

The Rhetoric Of Reason Writing And The Attractions Of Argument

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The Rhetoric of Reason: Writing and the Attractions of Argument [James R. Crosswhite]. Responding to skeptics within higher education and critics without, James Crosswhite argues powerfully that the core of a college education should be learning to w

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Crosswhite's aim is to give new purpose to writing instruction and to students' writing, to reinvest both with the deep ethical interests of the rhetorical tradition. In laying out the elements of argumentation, for example, he shows that claiming, questioning, and giving reasons are not simple elements of formal logic, but communicative acts with complicated ethical features.

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Crosswhite supports his aims through a rhetorical reconstruction of reason, offering new interpretations of Plato and Aristotle and of the concepts of reflection and dialogue from early modernity through Hegel to Gadamer.

Project MUSE - The Rhetoric of Reason

What Is Rhetoric? Rhetoric is the art of persuasion through communication. It is a form of discourse that appeals to people's

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emotions and logic in order to motivate or inform. The word “rhetoric” comes from the Greek “rhetorikos,” meaning “oratory.”

Writing 101: What Is Rhetoric? Learn About Rhetorical ...

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For the end of logic is to teach a form of argument to secure reason, and not to entrap it. The end of morality is to procure the affections to obey reason, and not to invade it. The end of rhetoric is to fill the imagination to second reason, and not to oppress it: for these abuses of arts come in but ex obliquo 3, for caution.

On Rhetoric, or the Art of Eloquence, by Francis Bacon

Rhetoric is the study of effective speaking and writing. And the art of persuasion. And many other things. In its long and vigorous history rhetoric has enjoyed many definitions, accommodated differing purposes, and varied widely in what it included.

Argues to reestablish the traditional role of rhetoric in education and discusses the importance of a student's ability to write a reasoned argument.

Responding to skeptics within higher education and critics without, James Crosswhite argues powerfully that the core of a college

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education should be learning to write a reasoned argument. A trained philosopher and director of a university-wide composition program, Crosswhite challenges his readers—teachers of writing and communication, philosophers, critical theorists, and educational administrators—to reestablish the traditional role of rhetoric in education. To those who have lost faith in the abilities of people to reach reasoned mutual agreements, and to others who have attacked the right-or-wrong model of formal logic, this book offers the reminder that the rhetorical tradition has always viewed argumentation as a dialogue, a response to changing situations, an exchange of persuading, listening, and understanding. Crosswhite's aim is to give new purpose to writing instruction and to students' writing, to reinvest both with the deep ethical interests of the rhetorical tradition. In laying out the elements of argumentation, for example, he shows that claiming, questioning, and giving reasons are not simple elements of formal logic, but communicative acts with complicated ethical features. Students must learn not only how to construct an argument, but the purposes, responsibilities, and consequences of engaging in one. Crosswhite supports his aims through a rhetorical reconstruction of reason, offering new interpretations of Plato and Aristotle and of the concepts of reflection and dialogue from early modernity through Hegel to Gadamer. And, in his conclusion, he ties these theoretical and historical underpinnings to current problems of higher education, the definition of the liberal arts, and, especially, the teaching of written communication.

This timely intervention into composition studies presents a case for the need to teach all students a shared system of communication and logic based on the modern globalizing ideals of universality, neutrality, and empiricism. Based on a series of close readings of contemporary writing by Stanley Fish, Asao Inoue, Doug Downs and Elizabeth Wardle, Richard Rorty, Slavoj Zizek, and Steven Pinker, this book critiques recent arguments that traditional

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approaches to teaching writing, grammar, and argumentation foster marginalization, oppression, and the restriction of student agency. Instead, it argues that the best way to educate and empower a diverse global student body is to promote a mode of academic discourse dedicated to the impartial judgment of empirical facts communicated in an open and clear manner. It provides a critical analysis of core topics in composition studies, including the teaching of grammar; notions of objectivity and neutrality; empiricism and pragmatism; identity politics; and postmodernism. Aimed at graduate students and junior instructors in rhetoric and composition, as well as more seasoned scholars and program administrators, this polemical book provides an accessible staging of key debates that all writing instructors must grapple with.

The great Buddhist scholars Santaraksita (725 - 88 CE.) and his disciple Kamalasila were among the most influential thinkers in classical India. They debated ideas not only within the Buddhist tradition but also with exegetes of other Indian religions, and they both traveled to Tibet during Buddhism's infancy there. Their views, however, have been notoriously hard to classify. The present volume examines Santaraksita's *Tattvasamgraha* and Kamalasila's extensive commentary on it, works that cover all conceivable problems in Buddhist thought and portray Buddhism as a supremely rational faith. One hotly debated topic of their time was omniscience - whether it is possible and whether a rational person may justifiably claim it as a quality of the Buddha. Santaraksita and Kamalasila affirm both claims, but in their argumentation they employ divergent rhetorical strategies in different passages, advancing what appear to be contradictory positions. McClintock's investigation of the complex strategies these authors use in defense of omniscience sheds light on the rhetorical nature of their enterprise, one that shadows their own personal views as they advance the arguments they deem most effective to convince the audiences at hand.

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“Rhetoric is the counterpart of logic,” claimed Aristotle. “Rhetoric is the first part of logic rightly understood,” Martin Heidegger concurred. “Rhetoric is the universal form of human communication,” opined Hans-Georg Gadamer. But in *Deep Rhetoric*, James Crosswhite offers a groundbreaking new conception of rhetoric, one that builds a definitive case for an understanding of the discipline as a philosophical enterprise beyond basic argumentation and is fully conversant with the advances of the *New Rhetoric* of Chaïm Perelman and Lucie Olbrechts-Tyteca. Chapter by chapter, *Deep Rhetoric* develops an understanding of rhetoric not only in its philosophical dimension but also as a means of guiding and conducting conflicts, achieving justice, and

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understanding the human condition. Along the way, Crosswhite restores the traditional dignity and importance of the discipline and illuminates the twentieth-century resurgence of rhetoric among philosophers, as well as the role that rhetoric can play in future discussions of ontology, epistemology, and ethics. At a time when the fields of philosophy and rhetoric have diverged, Crosswhite returns them to their common moorings and shows us an invigorating new way forward.

The argument of this book is that the earliest tradition of Western rhetoric, the classical perspective of Aristotle and Cicero, continues to have the greatest impact on writing instruction--albeit an unconscious impact. This occurs despite the fact that modern rhetoric no longer accepts either the views of mind, language, and world underlying ancient theory or the concepts about discourse, knowledge, and communication presented in that theory. As a result, teachers are depending on ideas as outmoded as they are unreflectively accepted. Knoblauch and Brannon maintain that the two traditions are fundamentally incompatible in their assumptions and concepts, so that writing teachers must make choices between them if their teaching is to be purposeful and consistent. They suggest that the modern tradition offers a richer basis for instruction, and they show what teaching from that perspective looks like and how it differs from traditional teaching.

This brief rhetoric of argument teaches critical reading, informal reasoning, and writing as reasoned inquiry, and now features a mini-anthology of arguments on civic issues. The Shape of Reason emphasizes the enthymeme as the central basis for the invention and structure of arguments. This approach blends classical insights into rhetorical reasoning with contemporary understandings of the composing process as generative and organic, situated within discourse communities. The book helps to understand argument as inquiry, stressing the responsibility that writers have - to their

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audience and to their own ideas - in structuring arguments that earn their conclusions and in considering opposing arguments. For anyone interested in argumentative writing.

This edited collection brings together a group of rhetoricians seeking to develop productive ways to discuss the Israel-Palestine conflict, while avoiding the discursive impasses that so often derail attempts to exchange points of view.

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