forced retirements from public life, Cicero wrote *De Republica* and *De Oratore*, two enormously influential books on speech and delivery, and these served as sequels to his earliest publication on speech, *De Inventione*. Whereas *De Inventione* was written when Cicero was in his late teens and is more of a compilation of educational approaches to teaching rhetoric at the time of his schooling, the two later works represent much more sophisticated and original thought on the subject.

In his works, Cicero did for the speech-making process what Aristotle did for persuasion: he broke speech down into its component parts, which he numbered at five (See Table 1.2). These five canons of rhetoric are the foundation for developing a strong speech. The first is ***invention***, which is when you identify the best arguments for your case in a given situation. This is the creative dimension of speech where you find the best possible way to convince someone to agree with you. If you argued that women were paid less than men in the workforce, you would invent, or choose, certain facts that support your case.

invention
the first canon of rhetoric where you choose the best possible arguments for your case

The second of Cicero's five canons concerns organizing your arguments in the most effective manner. ***Arrangement*****,** in which you determine the most effective way to organize your case for the topic and the audience, can be done in a variety of different ways. To arrange points in the best possible way requires that you understand your topic and your audience, because the most effective arguments on a given topic may not be the same for a different audience hearing a speech on the same topic. For example, political candidates make different arguments to different audiences when trying to get each group to vote for them. We will look at various arrangement options available to you when we look at how to craft the different types of speeches later in the book.

arrangement
the second canon of rhetoric where you determine the most effective way to organize your case for the topic and the audience

Cicero's third canon refers to how you design the specifics of your speech. ***Style*** involves your word choices, phrasing, and the level of formality in the language you use to present your case to the audience. All speakers have their own language style, and discovering yours will make this creative stage much easier and more enjoyable. Of course, style must also fit the situation and the audience. We cover the nuances of style in greater detail in Chapter 8.

style
the third canon of rhetoric; involves word choice, phrasing and the level of formality in the language you use to present your case to the audience

Today, people tend to place the most emphasis on the fourth of Cicero's five canons. ***Delivery***, or the manner in which you physically and vocally present the speech, has now become erroneously equated with good public speaking. For Cicero, delivery was part of the speech, but not the sole determining element of its effectiveness. In this way, he recognized the power of good delivery, but also by connecting it to the content itself cautioned against the dangers of emphasizing physical and vocal delivery. We will cover more on delivery in Chapter 4.

delivery
the fourth canon of rhetoric; the manner in which you physically and vocally present the speech

The final canon of rhetoric proposed by Cicero is less important today than it was during his time but still remains a part of the speech process. ***Memory***, according to Cicero, refers to one's ability both to use her or his memory to recall names and important information in the middle of a speech as well as to deliver a cogent speech without notes. The ability to speak without notes is less of a concern today thanks to things like PowerPoint and Teleprompters, but in Classical Rome, performing speeches without notes was a sign of eloquence and intelligence. That said, the ability to recall information relevant to a speech and incorporate it into the presentation is still a valued speaking skill.

memory
the fifth canon of rhetoric; refers to one's ability to recall names and important information in the middle of a speech as well as to deliver a cogent speech without notes

Cicero contributed much to public speaking, and he himself was a gifted orator, but eventually his speaking ability got him into trouble. During the Roman Civil War between Octavian and Marc Antony, which followed the death of Julius Caesar, Cicero vocally fought against a dictatorship and found himself at odds with Marc Antony. Eventually, Antony had him killed and nailed his tongue and hands to the door of the Senate as a sign to all those who might have aligned themselves with Cicero against him. The hands and tongue were symbols of Cicero's ability to persuade others, and the nails a warning to those who followed in his footsteps. Such was the sad death of Cicero.

Table 1.2

Cicero's Canons of Rhetoric	
Invention	Identifying the best argument or topic on which to speak
Arrangement	Determining the most effective way of organizing your speech
Style	Choosing the best words and phrasing to get your point across
Delivery	Physically and vocally presenting the speech
Memory	Your ability to recall important information during the speech

Quintilian's Public School

Roman education valued rhetoric, especially during the years of the Republic when Cicero lived. Rhetoric was such a core component of Roman education that even with the advent of the Roman Empire, speech training remained; however, it focused less on political speech and more on epideictic address, which focuses upon praise and/or blame. During the time of the Emperor Vespasian, who reigned from

69–79 A.D., rhetoric and public speaking rose in emphasis. Vespasian awarded grants to artists and teachers throughout the empire to encourage education and civic engagement in Rome. One of those to receive a grant from the Emperor was Marcus Fabius Quintilianus, or Quintilian (ca. 35–100 A.D.). Quintilian used the money to help fund his school and wrote *De Instituine Oratoria* (*On the Education of the Orator*), a manual for becoming the perfect speaker. This 12-book work spent a significant amount of time on every aspect of speech and evolved from the writings of Cicero.

In his book, Quintilian prescribes a definition of rhetoric that he felt encompassed all the ideas of those who came before him. He succinctly said rhetoric was simply "the art of speaking well."[13] He further argued that the art of rhetoric was only useful insofar as people applied it to practical and public affairs. To that end, he believed there were only five principle duties for any speaker:

- defend truth
- protect the innocent
- prevent criminal behavior
- inspire the military
- inspire the public

Quintilian's approach mirrors the intense focus that the Greeks placed on the relationship between speech, politics, and civic engagement, be it in government or the courtroom. In fact, his five duties are an outgrowth of the functions Aristotle proposed earlier. Whereas Cicero's commentaries on public speaking emanated from his experiences, Quintilian's writings were essentially instructional tools developed for his school, which he ran during the Roman Empire.

Table 1.3

Early Scholars and Schools of Speech	
Early Scholars and Schools	Ideas on Speech
Isocrates	• Believed good speakers were learned on a variety of topics • Believed good speakers were morally sound • Believed broad education helped ensure ethical speakers • Advocated ornate language and sentence construction • Emphasized an amplified rhetoric that used many different rhetorical strategies • Recognized kairos was a constraint on good speaking
Plato	• Believed that Sophists used persuasive language to manipulate people • Felt that education should focus on philosophy and the search for truth • Felt that rhetoric was only about persuasion

Aristotle	• Thought that rhetoric had value to a society • Believed rhetoric allowed true and just ideas to prevail • Believed rhetoric was useful for instruction of ideas • Believed rhetoric helped one see both sides of an argument • Believed rhetoric was useful to verbally defend oneself • Believed rhetoric was useful for finding probabilities • Identified three forms of artistic proofs: ethos, pathos, and logos • Argued that inartistic proofs were an additional form of persuasive evidence • Felt style was important
Quintilian	• Saw rhetoric as the act of speaking well • Saw rhetoric as useful for practical and public affairs • Believed speakers had five principle duties: 1. defend truth 2. protect the innocent 3. prevent criminal behavior 4. inspire the military 5. inspire the public • Saw rhetoric as useful in politics and civic engagement

Contemporary Scholars and the Speech Communication Process

Isocrates, Plato, Aristotle, Quintilian, and Cicero represent a small sampling of those who contributed to the rhetorical tradition, but they provided much of the foundation for the study and practice of speech. The ideas of four of these scholars are summarized in Table 1.3. Throughout this book we will introduce you to various other noteworthy figures and their contributions, some from the Classical Period and others from more contemporary times. The important thing to understand is that the practice of public speaking and our understanding of rhetoric, speech, and persuasion have evolved over time, but that evolution could not have taken place without these important individuals from Greece and Rome. That evolution has led us to understand and study the communication process from a variety of perspectives. In fact, contemporary scholars have developed various models that help explain the communication process that the Greeks and Romans taught. Let's take a look at these more modern models and explore the components of the speech communication process as we understand it today.

The Linear Model of Communication

Amazingly, the first modern model of communication came not from a member of the communication discipline, but from a research mathematician named Claude E. Shannon. Shannon designed this model in an effort to explain and train people

on communication over telephone lines. As such, it concentrated on one-way, or linear, communication. Warren Weaver later added a component to Shannon's model, and so this linear model of communication became known as the Shannon-Weaver model of communication.

sender
the person who desires to deliver a message to another person or group of people

encoding
the process of attaching symbols to ideas and feelings so that others may understand them

message
the actual content you send to an audience, both intentional and unintentional

channel
the mode through which the message is conveyed to another party

The Shannon-Weaver model essentially describes communication as a process much like injecting someone with a drug. There are essentially seven components to this model of communication. First, there is a ***sender***, or the person who desires to deliver a message to another person or group of people. That person uses a symbol system, normally language, to encode the subject matter he or she wishes to send. ***Encoding*** is the process of attaching symbols to ideas and feelings so that others may understand them. The subject matter that is encoded is the ***message*** or the actual content sent to an audience, and it can be both intentional and unintentional. That message is then sent through a ***channel***, or the mode through which the message is conveyed to another party. The traditional mode for transmitting messages is the voice or the written word; however, in today's society we also send messages through electronic channels like the radio, television, or Internet.

noise
anything that interferes with the encoding, transmission, and reception of a message

As the message travels through its channel it competes with other forces that sometimes disrupt its transmission. These disruptive forces are broadly referred to as ***noise.*** This term constitutes anything that interferes with the encoding, transmission, and reception of a message, and it can take many forms. When you think about noise, don't simply assume it is auditory, or the result of some loud "bang" or "boom." Noise certainly can include sounds, but it also includes environmental distractions such as scenery and temperature, personal biases and predispositions, anxiety, and confusing word choice by the speaker. It is an umbrella term for elements outside the communication message that can hamper its transmission from one party to another.

receiver
the person or persons who receive the encoded message sent by the sender

The sixth and seventh components of the Shannon-Weaver linear model of communication involve the party opposite the sender of the message. The ***receiver*** is the person or persons who receive the encoded message sent by the sender. Receivers are not always those for whom the message is intended. Think about a toast at a wedding, where the bride's father is celebrating the marriage of his daughter. You may think everyone in the room cares deeply for the bride and groom and is listening intently to the speech, but you would be wrong. The service staff who quietly shuffle through the room serving food to guests and the bartenders in the hall have no connection to either the bride or the groom, and the speech by the father is not meant for them. Nevertheless, they receive the message! There are always unintended recipients to messages we send, which only underscores our duty to pay close attention to what we say.

decoding
the process of taking a message that has been sent and using one's own experiences and knowledge to give it meaning

Unintended receivers are only one of the potential issues that we need to be aware of when it comes to this part of the communication process. We also must understand that receivers decode messages using their own knowledge and experiences, and so they may not decode the same message you encoded for them. ***Decoding*** is the process of taking a message that has been sent and using one's own experiences and knowledge to give it meaning. Have you ever listened to a lecture in class and thought you heard the teacher say one thing, when she

actually said something else? Sometimes this is due to words sounding alike, other times it is due to not paying close enough attention, and yet other times it happens when a speaker misspeaks or mispronounces something. Ultimately, though, we cannot control how an audience will decode the messages we send, but we can maximize our potential for them doing so accurately.

linear model of communication
also called the Shannon-Weaver model; communication process that involves a sender, who encodes a message and sends it through a channel, where it competes with distracting forces called noise while on its way to a receiver, who then decodes the message

In summary, there are seven components to the basic ***linear model of communication***: a sender encodes a message and sends it through a channel, where it competes with distracting forces called noise while on its way to a receiver, who then decodes the message[14] (see Figure 1.3). Now that we have laid out the model, let's briefly explore what it means for us in the context of public speaking and how this book will help illustrate that connection.

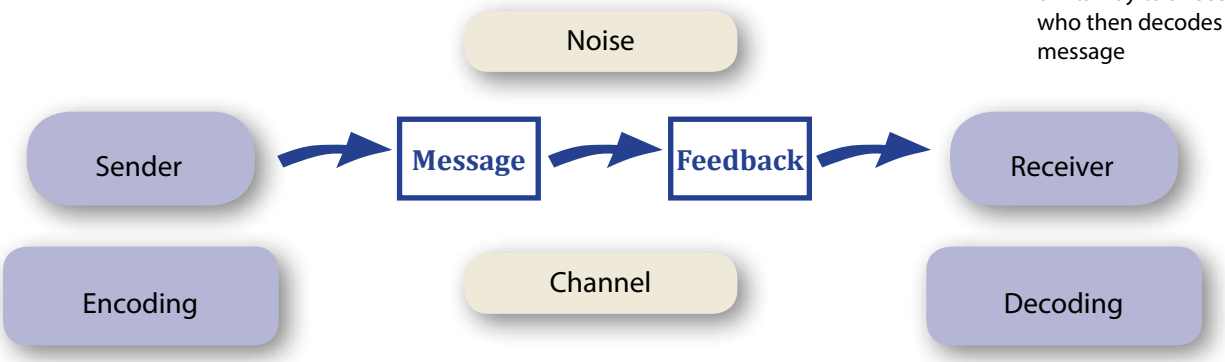


Figure 1.3
Linear Model of Communication

This model of communication is very speaker-centered, as it puts the onus of communication on the sender and places the receiver at the end of the process. Examples of communication situations in which the linear model best explains what is happening include YouTube videos that broadcast a taped message or presentation. In this context, the speaker sends a message through two channels (voice and video) to you as a receiver and there is no further interaction. We will discuss mediated communication channels such as this when we cover the speaking environment later in the book, but it is important to know that the model for understanding presentations like these is the Shannon-Weaver, or linear, model of the communication process. This model also serves as the foundation for understanding the other models of communication developed by contemporary scholars.

The Transactional Model of Communication

transactional model of communication
recognizes that we simultaneously send and receive messages; a cyclical model of the communication process

The linear model of communication, despite offering a clear explanation for the process of transmitting a message, does not adequately explain how all communication occurs—especially not even how most public speaking takes place. In fact, most public speaking does not occur in a one-way manner, but rather involves a constant exchange between the speaker and the audience. A more accurate model for public speaking as a process of communication, the ***transactional model of communication***, expands upon the Shannon-Weaver model of communication by recognizing and incorporating the notion that we serve as sender and receiver of messages simultaneously.[15] To do this, the transactional model adds an eighth component to the communication process.

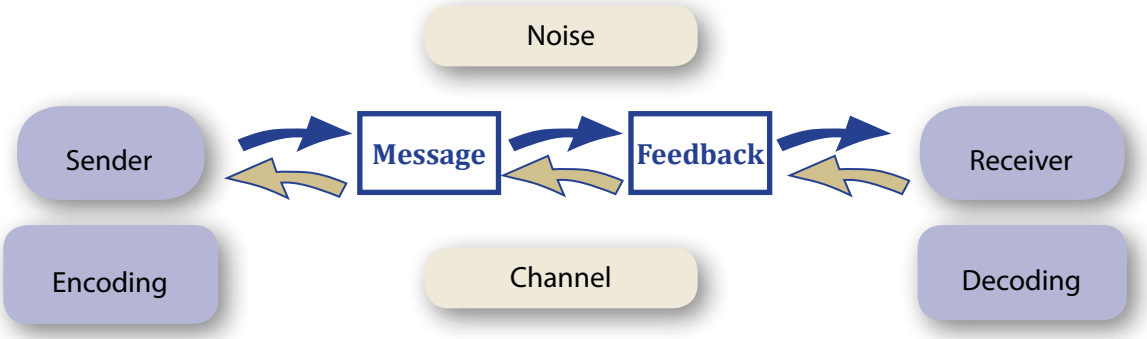


Figure 1.4
Transactional Model of Communication

This new component occurs after the receiver decodes a message, and it is called feedback. ***Feedback*** consists of the responses and reactions to the messages transmitted by the sender and is itself a new message sent back to the original sender. The notion of feedback allows both parties in the message process to simultaneously serve as sender and receiver of messages (see Figure 1.4). Feedback can be verbal, nonverbal, or both, and it plays an important role in public speaking situations. Thus the transactional model of communication is a more appropriate explanation for communication in public speaking contexts.

feedback
the responses and reactions to the messages transmitted by the sender; is itself a new message sent back to the original sender

The feedback we provide in a communication situation can alter an unfolding interaction and can let senders know what our impressions are regarding the speaker and their message. Confused looks in an audience can tell a speaker to slow down and more thoroughly explain a concept, while head nods alert a speaker that an audience agrees with what he or she is saying. We will further explain audience feedback, what it means to you when delivering a speech, and how to adapt to it as a speaker when we cover audience analysis later.

There is one very important aspect to take away from the transactional communication model of communication as it relates to public speaking. We must always keep in mind that communication is an ongoing process, meaning that even as you give your speech the audience communicates with you just as much as you do with them. Paying attention to the dynamics of the communication process when delivering a speech will help you better adapt to the moment and increase your effectiveness at getting your messages across to an audience.

Both the linear and the transactional models of communication provide us with a logical way of understanding the communication process, but they cannot be understood as the "be all, end all" of the study of communication. In fact, several scholars have warned against emphasizing the development of models to the detriment of the more creative aspects of communication, like language. Most notable among these contemporary thinkers is Marie Hochmuth Nichols, a former president of the Speech Communication Association (now the National Communication Association) who called on her colleagues to understand the power of the spoken word. Hochmuth Nichols can best be understood as someone who defended the roots of the discipline founded by Aristotle and the other classical figures we discussed earlier, but who also understood the potential of speech to change and affect the world around us. Her understanding of both the power of language and the models developed in the middle of the 20th century provides important insight into how to craft and use speech today.

SPOTLIGHTING THEORISTS: MARIE HOCHMUTH NICHOLS

Marie Hochmuth Nichols (1908–1977)



Marie Hochmuth Nichols's influential career covered more than three decades. She was one of the more preeminent rhetorical scholars, teachers, and leaders in the communication discipline during the 20th century. She was the first female president elected by the entire membership of the Speech Communication Association in 1969 and shepherded the discipline through a tumultuous period of transition.[16] Nichols also served as editor of the most prestigious periodical of rhetoric and public address, *The Quarterly Journal of Speech*. In 1976, she was awarded the Speech Communication Association's Distinguished Award.[17]

Nichols was a scholar of both theory and criticism in the neo-Aristotelian tradition. She also was heavily influenced by the work of Kenneth Burke and I. A. Richards.[18] Nichols published many essays; two of the most prominent were "Lincoln's First Inaugural Address" in 1954 and "The Criticism of Rhetoric" in 1955. In these and other essays, she argued in defense of the discipline of communication and called on people to focus less on developing models and paradigms, and more on the ends and purposes of speech. Specifically, she contended that the communication discipline is, and always will be, about understanding the uses and power of verbal symbols.

So highly regarded was Dr. Nichols that the National Communication Association (formerly the Speech Communication Association) named one of its most prestigious awards The Marie Hochmuth Nichols Award, in her honor. It is awarded for published works in public address. In 1983, Kathleen Hall Jamieson issued the highest of praises for Nichols: "Some of us command an encyclical; some of us command a single rhetorical theorist; some of us command a rhetorical period. Marie Hochmuth Nichols commanded the tradition."[19]

Thus far we have shown how essential rhetoric was in Classical Greek and Roman education. We explained that rhetoric resided at the heart of the curriculum, either as an element of the core (Isocrates and the Romans, for example), or as something to which the core responded (Plato's Academy, for instance). Today, training in speech is not as prominent a part of a student's education, and for many, their first exposure to rhetoric and speech education occurs in a dreaded required course in their first year of college. Speech training never used to be feared, but rather welcomed as a means of participating in civic life. In the next section, we will briefly explore a few moments in history when speech fundamentally altered civic life. These are key moments when the power of speech in the hands of those who knew how to wield it made an important and tangible impact on public life. After this discussion, we conclude by outlining the book and how it will help you get started in understanding how to become a better speaker.

Speech as a Force in Our Lives

Despite their different beliefs regarding how to teach speech and the definition and utility of rhetoric, the classical thinkers and practitioners we discussed earlier would agree on the important role speech serves in public life. They all knew public speaking could move people to action, change their beliefs, and educate the masses, and history has proven them right. At key moments in our history, speech has helped move us to war, aided in shaping public attitudes and policies, and enabled us to express a definition of our identity with each other. There also have been important technological advances that have affected our ability to use speech to accomplish those tasks. In this section of the chapter, we will briefly discuss the power of public speaking as a means of civic engagement and address how technology has influenced that power, especially in today's hypermediated world.



Thinking Critically

Compared to a face-to-face conversation, what elements of communication do you believe are lost in a text message, email, or phone call?

Civic Engagement

civic engagement
acting upon a sharp awareness of one's own sense of responsibility to his or her community

The ability to use symbols to communicate with each other is what makes us human, and even neuroscientists recognize that speech, or put more formally, symbolic reasoning, is the one cognitive trait that separates humans from other animals.[20] Public speaking is also the way we negotiate and construct society's rules, values, and beliefs. The process by which we do this is called ***civic engagement***, which can be defined as acting upon a sharp awareness of one's own sense of responsibility to his or her community. Unfortunately, our collective commitment to each other has seen a marked decline in recent years, despite enhancements in technology that make it easier than ever for us to communicate with each other.

For instance, Robert Putnam argued that our sense of community involvement and civic engagement has drastically decreased since the end of World War II, as evidenced by low voter turnout, decreased membership in civic organizations like the Rotary Club and Knights of Columbus, and reduced subscription rates to newspapers.[21] These developments would shock the Greeks and Romans, who saw civic engagement, particularly through speech, as one of the most fundamental duties of a citizen.

Even though we may not experience it in the intense way the Greeks and Romans did, speech remains central to civic engagement. Have you ever wondered how to "have your voice heard" on a subject? Perhaps your school is thinking of raising tuition. How do you respond? Speech! Maybe your town wants to raise property taxes. How do you fight such an action? Speech! Or how do you let a congressman know that you don't like his behavior? Speech! Speech is central to understanding and participating in public life.

Russia, the host of the 2014 Winter Olympics in Sochi, made it known before the games began that certain behaviors by homosexual athletes at the games would not be tolerated, and would, in fact, result in arrest. Many people and organizations protested this stance, including Google, who, on the day the Games began, posted their daily Doodle—an image of a multi-colored flag—with a quotation from the

Olympic charter stating "The practice of sport is a human right. Every individual must have the possibility of practicing sport, without discrimination of any kind and in the Olympic spirit, which requires mutual understanding with a spirit of friendship, solidarity and fair play."[22] This is an example of civic engagement at its finest, and provided the means through which people could express their discontent with the policies of the Russian government.



Google Olympic doodle

Isocrates and Cicero, especially, recognized the relationship between speech and civic engagement. They understood that rhetoric and speech were central to a thriving democracy and that people needed to be taught how to deliver a speech, what to include in it, and how to ethically disseminate that information. Good people who spoke well could create a healthy and thriving nation. That belief still holds true today, and many contemporary communication scholars continue to explore ways to speak well and encourage civic engagement.

Today, communication scholars and students explore speeches on a wide range of issues. Although many examine political figures and their comments, others analyze speeches by everyday folks because their words, more than any others, create the fabric of our society. For example, they look at how people discuss race, ethnicity, and even sports because these are the ties that bind us as a community. A good speaker in today's world, just like those in the days of Aristotle and Cicero, needs to be knowledgeable about the common characteristics of a community in order to effectively engage its members through speech.

Throughout this book, you will encounter excerpts of speeches accompanied by a brief discussion of the issue being addressed by the speaker and how she or he approached it. The issues and speakers all vary, from the famous, to the contemporary and controversial, to the classical. What they all have in common is a genuine appreciation of the power of speech to affect their community and the lives of their fellow citizens. Take a look at the *Speaking of Civic Engagement* box in this chapter that discusses Malala Yousafzai, a Pakistani girl who stood up against the Taliban and defended her right to an education.

As the Greeks and Romans taught, exposing yourself to a great many speeches is essential for learning how to become a better speaker yourself. These excerpts are designed to help you do that. Even though the importance of speech as a means of civic engagement has remained constant throughout history, there have been some developments that have changed the way we use it to enact change and send messages to audiences of which we need to be aware.

The Mediated World

Unlike Classical Greece and Rome, today we find ourselves bombarded with messages through a variety of different media, not just speech. We see billboards and magazine advertisements designed to persuade us to buy something; we

SPEAKING of CIVIC ENGAGEMENT



Malala Yousafzai

Muslim extremists and radicals often pursue an agenda that prohibits women from receiving an education. In recent years, some radical Islamic terrorist groups have gone to extreme measures to prevent women from going to school. For example, in May 2014, a Nigerian terrorist organization kidnapped 300 girls on their way to school and threatened to sell them unless Sharia Law was enacted in Nigeria. The world responded to this despicable action, with Malala Yousafzai, a Pakistani teenager, calling the abducted girls "her sisters."

Malala was no stranger to this type of danger. In 2009, as the Taliban threatened her town in Pakistan, she spoke out about her desire to go to school and become a doctor. With this act of defiance, Malala became a hero to many and a symbol of defiance against the oppressive and violent nature of the Taliban. She later led a children's advocacy group to meet with UNICEF, and conducted several other efforts to help young women in Pakistan receive an education.

Three years later, on October 8, 2012, the Taliban responded to her advocacy by hijacking her school bus. The armed Taliban men singled her out on the bus and shot her in the head and neck. They issued a statement shortly after and claimed responsibility, calling her stance an "obscenity," and saying that if she survived they would try to kill her again. Miraculously, Malala survived the attack, and after spending a few days unconscious in Pakistan, she was able to be transported to England for further care and surgery.[22]

In the time since her assassination attempt, Malala has garnered numerous accolades for her courage and has even spoken to the United Nations General Assembly on the need for universal education around the globe. She is a clear contemporary illustration of the power of speech, and the courage one must have to wield it.

watch occasional speeches and see television commercials; we listen to music and read social commentaries on the Internet. One might say all of these things are modern, and speech and rhetoric have thus become less important, if not obsolete. Nothing could be further from the truth!

Most messages we hear, read, or see are designed to persuade us in one way or another, and if we do not understand how persuasion works, then how can we prevent ourselves from being manipulated? Knowing the fundamental tenets of persuasion allows us to not only critically analyze those messages sent to us, but also to craft messages of our own. Understanding how speech works, from invention to delivery, and recognizing that it gains its power from a fusion of both content and delivery allows us to become more critical listeners and more productive participants in our daily lives.

Today, training in speech, rhetoric, and persuasion is not defunct, but rather more important than ever because today we don't just have speeches that might influence us—we have commercials, articles, and images that attempt to move us to believe something or act in a certain way. The best way to counteract these influences is to learn about them yourself and then to employ the principles of persuasion in a just, ethical, and proper way.



SUMMARY

In this chapter, we discussed how fundamental rhetoric and speech were to education in the Classical Period, and how scholars today define the communication process. We discussed the different ways in which rhetoric was taught and practiced by detailing five major contributors from Greece and Rome: Isocrates, Plato, Aristotle, Cicero, and Quintilian. We also explored several areas in which rhetoric and speech education can help us in today's world—specifically, by making us more critical consumers of messages and allowing us to improve society through ethical and effective civic engagement.



KEY TERMS

arrangement 12
artistic proof 10
channel 16
civic engagement 20
clarity 10
correctness 11
decode 16
delivery 13
encode 16
episteme 8
ethos 10
feedback 18
inartistic proof 10
intermediate knowledge 8
invention 12
kairos 6
linear model of communication 17
logos 10
memory 13
message 16
noise 16
pathos 10
propriety 11
receiver 16
rhetors 10
sender 16
Sophists 4
style 12
techne 8
transactional model of communication 17



REVIEW QUESTIONS

1. What would be considered the major contributions of the Sophists to our understanding of speech and persuasion?
2. What are the three elements of persuasion identified by Aristotle?
3. What are the five parts of a speech as proposed by Cicero?
4. What are the five responsibilities of a speaker according to Quintilian?
5. What are the two major ways in which a greater emphasis on rhetoric and speech in today's curriculum would improve our abilities?



THINK ABOUT IT

1. How are rhetoric and literature different disciplines if they both study the use of language?
2. Should rhetoric and public speaking be taught to young students and continued throughout their education, like they were for Classical Greeks and Romans?
3. Do speakers today still adhere to the principles and practices of the Greeks and Romans in this chapter? If so, how?



ACTIVITIES FOR ACTION

1. As noted in the chapter, there is a clear connection between the power of speech and civic engagement, but as Robert Putnam noted, people are less and less likely to join clubs and social groups in the community. Take a moment and consider this by doing an informal poll of those around you. How many clubs are they a member of? How faithfully do they attend meetings? What are the goals and what is the mission of that organization? Then ask the same questions of someone older. See if you notice any difference and think about what this means for the nature of the relationship between communication and civic engagement.
2. The chapter notes that we are constantly exposed to messages in society today, and that training in the art of persuasion is essential for being a critical consumer of those messages on a day-to-day basis. We often think, however, that speech is not that pervasive in society—that visuals are what we are exposed to most often. For one day, keep a journal of the various messages you encounter by providing a brief description of how the message fits either the linear or transactional model of communication. Then, at the end of the day, look back at your journal and see how often you actually are exposed to messages through speech.

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