ATTR Spring Seminar 2019
Rhetorical Practices
and Analysis

Speakers, Abstracts, and Readings

ELENI VOLONAKI, University of Peloponnese: "Means of Persuation in Greek Oratory"

Abstract:
Greek oratory plays a vital role to the private and public life of classical Athens, since it is employed in all forms of power, executive, political and legislative. Athenian citizens who had rhetorical skills delivered speeches at the Assembly and the Boule, at the Athenian courts and at festivals or public burials and ceremonies. According to Aristotle there are three kinds of orations, the forensic, the deliberative and the epideictic speeches. Forensic oratory aims to persuade the judges to convict or acquit the accused, whose verdict is final and unchangeable, and it refers to the past since, it involves offences that have already been committed. Deliberative oratory aims to advise the Athenian assembly to approve or disapprove a policy or any decision that concerns the Athenian public life in external and internal matters; it refers to the future and needs to advise about what is in the best interests of the city or dissuade the citizens from any harmful action or decision. Finally, epideictic oratory constitutes a form of praise or slander and involves the present; the most characteristic form of epideictic oratory is to be found in the funeral orations, which are delivered during the burial of the dead and praise not only the virtues and deeds of the dead men but also the history and constitution of the polis.

The present lecture will present the means of persuasion used for each separate form of oration, the types of proofs used for forensic speeches, the themes of advice for deliberative speeches and the content of praise for epideictic speeches. Apart from the theoretical approach and presentation of all various means of persuasion, a selection of texts from oratorical speeches throughout the classical period will also be examined to demonstrate the convergence and digression of practice from theory. As will be shown, each speech constitutes a distinct case with reference to the circumstances of the deliverance, the time and the period, and the persons involved; therefore, there is a flexibility and differentiation in the use of the rhetorical means of persuasion in order to fulfil the aims of the speaker at the time. Furthermore, there is a development and evolution in the use of rhetorical means of persuasion which is not associated only with the evolution of the art of rhetoric throughout the centuries but also with changes that occurred in the political, social and religious context, within which speeches were composed and publicly delivered. Rhetoric not only constitutes an art of speech to deliver in public, but also a theoretical weapon to study and examine in philosophical schools, especially toward the second half of the fourth century BC.

Required reading:
Kennedy, George A. *A New History of Classical Rhetoric*. Princeton: Princeton University Press, 1994. (ch. 1)

Suggested reading:

Carey, Christopher. *Trials From Classical Athens*. 2nd ed. London: Routledge, 2012.

MacDowell, Douglas M. *The Law in Classical Athens*. Ithaca, N.Y.: Cornell University Press, 1978.

Carey, Christopher. *Democracy in Classical Athens*. London: Bristol Classical Press, 2000.

Kennedy, George A. *On Rhetoric: A Theory of Civic Discourse*. New York: Oxford University Press, 1991.

Pernot, Laurent. *Rhetoric in Antiquity*. Washington, D.C.: Catholic University of American Press, 2005.

LINE CECILIE ENGH, University of Oslo: "Words of Delight: Christian Rhetoric and Monastic Seduction from Augustine to Bernard of Clairvaux"

Abstract:
In this lecture we shall discuss the Christianization and later 'monastization' of Roman rhetoric. Eloquence, Augustine held, could and should be legitimately used by the Christian teacher and preacher to capture an audience. In *De doctrina christiana* Augustine rehabilitated Ciceronian rhetoric by placing it in the service of Christian faith as a means to persuade, to delight, and to teach the truth of Scripture. Augustine's text formed an essential part of the monastic curriculum, along with texts by patristic authors such as Ambrose, Jerome, Cassian, Cassiodorus, and Gregory – each with a solid rhetorical education. The monks, far from killing off rhetoric, further developed on its Christianized telos. In the medieval cloisters, this strand of rhetoric, a 'monastic rhetoric,' in Mary Carruthers' phrasing, was turned into a programme of spiritual pedagogy – its aim the formation of a new Christian people (Carruthers, 1998).

Although monastic rhetoric was less concerned with persuasion and the oral delivery of speeches (*actio*) than classical rhetoric and more concerned with written composition (*inventio*) and mnemotechnical meditation, certain basic aspects of Greco-Roman rhetoric persisted in its translocation from the *forum* to the *claustrum*. I would like to emphasise two such aspects. First, monastic rhetoric, like classical rhetoric, was essentially a multimodal form of communication, characterized by a mixed use of visual and verbal media. Second, monastic rhetoric maintained and even amplified on the role of imagination (*imaginatio*) from the Roman rhetorical tradition, especially the writings of Cicero and Quintilian (Stock, 2017).

Unlike earlier writers such as Augustine, Bernard of Clairvaux does not engage in explicit, second-order discussions of rhetoric. Instead, we have to tease suppositions out of his texts; we shall attempt to do so in the latter part of the lecture, by close readings of Bernard's sermons. His rhetorical skills and persuasive powers gained him the epithet 'the honey-mouthed doctor', and are emphasized already in the *vita prima* (his hagiography, begun while he was still alive). Bernard's primary audience were Cistercians or aspiring Cistercians: a spiritual elite who lived the physically and mentally strenuous life demanded by the Cistercian interpretation of Benedict's Rule. I interrogate a rhetorical strategy that sought to persuade the monks as well as aspiring novices that somehow their sacrifice was worth it. Expanding upon Augustine's notion that human cognition finds added pleasure in finding truth through non-literal interpretation, Bernard attempts – I argue – a more radical emotional/cognitive seduction of his audience to lead them towards a spiritual understanding, towards God.

Required reading:

Carruthers, Mary. *The Craft of Thought: Meditation, Rhetoric, and the Making of Images, 400–1200* (CUP 1998), ch. 3.

Suggested reading:
Stock, Brian. *The Integrated Self: Augustine, the Bible, and Ancient Thought* (Philadelphia: Univ. of Pennsylvania Press, 2017), ch. 2.
Steen, Francis F. and Mark Turner, "Multimodal construction grammar," *Language and the Creative Mind*, eds. Borkent et al., CSLI Publications (2013), 1–20. See also the online platform for research into multimodal communication, The Distributed Little Red Hen Lab: http://www.redhenlab.org/. Since 2017, there is the annual International Conference on Multimodal Communication, from which publications no doubt will ensue.
Turner, Mark. "The Cognitive Study of Art, Language, and Literature" *Poetics Today* 23 (2002), 9–20.

DEBRA HAWHEE, Penn State University: "Rhetoric's Polychrome History"

Abstract:
In his 1964 meditation on Chaucer's relationship to "the Rhetoricians," James J. Murphy appends this footnote to his brief but tantalizing discussion of "the terms *color* or *colour* and *colours of rethorike*": "The tangled history of these terms remains to be written" (9n4). In the intervening years, a few scholars have offered treatments of the phrase "colors of rhetoric" (in addition to Arbusow, whom Murphy cites; see in particular Roller, Bradley, Carruthers, Fairweather, Lévy, and Camargo), though most describe it, as does George Kennedy, as the figure for figures.

This lecture will dig more deeply into rhetoric's relationship to color, seeking connections to the vibrant material worlds of ancient pigments and polychrome statues and monuments, which have been the focus of renewed attention given the advancement of investigative techniques for revealing trace pigment combinations. A sturdy starting point for figuring out what this new work means for the art of rhetoric would seem to be discussions of *chrōma* (color) and painting in sophistic discourse as well as in Plato's dialogues featuring the sophists (*Sophist*, *Gorgias* and elsewhere).

This lecture, then, will present a new pre-history of colors in rhetoric by bringing together findings about ancient visual culture and polychromy with readings of passages in Greek texts where painting and rhetoric turn up together. The investigation will illuminate rhetoric's constitution by attention and imagination while also inviting discussion of interpretive scholarly methods more generally.

Required reading:
Hawhee, Debra. "Zoostylistics after Aristotle," Chapter two of *Rhetoric in Tooth and Claw: Animals, Language, Sensation*. Chicago: University of Chicago Press, 2017, p. 37–69.

Suggested reading:
Gods in Color: Polychromy in the Ancient World. Eds. Brinkmann et al. San Francisco: Fine Arts Museums of San Francisco, 2017. If the printed volume is not available to you, or even if it is, please consider browsing the partner websites:
http://buntegoetter.liebieghaus.de/en
https://legionofhonor.famsf.org/exhibitions/gods-color-polychromy-ancient-world
Grand-Clément, Adeline. "Poikilia." In *A Companion to Ancient Aesthetics*, edited by Pierre Destrée and Penelope Murray, 406–21. John Wiley & Sons, Incorporated, 2015.

Hawhee, Debra. "Looking into Aristotle's Eyes: Toward a Theory of Rhetorical Vision."
     Advances in the History of Rhetoric 14.2 (2011): 139-165. (included as a .pdf
     document)
Roller, Matthew B. "Color," Encyclopedia of Rhetoric, Edited by Thomas Sloane, Oxford:
     Oxford University Press, 115-119.

JAKOB LOTHE, University of Oslo: "Narrative Ethics"

Abstract:

Emphasizing the rhetorical aspect of narrative ethics, this lecture will primarily discuss two
narratives: Olga Horak's first-person narrative from the Holocaust and W. G. Sebald's
novel *Austerlitz* (2001). While Sebald is an internationally acclaimed author, Horak is a
Holocaust survivor whose story, orally transmitted to Jakob Lothe in Sydney in 2013, is
presented as written text in *Time's Witnesses: Women's Voices from the Holocaust* (2017).
Even though these narratives are very different, both are possessed of an ethical dimension
that not only highlights the authors' sense of ethical responsibility, but also that of the reader.
The lecture argues that, first, even in narratives as different as these two, the author's sense of
ethical responsibility is closely linked to the reader's ethical obligation; second, as an integral
part of the reader's interest in and engagement with the narrative text, this kind of obligation
is generated and shaped by the narrative as rhetoric; and, third, two of the most important
constituent elements of this kind of form – that is, elements of narrative form possessed of a
distinctly ethical dimension – are narrator(s) and characters, and the interplay of both with the
author on the one hand and the reader on the other.

Required reading:

Lothe, Jakob. "Ethics." Forthcoming in *Fictionality*. Ohio State University Press.

Suggested reading:

Lothe, Jakob. "Authority, Reliability, and the Challenge of Reading: The Narrative Ethics of
     Jonathan Littell's *The Kindly Ones*." Pages 103–18 in *Narrative Ethics*. Edited by
     Jakob Lothe and Jeremy Hawthorn. Value Inquiry Book Series 267. Amsterdam:
     Rodopi, 2013.
–.   "The Author's Ethical Responsibility and the Ethics of Reading." *Counter Text* 4.1
     (2018): 57–77.
–.   "Forgiveness, History, Narrative." Pages 179–96 in *The Ethics of Forgiveness: A
     Collection of Essays*. Edited by Christel Fricke. Routledge Studies in Ethics and
     Moral Theory 14. New York: Routledge, 2011.
–, ed. *Time's Witnesses: Women's Voices from the Holocaust*. Edinburgh: Fledgling Press,
     2017.
Meretoja, Hanna. "Narrative Hermeneutics and the Ethical Potential of Literature." Pages
     135–47 in *The Future of Literary Studies*. Edited by Jakob Lothe. Oslo: Novus Press,
     2017.
Miller, J. Hillis. *The Ethics of Reading*. New York. Columbia University Press, 1987. (ch. 1)
Nussbaum, Martha C. *Love's Knowledge: Essays on Philosophy and Literature*. Oxford:
     Oxford University Press, 1992. (ch. 1)
Sebald, W. G. *Austerlitz*. Translated by Anthea Bell. London: Penguin 2002.

CHRISTOPH MARKSCHIES, Humboldt-Universität zu Berlin: "Authorization of Texts and the Rhetoric of Commentaries in Antiquity – A Comparative Approach"

Abstract:
Pagan, Jewish and Christian authors of Commentaries used different rhetorical strategies to authorize their interpretations. The lecture will focus on catalogues, narrations, prologues and prayers/appeals God(s) and how such elements help to establish or to demolish authority. In the workshop some characteristic examples will be discussed (on the basis of English translations, but with a look to Greek texts too).

Required reading:
Asper, Markus. "Explanation between Nature and Text: Ancient Greek Commentators On Science." *Studies in History and Philosophy of Science* 44 (2013): 43–50.

Suggested reading:
Lössl, Josef, and John W. Watt, eds. *Interpreting the Bible and Aristotle in Late Antiquity: the Alexandrian Commentary Tradition between Rome and Baghdad*. Farnham and Burlington, VT: Ashgate, 2011.
Mueller, Ian, and Glenn R. Morrow. "Foreword and Preface." Pages i–lxix in *Proclus: A Commentary on the First Book of Euclid's Elements*. Princeton, NY: Princeton University Press, 1992.

HANS PETTER GRAVER, University of Oslo: "Peeking Through the Keyhole: Using Narratives to Explain Legal Reason"

Abstract:
To understand law and legal development we need a theory of institutions. But institutional theory is not enough. People are not just role-players, and the judge and other actors of the law not following the rules when they apply them. People act within institutions, shaping and reshaping them, within a social field that is in practice relatively independent of external dominations and pressures (Bourdieu 1987:816). Within this legal field, juridical authority is produced and exercised. The juridical field is constituted by formal and informal norms, and these norms create positions, enable and empower actors and form incentives. But the actors also compete about positions and results and about how to interpret and uphold the institutional norms. Their interaction is shaped both by power relations and organisation, and by actors strategically pursuing their interests within relational networks in which the actors participate. In these networks the actors communicate, they argue, persuade and tell stories. By this they determine the Law.

A central part of the interaction is performed by actors communicating with each other. To understand institutions, we therefore need to use rhetorical theory to see how interaction between actors take place. The stories they tell and the arguments they use and are persuaded by is partly determined by the institutions within which they operate. But the stories also shape the institutions. In the communicative field of law, actors operate within a structure of formal and informal rules and norms. The rules and norms empower and constrain them but are also changed by the actors. Power and constraints are not only about norms of conduct and sanctions, but also to a large degree about values, knowledge and inclinations, in other words doxa and habitus. Doxa and habitus is often revealed by the

stories people tell, the way they shape their narratives of facts and events. Narratives are therefore keyholes in through which we can peek to make what is tacitly taken for granted explicit.

Required reading:
Graver, Hans Petter. "Peeking Through the Keyhole: Using Narratives to Explain Legal Reason."

Suggested reading:
Bourdieu, Pierre. "The Force of Law: Toward a Sociology of the Juridical Field." *Hastings Law Journal* 38 (1987): 805–53.
Graver, Hans Petter. "Sense and Sensibility – Classic Rhetoric as a Model for Modern Legal Thinking." *Scandinavian Studies in Law* (1999–2012): 231–58.

EYSTEIN GULLBEKK, University of Oslo: "Cross - multi – inter – disciplinary subjects? Becoming and belonging in interdisciplinary PhD research"

Abstract:
In this seminar, we will familiarize ourselves with select views on interdisciplinarity. More importantly we will explore scholarly communication in a multi-disciplinary research environment. We will do this by case-based discussions of interdisciplinary communication.

PhD research has been depicted as a process of belonging and becoming. In interdisciplinary environments we may however experience a process of becoming without belonging. As the title suggests, interdisciplinarity is an ambiguous term. Roughly stated two overarching perspectives seem to exist. First, a dominating body of literature emphasizes the integration of different disciplinary perspectives (e.g. theories, methodological viewpoints, concepts, or even scholarly identities) as the decisive criteria for interdisciplinarity. Second, a smaller body of literature points out that interdisciplinary research implies the disassembling of disciplinary based perspectives. Both perspectives entail challenges to our scholarly identity/subjectivity in communication with others.

How does communication across disciplinary boundaries enable, inhibit or develop our scholarly voices and subjectivities? Whether emphasis is on integration or dismantlement of disciplinary voices, "published perspectives are largely those of well-established faculty or researchers" (Graybill and Shandas, 2010, p. 406). This leaves us with little guidance on how to approach our own interdisciplinary PhD research.

In this seminar we will explore interdisciplinary scholarly communication. We will first address the interdisciplinary scope and features of our own research and that of our fellow students in the research school. Second, we will explore how to communicate research across disciplinary boundaries. We will do this by discussing situations that activate questions regarding critical aspects of scholarly communication, such as:

- multiple academic communities
- discipline specific discourses
- response across boundaries
- the transportability of concepts
- breakdown in communication
- publication channels
- literature search

Required reading:

Gullbekk, Eystein, and Katriina Byström. "Becoming a Scholar by Publication: PhD Students Citing in Interdisciplinary Argumentation." *Journal of Documentation* 76 (2019).