ISHR 2025 COPENHAGEN
ABSTRACTS (in order of submission and as accepted by the program committee)

The list below includes a number of speakers who have pulled out between January and July 2025. The titles appear as they were submitted, and do not reflect any recently requested changes.

Please use the 'search' function of the PDF to find the abstract to the paper/speaker you're interested in!

Proposal Title	First Name	Last Name	Institution / Organization (if any)	Abstract
Not the vir bonus dicendi peritus: Valerius Maximus on Roman republican orators	Henriette	van der Blom	University of Birmingham, United Kingdom	Taking as its premise that the history of rhetoric necessarily includes the history of rhetorical practice, this paper focuses on the representation of rhetorical practice in the Roman republican period (509-31 BCE) by one of its earliest observers, Valerius Maximus (early first century CE). Apart from Cicero's oeuvre, most of our knowledge of Roman republican oratory derives from imperial-period fragmentary material – extracts from and descriptions of republican orators and their speeches. Much of this material projects an image of the Roman orator as an elite male Roman citizen – the Roman "vir bonus dicendi peritus" (Quintilian, Institutio 12.1; Connolly, The state of speech, 2007, 214-23) – but one notable exception is Valerius Maximus' "Facta et dicta memorabilia" from 27-31 CE. This work consists of more than 1000 anecdotes ("exempla") about Romans and non-Romans to convey moral lessons. Of these anecdotes, 223 involve republican-period Romans addressing a variety of audiences in different contexts; public speech is extraordinarily significant in this work. 83% of these oratorical "exempla" are elite Roman men. The remaining 17% are non-elite, non-Roman and female speakers, an astounding statistic given the nature of Roman society, challenging the standard depiction of Roman orators and oratory.

				This paper discusses the ways in which Valerius' projection of public speech in the Roman republic defies the elite Roman picture of orators, focusing on two aspects: Valerius' representation of these non-Roman, non-elite and female speakers, and his representation of elite Roman men challenged through public speech by non-elite and female speakers (such as Pompey challenged by Helvius Mancia, the triumvir Lepidus by Hortensia, and Caesar the dictator by Caesetius). I argue that the classicising ideal seen in Cicero and Quintilian was not accepted by all, neither in historical fact nor in literary representations thereof such as Valerius', thereby challenging the standard 'history of rhetoric'.
Social Identity in Athenian Forensic Rhetoric: Identification, Division, and (Non)conformity in Plato's Apology and the Attic Orators	Vasileios	Adamidis	Nottingham Trent University	This paper analyses the rhetoric of Socrates in Plato's Apology, comparing his approach to the forensic argumentation found in the works of the Attic Orators. Through the application of Social Identity Theory and Kenneth Burke's concept of identification, the paper argues that Socrates' rhetoric, while appearing unsuccessful in persuading his immediate audience, was a conscious effort to remain true to his principles and reinforce his philosophical stance. His speech serves as a final statement that allows him to identify with both contemporary and future intellectual communities by reference to elevated moral values. Unlike the conventional rhetoric employed by litigants in Athenian courts, aimed at aligning with the jury's collective identity, Socrates deliberately chooses to prioritise his personal identity, even at the risk of alienating himself from the prevailing social norms. This decision is examined through Social Identity Theory, which explains how individuals categorise themselves and others into social groups, leading to potential in-group and out-group identification, division, and bias. By refusing to conform to the Athenian court's values, Socrates deepens the divide between himself and his audience, disregarding the majority's conformity-imposing power. While this rhetorical strategy fails to secure his acquittal, it serves

				a broader philosophical purpose. Socrates' emphasis on virtue over societal conformity allows him to uphold his principles, subtly critiquing the court's decision-making processes and the broader Athenian justice system. This study builds on this hypothesis to deepen our understanding of Plato's Apology as a work that contributes to the philosopher's enduring legacy. It argues that Socrates' rhetorical "failure" was not a misstep but a deliberate choice that highlights his philosophical mission and advocates for nonconformity when the majority's viewpoint is at odds with virtue.
Ex uno Plures: The Synecdochal Rhetoric of Human Prehistory in Ancient Kulturgeschichte Narratives	Shawn	Ramsey	University of Doha for Science and Technology	Synecodoche, as a species of rhetorical figuration with argumentative potential, remains little examined, save by John Kozy (1970) and Christian Plantin (2019). The argumentational potential of tropes such as metaphor as a macrofigure has been examined by Van Poppel (2020). These inquiries suggests that synecdoche can likewise serve a macrofigurative argumentative end, extending beyond its typical examination as a trope of semantic substitution. In the ancient world, Kulturgeschichte accounts were uniquely synecdochal exempla of argument. These narratives operated as inartistic proofs between historia and fabula (see generally Bietenholz 1994: 1). They typically advanced the proposition that humanity began in ignorance and lawlessness at some time in the unrecorded prehistoric past until humans acquired some particularized form of knowledge.Kulturgeschichte narratives thereby served a macroptropic argumentational function to illustrate the categorical and hierarchical significance of human knowledge. Cole (1990) extensively studied these narratives in propaedeutic or epideictic contexts and observed their pervasiveness in ancient writings. Kulturgeschichte narratives, however, show a synecdochal perception of humanity in the rhetoric of the ancient world, to show how human knowledge was indispensable to human progress the unity of history. This presentation revisits the argumentational nature and central logic of these accounts to illustrate synecdoche as a "master" trope distinct from semantic analysis, to show how they synecdochically use part-whole relations to advance their argumentative purpose.

Alétheia/Truth and Dào/Way: Consequences for Rhetors	Haixia	Lan	University of Wisconsin-La Crosse	“A monolithic notion of . . . rhetoric conceived as the reception of Greco-Roman rhetoric not only ignores different rhetorical traditions on a global level, it also obscures differences in the various local traditions in Western countries.” In this paper, I would like to follow this insight and compare the ideal rhetors according to Aristotle and Lǎo Zǐ, the ancient Chinese Daoist author of the Dào Dé Jīng. Aristotle both resembles and differs from those in his “local traditions” who believe that “virile [is] the highest praise” for humans and thus rhetors. His emphasis on logos reveals his similarity, and his inclusion of ethos and pathos in rhetorical invention, in rhetoric’s commitment to Alétheia/Truth, reflects his difference. Similarly, Lǎo Zǐ, does not deemphasize virility, which reveals his similarity to most in his “local traditions,” but he also stresses emphatically that it is the Dào of all things that femininity makes muscularity possible and complete, which shows his difference. Being both like and different from those in their local traditions, therefore, Aristotle and Lǎo Zǐ both see an ideal rhetor as well-rounded and balanced. Yet, experience tells us that Aristotelian and Laozian rhetors are of two different traditions: a relative emphasis on vociferance and confidence compared to a relative emphasis on quiet and humility. I would like to show that an important reason for the different visions of ideal rhetors lies in different perceptions of alétheia/truth and of Dào/Way as the goal of life and of rhetoric. Comparative rhetoric has come a long way. More emphasis on rhetorical invention and on “local traditions,” as opposed to the entire Chinese and entire Western traditions, may help with its further development.
Ideas of Man in Kepler’s rhetoric of science	Tina	Skouen	University of Oslo	This paper studies the prefatory materials in Johannes Kepler’s Mysterium Cosmographicum (The Secret of the Universe, 1596; 1621), claiming that the scientific author is proposing new ideas about Man that shake the foundations of humanist education.

				Why not put mathematics and astronomy first, as ideal – “civilized” and “honorable” – recreations “for the human mind”? The Creator himself would not deny “the mind of Man, the lord of all Nature, made in his own image” such delight, the astronomer argues. A former teacher of rhetoric as well as mathematics, Kepler both builds upon and departs from Cicero and Quintilian, furthering a new public rhetoric of science. Focusing on the original 1596 dedication, the paper engages with historical perspectives from The Oxford Handbook to Quintilian and the special section on kairos in Philosophy & Rhetoric (vol. 56, issue 3-4).
Did Plato Coin Rhêtorikê?: Thirty-five years later	Edward	Schiappa	Massachusetts Institute of Technology	In 1990, Edward Schiappa asked the question "Did Plato Coin Rhêtorikê?" (AJP, 111: 457-70), upending traditional histories of early Greek rhetorical theory. Over the past 35 years, while some scholars have challenged Schiappa's claim that Plato was the most likely writer to coin the word, others have accepted such a hypothesis and refined accounts of early discourse education accordingly. This paper offers a short review of Schiappa's original argument and reviews the counter-arguments that have been made in order to assess the plausibility of the hypothesis in light of 35 years of discussion and debate. Equally important, the essay explores why the question continues to be important to historical accounts of discourse education in the late 5th and early 4th centuries BCE. The paper concludes that the case for Plato being the most likely writer to coin the term rhêtorikê is still strong and, if anything, has grown stronger in light of other scholars' work in the area, especially work by scholars interested in the early "disciplining" of philosophia. Furthermore, the paper argues that the question is still important to understanding the history of discourse education of the time. As a case study, Michael Gagarin's 2001 essay, "Did the Sophists Aim to Persuade" (which claims that "teaching the art of persuasion was not a major concern of the Sophists"), is revisited along with its critical reception.

Theorizing Japanese Rhetoric: Kotodama(“Word-Spirit”) in Premodern Song and Ritual	Estée	Crenshaw	Utah Valley University	Like many early cultures who share a belief in the magical power of song and verse, premodern Japan exhibits a rhetorical orientation towards language through the concept kotodama (“word-spirit”), which may serve as a starting point for considering Japan’s indigenous rhetorical tradition. Belief in kotodama stems from Shinto animism, the belief that not just people, but also animals, plants, natural phenomena, and even the spoken word has a soul. Kotodama, often translated as “word-spirit” or the “word’s soul”, could only be invoked through properly intoned oral recitation of the Yamato (old Japanese) language. The belief in kotodama was a significant part of Shinto ritual prayers, known as norito, which were used to appeal to gods on behalf of family clans in order to ensure plentiful harvests, good weather, and more. However, the belief in kotodama is not just relegated to Shinto ritual practices; it was also carried forward in Japan’s poetic tradition, influencing the ways poetry came to be used as a social dialectic in a society that revolved around hierarchy and status. The early belief in kotodama displays a clear awareness of the power of language and an attention to the use of language as a mediating force between humanity and the cosmos. Such insights help us to widen our theoretical understanding of rhetoric and see the various ways language is and has been used by people to enact change in their external reality.
"Hand over Fist? - Zenon of Kition and his Successors on Rhetoric, Dialectic and the Stoic Idea of Man"	Johannes	Engels	Historisches Institut / Universität zu Köln	"Hand over Fist? - Zenon of Kition and his successors on Rhetoric, Dialectic and the Stoic Idea of Man" Soon after its foundation by Zenon of Kition the Stoic philosophical school became one of the most influential ancient philosophical schools among members of the Greek and Roman elite in Hellenistic and imperial Roman times. Following Zenon and Chrysippos, the Stoics usually discussed rhetorical topics as closely connected with dialectic. Zenon compared in a famous ancient simile rhetoric with an open hand, but dialectic with a closed fist (Zenon SVF I, 75). We learn from Quintilian that leading Stoic and Peripatetic philosophers discussed rhetorical topics even more intensely than members of other schools, and many prominent Stoics wrote treatises on rhetorical topics (Quint. Inst.

				3,1,15). However, their works and specific tenets have been preserved only in fragmentary condition. In their view rhetoric was bestowed "a natura ad salutem hominum et ad conservationem" (Panaitios, quoted in Cic. De off. 2,51). Specific features of Stoic rhetoric were closely based on their idea of man, the key concepts of reason ruling the whole cosmos, nature and truth, and man's ideal life according to nature. Stoics insisted on their standpoint, which obviously was distant from the real world, that a good speech may never be separated from truth, and - in principle - only the (Stoic) wise man was the real good orator, which of course heavily reduced the practical usefulness of Stoic rhetoric for purposes of efficient judicial and deliberate speeches (cf. Cicero's remarks on Stoic rhetoric, and our testimonies on P. Rutilius Rufus's famous Stoic, unsuccessful defense speech). A close look at ancient Stoic thoughts on the idea of man and rhetoric may illustrate impressively how strict and dominating (philosophical, theological or ideologic) ideas of humanity or images of man may severely limit the development of oratory.
Rhetorical devices displaying human dignity and animal life: Jesuit L. Lessius' discourse.	Maria-Asuncion	Sanchez-Manzano	Universidad de Leon	After the first Renaissance reception of ancient Neoplatonic sources, human dignity became a common topic in several literary genres. Based on the reading of many influent works (Petrarch's, Bartolomeo Fazio's, Gianozzo Manetti's, Pico della Mirandola's, …) the debate on the value of human life, from the conscience of its troublesome difficulties, focused the life of the animals. Aristotle, Theophrastus, Pliny's, the medieval bestiaries and fables provided some of the examples. In this cultural context, Leonard Lessius (1554-1623) displayed a persuasive Neo-Latin exposition to turn aside the pessimistic arguments disseminated during the 16th century. Considering the academic environment and the literary frame, our review of some devices may set light to Jesuit rhetorical practice and style in a discourse enhancing human dignity (De prouidentia numinis book two). In addition, it is worth comparing other contemporary voices to get a broader perspective.

Perelman and the Limits of Humanity: The Implicit Mechanisms of Exclusion in the Universal Audience and Their Consequences on the Audience from Aristotle to the Present Day.	Sébastien	Chonavey	Group for Research in Rhetoric and Linguistic Argumentation (GRAL) at the Université libre de Bruxelles (ULB), led by Emmanuelle Danblon	Since Aristotle, rhetorical audience theory has emphasized the speaker's imperative to adapt to their audience by considering its beliefs and emotional dispositions (Aristotle, 1356a1; Amossy, 2010, 2021). However, this principle does not preclude the exclusion of certain groups from the audience. As I previously demonstrated through a genealogical approach, these exclusions have evolved over time, from Aristotle to contemporary ecological activists. By examining Perelman's theory of the audience and its excluded figures - particularly the "recalcitrant" (Perelman & Olbrechts-Tyteca, 1992; Gross & Dearin, 2002; Tindale, 2004; Di Piazza, 2019; Bolduc, 2020) - it becomes evident that Perelman implicitly addresses the rhetorical mechanisms by which such exclusions occur within the universal audience (Crosswhite, 1989; Christie, 2005; Danblon, 2004; Dominicy, 2007; Tindale, 2009). My presentation seeks to explore four strategies of exclusion/inclusion of the "recalcitrant" in rhetoric. These strategies, ranging from integration to radical exclusion, suggest that while the symbols of these mechanisms have evolved, their underlying meanings have remained consistent. This continuity illustrates how rhetoric has historically dealt with "recalcitrants" (Fogelin, 1985; Woerther, 2007; Angenot, 2008; Amossy, 2014; Ranalli, 2018). These mechanisms, potentially applicable to Perelman's "recalcitrant", Aristotle's excluded figures, and contemporary ecological activists, appear to outline a universal theory of rhetorical management of (deep) disagreement. This perspective, aligned with a genealogical approach to rhetoric (Kennedy, 1998; Donald, 1999; Danblon, 2002), can offer a deeper understanding of rhetorical mechanisms in the face of contemporary disagreements.
The Isocratean Concept of Natural Law: Eloquence and Civilization in the	Robert	Sullivan	Ithaca College	Sometime the early 4th century BCE, roughly between 380 and 370, Isocrates developed a powerful argument for the centrality of rhetoric to civil society, that the ability to persuade is both the essential human characteristic and the necessary condition for

Greco-Roman Rhetorical Tradition.				civilization. The implication of this theory is profound. If the effective use of language is the essential human attribute, a rhetorical education directly augments an individual's human capacity and potential. At a more global civic level, Isocrates would argue that any society that wishes to enjoy the blessings of civilization must foster rhetorical education and culture. This essay demonstrates how Isocrates' theory was developed and deployed in three major steps over the course of his career; in Panegyricus 48ff where he lays out his position in a relatively simple exposition nested within his praise of Athens; at Nicocles 5-9 where his argument is far more polemical as it answers claims made against his 'philosophy;' and finally, and most fully, in Antidosis 250ff and 273ff where he makes his argument in a distinctly defensive manner. The passages in Nicocles and Antidosis almost surely seek to refute critical positions being taken against him in the Academy. The essay advances three arguments: 1) Isocrates' natural law theory should be seen within the continuity of early Greek speculation regarding the source of civilization, 2) several components of Isocrates' theory clearly answer or, at minimum, correspond to positions on rhetoric taken by Plato in the Gorgias, and 3) Isocrates' position would have great influence on Cicero (De Inv. I 2-5; De Or. I 30-34) and Quintilian (Inst. 2.16.9-19) and, through them, on a great number of later rhetorical theorists.
Eikos in Practice and Future Looking: Environmental Influence and Rhetorical Construction of Persian Military Weakness in Isocrates	Mengzhen	Yue	Royal Holloway, University of London	Eikos, referring to what is probable or reasonable, was a common rhetorical device for producing a likely account of the truth. In Rhetoric, Aristotle underscores the significance of eikos in establishing plausibility in arguments, explaining that probabilities (eikota) derive from what usually happens and serve as a basis for enthymemes (Rh. 1.2.14-15). He further notes that eikos involves predicting future based on intention or natural signs (Rh. 2.19.22-25). While the prevalence of eikos in ancient Greek thought has been examined (Wohl 2014), the interplay between the use of eikos and the reception of the reader/audience has not been fully explored. This paper analyses how the projection of a political reality through eikos affects the author-reader/orator-audience relationship in Athenian political discourse. It focuses on Isocrates' use of eikos to construct an ideological image of

				Persian weakness, which enables the audience to envision a future Greek victory. This paper first shows how Isocrates, by reflecting on the failed military activities of the Persians (390s-360s BCE), positions ἀλόγως and εἰκότως as antonyms to establish a cause-and-effect relationship between recent military paradigms (paradeigmata, 4.143) and Persian socio-political dynamics. It further argues that Isocrates' depiction of Persian society through eikos is built on the audience's knowledge of environmental influences on physical performance, as articulated in texts such as Herodotus' Histories, Hippocratic Airs, Plato' s Laws, Xenophon's Cyropaideia, and Aristotle's works. This manipulation of prevalent prejudices and commonly held opinions establishes a perceived causal link between the Persians' past military erga and their future eikota. Through analysing Isocrates' practical application of eikos argument in influencing public perception and political discourse, this paper contributes to the broader discourse on how rhetorical constructions of 'the other' influenced and transformed political realities in fourth-century BCE Athens.
The Idea of Humanity in the Rhetorical History of Bharatavarsha	Raj K.	Baral	The University of Texas at El Paso	Description: I explore the rhetorical tradition of Bharatavarsha vis-à-vis its idea of humanity by using an ancient Sanskrit text the Gita as a primary source. This tradition contrasts with the Eurocentric rhetorical historiography exemplified by Greco-Roman figures like Aristotle, Isocrates, and Cicero, who emphasize a universalist view of the human as rational, free, and virile. To substantiate my idea, I draw insights from non-western rhetoricians like Bharat Muni, Lawrence Kincaid, and T. B. Saral. Problem: The Eurocentric perspectives in rhetorical historiography often overlook the rich rhetorical traditions of Bharatavarsha and its unique ideas on humanity. Summary of argumentation: This presentation challenges the dominant narratives that have long defined the study of rhetoric and explores the concept of humanity in Bharatavarshia rhetoric through the Gita. It presents an alternative understanding of the human subject, one that integrates ethical, spiritual, and

				communal dimensions, thereby offering significant implications for the history of rhetoric. Unlike the Greco-Roman focus on persuasion for personal or political gain, the Gita aligns speech with dharma (ethical duty) and selfless action. For example, Krishna advises Arjuna to focus on his duties without attachment to the outcomes (Vyas, 1883, 2:47). Additionally, the Gita portrays the ideal rhetor as one who speaks truthfully, beneficially, and with compassion (Vyas, 1883, 17:15). This perspective sees rhetoric as a means to promote harmony and understanding, rather than domination. Contribution: The Bharatavarshiya rhetorical tradition emphasizes the importance of interconnectedness and the collective good over individual ambition and introduces the concept of lokasamgraha (the welfare of the world). Its alternative understanding of the human subject and the purpose of rhetoric reflects a broader and inclusive approach that contributes to the advancement of the study of rhetoric.
Women as rhetorical authorities? Traces of female voices in ancient rhetorical theory	Cristina	Pepe	Università della Campania 'Luigi Vanvitelli'	Ancient rhetorical education was aimed at young men, and the Greek-Roman notion of the perfect orator (and writer) presupposes an idea of a male subject. References to and quotations of women are very rare in rhetorical treatises and handbooks, all written by men. There are nevertheless some exceptions. Quintilian, for example, recognizes the value of Ortensia’s eloquence. In matter of style, Sappho was exemplary for Greek rhetoricians. This paper aims to analyze women’s references and quotations from Aristotle to late rhetoricians. From a perspective that makes rhetorical historiography interplay with gender studies, it will focus attention on the following issues that have not been sufficiently investigated before: When and why did ancient rhetoricians present female voices as authoritative? How are they connected and compared with male voices? Are texts pronounced or written by women considered distinctive of a feminine voice? Do rhetoricians explicitly or implicitly establish a connection between gender and literary genre(s)? Do rhetoricians assume a

				relationship between thought and form, content and style? Are the stylistic qualities of a female poet, like Sappho, associated with the subject-matters (love, marriage, etc.) of her poetry? By offering an assessment and interpretation of judgments on female voices in the works of ancient (male) rhetoricians, the paper will also investigate whether and to what extent the rhetorical tradition contributed to creating a 'gendered' image of female language.
La retorica del transumano nelle Metamorfosi di Ovidio	Alessandra	Romeo	Università della Calabria	La comunicazione è dedicata alla descrizione dei passaggi dall'umano al non umano nelle Metamorfosi di Ovidio. Il poema ovidiano contiene più di duecento metamorfosi che vedono il soggetto umano trasformarsi in altro: animale, vegetale, pietra, acqua. Facendo leva sulla bibliografia che è, naturalmente, vastissima, la comunicazione offre un approccio inedito e si propone di studiare il tema 'umanità vs. inumanità' attraverso la sua espressione retorica. Il poeta Ovidio è anche retore, riconosciuto esperto nel campo e formato in giovinezza alla declamazione di scuola (cf. Sen. Rhet.). I concetti retorici pertinenti per l'analisi delle metamorfosi sono la narrazione e la descrizione, oggetto di precettistica nella teoria in generale (Rhet. Her., Cic., Quint.) e, in particolare, nei progymnasmata (ad esempio Elio Teone). Sulla base di queste codificazioni la tecnica descrittiva di Ovidio può dirsi fondata sulla drammatizzazione, che trova espressione tramite modalità come la pluralità dei 'punti di vista' (narratore, personaggio narrato, spettatore dell'azione); il discorso diretto dei personaggi (lamentazioni, novissima verba, parole di congedo); l'evidentia (Quint. Inst. 8.3.62). Saranno analizzati tre casi: Io trasformata in giovenca (Met. 1. 635 ss.), Callisto trasformata in orsa (2. 476 ss.), Atteone trasformato in cervo (Met. 3. 186 ss.). Questi esempi illustrano la persistenza di tratti di umanità nella nuova forma, non umana, che i corpi assumono. La frontiera tra umano e non umano è abolita: l'animalità si rivela capace di provare e comunicare dolori strazianti. Il pathos che Ovidio consegue non è solo la conferma del suo virtuosismo descrittivo, ma pone il problema dell'attenzione all'animale e del superamento di una visione

				antropocentrica del mondo: tema che si lega alla dottrina pitagorica e al discorso di Pitagora con cui Ovidio sceglie di aprire l'ultimo libro del poema.
La sixième partie de la rhétorique	Laurent	Pernot	Institut de France	La division de la rhétorique en cinq parties est célèbre : invention, disposition, élocution, mémoire, prononciation. Attestée dès le Ier siècle avant J.-C., elle a fait référence tout au long de l'histoire. Mais, à la fin de l'Antiquité, apparut une partie supplémentaire, l'« intellection » (νόησις, intellectio), placée en tête de liste, avant l'invention. On la trouve chez plusieurs théoriciens des IVe - Ve siècles après J.-C. (en grec, Sopatros et Athanase ; en latin, Sulpicius Victor, Augustin De rhetorica, Fortunatianus) et dans des sources byzantines. L'intellection se définit comme une procédure préalable, consistant à déterminer si le sujet est du domaine de la rhétorique (et non des sciences, par exemple), de quel genre oratoire et de quel état de cause il relève, enfin quels sont sa figure et son mode (simple ou complexe, paradoxal, comparatif, etc.). Il s'agit de comprendre le problème et de choisir la manière de l'aborder, avant la phase consistant à trouver les arguments. Les chercheurs modernes qui ont remarqué cette notion d'intellection se sont concentrés sur sa genèse. Malheureusement, la documentation ne semble pas permettre de résultat définitif sur ce point. La présente communication suit une voie différente. Elle vise 1) à ajouter des occurrences qui n'avaient pas été identifiées jusqu'à présent ; 2) à montrer que l'ajout de l'intellection est une innovation importante, qui remédie à un manque dans la liste des cinq parties traditionnelles ; 3) à poser le problème du terme retenu : νόησις, intellectio, qui est d'origine philosophique (aristotélicienne et néoplatonicienne) et qui implique une analyse du fonctionnement de l'esprit humain, une anthropologie rhétorique, à propos de la question de savoir comment l'intellect conçoit des processus abstraits et logiques et appréhende sa propre démarche. Cette partie supplémentaire de la rhétorique illustre la créativité de l'Antiquité dite tardive et les rapports entre rhétorique et philosophie.

Formare et pingere: Word Painting, Nature's Art, and Late Medieval English Style	Georgiana	Donavin	Westminster University	In late medieval England elocution was sometimes likened to painting upon discursive bodies, thereby linking the imposition of figures of speech to raising pigments in human skin. This paper explains the medieval arts and beliefs conceptualizing oratorical texts as tinted flesh, for instance the practices of recording speech on vellum or Catholic doctrine on the Word incarnate. One twelfth-century Chartrian philosopher whose works were popular in England, Alan of Lille, inspired generations of English trivium masters and authors to consider parallels between the goddess Nature's colorful formation of human bodies and stylistic enhancements to well-arranged texts. In Alan's De Planctu Naturae and Anticlaudianus, Nature receives God's offering of a human soul, forms it in flesh, and endows it with hues, a process that was assimilated with inventing thoughts, discourses, and verbal figures. Geoffrey of Vinsauf, for instance, whose Poetria Nova was most popular for late medieval grammar and rhetoric instruction, likens the signification of words to a face that might be tinted by the figures of speech and demonstrates in his teaching on description that Nature's process for creating a beautiful girl inspires effictiones bursting with rhetorical colors. While many have analyzed connections between Alan's Nature and the liberal arts and Marjorie Curry Woods has investigated the widespread uses of the Poetria Nova, this paper looks at a less examined passage about rhetorical painting in Geoffrey Chaucer's beginning to the Physician's Tale. There, Nature lauds her own creation of the lovely Virginia, applies "peynte" to the maiden's virginal flesh, creates her to speak with controlled brevity, and constructs her as a "book," a persuasive manual on leading a chaste life. Looking at Virginia as a text painted with figures of abbreviation can advance our understanding of how gendered representations of humanity apply to the third office of rhetoric.
L'idea dell'umano e dell'humanitas in Seneca il Vecchio e in Calpurnio Flacco	Andrea	Balbo	Università di Torino	Il volume di S. Mollea, Humanitas in Imperial Age, di prossima pubblicazione per la collana Lumina di De Gruyter (https://www.degruyter.com/document/isbn/9783111510507/html) costituisce un punto di partenza per una serie di ricerche che coinvolgano la nozione di humanitas in età imperiale; esso si concentra anche su testi declamatori come le Maiores

				pseudoquintilianee e le Minores, ma non tocca il resto del corpus declamatorio. Il presente contributo mira a prendere in esame il ruolo degli aggettivi e dei sostantivi della sfera semantica dell'humanitas (humanus, inhumanus, humanitas) in Seneca il Vecchio e in Calpurnio Flacco, cercando di identificarne la funzione argomentativa e di disegnare una prospettiva diacronica nell'uso di questo concetto all'interno dell'oratoria di scuola tra il I a.C.-d.C. e il III d.C., così da poter confrontare i risultati (34 sono le occorrenze) con quelli del volume di Mollea e indagare un ambito del concetto di umano non sufficientemente approfondito. L'autore della proposta sta concludendo l'edizione critica di Calpurnio Flacco per la CUF con C. Schneider e ha al suo attivo varie pubblicazioni relative al tema declamatorio: segnalo tra le più recenti La violenza nel tardoantico e l'oratoria: la declamazione calpurniana, «Classica et Christiana» 16/2, 2021, 435-455; Oggetti di scena e interazione con la performance oratoria nell'eloquenza reale e declamatoria dell'età imperiale con un piccolo esempio iconografico, «Maia» 73, 2021, 600-615; Ora voltus manus: la rhétorique des elements visuels dans les Suasoires 6 et 7, «Interférences» 12/2021 (ma 2023) https://journals.openedition.org/interferences/8863; Les composantes philosophiques des Excerpta de Calpurnius Flaccus in S. Aubert-Baillot, Ch. Guérin, S. Morlet (edd.), La philosophie des non philosophes, Paris, De Boccard, 2019, 13-29.
The Sophists and Their Books	Michael	Gagarin	The University of Texas at Austin	The Sophists and Their Books Diogenes Laertius 9.55 includes a list of 11 books (biblia) that Protagoras wrote, and we also hear of several others, including a work entitled Truth (Alētheia), whose opening sentence was his famous man-measure saying ("Man is the measure of all things, etc.)." Two books of Gorgias – Helen and Palamedes – survive complete and we have summaries of the arguments in another book, On Not Being, a short fragment of a Funeral Oration, as well as a number of short fragments which probably came from one or more other books of his. Gorgias' surviving books lead most people to think that other books by him and Protagoras and the other sophists were similar, perhaps 8-15 pages treating a single subject, but I will argue that

				at least some of their works were short “books,” perhaps only a page or two at the most. My argument will be based in part on the discussion of Protagoras in Plato’s Theaetetus, which I think makes clear that the man-measure saying was not followed by any explanation or elaboration. My guess if that some of his other sayings, such as that on every matter there are two logoi opposed to one another, would have been in this “book.” The question about books must be examined in the context of the movement from oral communication to some use of written communication during the course of the fifth century, which I discussed in a paper “The Sophists from Oral to Written,” in 2022 at the ISHR meeting in Nijmegen. I will argue further that most of the fragments of the sophists were originally composed orally and only later written down, and that most of the major sophists probably wrote both “short” and “long” books.
Fighting for Mansoul: Bunyan’s _Holy War_ and Civic Rhetoric	Jameela	Lares	University of Southern Mississippi	The English author John Bunyan (1628-1688) is best known for his allegory _The Pilgrim’s Progress_, on which I have presented at several different ISHR conferences. But another text that deserves further attention from historians of rhetoric is Bunyan’s allegory _The Holy War_ (1682). In this later text, the efforts of both God and Satan to secure a human soul become the efforts of two early modern armies attacking the defenses of a rich town, both physically and rhetorically. Most human faculties are allegorized in this narrative. For instance, the five senses are the gates to the town, and various good and bad human traits become active characters. Human speech, however, is not allegorized, and it is central. The official orator has an honored role in Mansoul, and the serpent Diabolus brings his own orator to the Ear-gate. The Holy War is also very much concerned with the specific forms that civic rhetoric will take, such as formal contractual language, promises, and threats. Bunyan is not the only early modern English author to picture the human soul as a besieged town. John Donne (d. 1631) in one sonnet presents a similar picture: “I, like an usurp'd town to another due, / Labor to admit you, but oh, to no end; / Reason, your viceroy in me, me should defend, / But is captiv'd, and proves weak or untrue.” This paper will attempt to demonstrate

				how Bunyan's picture of Mansoul as a civic entity can extend our thinking about rhetoric in early modern England.
Decolonizing the History of Social Justice Rhetoric: Bridging Western and Non-Western Realities	Shankar	Paudel	The University of Texas at El Paso	Description: Western social justice rhetoric sometimes ignores the subtleties and complexity of non-Western world due of its universal values of human rights, democracy, and progress. Despite the facts, this tendency presents non-Westerners as barbaric, backward, uncivilized, and savage. Many times, these universalizing discourses overlook the particular non-Western history, culture, and society. Against this backdrop, this presentation will examine how Orientalist presumptions in Western social justice narratives limit local narratives, generate conflicts between Western principles and non-Western realities, and provide ways to come out of these misrepresentations. Problem: By imposing Orientalist assumptions, the Western discourses often marginalize local narratives and create conflicts between Western ideals and non-Western realities. Summary of argumentation: This presentation advocates for a decolonized strategy that questions Western social justice rhetoric's power dynamics while honoring the agency and autonomy of non-Western nations. The presentation develops pluralistic models integrating local knowledge systems, cultural values, and community governing structures. This method recognizes other cultural points of view, therefore promoting a more inclusive global justice debate that links Western ideals with local reality. This strategy ensures that global action fits their reality and aspirations, therefore opposing East-West binaries and supporting the local community in their pursuit of justice. Using Said (1979), Hall (1997), and case studies of indigenous land rights movements in Latin America and environmental justice campaigns in South Asia, the presentation will demonstrate how communities reject, negotiate, and fit their own values and sociopolitical circumstances. Potential contribution: This presentation emphasizes the need for

				more culturally sensitive and inclusive approaches and supports the continuous criticism of Orientalist tendencies and their influence on international justice narratives.
Montaigne, l'art piperesse de rhétorique et le De arte disserendi de John Rutherford	Claude	La Charité	Université du Québec à Rimouski	Si, dans les Essais, Montaigne se dépeint volontiers comme étant sinon étranger, du moins réfractaire à la rhétorique, il éprouve moins de réticence à se revendiquer de la logique lorsqu'il fait de la distinction une spécificité de sa manière de raisonner dans un passage bien connu : « Distinguo, est le plus universel membre de ma Logique » (II, I, « De l'inconstance de nos actions »). En cela, il se montre fidèle à l'héritage humaniste soucieux de repenser les liens entre logique et rhétorique, dont Ramus, avec sa Dialectique (1555), est sans doute le représentant le plus éminent en langue française, bien qu'il ne soit qu'un maillon d'une longue chaîne remontant jusqu'à Rodolphe Agricola. Cela dit, Montaigne lui-même n'était pas ramiste, mais plutôt le disciple de Nicolas de Grouchy, régent au Collège de Guyenne et auteur des Præceptiones Dialecticæ (1552). Par ailleurs, par delà sa formation parisienne, l'auteur des Essais côtoya un condisciple du Collège de Guyenne, aussi formé par Grouchy, et cela, au sein de sa propre famille. Il s'agit de l'Écossais John Rutherford qui fut précepteur de son frère Thomas. Or, ce Rutherford, pendant ses années de préceptorat, publia en 1557 à Paris, chez Ambroise de La Porte, un traité intitulé Commentariorum de arte disserendi libri quatuor, dont il donnera une édition revue et corrigée à Édimbourg, vingt ans plus tard. À ce jour, seul John Durkan a consacré un court article à l'influence de Rutherford sur Montaigne, qui est cependant bien loin d'épuiser le sujet. Nous voudrions reprendre la question à nouveaux frais, dans la mesure où la pensée du De arte disserendi présente d'évidentes affinités avec la posture de Montaigne et que le traité éclaire la manière dont l'auteur des Essais envisage les liens entre rhétorique et logique, en privilégiant une dialectique toute rhétorique.

Rhetoric in Greek and Roman historiography: a de-simplification	Jakob	Wisse	Newcastle University	This paper builds on the idea, defended on earlier occasions, that Greco-Roman rhetoric was not monolithic, i.e., was not static or uniform. In this light, the much-discussed influence of rhetoric on Greek and Latin historiography needs re-examination. It is still often assumed that Greek and Roman historians more or less straightforwardly applied the standard rhetorical rules that they had been taught. But this becomes very problematic once we realise that rhetoric in Greece and Rome was not a static body of precepts, but a social practice in which education and rules evolved over time. First, as argued elsewhere, it is clear that historiography as such was not covered by the ancient rhetorical rules. I will briefly summarise the evidence, especially the well-known passage on historiography in Cicero's De oratore (2.62-64), interpreted in context; and the bulk of the ancient handbooks that have come down to us. But we must take the question much further: if this was the case, what form did rhetorical influence on historiography *actually* take in a world in which, after all, rhetorical education played a significant role? To suggest an answer (or: answers) to this question, I will examine specific areas of potential overlap between rhetoric and historiography: (a) the speeches found in virtually all ancient historical works; (b) the rhetorical concept of enargeia and its counterpart in the 'lively' narrative style of most ancient historians; (c) rhetorical 'invention' and the 'invention' of historical facts; (d) the rhetorical rules for the narration and the practice of narrative in historians. The picture that emerges is a complex one: ancient historiography was determined by a long, 'autonomous' tradition, but the genre was also in constant and complex interaction with an ever-developing rhetorical culture.
Sophistopolitan Women	Bé	Breij	Radboud University	Sophistopolitan Women Sophistopolis, the fictitious Greco-Roman city-state at and in whose courts declamatory conflicts are played out, has been enjoying increasing scholarly interest. It figures largely in the publications on declamation that have been proliferating for the

				past three decades. To some of its inhabitants separate studies are devoted: declamation scholars, myself included, write about Sophistopolitan fathers and sons, rich man and poor men, and tyrants: i.e., men. There are however also many female inhabitants. In countless Sophistopolitan familial conflicts we find mothers, stepmothers, wives, daughters, sisters, and daughters-in-law. Further, prostitutes, candidates for the priesthood and especially rape victims can also find themselves in court. Yet so far only two studies have Sophistopolitan women as their exclusive subject: Hawley 1995 discusses women in Greek declamation and Brescia 2012 concentrates on rape victims. I will gladly make use of their findings, but my own focus will be different: I will look at the way various women are actually made to speak in prosopopoeiae in a number of Roman declamations. Who are these women, and how are they characterized by the words that are put into their mouths by the advocate, whose speech is made up by a declaimer? And what do their words contribute to the persuasive powers of that speech? References: Brescia, G., La Donna Violata: Casi di stuprum e raptus nella declamazione latina, Lecce 2012 Hawley, R., “Female Characterization in Greek Declamation” in D. Innes, H. Hine, Ch. Pelling (eds), Ethics and Rhetoric. Classical Essays for Donald Russell on His Seventy-Fifth Birthday, Oxford 1995.
Nothing Feebler (akidnoteron) does Earth Nurture (Odyssey 18.130)	David	Mirhady	SFU Global Humanities	In the guise of a beggar, Odysseus decides to wax eloquent about the nature of the human condition, arguing that Earth nurtures nothing feebler (akidnoteron). In his speech to the suitors, Odysseus goes on to offer as illustration of this anthropology a false autobiography about his youthful recklessness, which led to his current indigence. But his apparently goodwilled admonitions, as well as his appearance, distract from the fact that he has just shown that he can beat a man senseless, that he is a revenant husband and hero bent on revenge. Study of the comparative adjective akidnoteron, which is only ever spoken by Odysseus in all of Greek literature, reveals that he always means by it

				something different from what he is saying, and that meaning is no less true of the human condition.
Tracing the History of “Taking a Knee” as a Gesture of Protest	Sigrid	Streit	University of Detroit Mercy	Gesture, from a rhetorical perspective, belongs to the canon of delivery. Contrary to traditional understandings of delivery that considered gesture as merely ornamental to argument (e.g., Aristotle, Quintilian, Cicero, but also Bulwer, Sheridan), recent scholars in Gesture Studies (e.g., Kendon, McNeill, Goldin-Meadow, Alibali) acknowledge that gesture plays a much more critical role; they argue that speech, gesture, and thought form a unit. Consequently, rhetoricians should acknowledge that gesture is not merely ornamental but crucial to human communication and argument. Gesture theory considers different types of gestures, among them emblematic gestures—conventionalized signs with specific meanings within a cultural context. I argue that kneeling, often performed in a show of respect, contemplation, or submission, is such an emblematic gesture. Most recently, kneeling caught the public’s attention during the U.S. anthem protests and the Black Lives Matter movement as a gesture of protest. The gesture elicited strong reactions of support and replication, but also high levels of criticism, labeling it (and the people performing it) as “disrespectful,” “incendiary,” and “unpatriotic.” My research traces the changing history and rhetorical function of kneeling as a gesture of protest. While oldest examples of kneeling as a rhetorical gesture reach back at least 20,000 years, kneeling in protest appears to take its origin in the Clameur de haro (Crying for justice), an ancient Norman law. Starting in the 1800s, the Abolitionist Movement played an important role in popularizing the symbolism of the kneeling slave (e.g., the Wedgwood cameo), reinterpreting it from a gesture of submission to one of strength. The gesture, later, was used by leaders and followers of the Civil Rights Movement, and, most recently, the BLM movement. I hope that by providing a historically situated reading of kneeling

				and a fresh perspective on delivery, my study helps build stronger relationships between disciplines, offering researchers a shared language and perspective.
Contingency in Sixteenth-Century dialectic: God's Will, Human Will, and the Wandering Elements	Jeanne	Fahnestock	University of Maryland College Park	The nature and freedom of the human will, a key feature in any definition of humanity, was much debated in the sixteenth-century, as in the famous clash between Erasmus and Luther in the 1520s. Less well known, the fundamental issues in such debates appear in the rhetorical dialectics of the sixteenth century where methods of arguing about such matters were examined under the notion of the contingentia: the variable, the undetermined, the things that might or might not be. Building on an Aristotelian categorization of statement types into the necessary, impossible, possible, and contingent (rather than Agricola's topical treatment of contingentia), dialectics by Caesarius, Sturm, Hospinian, Melanchthon and others, used the same subheadings but differed in how undetermined phenomena could be understood and reasoned about: as accidents, as probable signs, as matters of distribution around a norm (precursor to the statistical concept), or as indications of causal indeterminacy. These differing treatments are a reminder of the rich variation in these deceptively similar texts. The treatment of contingency is developed furthest from its Aristotelian starting point in Philip Melanchthon's third and longest dialectic, the Erotemata Dialectices (1547). Immersed in contemporary arguments in theology and with an expanding interest in natural philosophy, Melanchthon divided necessity into four degrees and redefined contingency under the fourth type as a distinct category of things whose causes could act otherwise, but once they happen one way, necessary consequences follow. He traces this causal variability to three sources: God's will, human will, and the "wandering motions of the material elements," concepts that find their way into his textbook on Physica published in 1549. But more important in the theological debates

				of the day, his redefinition of contingency allowed him to finesse his position on free will. For human choices and practical decisions belong in the category of the contingent; humans can lose their freedom of choice because of their choices.
Historical Narrative of Thucydides	Leejung	Song	Korea University	
The four sophistries of Antiquity by Louis de Cressolles (XVIIth century)	Léa	GARIGLIETTI	Université de Reims Champagne-Ardenne	Since the time of Philostratus, the Ancient Greek rhetorical tradition has been divided into two sophistical currents, corresponding to the Classical period and the Roman Empire. In the 1990s, debates emerged around the concept of a 'Third Sophistic', which would apply to the fourth century AD. Laurent Pernot has defined this concept in the light of the methodological research questions it raises, with a view to gaining a better understanding of the issues surrounding rhetoric in a society undergoing radical religious change . In the seventeenth century, however, a Jesuit scholar, Louis de Cressolles, had already envisaged a third sophistry, and even a fourth. Marc Fumaroli devoted a chapter of L'Âge de l'éloquence (Geneva, 1980) to this Jesuit author. In the beginning of the Theatrum veterum rhetorum (Paris, 1620)—a neo-Latin treatise on the sophists, combining history, rhetoric and morality—Cressolles traces the history of sophistry (I, 4). He divides the ancient times—from the genesis of the world to the Roman imperial era—into four ages of sophists (aetates sophistarum). While Cressolles faithfully preserves the first and second sophistries delineated by Philostratus, he adds a third, almost equivalent to the 'third sophistic' identified by present-day scholars. Then, before these three ages of sophists, he establishes the era of their beginnings, so-called sophistica heroica. The aim of this paper is to present this quadriptych, which traces an original genealogy of sophistry. I will study it in the light of the concepts of the ancient orator—divine or human, pagan or Christian—developed by the Jesuit author. I will then try to detect the relationship—or the break—that Cressolles establishes between ancient sophistry and the sacred rhetoric of his time . Finally, I will examine the ancient authors who led Louis de Cressolles to write the history of sophistry in this way, and the credit he gave them as a Christian man.

Tiranno	Elena	Maglione	Elena Maglione	
From Greek Gymnasion to Swedish Gymnasium	Anders	Eriksson	Lund University	From Gymnasion to Gymnasium: Progymnasmata from Greece to Protestant Europe When Isocrates founded the first university in the Western world in Athens around 392-390 BC, he introduced the idea that just as there are exercises for the body there are exercises for the mind. The teaching took place in the gymnasion, the training facility for competitors in public games. The rhetorical exercises in the progymnasmata became an important part of the larger curriculum preparing the students for the schools of rhetoric. The progymnasmata are known through four principal sources, showing the spread from Greece to Rome: Theon, Hermogenes, Aphthonius and Nicolaus, and also Quintilian. In Byzantine times they had a strong influence on the literary production. Priscian's grammar dominated the field during the Middle ages. His grammar contained the rhetorical exercises praeexercitamina, i.e., Hermogenes progymnasmata. George of Trebizond brought the Corpus Hermogenianum to Venice around 1416. He later published Rhetoricorum Libri V, which included Aphthonius progymnasmata. The progymnasmata were an important part of the pedagogy by the Renaissance humanists. After the reformation the Latin schools were in disarray and the Protestant reformers needed to rebuild the school system. In Strasbourg, the German educator and Protestant reformer Johannes Sturm in 1538 set up the Protestant gymnasium, the Schola Argentoratentis, which became the model for the modern German gymnasium. The first gymnasium in Germany started 1526 in Nürnberg by the initiative of Melanchthon. The progymnasmata came to Sweden from Protestant universities in Rostock and Stettin. Simonius' De locorum topicorum usu 1627, teaches the progymnasmata. Johannes Schefferus (1621-1679) is central for the reception of

				the progymnasmata in Sweden. His Gymnasium styli contained a comprehensive presentation of 27 different exercises, most of them from the progymnasmata.
Cicero's partitiones oratoriae and the diaireseis of the Academy	Daniel	Markovich	University of Cincinnati	In his treatise on partitiones oratoriae, Cicero divides rhetoric into three parts: the ability of the speaker (vis oratoris), the speech (oratio), and the question (quaestio). Traces of this division can also be seen in rhet. Her. 1.2–4 and in de or. 1.138–145. Following Cicero's remarks at part. or. 139, scholars have suggested that the tripartite division should be connected with the Academy (e.g., Wisse 1989, 172–73; Asmis 1992, 219–220; Gaines 2002, 460). The aim of this paper is to shed more light on the division of rhetoric in partitiones oratoriae by comparing it to two other divisions of Academic provenance, namely: the division of philosophical discourse (diairesis tou kata philosophian logou) of Philo of Larissa, given under the heading of "Division of the subject of ethics" (diairesis tou ethikou topou) in Stobaeus 2.7; and the division of philosophical discourse (tou kata philosophian logou) of Eudorus of Alexandria, also in Stobaeus 2.7. These two divisions have never been discussed with reference to Cicero's partitiones. They illustrate not only the general interest of the Academy in classifying various types of discourse, but also the specific methods that were applied in such classification. As the comparison will show, each division proceeds from the first principles to concrete actions.
Paradise Lost and the Physicality of Persuasion	Vanessa	Lim	Seoul National University	Milton scholarship has long been interested in the eloquence of Paradise Lost and its characters, and much has been said about the rhetorical strategies and structures of Milton's epic poem.

				Among these studies, though, comparatively scant attention has been paid to how Paradise Lost relates to the fifth and final canon of the classical ars rhetorica, namely pronuntiatio or delivery. This canon of rhetoric encompasses all aspects of oratorical performance, from the modulation of the speaker's voice to the use of one's hands. This paper situates Paradise Lost against what rhetoricians such as Quintilian and Cicero have to say about the effective use of voice and the body in persuasive argumentation. Milton's poem often provides striking detail about the physicality of persuasion, from Satan's powerful posture and commanding voice to the tears and prostration of Adam and Eve. These passages, which often bookend lengthy persuasive speeches, are more than just mere description and provide important contextual clues for the reader. They also raise questions about the intersection of the secular Greco-Roman rhetorical tradition inherited by Renaissance humanists and Milton's decidedly Christian attempt to 'justify the ways of God to men'.
A Constructive Revision of Cassiodorus: The Hebrew Psalms as a Starting Point for Rhetorical Education	Curry	Kennedy	Texas A&M University	In the mid-sixth century CE, Cassiodorus attempted to source grammar, logic, and rhetoric from the Psalms. As Ann Astell and Rita Copeland have argued, the Expositio psalmorum does not merely discover the principles of Greco-Roman eloquence in the psalter but actively reforms these principles in light of the scripture's peculiar style. In this presentation, I assess Cassiodorus's theoretical revisions. I find that in spite of his efforts to reinvent the arts of language through the Psalms, he often imposed a foreign critical vocabulary on the Hebrew text. I then ask what scholars and practitioners of Greco-Roman rhetoric might learn from a study of the Psalms and what implications the lifeworld of the Psalms might have for those who want to live a good life in language. This project thus joins hands with recent efforts by Davida Charney (2015) to understand the rhetoric of the Psalms on their own terms and other work that builds our understanding of Judaic rhetorical traditions (e.g. Bernard-Donals and Fernheimer 2014 and Katz 2020). I suggest that the Psalms' descriptions of what I call the strife of tongues and the spirituality

				of moods are necessary prolegomena to the formal study of rhetoric and its sister arts.
The idea of man in Louis de Cressolles' Vacationes autumnales (1620)	Sophie	Conte	Université de Reims Champagne-Ardenne, CRIMEL	In devoting his Vacationes autumnales (Paris, 1620) to oratorical delivery, the Jesuit Louis de Cressolles placed the orator at the heart of his writing, shaping the body and voice of the ideal orator. This singular work, already studied by Marc Fumaroli (L'Âge de l'éloquence, Geneva, 1980), is a vast dialogue between three young people, gathered in the countryside for the autumn vacations. Cressolles describes the library – the setting for the dialogue (Book I) – then considers the speaker's gesture (Book II) and voice (Book III). The overall thrust of Quintilian's chapter on oratorical delivery in the Institutio oratoria (XI, 3) is recognizable, but it doesn't appear so on closer reading, as Cressolles has developed his subject with an abundant Greco-Latin erudition. In Book II, he follows Quintilian and details the expressive possibilities of the body, from head and face to feet, arms and hands. A transversal reading is possible, however, if we focus on the recurring criteria that guide the author from one chapter to the next. My aim is to show what idea of man emerges from this description of the body, and even more so, what kind of education Cressolles envisages for these young men who are destined to hold their place in the society of the time, through the moral criteria that underlie the authorized or proscribed gestures: this text is also, ultimately, in the wake of the treatises on civility that have flourished in Europe since the end of the sixteenth century. It is by shaping the body that Cressolles guides the soul, and it is behavior that demonstrates temperance and all the Christian qualities that this Jesuit teacher seeks to promote.

Revisiting “Zōon logon ekhon”: From Heidegger to Cassin	Carsten	Madsen	Aarhus University	This proposal aims to present a re-reading of the ‘Aristotelian’ phrase “Zōon logon ekhon”. Contrary to Martin Heidegger’s assertion that “Being exists” (“es gibt Sein”) and that Being is revealed through logos, I propose an alternative reading aligned with Barbara Cassin’s work on the sophists. Heidegger’s deconstruction of the traditional rationalistic interpretation of Aristotle provides a foundation for a different understanding of “Zōon logon ekhon.” Heidegger posits that humans are not only beings possessing language but also beings possessed by language. This duality allows for a retrograde reading where the relationship between humans and language is contextualized within the sophistic tradition. Drawing on Cassin, I will argue that Heidegger’s ontology can be substituted with a logology—a study of language that suggests being is an effect of language. This approach aligns more closely with the sophists’ view, where language is not merely a tool for revealing Being but a fundamental constituent of human existence. Additionally, I will incorporate Aristotle’s notion that logos precedes rhetoric and that the rhetorical audience or listener is always already inscribed in logos. This perspective emphasizes that rhetoric is not just about persuasion but about uncovering pre-existing persuasive elements within language itself. This reinterpretation challenges the conventional ontological framework and offers a fresh perspective on the role of language in defining humanity. By situating “Zōon logon ekhon” within the sophistic tradition and emphasizing the pre-existence of logos in rhetoric, we can better understand the dynamic interplay between language and human existence. This ultimately suggests that language shapes our very being and that the rhetorical audience is an intrinsic part of this process. As such, this proposal seeks to contribute to the ongoing discourse on the intersection of rhetoric, language, and human

				existence, offering a novel way of reappropriating the Greek world in contemporary Western society.
Man and Political Regime: Definitions of Democratic and Oligarchic Man in Aeschines, Demosthenes, and Lycurgus	Priscilla	Gontijo Leite	UFPB	In rhetoric, the theme of ethos, of the orator and his opponent, as well as being an instrument of persuasion, contributes to the construction of an ideal of how citizens should act in a political regime, especially in a democracy. In this sense, several human values are linked particularly to masculinity and participation in political institutions. The principal value of a man is his ability to protect the city from an external threat (Lyc. 1). In a democracy, on the other hand, freedom and respect for the laws are added, which guarantees the ordinary man his sovereignty (Aesch. 3; Dem. 21). This paper aims to use Aeschines' definition of the δημοτικός (Aesch. 3.169-170) to compare the main characteristics of democrats and oligarchs in the speeches of Aeschines (3), Demosthenes (21, 22, 23), and Lycurgus (1). It can be seen that there is an antithesis in characteristics, between democrats and oligarchs. There is a positive construction of the demos in forensic speeches, which contrasts with the definition presented in political philosophy (Plato and Aristotle). Therefore, it can be concluded that ancient rhetoric is a source for understanding the development of political rationality, whose idea of the democrat comes from reflection on political facts. This reflection is interesting today to think about popular participation in political regimes.
The Recontextualization of Islamic Rhetorics in East Pakistan's Language Movement	Shakil	Rabbi	Virginia Tech University	Scholars of translingual and transnational rhetoric argue for recognizing local and non-Western rhetorical traditions as essential to understanding global rhetorical practices (Lloyd 2021). This presentation explores how Islamic rhetoric was strategically employed by during the Language Movement in 1950s East

				Pakistan (now Bangladesh). This event arguing for state recognition of Bangla alongside Urdu in independent Pakistan is generally recognized as a mass social and political movement that seeded a sense of nationalism and laid the groundwork for Bangladeshi Independence in 1971. Drawing on Islamic principles of justice, community (ummah), and diversity, Bangla language advocates reframed the movement within the religious and moral framework of Islamic rhetorics, countering the dominant narrative that promoted Urdu as the language of Muslim unity. This presentation demonstrates how Islamic topos were recontextualized in the language movement to assert Bangla's legitimacy as a language of a Muslim community. I first analyze how the movement articulated Islamic principles of plurilingualism and social justice in the context of the language movement to discursively emphasize linguistic diversity as a central values of an Islamic society. The rhetorical practice of qiyas – or analogical reasoning – will be highlighted as an example of why the arguments made by the Bangla language advocates were so effective. After the killings of protesters by the police in February 1952, I will then explain, the rhetorics of the language movement made use of the topos of martyrdom to infuse the movement with a religious valence as it transformed into a mass political movement. My aim is to provide a non-Western perspective on rhetorical practice through an exposition of persuasive strategies that cannot be discretely situated in terms of a Greco-Roman and Western tradition, but must be seen in the context of a particular post-colonial situation and transnational tradition of rhetoric. By focusing on the translingual practices of recontextualization strategies of the Bangla languag
Two Truths Are Told	Phillip	Martin	University of Central Florida	Poetry, magic and their aphoristic, incantatory middle ground were powerful rhetorical forces in the ancient world. However, since the advent of rhetoric as a discipline, the study of poetry and magic as persuasive language has been partly excluded from the traditional domain of rhetorical theory. These exclusions resulted not only in an incomplete accounting of rhetoric itself, but also in blind spots within which consequential socio-rhetorical movements went, and continue to go, unobserved, unanticipated

				and unexamined by institutional rhetoric's gatekeepers. At the heart of this discussion, with respect to magic and poetry specifically, is canonical rhetoricians' hostility to what the great classicist E.R. Dodds called "the irrational." Christianity is one of these above-mentioned socio-rhetorical movements, with an under-recognized rhetoric of magic and poetry at its core. The inspired, daemoniacal and conspiratorial language at its heart upended the social order of Judea and eventually Rome. The Gospel authors, Paul and Clement, as well as so-called gnostics, are in the tradition of the shamans, exorcists and even presocratics such as Empedocles and Parmenides. Only gradually did the gnomic, apocalyptic language of these Chrisitan goetia transform into conventionally recognizable and recognized poetic and rhetorical genres. This incendiary rhetoric was fundamentally irrational, yet devastatingly persuasive to certain audiences. Meanwhile, canonical rhetoricians "look[ed] down from above" (Auerbach, 42) on "the common Greek […] filled with argumentation and rhetorical narration that bore little resemblance to the Greco-Roman civic discourse that descended from Isocrates" (Duncan, 351). I will explore the revisionist and prescriptive biases of canonical theorists, e.g., Plato, Cicero and Augustine; Aristotle's descriptive isolation of rhetoric as a discipline; and the deadly consequences of magic. Rhetoric's incomplete accounting of its own past has led to its continued inability to accurately account for emerging genres and engage them, even today.
The looting of Heroyda: Matienzo, Gracián and the ethics of authorship in the 17th century	María	García Díaz	University of Leon	This lecture will explore the complex relationship between Father Sebastián de Matienzo, the "Ovidian Heroyda" manuscript's author, and Baltasar Gracián, whose masterpiece, "Agudeza y arte de ingenio" (1648), incorporated numerous examples of Matienzo's work without an explicit recognition. Although the sources recognize the importance of the "Ovidian Heroyda" as a source of examples for Gracián, the lack of critical attention to this relationship raises questions about the ethics of authorship in the 17th century and the construction of naivety at the time.

				These two works written in Spanish contain both classical and contemporary sources and are framed in the notion of humanity of Christian rhetoric. The conference will analyze the following lines of research: ● The extent of the "looting": The extent of the appropriation of the material from the "Heroyda" by Gracián will be examined, comparing specific examples of both works. ● Transformation and adaptation: It will be analyzed how Gracián has adapted and transformed Matienzo's examples to integrate them into his own theory of ingenuity and universal man. ● Silence and recognition: The possible reasons for Gracián's silence regarding the use of Matienzo's work will be investigated, considering the intellectual context, the editorial practices of the time and the possible tensions between originality and imitation as literary values. Through this study, the conference aims to a better understanding of the genesis of "Agudeza y arte de ingenio", as well as to problematize the notions of authorship, originality and intertextuality in Gracián's work and in the context of the Spanish Baroque Era. Other lines of research could be: a detailed comparative study of both works or the reception and impact of Matienzo's work on other contemporary intellectuals.
Rhetoric, Personification, and Legal Person	Satoru	Aonuma	International Christian University	This paper explores the rhetorical construction of “person” in the field of law. Specifically, the paper will discuss the idea of a "legal person" from a rhetorical perspective. Legal person is the most typical kind of legal fiction, a legislative and legal technique to create assumptions or treat situations as if they were true, even though they may not correspond to real-world facts. As part of the legal-discursive-textual reality, legal fiction allows the law to depart and liberate from the constraints imposed by hard facts and natural circumstances, enabling us to better cope with practical and conceptual problems in the law. At the same time, the idea of legal person also creates problems, two of which this essay will isolate and analyze in particular: AI and embryo as legal persons. AI is not a real-life person but a human-made machine that can exchange and process communicative messages in a way very similar to us natural persons. Etymologically, the word

				person/persona denotes a mask, a non-human entity; hence calling a real-life human being a person itself is metaphorical after all. Regarding embryos, anti-abortion activists in the United States are pushing for so-called “fetal personhood law” granting fetuses the same legal rights and protections as any already-born person; the Supreme Court in the State of Alabama even ruled that embryos created through in vitro fertilization (IVF) should be considered children, applying the State’s Wrongful Death of a Minor Act to the destruction of frozen embryos. By way of analyzing these two cases, this paper contends that the idea of a legal person is best conceptualized as an instance of “personification,” a rhetorical move attributing human characteristics to non- or yet-to-be-human entities.
Mythos, Mystery, and Evidentia in Italy’s “submerged” Fascist Memory	Louise	Zamparutti	University of Wisconsin-La Crosse	Archives are problematic. They function as preservers of historical events. Rhetorical scholarship, however, investigates how “archives are often deployed as tools for the construction of public memory” (Rice 2020, 17). Many historians concur; John Foot writes, “most archival documents have oral origins (police reports, phone calls, army reports, investigations using interviews and interrogations, trial documents), and are as unstable and ‘subjective’ as oral history itself” (2009, 5). Archives are records of power positions, legitimizing certain historical “facts” while submerging the memory of others. But what happens when an oppressive and exclusionary discourse uses a claim of “submersion” to amass power? In Italy, the issue of the “foibe,” killings of Italian fascist officials and sympathizers by Yugoslavian communist partisans during World War II, is presented and now widely accepted as a “submerged” memory, supposedly overshadowed by left-wing dominance of World War II remembrance. The post-fascist parties that initiated foibe memorialization claim that it was a “genocide” of innocent Italian citizens. Existing scholarship from Italy’s left argues that the scarcity of archival evidence or physical proof disproves the genocide myth (Cernigoi; Kersevan; Pirjevec). My paper, in contrast, argues that it is precisely the lack of archival documents or any other tangible proof that functions as evidentia, “the ability to make a topic not only evident, but palpable, ‘vivid’” (Ginzburg

				29). Evidentia becomes palpable and vivid through a discourse of submersion and through the topos of mystery, blurring Plato's distinction between mythos and logos and summoning belief through sympathy, awe, and fear. Deliberation is silenced as antifascist memory is submerged by a neofascist rhetoric that claims it has been submerged. Examination of this rhetorical strategy in foibe memory can be applied to other extremist political rhetorics that silence counternarratives by claiming submersion and situating faith as more palpable than science.
Rhetor, Sophista, Rhetorista. Jesuit Sources of Orator atque rhetorista (1641) by Johann Mochinger	Bartosz	Awianowicz	Nicolaus Copernicus University	Johann Mochinger (1603–52), professor of rhetoric at the Academic Gymnasium in Gdańsk (Danzig) between 1630 and 1652, was one of the most interesting teachers and theorists of rhetoric in the Polish-Lithuanian Commonwealth in the first half of the seventeenth century. During the Thirty Year's War, the Protestant teaching of rhetoric was often involved in religious controversies. However, Mochinger, who was also a preacher at the Lutheran Church of St. Catherine, plainly quoted many Jesuit handbooks and treaties in his main work "Orator atque rhetorista" (published in Gdańsk, 1641). In addition to ancient authors (Cicero, Plutarchus, Aulus Gellius), his definition of an orator, rhetor, and model listener of speeches (p. 276-283: "auditor rhetoricus seu rhetorista") was significantly influenced by the works of Jesuit authors: "Theatrum veterum rhetorum" by Louis Cressolles (1568–1634), "De eloquentia sacra et humana libri XVI" by Nicolas Caussin (1583–1651), and "Prolusiones academicae" by Famiano Strada (1572–1649). The Gdansk professor appreciates the detailed works of the Jesuits. Although Mochinger is a Lutheran, he refers especially to Cressolles (p. 283) as an author who describes the history of rhetoric very reliably and cites a large number of sources. The purpose of the paper is to show the early reception of Jesuit rhetorical theory in the curriculum of a grammar school in the main city of Polish Prussia and the evolution of the common humanistic roots of rhetorical education in 17th-century Jesuit and Protestant schools.

The Rhetoric of Archaeology in Israel and Palestine	Isaac	Richards	The Pennsylvania State University	Archaeology, the study of human societies' material remains, is distinguished from geology and other fields by its focus on the human. As such, archaeology has been a rhetorical tool for defining/constructing "the human"—particularly in service of nationalism, colonialism, and imperialism. Greenberg and Hamilakis note the recent "flourishing of archaeogenetics," the latest installment of "imperial and national archaeologies" that are built on "the inherently racialized premises of colonial-national modernity" (2022, p. 109). This is particularly evident in Israel/Palestine, where early archaeologists set out with Bible and spade to substantiate their ideological narratives with remnants from the past. However, though noted by critical archaeologists, the politics of archaeology in the Middle East have been underexplored by rhetoricians. In The Masada Myth: Collective Memory and Mythmaking in Israel, Nachman Ben-Yehuda exposes how the ancient, legendary desert fortress of Masada—where 960 Jewish rebels under siege allegedly committed suicide in 73 C.E. rather than surrender to a Roman legion—became the symbolic site where Israeli soldiers are still sworn into duty today, with an oath that ends: "Masada shall not fall again." Meanwhile, Richard Enos (2009) and James Fredal (2006) have called for "an archaeological rhetoric" and "rhetorical archaeology" to illuminate the classical world (see also Lipson 2013; Chevrette and Hess 2015; Kennerly 2017). My work bridges these two fields—critical archaeology and the history of rhetoric—to better illuminate how archaeology has helped determine who "counts" as human in both the past and present. Specifically, I analyze Herodium, Herod the Great's First Century Bethlehem fortress, as a case study in the rhetoric of archaeology. Herod's transformation from despised, dehumanized dictator to national hero—emblematic of an independent Jewish state in the land of Israel—demonstrates how archaeology repurposes history and past notions of "the human" for rhetorical ends such as Palestinian dehumanization.
Learned Ignorance and Rhetorical Humility: From Nicholas of Cusa	Michael	Kearney	Dordt University	TBA

to Gijsbertus Voetius to Rene Descartes				
FATHER ANTÔNIO VIEIRA'S EPISTOLOGRAPHY AND THE RETHORICAL TRADITION OF ARS DICTAMINIS	ANA LUCIA	OLIVEIRA	STATE UNIVERSITY OF RIO DE JANEIRO	Focused on the examination of the Jesuit Antônio Vieira's correspondence, in view of its relation with the rhetorical tradition of the epistolary genre, this article starts from the consideration of the place of letter writing within the Society of Jesus since its origin, considering the prominent role assigned to it by its founder, Ignatius of Loyola. Next, the relationship of Jesuit correspondence to the long tradition of the ars dictaminis will be examined, emphasizing the specific rhetorical codification of the epistolary genre. Finally, in the analysis of Vieirian epistolography, it will become evident how the Ignatian applies the models of written composition prescribed by Loyola, according to the traditional parts and styles of correspondence that were adapted to the communication needs of the Jesuit Order.
Re-articulating the Idea of Hu(man)ity in the History of Rhetoric with Hélène Cixous's Queer Word/Worldmaking Praxis of Écriture Matérialiste	Jaishikha	Nautiyal	Southwestern University	French feminist, rhetorician, poet, and playwright (among many other illustrious titles), Hélène Cixous's ethico-poetic inflections of writing with the body (écriture féminine or women's writing) have received disciplinary attention in rhetorical studies as political disruptors of androcentric canons. However, her powerful writings remain under-interpreted as radical more-than-human historiographies of rhetoric rooted in a queer word/worldmaking praxis that aspires to rupture rhetoric's canonical investments in the historical idea of 'man' and/or the exclusionary mantle of the "human" /humanity as the seminal source of rhetorical invention, oration, and public address. To the contrary, I draw on Cixous's essay "Vivre l'orange/To Live the Orange" to propose that her era-defining feminist rhetoric of writing with the body is, in fact, a post-humanist rhetoric of writing with matter (materialist writing or écriture matérialiste). Writing with matter is how Cixous approaches rhetorical with-ness, an ethical post-humanist orientation of queer word/worldmaking, underwritten by an inter-woven untranslatability of human subjectivity and nonhuman objects. Afterall, "to live" puns on the slippery sign 'orange' that Ioana Cosma infers as a dispersed kinship among the juicy fruit,

				Cixous's birth place ("Oran"), and her geo-nationally emplaced self ("je"—I) (182). Through such rhetorical maneuvers, which obscure rhetoric from its lucid prosaicness and queer rhetoric to tingle with a ludic opacity, Cixous contests the reductive about-ness of representational rhetoric, that is the settler-colonial impotency of "white masculine European mappings" (Katherine McKittrick x) in colonizing the thing and rendering it transparent to fit a racialized-libidinized hierarchy of meaning. Ultimately, in writing with matter, Cixous honors the sentient histories of dehumanizing atrocities toward historically objectified peoples, without which intensified rhetorical intervention in present civic inequities is not ethically possible in her praxis.
A rhetorician gets jury duty: Phronesis and Ethos as Indwelling across Sophistic and Aristotelian Rhetorics	Kathleen	Lamp	Arizona State University	In democratic societies, jury service is both a civic duty and privilege. Central to the exercise of this role are concerns of ethos, where the performance of practical reasoning (phronesis) sustains a community's values and ethical commitments. Legal scholar Melissa Weresh identifies a shift in conceptions of ethos from Isocrates conceptualizing ethos as "prediscursive," dependent on the rhetor "being" a good person, to Aristotle viewing ethos as "discursive," relying on the rhetor "seeming" a good person, an artistic proof contained in the discourse itself (2019, 883). More recently, Heidegger's understanding of ethos as "dwelling" has become dominant (2019, 883). Michael Hyde refers to ethos as dwelling as "the way discourse is used to transform space and time to define the grounds, the abodes or habits, where a person's ethos and moral character take form and develop" (2004, xiii). Importantly, this dwelling also "mark[s] out the boundaries and domains of thought" (id.) rhetors will draw from to move an audience. We take dwelling as our focus of inquiry and consider how law, as a forensic rhetoric and domain of thought, imposes constraints on the exercise of phronesis. Namely, we consider how normative, legal processes like voir dire and jury instructions, both meant to ensure "reasonableness," define the basis of judgment in ways that limit jurors from reasoning from their lived experience. Though recognition of this limitation is not new, we return to the ethotic shift from Isocrates (Against the Sophists, Antidosis, the Cyprian Trilogy) to Aristotle (Rhetoric, Nicomachean

				Ethics) and center dwelling as a locus for updating disciplinary understanding of the constraints placed on contemporary juries. Armed with such understanding, we can forge new pathways for restoring phronesis as the organizing feature of jury service and ultimately sustain the humanistic concerns that are at the heart of a community's being.
Halle Pietism and modern German aesthetics from the point of 'pathologia rhetorica'	Soonpyo	Moon		Halle Pietism and modern German aesthetics from the point of 'pathologia rhetorica' The purpose of this thesis is to clarify the relation between Halle pietism and modern aesthetics in Germany, each of which was founded by Francke and Baumgarten respectively, but from the perspective of 'pathologia rhetorica'. This neologism has its own long history and tradition. This was problematized philosophically by Plato, systematized as 'pathos' (consideration of the emotions of the audience and moving the souls) by Aristotle, and differentiated as 'Selbstaffektion' and 'Affektion' by Cicero and Quintilan. In the seventeenth century they applied this pathology to the field of the interpretation of Bible as a hermeneutical method. Francke, a representative pietist in Halle transformed it into 'de emendatio affectuum' on the one hand and 'pathologia sacrae' on the other hand. Our main working hypothesis is that Baumgarten used 'Affektion' as the important element, when defining the poetry, influenced by Francke who focused himself on 'aisthesis' felt by the writers of Bible and used it for understanding the original meaning of Bible. In order to demonstrate this hypothesis on the philological grounds we translated and commented the extra part of pathology extracted from Francke's two main texts. i.e. Manuductio ad lectionem scripturae sacrae (1693) and Praelectiones Hermenevticae (1717), where his each of 'de emendatio affectuum' and 'pathologia sacrae' was firstly formulated and systematized, and lastly analyzed his pathology in order. We translated and commented Baumgarten's 'philosophica rhetorica',

				i.e. Meditationes philosophicae de nonnullis ad poema pertinentibus (1735) and explored how he transformed Francke's biblical pathology into his 'pathologia aisthetica'. We combined both of relation of influence within the rhetorical tradition and observed how and to what extent rhetoric and biblical hermeneutics were transformed into the modern aesthetics in Germany.
Stripping down idolatry: the Jesuit preaching through classical texts in China and Vietnam	Kim-Bao	Dang	Universidade Nova de Lisboa, Portugal	This paper examines Jesuit rhetorical strategies in addressing idolatry during their missions in China and Vietnam through classical texts. The focus is on two key sources: Francesco Brancati's commentary on Confucian teachings in China and Alexandre de Rhodes' Eight-day Catechism for Vietnam, alongside religious dialogues documented in annual letters and relationi. Jesuit missionaries sought to reframe local religious practices through a Christian lens, using classical texts to appeal to educated elites. Brancati's translation of the Four Books reflects an effort to engage with Confucian philosophy, aligning it with Christian teachings. In Vietnam, de Rhodes' catechism and religious dialogues illustrate how rhetorical techniques were used to present Christianity as superior to traditional beliefs, often emphasizing idolatry. This paper argues that these texts reveal how Jesuits navigated complex cultural landscapes, shaping their rhetorical approaches to convey Christian ideas of humanity while engaging, rather than dismissing, local thought. Though similar in strategy, these works highlight different layers of the Jesuit Accommodation policy. By analyzing these missionary writings, the paper offers insight into the broader Jesuit project of cultural and religious exchange in early modern Asia. Key words: The Society of Jesus, The Jesuits in China and Vietnam, rhetorical strategies, classical studies

The Human Depths: James Baldwin's Counterimage of Burkean Logology	Ben	Wetherbee	Northern Michigan University	The American essayist, novelist, and civil rights luminary James Baldwin concludes his landmark 1953 essay "Stranger in the Village" with a meditation on the Catholic cathedral looming over Leukerbad, Switzerland. For Baldwin, the edifice's demonic gargoyles suggest that "God and the devil can never be divorced"—though, he adds, "I doubt the villagers ever think of the devil when they face a cathedral because they have never been identified with the devil" (174). Baldwin's sense infernal identification mirrors coeval ideas of rhetorical theorist Kenneth Burke. Baldwin and Burke both stressed the mutuality of identification and division (Burke, Rhetoric of Motives), the dialectic between rhetoric and myth (Jensen), and the patterns of linguistic hierarchy—Burkean logology—epitomized by theological terms of order (Burke, Rhetoric of Religion). Further, both thinkers were lapsed Christians—Baldwin a Pentecostal preacher, Burke a Christian Scientist—who finally rejected theology but remained engrossed by religious terminology. Surprisingly, very little has been written about Baldwin and Burke together. Here, I address this scholarly gap by reading Baldwin's early essays—notably "Stranger in the Village," "Everybody's Protest Novel" (1949), and "Down at the Cross: Letter from a Region in My Mind" (1963)—as extensions and complications of Burkean logology. Where Burke playfully and appreciatively secularizes religious language ("god-terms," "piety," "secular prayer," etc.) for palpable critical effect, Baldwin offers a sobering counterimage, redeploying terms like "God" and "theology" as ironic, metonymic stand-ins for social systems that abjectify people of color. I argue, finally, that Baldwin's motives are largely epideictic, reorienting terms of social order to enable new ways of thinking about and critiquing cherished social hierarchy. Where Burke playfully defines humanity as "rotten with perfection," in other words, Baldwin reveals a humanity equally rotten with abjection—a rejoinder offered, bottom-up, from the depths of infernal identification.
Cultural Adoption & Adaptation of Rhetorical	Junya	Morooka	Rikkyo University	

Education in Christian Schools in 19th century Japan				
The dignitas homini in Collectanea Moralis Philosophiae: rhetorical and philosophical notions of humanity	Ana Isabel	Correia Martins	University of Coimbra	The dignitas homini was widespread discussed in the Renaissance and the humanist historiography promoted an encyclopedic education [enkyklios paideia] of princes as an inspiration and mirror for citizens' behaviors – speculum principis. The Dominican Fray Louis of Grenade, the royal confessor of Portuguese court, deepened this pedagogical program in Collectanea Moralis Philosophiae (1571). His encyclopedic handbook organizes the Graeco-Latin patterns into loci communes, combining the pagan heritage and the Christian matrix; divided into three parts, one of which includes sentences from Seneca's works, the second, a compilation of opuscules from Plutarch's moral treatises, and the third, a collection of the noblest apophthegmata from the most important and influential philosophers. Designed to focus on vices and virtues, the Collectanea constructs moral and philosophical dialectics, opposing several topoi as a representation of conflictual forces - such as light and shadow, vice and virtue, God and the fragility of human nature. The author follows a particular and meticulous philological method to organize and to arrange all these sources, rooted in rhetorical criteria. His exercise of oratory and eloquence is based on the importance of copia argumentorum et sententiarum giving detailed instructions and citing several sentences from pagan authors who endorsed auctoritas and grauitas. The purpose is to emphasize the conquest of vita beata, whose corollary is ratio perfecta and felicitas, defending the education as a second nature. The Dominican presents anthropological concerns, promoting ethical and moral ideals for the political man, in his public sphere and in his personal and private dimension through a very modern awareness of the unresolved duality of our human nature. Therefore, Collectanea Moralis Philosophiae interplays between rhetorical, philosophical and moral notions of humanity. This paper aims to identify the arguments and the representations of dignitas homini, exploring

				related topoi and proving how perennial and relevant are these discussions.
The D. Luís Cerqueira's correspondence with vice provincial of Company of Jesus (1602, Nagazaki)	Ana Isabel	Correia Martins		D. Luís Cerqueira was a prominent figure in the History of the Church in Japan and in the context of Portuguese-Japanese relations. Ignatia Kataoka studied this Jesuit's life (doctoral thesis 1985), highlighting how Cerqueira was deeply committed to applying and implementing the Tridentine norms. In 1998, João Paulo A. Oliveira e Costa expanded upon Kataoka's research by further exploring the significance of D. Luís Cerqueira's actions within the missionary Church of the 1500s and 1600s as also the importance of his episcopal activity in Japan: his involvement in the internal dynamics of the Jesuit mission, his interactions with Nagasaki authorities, and his proactive efforts to resist against the establishment of Spanish presence in the Japanese archipelago. The project "Portuguese Jesuits in the Far East in the 16th-17th centuries" (2005) focused on the paleographic transcription and critical edition in Portuguese language of the correspondence of eight important Jesuits, who were engaged in missions in the Far East during the latter part of the 16th century and the first half of the 17th century. The transcribed letters of Luís Cerqueira (1552-1614) - Bishop of Japan between 1598 and 1614 (136 letters) - correspond to the largest group of the eight missionaries originally chosen. 115 letters were transcribed, counting 523 original pages, which can be found in the Roman Archive of the Society of Jesus, the Vatican Secret Archive, the Évora Public Library, the Real Academia de la Historia (Madrid), the British Library, the Ajuda Library and the Royal Library of Brussels. The diffusion of this large collection and documentation allows a deeper study of the history of Christianity in the Far East and the role played by Portugal in the history of the evangelization of China and Japan. This paper aims to study a selection of these letters, from a rhetorical perspective focusing on their features, themes and arguments, providing a comprehensive understanding of these relations, especially with the vice provincial of Company of Jesus (1602, Nagazaki).

Gerontology in the Public Discourse of Classical Athens: Representations, Concepts, and Challenges	Rosalia	Hatzilambrou	National and Kapodistrian University of Athens	Gerontology in the Public Discourse of Classical Athens: Representations, Concepts, and Challenges The topic of old age in classical antiquity has not attracted the expected scholarly attention, despite the fact that ancients contemplated it often, and allowed their conceptions of age to influence literature, laws, and politics. The topic has been hitherto explored chiefly from historiographical perspective, focusing mostly on the Roman world, see, for instance, T. Parkin, Old Age in the Roman World (2003), and K. Cokayne, Experiencing Old Age in the Roman World (2003). However, since the nineties thanks to the work of M. M. Gullette and other critics, ageing studies, a subfield of cultural studies, have flourished, and proved highly influential upon many disciplines touching upon the issue of cultural gerontology. In my paper, I aim to explore representations and concepts of old age and ageing in select passages from the Attic orators, with special focus on the 'narrative of decline', a key notion in ageing studies, and in particular on whether (and how) this narrative is intersected each time by gender, status, and class. My contribution aims at supplementing the concluding chapter in J. Roisman, The Rhetoric of Manhood (2005), which treats old age in the Attic orators from the perspective of masculinity. Rosalia Hatzilambrou National and Kapodistrian University of Athens
EL CONCEPTO DE HUMANIDAD EN LA POESÍA DE JOSÉ WATANABE (1945-2007)	CAMILO	FERNÁNDEZ COZMAN	UNIVERSIDAD DE LIMA	EL CONCEPTO DE HUMANIDAD EN LA POESÍA DE JOSÉ WATANABE (1945-2007) La obra del poeta peruano José Watanabe (1945-2007) en lengua castellana es una de las más importantes de la generación del setenta del siglo XX. Hijo de un migrante japonés y de una mujer de origen andino, Watanabe desarrolla una antropología moderna en su poemario El huso de la palabra (1989). El problema de investigación plantea si Watanabe, en El huso de la palabra, plantea una nueva noción de humanidad en dos poemas representativos: "El envío" y "Sala de disección". Provisto de metáforas ontológicas, orientacionales y estructurales, Watanabe,

				en “El envío” (poema en prosa), medita sobre la idea de la solidaridad como proyecto social humanístico al hablar de la transfusión de sangre: “La sangre que está entrando me corrige. Habla, sin retórica, de una fraternidad más vasta. Dice que viene de parte de todos, que la reciba como un envío de la especie”. En el poema “Sala de disección”, Watanabe plantea el aprendizaje holístico de raigambre filosófica como base de una nueva concepción de ser humano que supere la fragmentación del conocimiento en la sociedad contemporánea: “Yo aprendía otra lección/: la vida y la muerte no se meditan en una mesa de disección”. La crítica especializada no ha profundizado en la noción de ser humano en la poesía de Watanabe donde cobra primacía la revaloración del pensamiento mítico y opuesto a la racionalidad instrumental que prima en la modernidad. El tema tiene relevancia para la historia de la retórica en el ámbito latinoamericano porque exige al investigador superar el enfoque de la retórica restringida y acceder a una retórica general, tal como la planteaba García Berrio, para abordar la dimensión argumentativa de las figuras retóricas enlazadas a la visión del mundo y al imaginario de Watanabe. Se emplearán las categorías de campo figurativo de Arduini, de técnica argumentativa (Perelman y Olbrechts-Tyteca) y de metáfora conceptual (Lakoff y Johnson). Ello contribuirá a leer la poesía peruana a partir de la retórica general textual de García Berrio y Arduini.
HACIA LA REVALORACIÓN DE LA RETÓRICA PEDAGÓGICA DE ELVIRA GARCÍA Y GARCÍA (1862-1951)	PATRICIA	ZELAYA YCAZA	UNIVERSIDAD DE LIMA	HACIA LA REVALORACIÓN DE LA RETÓRICA PEDAGÓGICA DE ELVIRA GARCÍA Y GARCÍA (1862-1951) La obra pedagógica de la peruana Elvira García y García (1862-1951), en su libro La mujer y el hogar (1947), es innovadora en el contexto de los años cuarenta del siglo XX. Influida por Instituciones oratorias de Quintiliano y por la Retórica a Herenio, García y García desarrolla su teoría educativa de raigambre humanística y, además, propone una retórica pedagógica de carácter inclusivo que incluya a la mujer como sujeto activo de conocimiento. En tal sentido, mi investigación plantea que la noción de género empleada por García y García es de carácter

				performativo. Judith Butler afirma que el sujeto no debe entenderse de manera esencialista ni estática, sino que está en constante transformación. El sexo es lo biológico; en cambio, el género es una construcción cultural de carácter performativo; vale decir, implica la repetición ritualizada de ciertos actos que se dan en el habla y en los gestos corporales, y que se manifiestan a lo largo del tiempo. Dichos actos ritualizados suponen la iteración de ciertas metáforas conceptuales en La mujer y el hogar (1947) como el hogar es un árbol, estructura analógica que subraya la necesidad de que la mujer tenga acceso al conocimiento y a la ciencia a partir de la interrelación entre la escuela y el hogar. La crítica especializada no ha profundizado en el carácter performativo de género que subyace al pensamiento didáctico de Elvira García y García. El tema tiene relevancia para la historia de la retórica en el ámbito latinoamericano porque exige al investigador cuestionar el orden androcéntrico y patriarcal que ha excluido la contribución de las mujeres en el ámbito de la retórica pedagógica en el Perú. Se emplearán las categorías de campo figurativo de Arduini, de género (Butler) y de metáfora conceptual (Lakoff y Johnson). Mi investigación contribuirá al hecho de revalorar el aporte de las pensadoras peruanas en el campo de la educación.
The rhetorical use paradoxical tension in Jesuit education during the 17th century: the example of the "Elogium sepulcrale S. Ignati"	Angel	Benitez-Donoso	Universidad Pontificia Comillas	The "Elogium sepulcrale S. Ignati" is a text that has regained its relevance in the field of Catholic spirituality due to the numerous references to it made by Pope Francis who, following Hugo Rahner's theological interpretation, considers that the paradoxical tension expressed in the "Elogium" gathers the core of the mystical experience of Ignatius of Loyola. However, to date no one has studied the meaning of the paradoxical tension used by the author of the "Elogium". In our paper we approach the original text of the "Elogium sepulcrale" from the context of the "Imago primi saeculi" for which it was prepared, in order to show that, above all, we are dealing with a pedagogical exercise typical of the Jesuit educational model of the 17th century. In this case, the paradoxical tension forms part of a rhetorical spectacle deployed by the author with a double axiological and didactic purpose: on the one hand, to present in an exemplary way the virtues of a 17th

				century Jesuit, and on the other hand, to teach in a practical way how to creatively employ the traditional rhetorical resources in an epidictic text.
Re-articulating the Idea of Hu(man)ity in the History of Rhetoric with Hélène Cixous's Queer Word/Worldmaking Praxis of Écriture Matérialiste	Jaishikha	Nautiyal	Southwestern University	French feminist, rhetorician, poet, and playwright (among many other illustrious titles), Hélène Cixous's ethico-poetic inflections of writing with the body (écriture féminine or women's writing) have received disciplinary attention in rhetorical studies as political disruptors of androcentric canons. However, her powerful writings remain under-interpreted as radical more-than-human historiographies of rhetoric rooted in a queer word/worldmaking praxis that aspires to rupture rhetoric's canonical investments in the historical idea of 'man' and/or the exclusionary mantle of the "human" /humanity as the seminal source of rhetorical invention, oration, and public address. To the contrary, I draw on Cixous's essay "Vivre l'orange/To Live the Orange" to propose that her era-defining feminist rhetoric of writing with the body is, in fact, a post-humanist rhetoric of writing with matter (materialist writing or écriture matérialiste). Writing with matter is how Cixous approaches rhetorical with-ness, an ethical post-humanist orientation of queer word/worldmaking, underwritten by an inter-woven untranslatability of human subjectivity and nonhuman objects. Afterall, "to live" puns on the slippery sign 'orange' that Ioana Cosma infers as a dispersed kinship among the juicy fruit, Cixous's birth place ("Oran"), and her geo-nationally emplaced self ("je"—I) (182). Through such word/worldmaking recalibrations, which obscure rhetoric from its lucid prosaicness and queer rhetoric to tingle with a ludic opacity, Cixous contests the reductive about-ness of representational rhetoric, that is the settler-colonial impotency of "white masculine European mappings" (Katherine McKittrick x) in colonizing the thing and rendering it transparent to fit a racialized-libidinized hierarchy of meaning. Ultimately, in writing with matter, Cixous honors the sentient histories of dehumanizing atrocities toward historically objectified peoples, without which intensified rhetorical

				intervention in present civic inequities is not ethically possible in her praxis.
Revisiting the Querelle des Femme : Counter-productivity of Protectionist Rhetoric in Debates about Feminism and Misogyny	Jamie	Capuzza	Sewanee: University of the South	Are women human? The querelle des femme dates back to the late Middle Ages and, over the next several centuries, spanned most of Western Europe. Both male and female rhetors pondered the nature of woman, whether they had souls to save, could be educated, or should hold seats of power. Disputations praising women circulated parallel to misogynous discourses. While some rhetors considered the querelle little more than a scholastic exercise in logic, irony, satire, or parody, others—especially the rare woman educated in rhetoric—took the subject of gendered power relations seriously. The enduring presence and intensity of these polemics are evidence of the long history of misogyny and the first proto-feminist consciousness raising in the West. Though many scholars purport the “woman question” was finally and definitively answered upon women’s enfranchisement, I argue that a contemporary resurgence of the dispute is underway. At the heart of the querelle was the distinction between sex and gender - a topic we are still debating today. The current cultural debate about transgender identity is evolving at a pace quicker than the law can match. Opposing full equal citizenship of transwomen by appealing to the safety and welfare of cisgender women and girls is now common practice. Exclusionary efforts span an array of contexts including college admissions, restrooms, sports, and the internet. Public arguments by and about transgender women mirror many of the rhetorical mainstays of the querelle. To support this claim, I offer a feminist rhetorical analysis of the precedent-setting case of Roxanne Tickle, a transgender woman who successfully sued a women-only social media app for gender discrimination in Australia. Texts include court transcripts, the Australian Human Rights Commission briefing, and a UN position paper. Specifically, the essay begins with an historical overview of the rhetoric of the querelle, proceeds to an analysis of the legal arguments within this framework, and

				ends with a discussion of the counter-productivity of protectionist rhetoric.
Sophocles' "Ode to Man": a gendered anthropology	Judith	Fletcher	Wilfrid Laurier University	Sophocles' "Ode to Man": a gendered anthropology (This paper is part of David Mirhady's proposed panel, "The anthropos in Ancient Greek Literature") One of the most famous choral odes of Greek tragedy occurs in the early part of Sophocles' Antigone, the so-called "Ode to Man," which opens with an ambiguous statement, usually translated as, "Many are the wonders, but none more wondrous than man" (Ant. 334). Read in the context of the anthropological cast of Plato's Protagoras, the song seems to celebrate the accomplishments of humanity, beginning with conquest of the sea and the land, then lauding the invention of agriculture, the arts, and finally the institutions of law, secured by the oath. This paper focuses on the tension between the polyvalent word deina, usually translated as "wonders," and the delimiting sense of anthropos, a term that tantalizes with the inclusive possibilities of "humanity," but then settles on the gender specific anēr (man) in the second stanza. If, therefore, anthropos = anēr, does this colour the meaning of deina? The answer, of course, depends on the context. I therefore propose to read this ode as an ironic backdrop to the devastation wrought by warfare, in general, and the problem of the unburied corpse of Polyneices, in particular. Creon's edict to deny the rites of burial to a member of his own family disrupts the notion of civilized mankind and leaves but one pessimistic outcome. Ultimately it is death that defines and delimits mortal existence. Antigone, a woman, is singular in her understanding of the transactions of death that constitute humanity, as her refutation of Creon's notion of law reveals.
How did the young Cicero define rhetoric?	Thierry	Hirsch	(independent researcher)	Some definitions of rhetoric have remained famous since antiquity, such as Aristotle's 'ability of perceiving in every case the possible means of persuasion' (Rh. 1355b26–7) or Quintilian's 'science of speaking well' (Inst. 2.15.38). Scholars have even tried to reconstruct definitions from rhetorical treatises that are lost,

				such as that by Hermagoras of Temnos (fl. ca. 140–130 BC). The young Cicero's definition of rhetoric has received little attention so far, which comes as a surprise, given that the De Inventione is Cicero's only treatise on rhetoric until the mid-50s BC. In Inv. 1.6 rhetoric is defined as 'eloquence based on the rules of art' (artificiosa eloquentia). But this is merely a part of the whole picture. This paper tries to reconstruct the full picture by focusing on Cicero's text and by comparing it with the definitions given by other ancient authors. (Prior reading of Inv. 1.5b–9 is recommended.)
Violence and Heroics: Exposing Orators in Greek Vase Paintings, Ancient and Modern	Allannah	Karas	University of Miami	This paper examines the possible intervention of Greek vase paintings, ancient and modern, within the history of rhetoric. In antiquity, vase painters rarely depicted historical figures or public orators in their work, preferring subjects from Greek mythology or the symposium. Black American artist Emma Amos (1937-2020), however, specifically chose to feature the orator-activist Paul Robeson (1898-1976) on Greek vase painting images during the mid-1990s and early 2000s. Amos positions Robeson as a heroic "speaker of words and doer of deeds" (Hom. Il. 9.443) whose legacy became unintentionally and inextricably tainted with the polarization and violence of his time. Drawing on the theories of radical formalism that utilize an intentionally anachronistic methodology, this paper juxtaposes Amos's depictions with select fifth and fourth century vase paintings of mythologized yet ambiguous practitioners of rhetoric in ancient Greece (for example, BA 10147, BA 13687). Ultimately, Amos's work functions as a lens for reconceptualizing Greek vase paintings as exposing and enacting the ironies of rhetorical practice, the dangers inherent within oratorical heroics, and the dominance of psychological and political violence within democratic systems, past and present. This juxtaposition, in turn, offers an innovative historiographic perspective for the study of rhetoric from antiquity to today.
A Sophist Abroad: Protagoras in Thurii	Robin	Reames	Indiana University	The history of ideas credits Protagoras with inventing both relativism due to his infamous "human-measure" doctrine, "the human is the measure of all things"; however, that attribution is difficult to square with Plato's dramatic depictions of Protagoras,

				where Protagoras argues not for relativism but for a more critical definition of truth. Testimony claims that Protagoras was a Heraclitean, but there is scant evidence for that view in Protagoras's B fragments. In this paper, I attempt to settle some of these contradictory receptions of Protagoras's thought by speculating about Protagoras's activities in Athens' colony Thurii, where, according to testimony, Protagoras was presumed to have framed the laws. This paper attempts to situate Protagoras intellectually by situating him geographically. By taking into account Diodorus Siculus's account of Thurii's legal code (which does not name Protagoras as the author) and other historical testimony about Thurii (the makeup of its population, its city plan and design, etc.), I hope to both further complicate and partially resolve these conflicting accounts of Protagoras and his thought.
Political Power in the Plataean Addresses of Thucydides and Isocrates	Adam	Cody	Virginia Military Institute	In The Human Condition, Hannah Arendt identifies three conceptual preconditions for the polis: living together, acting together, and speaking together. In her account, humans by living together generate capacities for conjoint action and for the communicative remembrance of past activity, the sum of which may constitute a polis. Arendt presents this vision of the polis as having been vividly illustrated in the epitaphios of Pericles. This paper attends to another passage of Thucydides's History which explores the same theme: the speech of the Plataeans on the surrender of their city. In Thucydides's Plataean address, the city of Plataea, besieged by Thebes, appeals to Sparta for relief. Consistent with Arendt's theory, the Spartans are invited to recognize a Plataean share in their political community. The Plataeans remind the Spartans of their common victory during the Persian Wars and of Plataea's subsequent cohabitation with those buried there after the battle. The Plataean address in Thucydides's History may productively be compared with Isocrates XIV Plataicus. In both speeches, an Athenian adopts the character of a Plataean orator and appeals to a powerful city for intervention against hostility from Thebes. Isocrates's Plataicus also seeks to establish political community with an appeal to living together, as when it remembers the

				extension of Athenian citizenship to Plataean refugees. It differs from Thucydides's address in the kind of past action it recounts, placing greater focus on the Plataeans' history of suffering and grievance than on glorious triumph over a shared adversary. Further, while Thucydides's Plataean address regards speaking as powerful, Isocrates's Plataicus minimizes the scope of its influence. Thus, in Thucydides's Plataean address may be seen the rhetorical application of Arendt's three preconditions for establishing political community. In this paper's analysis, Isocrates's Plataicus tests and extends Arendt's theory by basing political community on disempowered action and speech.
Engaging the Rhetoric of Settler-Colonialism at the Stasis of Definition: The Case of Zionism and Palestinian Nationalism	Davida	Charney	Department of Rhetoric and Writing, University of Texas at Austin	Since 7 October 2023, competing claims to the territory between the Jordan River and the Mediterranean have led to horrific violence, world-wide consternation, and aggressive protests and counter-protests on U.S. college campuses. Concerns about the conduct of the war by the current Israeli government are shared by scholars (and the public in general) across a wide spectrum of political positions. Despite the complexities of the situation, scholars of post-/settler-colonialism in many humanities and social science disciplines, including philosopher Judith Butler and linguist Noam Chomsky, condemn Zionism itself and view the establishment of the state of Israel in 1948 as an irremediable affront against social justice. Settler-colonialism is a 21st century approach to literary and rhetorical analysis, social activism, activist pedagogy that builds on the 20th century concept of post-colonialism, including Edward Saïd's "Orientalism." Settlers are characterized as entering a territory intending to displace or eliminate the current indigenous population and its culture. They are assumed to be acting on behalf of a powerful Western colonizing sponsor. More broadly, settler-colonialism is akin to other critiques of Western Enlightenment political philosophy and statecraft. In this talk, I focus on contested concepts are interrelated but can be grouped under four headings: (1) Indigeneity; (2) Actors, including refugees, settlers, exiles, immigrants, and co-religionists;

				(3) (Extra-)Nationalism, including Zionism, Palestinianism, Islamicism, and Westernism; and (4) Human Rights, including freedom, justice, and genocide. I trace these terms across two sets of texts: scholarly articles and opinion pieces in major U.S. newspapers since the Hamas attack on Israel on October 7, 2023. My analysis unpacks concepts that tend to be treated reductively and explores the paradox that scholars deploy Western notions of human rights, freedom and justice to critique nations perceived as Western while ignoring oppressive non-Western regimes.
From “Eloquence” to “Communication”: Tracing the Decline in the Humanities in American Higher Education	Lee	Cerling	University of Southern California	By 1900 in America, the pedagogical goal of equipping students for “eloquence”—the core ideal of 19th century colleges—had been all but completely abandoned. Initially displaced by terms such as “public speaking” and “speech,” the idea of “eloquence” was eventually entirely supplanted by the term “communication.” The replacement of the 19th century idea of the “eloquent orator” with the 20th century idea of the “good communicator” reveals a profound reductionism occurring in the idea of the human at the very moment that the modern university was being born. Support for this reading of rhetorical history is drawn from university and college curricula, textbooks, proceedings from various professional academic associations, contemporaneous speeches and popular articles, and academic histories. These sources reveal a shifting emphasis from a robust view of the speaker as a moral, intellectual, emotional, civic, and spiritual being to a view of the speaker as a professional technician, a person whose primary role is to transfer information from point A to point B—that is, as a person whose primary role in society is bureaucratic and utilitarian, rather than civic and communitarian. The problem addressed is the diminishing role of rhetoric as a humane art within the university setting during this period. While rhetoric was once seen as essential for the formation of ethical and engaged citizens, it gradually became marginalized, replaced by training for utilitarian discourse. This marginalization of eloquence in American higher education,

				and the concurrent move away from rhetorical training based on classical Christian and humanist ideals, represents a shift in the perceived role of education—from the cultivation of moral and civic virtue to the mere preparation of students for the workforce. This study may lead future histories of rhetoric to better distinguish between stronger and weaker “ideas of humanity” implicit in rhetorical pedagogy.
Looking for (in)humanitas in Virgilian speeches (with the aid of Tiberius Claudius Donatus)	Simone	Mollea	Università di Torino	There is no denying that humanitas was a crucial value concept in the late Roman republic, but becomes extremely rare in Augustan literature. For metrical reasons, the noun humanitas itself cannot appear in the Aeneid. Yet, if we look at Donatus' Interpretationes Vergilianae, we find out that the noun humanitas crops up extraordinarily often and appears also in relation with the two value concepts that take pride of place in the Aeneid, pietas and superbia. In this paper, I focus on some case studies which reveal how Donatus, by spotlighting the presence of the concept of humanitas where the noun itself does not appear, helps us to find echoes of late-republican ethical and socio-political discourses in the Aeneid. Interestingly enough, this mostly happens within speeches, and right from Book 1. Of special relevance is the figure of Dido, to whom humanitas is often linked by Donatus, as it emerges right from Ilionaeus’ first speech in Carthage. Donatus' long commentary on Aen. 1.522-523 is ultimately based on the opposition between humanitas, i.e. civilisation, and inhumanitas, i.e. barbarity. Cicero's oeuvre offers several parallels in this respect, but quite surprisingly in Virgil it is a non-Roman woman like Dido to represent humanitas whereas Aeneas, the Roman vir par excellence, lacks it. By contrast, it is to be expected that Turnus, to whom Virgil explicitly links superbia, embodies inhumanitas: in Donatus' reading, this becomes particularly evident in his commentary on Aeneas’ speech to Mago in Aeneid 10.
The Idea of Humanity as a Boundary to	Elisa	Della Calce	Università degli Studi di Torino	In the wake of epic tradition, especially of Virgil, Silius Italicus’ Punica include several direct speeches, characterised by

Respect, Deny or Exceed? Case Studies from some Direct Speeches in Silius Italicus' Punica				rhetorical strategies and dramatic embellishments, which enable us to spotlight judgements and perceptions attributed to various narrative actors. It is therefore unsurprising that one's behaviour may be read as 'virtuous' or 'vicious' depending on the perspective of the internal speakers. In light of this, my paper deals with the idea of 'humanity' embedded in Silius' direct speeches, focusing on some selected episodes (e.g. 1.634-671; 6.118-550; 11.212-241; 12.693-725). Although because of metrical reasons there are no occurrences of the noun humanitas in Silius' lines, an overview of the instances of the adjective humanus shows that its prevailing meaning corresponds to "what is related to human beings", thereby implying the transitory and limited nature of human life. Moreover, there are two connotations related to this value concept, that is, 'cultural education' and 'philanthropic disposition' (cf. Mollea 2024 forthcoming, 15-34), which shine through despite the absence of the word humanitas. The emphasis on 'human savagery' implies the loss of both of these features, whereas the notion of exceeding 'human boundaries' leads to a comparison with deities, as is the case with Hannibal's portrait: his cruelty echoes that of beasts and the feat of crossing the Alps evokes an almost divine power. By contrast, although the Romans should embody exemplary behaviour, Silius does not hesitate to pinpoint some ambivalences through the voices of his characters, as emerges, for example, from the description of Regulus by Marus and Serranus in Book 6 (cf. van den Broek 2024, 56-129): indeed Regulus is endowed with commendable virtues, but his sacrifice for his homeland may also be interpreted as a lack of humanity towards his own family ties.
The Lights of Rhetoric	Debra	Hawhee	Penn State University	Light is vital to the perception of color, and color to light. As scholars of ancient polychromy like to point out, ancient color was associated with brightness as much as hue, possibly more so. This paper presumes, then, that the lights of rhetoric are key to understanding what James J. Murphy once called "the tangled history" of the phrase the colors of rhetoric. Isocrates, for example, describes elevated prose style as adorned with many other ideais epiphanesterais "eye-catching figures" (Antidosis 47).

				The word translated by Mirhady and Too as “eye-catching” is a comparative form of epiphanēs. It means “coming to light, coming suddenly into view,” or, relatedly, conspicuous or remarkable (think epiphany). That which is epiphanēs, then, is remarkable, stands out. Rhetoric’s lights confer distinction. The lights of rhetoric wind through the Latin treatises of Cicero who frequently refers to the quasi lumina of stylistic figures, and Quintilian, who writes of lumen orationis, the light of oratory. To better understand the material force of this metaphor for metaphors, this paper will place those lights of rhetoric next materials that move light around on wrought artifacts: gold and bronze formed into statues, gems embedded in columns, gilding used for sashes, hair, and bridles and reins, and even the water in the reflecting pool in front of the huge chryselephantine statue of Athena Parthenos. The point of placing archaeological and literary evidence of these gleaming objects next to mentions of light in rhetorical treatises is to get both worlds to refract together. Such a refractive historiography lays the groundwork for an account of the visual, plastic, and verbal arts as part of a broad circuitry of shine working to attract attention and create distinction.
Rhetorical Amnesia and the Human Subject: Revising Greco-Roman Ideals in Country Music’s Conservative Turn	Tristan	Graney	Texas Christian University	This paper explores the concept of rhetorical amnesia as a framework for understanding how country music’s conservative realignment in the 1960s and 70s revised the Greco-Roman rhetorical tradition's notion of humanity. By examining key moments, such as Richard Nixon’s public embrace of country music through Merle Haggard’s Okie from Muskogee and the CMA’s presentation of the LP Thank You Mr. President, this paper argues that the genre’s shift reflects a selective remembering and forgetting of rhetorical ideals. In contrast to the Greco-Roman image of the virile, free male orator, country music constructs a rhetorically mediated figure whose identity is deeply tied to regional politics, nationalism, and cultural memory. This transformation suggests that rather than embodying a universal "rhetorical subject," country music reshapes the idea of the human around localized, exclusionary identities rooted in conservative values.

				Drawing from rhetorical genre theory and public memory, this analysis investigates how country music both revises and erases certain aspects of its own progressive history to align with the political conservatism of the Nixon era. In doing so, the genre participates in a broader rhetorical process of constructing a particular version of American identity—one that departs from classical ideals of rhetorical agency while engaging with modern forms of political and cultural rhetoric. Ultimately, this paper argues that the study of country music offers a critical lens for understanding how rhetorical traditions can be strategically adapted to serve new sociopolitical purposes, raising important questions about what is remembered, what is forgotten, and who gets to define the human subject in rhetorical history.
Historicizing the Trivium: Classical Education and the Role of Rhetoric in Student Formation	Chelsea	Schaper	University of Louisville	This paper considers various treatments of the medieval trivium — grammar, logic, and rhetoric — across educational history. A resurgence of interest in the classical model of education has led to some contemporary educators conceiving of and utilizing the trivium not only as categories of language education but as a developmental framework which can be applied across the curriculum wholesale. This new perspective on the trivium was popularized by 20th-century medievalist Dorothy Sayers and has since been taken up contemporarily in classical schools across the United States. In this developmental view of the trivium, students move through the 'stages' of grammar, logic, and rhetoric as they progress toward the end of a liberal arts education, with the goal being the formation of a student who knows "how to think." This paper explores this history of how the conception of the trivium as a developmental paradigm rose to prominence and contextualizes its development alongside psychological and cognitive theories of rhetoric and education that were emerging in the early 20th century. I also consider the implications of seeing rhetoric not only as the culmination of a liberal arts education but also as the capstone of student formation.

Callimachus' Reflections on Rhetoric: A Poetic Perspective on the History of Rhetoric	Laura	Bottenberg	Universität Tübingen	In this paper, I contribute to advancing alternative perspectives on the history of rhetoric by taking Callimachus' poems as a subject of inquiry in the Graeco-Roman rhetorical tradition. Callimachus writes in a world where oratory has become indispensable and rhetoric an inevitable subject of discussion, for example, in philosophy. But are there traces of thereof in his poems? If yes: how does the poet relate to this development? And how does this impact our perspective on the history of rhetoric? Investigating other genres such as drama or epics has proven fruitful to broaden our view on the history of rhetoric. However, the relationship between Hellenistic poetry – particularly 'smaller' poetry – and the Graeco-Roman rhetorical tradition is underexplored. By analysing Callimachus' poems and the way he reflects on rhetorical practice, I wish to help us better understand this tradition and to shed light on the multiplicity of ideals and narratives that constitute it. Including Callimachus' poems in the historiography of rhetoric thus enables us to adjust our conception of the latter. Firstly, I demonstrate that Callimachus critically reflects on ideals in oratorical performances. For example, in Aet. fr. 80 H. (= 80+82 Pf. = 184 Mass.), he challenges traditional representations of the male, powerful rhetor by making the discrete Pieria a successful orator. Secondly, I argue that Callimachus' use of (poetological) metaphors also contains reflections on rhetoric regarding contexts of practice and stylistic ideals. The analysis of such metaphors, for example, in Aet. fr. 1 and Iamb. 4 (= fr. 194 Pf.), which describe poetical as well as rhetorical practices, unfolds a discourse on rhetoric off the beaten tracks of traditional rhetorical historiography. Both aspects impact our perception of a rhetorical tradition in a period of intense codification of which little has remained but is perhaps more diverse, or critical, than expected.
Through a Lens Darkly: Rhetorics of Mimesis and Phantasia in the Gaza Collective Photo Essay Project	Ben	Crosby	Brigham Young University	Since Barthes' interest in the photographic medium in the 1970s and Mitchell's "pictorial turn" in the 1990s, visual events have become regarded as potent rhetorical artifacts (Palczewski, Fritch, and Ice). This paper identifies a specific type of visual event—the graphic depiction of public violence—traceable from ancient

				Greek theater and Roman fresco to the present day. Surprisingly little work has been done with respect to the rhetorical implications of graphic, pictorial violence. Building on the work of Fleckenstein, Gage, and Bridgman (2017), this paper presents a heuristic for historicizing and understanding how graphic depictions of violence function rhetorically in the public eye. Using the 2024 United Nations-sponsored Gaza Collective Photo Essay Project (GCPEP) as an artifact of analysis, this paper observes a rich interplay between mimesis, which Aristotle defines as the explicit depiction of pain and violence, and phantasia, which Aristotle defines as the implicit depiction of pain and violence. We begin by examining two ancient artifacts' depictions of the same act of violence. The first, a Danaid Group Hydria, mimetically depicts Oilean Ajax's rape of Cassandra. The second, a Pompeiian fresco in the House of Menander, depicts the crime phantastically, and requires the viewer to inspect the compositional elements of the piece to decipher the subtle truth. This process often results in heightened psychological reactions of horror and fear. Then, drawing on Sonja Foss's three-part framework for doing visual rhetorical analysis (i.e. nature, function, and evaluation), we perform a close reading of four comparable photos from the GCPEP: one mimetic, one phantastical, and one that synthesizes both. We conclude that this interplay produces unique rhetorical effects. Namely, the viewer is introduced into a strategic tension, such that the viewer's feelings of shock and horror translate into high levels of sympathy and accountability unattainable by mimesis or phantasia alone.
Pietatis Imago: Rhetoric and the Subversion of Humanitas in Lucan's Bellum Civile	Valentino	D'Urso	Università di Salerno	According to the poet Lucan, the catastrophic conflict between Caesar and Pompey, culminating in the demise of the Roman Republic, precipitated an irreversible subversion of ethical and social values. The concepts of fides, pietas, and humanitas underwent profound perversion and distortion, reaching the point of their outright annihilation. The Neronian poet depicts a world in which human connections, particularly familial bonds, are fundamentally altered and even negated. To underscore this reversal, Lucan employs a variety of rhetorical

				devices, including sententiae (e.g., BC 8.487: cole felices, miseros fuge), topoi (e.g., amicus fortunae), and inverted typical scenes (e.g., devotio, aristia). This rhetorical emphasis is particularly pronounced in direct speeches, such as the general's cohortatio, and in the narrator's interventions, which often take the form of apostrophes directed at characters. Through devices such as paradox, conceptualism, and amplificatio, Lucan accentuates the perversion of humanitas brought about by the civil war. The objective of this paper is to demonstrate the profound interconnection between rhetoric – particularly the poetics of 'plus quam' – and (in)humanitas within Lucan's Bellum Civile. Significant instances of this process will be examined, focusing on the triptych of speeches delivered by the inhabitants of Marseille (BC 3.298-374), Larissa (BC 7.712-727), and Mytilene (BC 8.109-158). Special attention will be devoted to Caesar's oration before the Battle of Pharsalus (BC 7.250-328) and the suasoria of Potinus (BC 8.484-535). Furthermore, this analysis will explore additional rhetorical devices, including the subversion of typical scenes, such as Pompey's devotio (BC 7.647-711) and the inverted aristia of Vulteius (BC 6.462-581).
na	Julia	Combs	Southern Utah University	abstract
"Why Greek? The Changing Rhetoric of Code-switching in Cicero, Liudprand, & Erasmus"	Brad	Cook	University of Mississippi	Cicero, in the first century BCE, and two later authors who certainly read Cicero, Liudprand in the tenth century CE, and Erasmus 500 years later, shared a habit of occasionally using Greek words and phrases in their writings. Scholarship on Cicero's use of Greek has recently drawn on the study of code-switching, a practice usually studied as a spoken phenomenon, but applied to Cicero to better understand the rhetoric underlying his written use of this practice, at least in his letters. And though scholars have investigated the form and lexical significance of the Greek used by all three of these authors—and how and how well, in fact, they knew Greek, classical and contemporary—the "code" part of code-switching, that is, the (implied) message in their actual use of Greek has not been sufficiently studied and certainly not compared. My goal in this paper is to show through a sampling of Cicero's letters, Liudprand's three historical

				narratives, and Erasmus's correspondence and one of his didactic works how and why all three writers consciously made occasional use of Greek for various and, I will argue, varying reasons, including to educate, to impress, and to entertain, but also to startle and mock, their reader and, on occasion, themselves. Such a study, even in brief, will illustrate continuity in the practice but noteworthy variation in the motivation of Greek code-switching across 1,500 years and it will open a door to another new way of studying reception, and reinvention, with each of these authors in their different yet also parallel cultural contexts.
Academic "Disputatio" and Humanistic Rhetoric in the Letters of Ceccarella Minutolo.	Cristiano	Amendola	Università degli Studi di Napoli "Federico II"	This proposal seeks to investigate the overlooked contributions of women in the history of rhetoric and the interplay between vernacular expressions (old Italian) and humanistic ideals. It centres on the epistolary works of Ceccarella Minutolo, an exceptional female figure at the Aragonese court of Naples during the latter half of the 15th century. Minutolo's letters, particularly those in the genre of amorous correspondence, display a distinctive combination of dialectical prose and rhetorical sophistication. This fusion is characteristic of the love letter genre as defined in the dictaminal collections proposed by medieval masters of "ars dictandi". In the broader framework of Renaissance humanism, the revaluation of Cicero's "De Oratore" underscored the importance of rhetoric in fostering human relations and mediating conflicts through dialogue. Minutolo's letters reflect this rejuvenated humanistic rhetoric by placing language at the forefront of personal interaction and societal management. This aligns with the conference theme by demonstrating how rhetorical practices, especially in letters written by women, played a critical role in shaping concepts of humanity during the Renaissance. Moreover, this study contributes to the ongoing dialogue regarding the rhetorical canon, challenging the traditional historiography that frequently marginalizes the contributions of female rhetoricians and vernacular rhetoric. By analyzing Minutolo's work, this presentation aims to highlight how her

				rhetorical strategies not only deepen our understanding of humanistic rhetoric but also serve as a pivotal case study in the broader narrative of rhetorical development. This research promises to illuminate the intersections of gender, language, and rhetoric, providing new insights into the transformative role of rhetoric in the humanistic period. Through Minutolo's example, we observe the vital function of rhetorical education in empowering individuals and reshaping cultural and intellectual landscapes beyond the traditional confines of classical rhetoric.
Argutia: a communication ideal of a sucessful courtier	Frank	Schuhmacher	Eberhard Karls Universität Tübingen / Seminar für Allgemeine Rhetorik	Argutia: a communication ideal of a successful courtier The Latin word argutia is difficult to translate into English. The Oxford Latin Dictionary offers "clever use of words", "verbal trickery", and "sophistry" as primary meanings. In the Early Modern court culture (starting with Castiglione 1528) the use of argutia is a central competence of the courtier. By using 'clever' words the courtier can show his ingenium, 'wit' and will be able to act successfully within a court. The competence to master argutia is a way of self-fashioning (cf. Greenblatt 1980) for the courtier allowing him to distinguish himself from other courtiers in the social sphere of the court. Starting around 1620 the ideal of argutia spread over Europe, starting from Italy. Our paper will (1) give a definition of argutia based on classical and early modern sources and reconstruct the until now little researched canonization in German baroque theory. We will concentrate primarily on Germany in the late 17th-century and use rhetorical manuals in German and Neolatin that describe and systematize the various forms and modes of argutia. (2) In a second step we will outline how the ideal of argutia came from Italy to Germany by reconstructing the history of printed rhetorical manuals and the modes of reception, adaptation and translation of Italian theories of acutezza in the German cultural context of late baroque courtly culture.

				Keywords: Argutia, canonization, Baroque / Jesuit rhetoric, German reception
Prison Abolition and the Limits of (Normative) Embodiment	Brynn	Fitzsimmons	University of Alabama	
Scholastic Disputatio The Myōtei mondō (1605): Idea of Humanity for Two Women in Dialogue	Aiko	Okamoto-MacPhail	Indiana University	My paper deals with the concept of humanity defined in the imaginary scholastic disputatio between two women in The Myōtei Dialogues written by Fukansai Habian in 1605. When the Society of Jesus came to Japan in 1549, the missionaries who brought Christianity met the native religion Shintō in which the central deity is a woman. During the Heian period (794-1185) after the discontinuation of the imperial historiography (a partial adoption of Chinese-style factual history of the winners) in 901, history became historical tales first written by ladies-in-waiting at the empress's court (The Tale of Genji, perhaps also The Tale of the Flowering Fortune). After this period, history transited to rhythmic prose epic chanted by blind Buddhist monks with a string instrument biwa, that sympathizes with the losing side of history. Chronologically, the European model of history evolving from Homeric epic to factual history is subverted. The historical epic also entailed the thematic subversion of winner's history, a dominant type of history, to the history of the losing side (The Tale of the Heike). Not only is this different from Western and Chinese models, but also the canonical texts of the Heian period were predominantly written by ladies-in-waiting. In this climate, it is no surprise that the Jesuits introduced the model of scholastic disputatio in 1605 as a dialogue between two women, one Christian and the other non-Christian. Highly praised by the modern specialists of Shintō, Buddhism, and Confucianism (James Baskind and Richard Bowering et al.) for their in-depth

				understanding of religious doctrines, the two interlocuters in The Myōtei Dialogues exalt the Jesuit understanding of humanity as anima rationalis drawn from Aristotle that distinguishes man from animals. I propose to read this disputatio as Jesuit rhetorical accommodation to the cultural environment of Japan.
The Efficacious Citizen as Curious Listener	Kyle	Jensen	Arizona State University	In response to former President Obama's call for more listening within political debates, this paper argues for a renewed focus on the role that curiosity may play in citizen education. This paper defines curiosity as one capacity of rhetorical listening that may be consciously studied, practiced, and developed to achieve greater understanding between different perspectives, communities, and cultural groups. What makes curiosity unique relative to the other capacities of rhetorical listening (e.g. Accountability) is its emphasis on confronting the limits of what listeners currently know. When such limits are exposed, curious listeners begin to explore possibilities that exist in the unknown. To show how curiosity can inform citizen education, this paper addresses a key political topic that is shaping how we imagine citizenship in the 21st century: artificial intelligence and democratic engagement. It does so by making three moves. First, it addresses argumentative tactics that discourage curiosity, focusing specifically on how the stories we tell about artificial intelligence compromise citizen education. Second, it identifies argumentative tactics that encourage curiosity, focusing specifically on how such tactics promote rhetorical listening as a form of citizen education. Third, it imagines new curiosity-driven listening tactics that expand our understanding of how rhetorical listening can enhance citizen education when addressing the topic of artificial intelligence and democratic engagement.
The Efficacious Citizen as Accountable Listener	Krista	Ratcliffe	Arizona State University	As a response to President Obama's call for more listening within political debates, this paper makes three moves. First, it defines a contemporary debate in rhetorical studies about the trope of citizenship; this debate focuses on the efficacy of citizenship both in public, political discourses and in humanist education. To demonstrate how the trope of citizenship has been promoted effectively by rhetorical theorists, this paper discusses Cicero's "The Citizenship of Archias" and Derek Handley's Struggle for the

				City: Citizenship and Resistance in the Black Freedom Movement (2024). Second, this paper locates accountability as one capacity of rhetorical listening, a move that represents research for a co-authored book project on the ten capacities of rhetorical listening. It defines accountability by linking it with the intent and effects of individuals' actions as well as with the cultural systems and institutions within which individual actions are performed. And third, this paper argues that accountable listeners may help promote in the public realm and in rhetorical education a more productive civil discourse, one that enables conversation and challenges to cancel culture. In this way, accountable listening is one means to building the idea of the efficacious citizen.
The Efficacious Citizen as Artful Listener	Roxanne	Mountford	University of Oklahoma	John Dewey famously remarked, "democracy has to be born anew in each generation, and education is its midwife." Democracy's current moment is imperiled by authoritarian movements around the world, and education systems "are woefully inadequate to combat this existential threat" (Myln). Education for citizenship—once a general education requirement in the United States—is now rare. The Netherland's recent experience with re-introducing democratic citizenship into the schools suggests that it is not enough to teach about citizenship; instead, after a 2021 update to the law, schools in the Netherlands now teach students how to engage in democratic practices. Gerard Hauser calls the ability to engage in democratic deliberation a rhetorical "capacity," which implies teaching an orientation (an inclination to engage) as well as a practical art. A rhetorical education that takes up the task of teaching listening as an art of citizenship therefore must provide experiences (in the Deweyan sense) that both inspire an interest in reaching across difference, as President Obama asks, as well as the tactics needed to do so efficaciously. This paper provides examples of approaches that teach artful listening for political deliberation, drawn from innovative community programs as well as higher education.
Silesian and Polish reception of Cicero:	Beata	Gaj	Cardinal Stefan Wyszynski University in Warsaw	The reception of Cicero both in the field of rhetoric and in the broader field of humanitas understood as Greek paideia was of particular importance in the early modern period thanks to the

manuscript rhetoric and official school exercises				writings of Bartholomew Keckerman. This author was associated not only with Gdansk, but also with Silesia, where his views were applied to a widely expanded education. His recommendations on how to teach rhetoric, together with compulsory oratorical practice, took on an original form in Silesia that differed from the understanding of Cicero's legacy in Poland. Out-of-school, including manuscript rhetorical manuals also provide an interesting example of Cicero's reception. The manuscript rhetoric of Nepomucen Horth from central Silesia, discovered 25 years ago, and the manuscripts of sermons preached at Jasna Góra, a cult place for the inhabitants of Poland are interesting examples. Also important is the confirmed practice of oratory modelled on Cicero, exemplified by Silesian rhetoricians such as Andreas Baudisius, Balthasar Arnold and Christopher Haenfler. The issue of Cicero's rhetoric is also indirectly referred to by one of the prominent Silesian women of the 17th century, the astronomer Maria Cunitia (introduction to her work on mathematics) . The Renaissance dispute over Cicero, inspired by the statements of, among others, Erasmus of Rotterdam, seems to have taken a different form in the following era, differentiated even regionally. The proposal project of speech is based on the results of the author's research published 15 years ago in a doctoral monograph in Polish and enriched with new research in this field.
Language as a social act in Stoicism	David	Westberg	Uppsala university	“It is easy to rouse a listener and make him desire what is right, for nature has given everyone the foundations and seeds of the virtues”, the Stoic philosopher Seneca wrote. My paper will discuss how Stoic philosophy conceives of rhetoric as a social project, fostering communal knowledge and virtue. What are the mechanisms, in Stoic philosophical theory, that make it possible for humans to engage rhetorically or linguistically with each other? Stoic rhetorical theory, ridiculed by Cicero for its dryness and detachment from public affairs, does not provide an adequate answer. In other contexts, however, the Stoics do account for the ways in which humans influence each other through language. One such discussion can be found in their account of moral corruption. This is an important and much-discussed concept in research on Stoic ethics, but it has not been employed to

				complement Stoic rhetorical theory. One reason for moral corruption is katēchēsis, the “conversation,” “influence,” or “instruction”, of others. Though this is not explicit in the fragments that we have, I will suggest that Stoic theory about society, communication, and human nature leaves room also for a positive form of katēchēsis and thus for a communal rhetorical project. I will focus primarily on the theories of the early Stoics (c. 300–100 BCE), preserved only in Greek and Latin fragments. Later Stoicism, up to the third century, will also be considered. The paper will contribute to the understanding of Stoic philosophy as a whole and also to how later authorities such as Quintilian incorporated Stoic morals and notions of communication into their rhetorical theories. It will also shed historical light on the tension between rhetoric as an argumentative form, or “persuasion”, and rhetoric as a form of socialization via symbolic interaction, a matter of debate even today.
a Comparative Study of Socratic and Confucian Views on Writing in Rhetorical Education	Lidan	Lu	Institute for Greek and Latin Philology, Faculty for Philosophy and Humanities, Freie Universität Berlin	This paper investigates the intersection of rhetorical education in ancient Greece and China by analyzing the views of Socrates and Confucius on rhetoric and writing. Utilizing primary texts like Plato's "Phaedrus" and Confucius' "Analects," the study examines how their perspectives influenced their educational methods within the contexts of Classical Greece and Ancient China. The core issue addressed is the reflection of their critiques of writing on the efficacy of rhetoric and its role in education, noting a gap in studies integrating Eastern and Western rhetorical traditions. The research aims to enrich the global history of rhetoric by providing insights into the transformation of rhetorical education and its implications for oral versus written knowledge transmission. Both philosophers advocated for oral transmission over writing due to its interactive nature, which they believed fostered deeper understanding and memorization. Socrates criticized writing's inability to engage dynamically with listeners, a crucial aspect of knowledge acquisition, while Confucius emphasized the preservation of traditional wisdom orally to avoid distortions inherent in written records. By comparing these views, the study contributes to a nuanced understanding of how

				foundational ideas on rhetoric from two seminal thinkers have influenced educational practices and philosophical underpinnings across cultures and epochs, highlighting the relevance of their ideas in discussions on current educational technologies and methodologies.
Hannah Arendt, The Life of the Mind, and the Rhetoric of Evil	Paul	Dahlgren	Georgia Southwestern State University	The majority of scholars interested in Hannah Arendt's and rhetorical theory tend to focus The Human Condition (1958) and similar early, often unpublished, works. However, The Life of the Mind also contains rich reflections on speech and persuasion. Indeed, at times, Arendt conceptualizes thinking itself as a rhetorical act built on the exchange between oneself and an imagined other. In this presentation, I will argue that parts of The Life of the Mind (1971) can be read as a treatise on invention with special attention to rhetoric and the problem of evil. Reflecting on Eichmann and Jerusalem: A Report on the Banality of Evil, she frames The Life of the Mind with the following remark: "In my report of I spoke of 'the banality of evil.' Behind that phrase . . . I was dimly aware of the fact that it went counter to our tradition of thought—literary, theological, or philosophic—about the phenomenon of evil. ... However, what I was confronted with was utterly different and still undeniably factual... The deeds were monstrous, but the doer—at least the very effective one now on trial—was quite ordinary, commonplace, and neither demonic nor monstrous" (3-4). Arendt concludes that lack of thought may be the cause of wickedness rather than intentional malice. However, Arendt argues, we don't have access to how the mind works. In the history that she recounts after these remarks, Arendt effectively reimagines ancient rhetoric through French and German philosophy with attention to how all these traditions misunderstand evil. This presentation outlines the implications of Arendt's work for rhetorical theory while giving a more complete understanding of how she might fit into the history of rhetoric.

Tam Antiqua et Tam Nova - Ever Ancient and Ever new: Using Early Medieval Rhetorical Pedagogy to Teach Contemporary Rhetoric – a Classical Reception Approach.	Shane	Crombie	LCC International University, Klaipeda, Lithuania + Sofia University "St. Kliment Ohridski"	This presentation examines how Classical Reception Theory can be incorporated as a pedagogical aid teaching rhetoric to contemporary undergraduates students, focusing on selected texts from the 7th to 9th centuries. It will explore how post-classical scholars like Hrabanus Maurus and John of Salisbury interpreted and adapted classical rhetoric to address contemporary cultural and social circumstances. It will draw parallels between late antiquity and our current era—cultural shifts, linguistic changes, and educational fragmentation – and will suggest that lessons from the period can benefit today's rhetorical education. The current student cohort is inundated by mediated information, which often leads to shallow engagement, and a lack of independent thought. Applying classical rhetorical standards in such a context can be demanding, due to limited appreciation for classical texts, to say nothing of the challenge of original language. This paper suggests using medieval adaptations as stepping stones that can help bridge the gap. This presentation highlights how Hrabanus Maurus and John of Salisbury, and others, approached rhetoric pragmatically by adapting classical ideas to suit their era's needs. Hrabanus Maurus' De institutione clericorum and John of Salisbury's Metalogicon illustrate this adaptation effectively. Their strategies, requiring an interpreted reading, focus on critical thinking, clear communication, and the utility of rhetoric within a dynamic cultural context—lessons that remain highly relevant today. Importantly they present a pragmatic version of classical rhetoric that addresses particular concerns. Using Classical Reception allows teachers to use historical texts as tools for teaching effective rhetorical practices in the present. The paper contributes to rhetorical studies by demonstrating how this pragmatic representation of rhetoric can be applied to modern rhetorical education, emphasizing adaptability and engagement. It offers useful model for integrating historical texts into a contemporary curriculum, addressing today's needs.

Syro-Arabic entanglements: Aristotle's "Rhetoric" in the West Asia	Mara	Nicosia	Durham University	In Late Antiquity, Aristotle's "Rhetoric" was included in the Neo-Platonic version of the Aristotelian Organon and was transmitted as such in Syriac and Arabic. Studies on Aristotelian logic started to appear in Syriac in the fifth century, in the form of translations and commentaries employed in schools and continued until the Islamic era and beyond. Between the 8th and the 10th century, the Abbasid caliphs sponsored an imposing endeavour of translation of Greek sciences and philosophy (the so-called "Greek-to-Arabic Translation Movement"), including Aristotle's Organon. We find the only existing Arabic translation of the "Rhetoric" within the unique manuscript BnF ar. 2346, alongside Arabic translations of the rest of the Organon. The Arabic version of the "Rhetoric" was composed by Ibn al-Samḥ (d. 1027), who belonged to a famous group of intellectuals known as the "Abbasid Aristotelians". Ibn al-Samḥ explains that he composed his translations based on two previous Arabic versions and a Syriac one, but none of these versions reached us. Crucially, no Syriac version survived, even though it can be partly reconstructed thanks to a 13th-century commentary, composed by the Syriac polymath Barhebraeus (1125/6-1286) and thanks to the aforementioned Arabic translation. This paper reconstructs the history of the circulation of Aristotle's "Rhetoric" in the Syriac and Arabic worlds of Late Antiquity and the Early Middle Ages. It considers the content and technical vocabulary of Barhebraeus' commentary and the Arabic translation of the "Rhetoric", both of which had been adapted to their target milieu. Starting from recent scholarship on the technical vocabulary of rhetoric in Syriac and Arabic (Nicosia 2019, 2020, 2024), on the transmission of the Organon in Syriac (e.g., Hugonnard-Roche 2004), and of the "Rhetoric" into Arabic (e.g. Vagelpohl 2008), this paper will offer the most recent overview on Aristotelian rhetoric in two of West Asia's most prominent literary traditions of Late Antiquity and the Early Middle Ages.

“Ut moveat corda”: Seeking the Scope of Melanchthon’s Studies of the Heart	Julia	Major		The early modern polymath Philipp Melanchthon’ (1497-1560) persisted in his attempt to understand the affective nature of human being. In this paper I draw on the work of Sachiko Kusukawa, Timothy Wengert, Michael Aune, Debora Shuger, and Rita Copeland, among others, to suggest that Melanchthon’s interest in how affections can move the heart extended from his earliest works in rhetoric, dialectic, and Protestant doctrine to his final major studies. The question at issue is how did Melanchthon understand the importance of moving the heart? Dating from his earliest work in rhetoric (1519) and dialectic (1520), along with his first statement of Protestant doctrine at Wittenberg (1521), Melanchthon displayed a sustained belief in the necessity of moving the heart. For example, In the Loci Communes (1521) he declared that the heart was the most powerful part of the human being, because it forms the wellspring of human affections that drive the will. In this paper I contend that Melanchthon’s interest in matters of the heart forms a thread of continuity that stretches from his early works to his culminating studies of natural philosophy, including the Liber de Anima (1552), and the German translation of the final edition of the Loci Communes (1555). Examining this less travelled aspect of Melanchthon studies is important for several reasons: among others, it shows that understanding Melanchthon’s sustained interest in moving the heart can aid in refuting common misconceptions, such as that Melanchthon’s dogma prevents serious consideration of his scholarship, or that Melanchthon’s work is marred by his return to studies of Aristotle. I argue that Melanchthon’s enduring interest in how to move the heart that pervades the entire circumference of his texts springs from his desire not only to understand the wellsprings of human nature but also to inspire others on how they should live.
Confucian rhetoric in translation: Voltaire and Montesquieu on China	Xiaoye	You	Pennsylvania State University	Scholars have noted that the Enlightenment movement gave rise to orientalism and other academic disciplines in Europe. Orientalism in turn contributed to the formation of racism and

				European colonialism in different parts of the world. What are the rhetorical strategies that Enlightenment scholars deployed in their writing to develop their orientalist theories? This presentation reports on an ongoing research project that examines how China, specifically Confucian discourse, was mobilized by French writers Voltaire in Dictionnaire philosophique (Philosophical Dictionary, 1764) and Montesquieu in De l'esprit des lois (The Spriit of Laws, 1748) in constructing their theories of society and law. Initial analyses unveil that the two scholars established their ethos by framing their analysis in particular genre forms, i.e., as encyclopedic entries or as comparative studies of law. They resorted to universal discourses of religion or law as premises for classification and comparison of peoples and legal practices. They appealed to their audience's reason and their curiosity for peoples outside of France. As the two scholars introduced and analyzed Confucian discourse in their theorization of society and laws, I argue that their practice could be viewed as deterritorialized Confucian rhetoric or Confucian rhetoric in translation. This translation practice participated in political discourse and transformed French society in profound ways, as manifested in the French Revolution and the Romantic movement. Thus, rather than pigeonholing Confucian rhetoric within the nation-state of China, I suggest viewing and studying it as a trans practice, i.e., elements of Confucian discourse being adopted, recontextualized, and repurposed in different tempo-spatial points in history.
Beyond Aphthonius: The other exercitationes of Jesuit rhetorical teaching in Early Modern Spain	María Violeta	Pérez Custodio	University of Cádiz, Spain	The purpose of this paper is to help reconstruct a more complete picture of rhetorical teaching in Jesuit schools in Early Modern Spain. As is well known, the Jesuit teaching system, in its eagerness to achieve eloquentia perfecta through continuous practice, took advantage of the ancient preliminary composition exercises known as progymnasmata, which were mainly aimed at training inuentio. The practice of these composition exercises, which seems to have been implemented in Humanities and Rhetoric classes, is attested by the Ratio Studiorum, as well as by the handbooks which were published for Jesuit schools, and by the manuscript material preserved with assignments by students.

				However, the Jesuit rhetorical training not only included the ancient progymnasmata, but also other kinds of exercitationes (such as the imitation of a passage in prose or verse, translations from prose to verse and vice versa, composition of inscriptions, epitaphs, argumentations, etc.), which were also mentioned in the Ratio Studiorum. This paper will deal with these other exercises, which coexisted with the practice of progymnasmata. In order to do so, a collection of Jesuit assignments preserved in Ms. 6513 of the Spanish National Library will be analysed and compared to the models for rhetorical training which were included in the works by Melchor de la Cerda, S. J. (1550-1615), especially in his Vsus et exercitatio demonstrationis (1598) and his Campi eloquentiae (1614). Among the exercises included in this manuscript, special attention will be given to the compositions that develop the topic of the application procedure for admittance to a Jesuit school.
Perelman and Olbrechts-Tyteca and the Philosophical Discourse on Values and Value Judgment	Arthur	Walzer	University of Minnesota	Perelman and Olbrechts-Tyteca and the Philosophical Discourse on Values and Value Judgment One of the major contributions that Chaim Perelman and Lucie Olbrechts-Tyteca claim for their New Rhetoric is their emphasis on how values and value judgments function in argument. Aristotle's theory, they assert, was a "rhetoric of the plausible"; their theory is "a rhetoric of the preferable" (Logique et Rhétorique," Revue philosophique de la France et de l'étranger,1950). Yet despite the authors' emphasis on values in The New Rhetoric, scholars have not explored in detail how Perelman and Olbrechts-Tyteca think appeals to values and value judgment work in persuasion. Jean-Claude Guerrini's Les valeurs dans l'argumentation: l'héritage de Chaim Perelman is a notable exception to this lack of attention. But Guerrini dismisses the discussion in philosophy as irrelevant to the New Rhetoric (31). My presentation will challenge Guerrini's dismissal. Indeed, I will argue that the discourse on values and value judgment in philosophy provides the interpretive key to understanding Perelman and Olbrechts-Tyteca's discussion of values and value judgment in Book II, section 1 of The New Rhetoric. The discourse on values that began in philosophy in the 1860s is

				complex and detailed. While we might safely assume that Perelman would have been aware of this discussion, we need not rely on an assumption: Perelman and Olbrechts-Tyteca cite one of the most important philosophers of values, Max Scheler, on p.80 of the New Rhetoric. Scheler is the author of Formalism in Ethics and Non-Formal Ethics of Values (1913-1916), which provides a phenomenological analysis of our experience of values. While Perelman would not have accepted Scheler's conservative ontology, Scheler's basic framework and terminology mark Perelman and Olbrechts-Tyteca's analysis, indeed provide the interpretive key to their often-cryptic text. My presentation will bring Scheler's concepts and vocabulary to bear on an important paragraph in the New Rhetoric, a passage that I will distribute to those in attendance
Humanity and Interreligious Harmony in Su Shi's Writing	YUFENG	ZHANG	Millersville University	Su Shi (1037-1101), one of the most pivotal figures in the history of Chinese culture, was a renowned writer, calligrapher, and government official in the Song Dynasty of China. By examining Su Shi's writing across different genres, this presentation will explore rhetorical traditions of Chinese writing as well as innovative features manifested in his works; more specifically, it will focus on notions of humanity and the integration of three major philosophical and religious traditions in Su Shi's writing: Confucianism, Buddhism, and Daoism. Living in an era marked by a dynamic interplay of diverse intellectual and religious thoughts, Su Shi actively engaged with different schools of perspectives in his works such as proses, essays, poems, and ci (song lyrics). As a government official, Su Shi advocated Confucian benevolent governance, respect for rituals, emphasis on virtues, and social responsibility of the literati class (Liu, 2024), which differed from the more dominant Neo-Confucianism of the time. Moreover, under the influence of Buddhism, Su Shi embraced concepts such as compassion and non-killing, Zen enlightenment, and spiritual cultivation in his works. Finally, Daoism played an important role in Su Shi's life and writing, as demonstrated by his optimistic attitude towards adversity, his reflections on the relationship between human

				beings and nature, and the concept of governance through non-intervention. Also discussed in this presentation is the lasting impact of Su Shi's writing on the literary landscape of the Song Dynasty and the contemporary significance of the interreligious harmony or "prosaic wisdom" (He, 1997) manifested in Su Shi's works.
Isocrates and the Notion of Panegyric	Terry	Papillon	University of the South	Isocrates contributes to the history of Panegyric, and thus the humanistic consideration of recognizing human worth, in the following ways: the paper 1) presents the origins of panegyric in panhellenic festivals and shows how the focus on the city and culture of the panegyric festivals gets altered almost immediately with a focus on individuals; 2) shows how the behavior of Isocrates is related to later theorizing by (e.g.) Menander Rhetor, who deals with both cities and persons; 3) discusses how Isocrates' emphasis on himself in much of what he writes as a basis for praise of himself as he praises other things, following the idea of poet, myth, and laudandus in Pindaric poems (themselves a sort of panegyric of the panhellenic athletic victor), again, as a way to look forward to Roman and imperial Greek treatments; and 4) discusses how the Isocratean idea of panegyric has a mimetic (and hypodeictic) function, encouraging listeners to model themselves on the object of praise, where Isocrates uses the idea of "students" mimicking him as a parallel to citizens mimicking the elders to create more noble communities.
A 17th Century Jesuit Failure in India and the Dialogue between Rhetorical Traditions and Religion	Michelle	Zaleski	Benedictine College	After arriving to Madurai in South India in 1605, the Italian Jesuit Roberto de Nobili (1577–1656) developed a reputation for his conversion to a Brahmin lifestyle. He was also one of the first Jesuits in India that not only learned Tamil and Sanskrit but also wrote in these languages. This paper will explore one of his works, "Nitya Jīvana Callāpam" or the "Dialogue on Eternal Life," to show how Jesuit rhetoric was influenced by its travels across the world during the Age of Exploration. Nobili's translators, Francis X. Clooney and Anand Amaladass, see this work as a colonial failure, a work that could not see beyond European Thomism. However, the dialogue's rigid adherence to the Renaissance conventions of the day betray a similar alignment with the Indian rhetorical

				tradition when contextualized within both the politics of seventeenth century Tamil Nadu and a long tradition of Indian religious dialogues. Taken alongside Nobili's embodiment of the Indian sanyasi or ascetic and an archive of Jesuit letters that detail these physical practices, his dialogue overcame the stasis of rhetorical form by extending the Jesuit practice of accommodatio to one of not just accommodation but cultural exchange. Nobili's work, then, provides a way into understanding how rhetoric is crafted across cultures, echoing the work of Lu-Ming Mao and others who argue for the relevance of comparative studies. Anticipating work on religious rhetorics from Thomas Amorose, Paul Lynch, and Matthew Miller, among others, Nobili's dialogue understands religion as a rhetorical vehicle for encounter rather than an obstacle to be overcome. Extending the work of Cynthia Gannett and John Brereton, who have traced the varied applications of Jesuit rhetoric in colleges across the United States, this paper demonstrates that the early modern foundations of Jesuit rhetoric were as much an accumulation of responsive local practices as one, unified theory of discourse.
Tinker & Invent as Humans Will: Rhetorical Innovation in Early Medieval Manuscripts	Bill	Endres	University of Oklahoma	Guided by classical rhetoric and motivated by their embrace of the codex, early medieval monks invented and transformed rhetorical practices in stunning ways. However, two main circumstances encourage scholars to overlook these innovations. First, common modern layout of printed texts incline scholars to ignore innovative conventions for generating meaning through mis-en-page and visuals, central to medieval innovation. Second, scholars for a long time mistakenly viewed rhetoric in medieval times as having lost its intellectual energy, resigning itself to sorting and classifying figures of speech. Nothing could be further from the truth. Mary Carruthers has done much to dispel this notion, though its residue remains. To recognize medieval rhetorical ingenuity, scholars must attend to the medieval cultivation of the classical notion of ductus, "the way by which a work leads someone through itself." Ductus provides significant reasoning for medieval attentiveness to tropes and figures of speech: they are the twists, branches, and slowdowns that create

				the experience for coming into a text's meaning. Reflected in ductus is the medieval sense of reading as journey, which includes further metaphors such as nourishment from "chewing on a text." In my talk, I will briefly trace pertinent medieval inheritances from classical rhetoric. However, the bulk of my talk will concern the ingenious rhetorical practices invented by early monastic scribes, practices that revolutionized reading and thinking. For instance, using a practice later known as cor fa casan (turn-in-the-path) or ceann fa eitil (head-under-wing), scribes relocated portions of a line above or below its normal place, marking it with an image. This practice slowed reading, and through the image, provided additional meaning to lead into rumination. I will draw examples from a range of early manuscripts, including the Book of Kells (made around 800 CE), an illuminated manuscript described by Umberto Eco as "a universe in expansion … a maze of hermeneutics without end."
Humana malignas cura dedit leges: girls justifying their incestuous love	Martina	Björk	Lund University	In the Metamorphoses by Ovid, often regarded as the most rhetorical of the Roman poets, several female figures from Greco-Roman mythology deliver speeches addressed to themselves, deliberating on how to act in particular dilemmas. Two of them, Byblis (book 9) and Myrrha (book 10), are struck by incestuous desire. Their soliloquies resemble the Roman exercise suasoria, or rather its Greek precursor thesis or hypothesis. In this exercise, Hermogenes suggests four loci, or logical divisions for discussing the topic. These are referred to as "final headings": justice, advantage, possibility, appropriatetness: "τῷ δικαίῳ, τῷ συμφέροντι, τῷ δυνατῷ, τῷ πρέποντι". Byblis and Myrrha navigate these loci in an attempt to convince themselves. In their reasoning, they wrestle with what is just and appropriate within human circumstances. In the hierarchy of creation, human beings are positioned between gods and animals, and there are specific notions of what is possible and permissible

				for a human and what boundaries she should not transgress. Quod licet Iovi non licet bovi, as the saying goes: what is permitted to Jupiter is not permitted to an ox. Gods may do what cattle may not. My presentation will focus on how Byblis and Myrrha are discussing these notions of human conditions, how they are trying to justify their incestuous passion by questioning what is truly moral and genuinely human, and whether it can, in some cases, be defensible to behave like a god or an animal.
Finding the New in Vico's New Science: Toward a Networked Aesthetics of Inquiry	Megan	Poole	University of Texas at Austin	Giambattista Vico's The New Science (1725) ushered in what some scholars consider "the beginnings of social science," blending philology, philosophy, and rhetoric to better understand human relations and institutions. But for contemporary rhetoric, Vico's work poses theoretical problems, defining concepts like sensus communis—judgments that are never reflected upon, but that are also nevertheless agreed upon as true by social groups—not via discursive, communicative modes, but through seemingly essentialist, metaphysical notions of "divine providence" (Book I, Para. 13). This understanding of common sense raises serious challenges: literary scholar and critical race theorist Kandice Chuh (2019), for example, finds in sensus communis the troubled history of how specifically aesthetics stems from a narrow sense of shared taste or judgment, ensuring a racist, gendered, classist aesthetic regime in which some bodies are valued as credible arbiters or witnesses more than others (p. 19). Yet, throughout Vico's New Science, we find a more complex interplay between an essentialist metaphysics and a creative humanistic force, grounded in sensory perception (Hawhee, 2016), semiotics (Verene, 1991), and rhetoric (Beasley Von Burg, 2010). Our reading of The New Science challenges commonly held interpretations that essentialize Vico's essentialism, or that draw hard dividing lines between his notions of il certo (the certain) and il vero (the true). Our reading of Vico in this paper turns to a lesser-known concept in The New Science – the verum-factum principle – to argue two points: one, that we can develop from The New

				Science an aesthetics of inquiry in which certainty is not an end of knowledge, but a rhetorical tool for questioning that which we merely feel to be true; and two, that an early theory of networked rhetoric (Pfister, 2015) can be found in how Vico theorizes knowledge-creation via processes of sensory, aesthetic, and symbolic accrual.
“Through the Prism of Jesuit Rhetoric: The ideal of vir bonus dicendi peritus reflected in a shaping of Humanity.”	Teah	Goldberg	Loyola Marymount University	This presentation explores the metamorphosis of Greco-Roman rhetorical ideals within the Jesuit tradition of Eloquentia Perfecta, examining how the universalist aspirations of classical rhetoric were reinterpreted through a Jesuit lens. The tension—between the pragmatic and the principled—has long shaped rhetorical theory, yet in the Jesuit tradition, rhetoric is not merely a series of techniques; it is an expression of our shared humanity. This presentation asserts that the Jesuit Ratio Studiorum redefined classical rhetoric not merely to preserve its legacy, but to revolutionize its purpose, transforming it from a tool of civic persuasion into a means of spiritual and moral development. Our work illuminates how the Jesuit tradition expands classical ideals from Institutio Oratoria, forging a path that demands rhetorical practitioners to not only communicate effectively but embrace their roles as moral agents within their communities. The act of persuasion becomes a profound opportunity for self-discovery and community engagement, where every word has the power to affirm or undermine our collective dignity. However, this redefinition of rhetoric creates a problem: Can rhetoric ever be disentangled from its political dimensions? The Jesuit tradition insists that every rhetorical act is an engagement with power dynamics, inherently political in nature (Mailloux 2013 and Peters 2016). Critics of the Jesuit approach argue that in striving for ethical clarity, we risk obscuring the reality that all persuasion is political (Bender and Wellbery 1990 and Potts 2008). Our contribution to the field of rhetorical history is not merely to trace an evolution but to provoke a reevaluation of the stakes involved in rhetorical practices. This inquiry contends that the

				Jesuit tradition reconciles fragmented realities of Rhetoric: the pragmatic and the principled. The inextricable link between the practical and the ethical ultimately informs and is informed by our notion of collective humanity.
Hermogenes' On Types of Style as a Constitutive Theory	Thomas Bundgaard	Jensen		This paper investigates On Types of Style by the 2nd-century CE rhetorician Hermogenes, composed in the context of the Second Sophistic. The paper aims at reinterpreting On Types of Style as a constitutive theory of style — one that views style as constitutive of identity rather than merely decorative. The research question investigated is whether Hermogenes' theory can be understood as constitutive of collective identity. To address this question, I employ constitutive rhetoric and poststructuralism as critical perspectives. Methodologically, the study makes use of rational reconstruction allowing for the application of modern perspectives in historiography. Consequently, the study diverges from earlier studies on Hermogenean stylistics focusing on Hermogenes' influence on later rhetoric or on the influence of preceding or contemporary rhetoric on Hermogenes. I argue that Hermogenes' types of style are performative, constructing a second persona as well as a transhistorical subject. Through rhetorical strategies such as imitation of classical oratory, allusions, and rhythm, Hermogenes' types of style potentially embed rhetors and audiences in a shared cultural and emotional experience, thereby reinforcing collective identity. By applying constitutive rhetoric as a critical lens, I extend the relevance of On Types of Style to contemporary rhetoric. Style continues to shape identities today, e.g. in digital rhetoric and epideictic. Hence, the paper emphasizes how ancient rhetorical theories of style can offer insights into not only contemporary rhetorical practice, but postmodern identity formation as well,

				which is in concord with a (neo)sophistic notion of human identity as a rhetorical effect.
The Role and Import of Pluralism in Chaim Perelman's Rhetorical Theory	Jay	Gordon	Department of English and World Languages	In this paper, I start from the hypothetical position that both radical positivism (which Perelman explicitly opposed) and radical relativism (which often is seen as the only alternative) are not viable points of departure for conducting human affairs. They are, in other words, "nonhuman" positions. Perelman's pluralism, which has been discussed insightfully by David Frank among others, thus can be seen as offering a useful "third way" that resolves the tension between these two nonhuman positions. We could say, then, that Perelman's pluralism reintroduces the "human" to rhetoric as part of his contribution to the emergence of the New Rhetoric in the 1950s and 1960s. Before jettisoning radical positivism and radical relativism, however, we might consider what they offer the rhetor as ideals in the production of rhetorical theory and practice. For example, positivism as an ideal has guided the production of scientific knowledge, which we value. Similarly, relativism as an ideal has guided the development of intercultural communication and empathy, which we also value. In this alternative light, then, positivism and relativism are not fatally flawed epistemology stances, but rather more like heuristics for pursuing our affairs as human beings. Taking such a view, I argue that Perelman's pluralism should not be seen as a solution to a seemingly unsolvable problem (insofar as it may be seen as resolving the positivism/relativism tension), but instead as one among many possible stances equal in value and equal in their potential for productivity in human affairs. Perelman's pluralism, in other words, provides us with a way of answering questions about how to understand and achieve justice. Positivism, in turn, helps us with our questions about the material world and how its resources can serve human needs, and

				relativism helps us with our questions about human culture, particularly in terms of the formation and application of social norms. I conclude with a model of rhetorical epistemology that accounts for all three stances: positivism, relativism, and pluralism.
The Lingering Question of Rhetoric's Decline and Demise	Jonathan	Doering	Cape Breton University	The Lingering Question of Rhetoric's Decline and Demise One of the great lingering questions about rhetoric's macroscopic fortunes concerns why and how it declined in reputation, study, and centrality from its renaissance heights in Europe to becoming "the only error of Greeks," as Ernest Renan put it in 1885. Scholarship on this question has presented a reasonably long length of suspects (especially around French contexts) but has never agreed upon a firm causal explanation. These suspects include philosophical enemies (rationalism, enlightenment) literary and aesthetic ones (Romanticism), internal decay or failure to adapt (Genette's "rhétorique restrainte") and a general incompatibility with the increasingly scientific, industrialized, and nationalized 19th century, which promoted educational reforms that weakened classical curricular fixtures such as rhetoric: modernity exerted pressures on humanistic education from which rhetoric was not exempt. This presentation invites the audience to share their own sense of rhetoric's (non)decline from their periods and regions of specialization, while presenting my research on the French "murder mystery." As I contend in the book project I'll be outlining here, it makes sense to narrate multiple declines (philosophical, religious, sociopolitical, etc.), as well as multiple ways in which rhetoric arguably faked its own death. In this bird's eye account, I convey historiographic tools, insights, and provocations concerning rhetoric's decline, which is far from settled. We can be certain, however, that the single, "internal" explanations of decline are inadequate—rhetoric's fate depends on broad social transformations, and is not in essence a question that primary

				belongs to the history of ideas. Genette, Gérard. 1982. "Rhetoric Restrained." In Figures of Literary Discourse, 103-126. Oxford: Basil Blackwell. Renan, Ernest. 1890. "Réponse de M. Ernest Renan au discours de M. Ferdinand de Lesseps." In Recueil des discours, rapports et pièces diverses lus dans les séances publiques et particulières de l'Académie française.
Communis Mercurius: Erasmus and the Defense of Rhetoric	Eric	MacPhail	Indiana University	The adage Communis Mercurius, from the 1508 Adagiorum Chiliades, consists of a long excerpt from the discourse Against Plato: In Defense of Rhetoric by Aelius Aristides, accompanied by an original Latin translation by Erasmus, and radically no commentary. The excerpt in question is the myth of the origin of rhetoric, widely recognized, by Erasmus among others, as a response to the myth of Protagoras in Plato's dialogue Protagoras. This myth and its relation to Plato have been analyzed with great acuity by Barbara Cassin in L'effet sophistique, but Erasmus' adage seems to have escaped the attention alike of those who study the sophistic tradition and those who study the reception of Aristides. How can we account for this unprecedented bilingual edition of a key passage from Aristides' Platonic orations, constituting "the longest excerpt from an ancient author to be found anywhere in the Adagia" (CWE 33: 362)? What does Erasmus have to do with Aristides, with sophistic, and with anti-Platonism? These are the questions that we propose to raise, if not to resolve, in our intervention in the next meeting of the ISHR.
Dissociating the Human: What Olbrechts-Tyteca's Dissociation Families Can Teach Us about the AI Debates	Amy	Anderson	West Chester University	With the growing influence of generative AIs like ChatGPT, differentiating simulated reasoning from human argumentation is becoming increasingly important. The concept of dissociation (Perelman and Olbrechts-Tyteca 1958/1969) is particularly relevant to this task because it emphasizes the essentially human process of navigating the interactions between competing values. Dissociation models how a more valued concept (term II) frames the way audiences understand a less-valued concept (term I), expressed by a philosophical pair with the format term I/term II. In

				this presentation, we employ dissociation to analyze debates over artificial versus human intelligence, which center on philosophical pairs like human/machine and artificial/natural. While dissociation gives us some insight into the relationships between the paired concepts animating debates over AI, there are nuances to competing conceptions of artificial and human intelligences that basic dissociation does not capture. To reveal these nuances, we turn to Olbrechts-Tyteca's further development of dissociation in her 1979 article "Les Couples Philosophiques," which proposes that philosophical pairs can be divided into families with similar dissociative logics. We recover and extend two of Olbrechts-Tyteca's families: (1) dissociations where term I is a fragment of term II (e.g., element/totality) and (2) dissociations in which term I is a representation of term II (e.g., imitation/reality). The Fragmentation family highlights facets of the AI debates focusing on whether we privilege the seemingly universal knowledge that AIs can accumulate or the subjective knowledge that humans are capable of. Alternatively, the Representation family highlights facets of the AI debate focusing on whether artificial intelligence is a real form of intelligence or only an imitation of human intelligence. We thus demonstrate how Olbrechts-Tyteca's dissociation families enrich our understanding of arguments around AI and value-based arguments, more generally.
Thus spoke Zhuangzi: Allegories as a strategy of internal rhetoric in an early Daoist text	Mingjian	Xiang	Nanjing Tech University	Thus spoke Zhuangzi: Allegories as a strategy of internal rhetoric in an early Daoist text Internal rhetoric, which "occurs between one aspect of the self and another", "has been there all along" in the history of Western rhetoric (Nienkamp 2001: x). In this paper, we present a case study of internal rhetoric in the Chinese rhetorical tradition by analyzing the use of allegories in the Zhuangzi (4th c. B.C.E.), the second foundational Daoist text. Given his language skepticism and philosophy of mysticism (e.g., Ivanhoe 1993; Schwitzgebel 1996; Wayne 2000), Zhuangzi frequently resorts to allegories (mostly in the dialogic form) to express his philosophical ideas.

				These allegories embody the philosopher's use of two unique modes of discourse, namely, 'yuyan' [imputed words] and 'chongyan' [repeated words] either alone or in combination (Ye 1979/2004) and hence constitute an instance of the split-self imagery (cf. Fauconnier 1985/1994; Lakoff 1996). More specifically, the philosopher conceptually splits himself into two or even multiple selves, with each self blended with a discourse character in the allegory and taking turns in conversation so that the writer is engaged in talking to himself by assuming different roles. Drawing on Fauconnier and Turner's (2002) Conceptual Blending Theory, we analyze allegories as mixed viewpoint discourse constructions (cf. Östman 2005), involving a blend of the viewpoints of the philosopher and discourse characters. As a strategy of internal rhetoric, allegories in the Zhuangzi are used "to induce others [prospective readers] to join in a communication interaction and engage in self-persuasion" (Combs 2005: 38), which can be understood as "the internalization or voluntary acceptance of new cognitive states or patterns of overt behavior through the exchange of messages" (Smith 1982: 7). This study not only provides a novel interpretation of allegories but also sheds light on the cognitive underpinning of internal rhetoric.
The New Rhetoric and the Practice of Everyday Life	Tommy	Bruhn	Dept. of Communication, University of Copenhagen	In this presentation, I read Perelman and Olbrechts-Tyteca's "On Temporality as a Characteristic of Argumentation" (Transl. Bolduc & Frank, 2010) against "The Practice of Everyday Life" (de Certeau, 1984). On Temporality may well be read as a theory of the rhetorical situation, pivoting around the presence and temporalization of notions. It shows that arguments are structured by their relations to past, present, and future contexts - external temporality structures, that gets taken up within an argumentation (Scott, 2019). Certeau roots his theory of everyday practices in an analogy to Aristotelian and Sophistic rhetorics. His thinking on strategic action as spatialization and tactical action as temporalization has several important similarities to On Temporality, which may be hidden by their differing vocabularies. There is a considerable overlap between Certeau's idea of the strategic structuring the proper, and how the rule of justice in the New Rhetoric explain how the reasonable is structured (Scott,

				Forthcoming). However, Perelman and Olbrechts-Tyteca construe rhetoric as partially architectonic while Certeau understand it as always fundamentally tactical: the orator always acting to undermine the structural contingencies of the situation. By critically examining Certeau's distinction between strategic and tactical action against how temporality in argumentation is construed by Perelman and Olbrechts-Tyteca, I hope to contribute to the understanding of how situation is construed in the New Rhetoric, and how argument is continuous with action in general. While rhetoricians have used Certeau's distinction to typify rhetorical actions in relation to established power structures (Phillips, 1999), I will argue that these terms contribute to understanding how argumentation influence adherences over time, which has implications for the study of rhetorical processes. Between the two texts emerges an idea of mankind as a social animal acting on its lifeworld, in both senses of responding to and crafting it.
Nonviolence, Rhetorical Persuasion, and the Power of Perelman and Olbrechts-Tyteca's New Rhetoric Project	David	Frank	University of Oregon	Perelman and Olbrechts-Tyteca devote part one, section 13 of their New Rhetoric to "Argumentation and Violence." I dedicate this paper to an exploration of this neglected section of the New Rhetoric and to their claim that "all argumentation can be considered as a substitute for the physical force… One can indeed try to obtain a particular result either by the use of violence or by speech aimed at securing the adherence of minds . . . The use of argumentation implies that one has renounced resorting to force alone. That value is attached to gaining the adherence of one's interlocutor by means of reasoned persuasion, and that one is not regarding him as an object but appealing to his free judgment (54-55)." I seek to develop three insights from a close reading of this section and passage. I). The idea of humanity flourishes in rhetorical contexts. Perelman and Olbrechts-Tyteca note that genuine argumentation provides for "spiritual freedom," a value they suggest is denied by physical violence. II). Rhetorical argumentation offers a nonviolent expression of reason designed to help communities work through disagreement. I draw from the recent work of Mercier and Sperber (2016) to display how argumentation deploys social reason to solve problems

				nonviolently. II) Nonviolent rhetorical argumentation is more powerful than brute-force and physical violence. Although some scholars view the New Rhetoric as a taxonomy of argument techniques bookended by aspirational statements about the value of argumentation, I draw from the impressive work of Harvard's Erica Chenoweth and her research, based on 323 mass actions between 1900 and 2006, to illustrate its power in social conflict. She found that the use of nonviolent strategies and tactics, anchored in the assumptions set forth by Perelman and Olbrechts-Tyteca, were twice as successful as violent campaigns in achieving social justice.
“L’homme nouveau”: Political Theology, Definitions of Humanity and Jesuit Theorhetoric in the Twentieth-Century	Steven	Mailloux	Loyola Marymount Univeristy and University of California, Irvine	In the aftermath of world war, the founding of the United Nations fostered a vigorous international conversation about universal human rights and cross-cultural communication in the mid-twentieth century. Concurrently, academic and public intellectuals took up the challenge of defining anew the nature of human being in philosophy, theology, and politics. In this paper I concentrate on contributions of certain secular and religious thinkers who examined the role of rhetoric in these global discussions. I begin with Kenneth Burke’s 1946 contribution to the special issue of Esprit entitled “L’homme Américain” and then discuss his early attempts to define humans as symbol-using animals, attempts resulting in his distinctive “Definition of Man.” Burke’s longtime friend Richard McKeon helped lead the UNESCO attempt to define universalist meanings for key words (rights, justice, democracy) in order to enable international co-operation across ideological differences, while French theologians and philosophers debated the possibility of dialogue and collaboration between believing Christians and atheistic Communists, both of whom spoke of “L’homme nouveau” but with very different meanings. American and French members of the Society of Jesus, better known as the Jesuits, participated in these national and international debates, bringing to bear their centuries-old tradition of theorhetoric, their ways of speaking to, for, and about God, especially as those ways served their evangelizing purposes in missionary projects attempting to bridge vast cultural differences. I conclude by looking at the work of French Jesuits who debated

				the rhetorical conditions of possible dialogue during political conflicts. They discuss the rhetorical dynamics of the political theologies manifest internationally at the beginning of the Cold War, and they do so in relation to the new intellectual challenges presented by the conflict between Christian and Atheistic Existentialism and their contrasting notions of human being and becoming.
Plutarch's Solon as an Athenian Moral Ideal	Craig	Cooper	University of Lethbridge	In fourth-century forensic oratory Solon is presented as the ideal man, who possessed a moral character completely unlike that of a litigant's opponent (Dem. 22.25; 23.103, 113; 26.23-25; Aesch. 1.26) So, for instance, Aeschines (1.25) can point to a statue of Solon, holding his hand inside his cloak, a gesture that captures the sophrosyne, which Solon displayed when he addressed the people, in sharp contrast to Timarchus' shameful display in the Assembly. This image of the ideal moral man is carried over into later biographical and philosophical discussions by Plutarch, but what is interesting is that Plutarch provides a much more nuanced approach as he explores the image of the ideal man. Solon is not devoid of human passions but in many ways driven and motivated by them, something that Plutarch explores in his Life and illustrates from Solon's poems. So, Solon can feel love for the beauty of youth (F 25) and that desire shapes his laws governing slaves in the gymnasia (Plut. Sol. 1.), but that passion becomes moderated by time and age (F 26: Plut. Sol. 32; Mor. 156 d). He desires wealth but justice and virtue more (Sol. 2.4-3.2), a point illustrated in his poems (FF 13, 15); he is reluctant to enter politics out of fear of one side's love of money and the other side's arrogance (Sol. 14.2), as he himself intimates (F 4b-c) but can also boast proudly of setting the earth and Athenians free in his Seisachtheia (Sol. 16.6; F 36). The one law, in his estimation, which bests preserves a democratic government is inspired by human sympathy: the right granted to the uninjured person to seek legal redress for the injured person (Plut. Sol. 18.5; Mor. 154 d). Building on works by J. Beneker (The Passionate Statemen: Eros and Politics in Plutarch's Lives, Oxford 2012) and A. Hertzoff ("Eros and Moderation in Plutarch's 'Life of Solon'", The Review of Politics 70.3, 2008), I would like to explore further the emotional

				side of Plutarch's Solon, the ideal moral man, as it is inferred from his poetry and exploited rhetorically by Plutarch in the Life and in the Moralia.
Aristotle and the humans: πάντες, ἄνθρωποι and the rhetoric of universal statements	Alessandro	Vatri	Durham University	"All men by nature desire to know" (Met. 1.1) is one of the most memorable openings in the Aristotelian corpus. Humanity in its totality is referred to by the phrase "pantes anthrōpoi", a collocation that recurs several times in the extant treatises of Aristotle. In these texts, the same universal meaning can be conveyed independently by pantes ('all') and anthrōpoi ('men'), even though their semantics are not fully equivalent. The noun is the expression of choice when men as a species are contrasted with gods or animals, while the substantivized adjective, as a universal quantifier, is used in contrast with smaller social subdivisions (e.g. 'the majority', 'the wise', etc.) and refers to 'all men' in a distributive, rather than a collective, sense (that is, it presents humanity as a set of individuals rather than a monolithic species). Moreover, pantes may often be the subject of a first-person plural verb and may thus explicitly include the observers (Aristotle and his readers/hearers) into the object of the observation. Variation in the use of anthrōpoi, pantes, and the first-person plural may thus be seen as expressing specific epistemological stances as well as reflecting (or even promoting?) social dynamics of participation or disengagement in the audience. This paper examines this phenomenon in Aristotle's Rhetoric and shows how 'gnomic' anthrōpoi presents observations about humans as established truths from an external point of view, whereas the 'social' and hic-et-nunc character of pantes is perfectly at home both in demonstrative arguments and in the discussion of the practicalities of rhetorical tasks. Interestingly, pantes sometimes refers restrictively to 'the Greeks', which indicates that the 'everybody' Aristotle's audience members construct themselves as part of could vary fluidly between 'all men' and members of social and cultural communities at different levels of specificity. Such a fluidity can be read both as a product of and as instrumental to the 'practical', didactic, hic-et-nunc purposes the Rhetoric may have been conceived for.

Rhetorical Bodies in Polemon of Laodicea	Claire	Saint-Amour	University of Cambridge Faculty of Classics	Rhetoric has historically positioned itself as the exclusive domain of the human subject. Since the 1990s, work in animal studies has challenged this notion, demonstrating that nonhumans share many of the means and ends of persuasion. The corpse, which poses a different challenge to the category of the rhetorical subject, has not received comparable attention. Corpses are incapable of speech and sensation, excluding them from persuading and being persuaded. But they are more than matter, still provisionally part of the network of human social obligation that rhetorical speech seeks to create and reinscribe. Greek elites under the Roman empire placed themselves in close dialogue with the dead, reconstructing debates from the classical period through rhetorical performance. Such speeches generally elide the bodily figure of the corpse, casting the dead as a symbol of martial and civic virtue. Two speeches by Polemon of Laodicea (2nd c. CE) provide a striking exception. Polemon's speeches stage a debate on the merits of two martyrs from the Battle of Marathon (490 BCE): Cynegirus, whose hand clung to a retreating Persian ship after being severed from his body, and Callimachus, whose corpse remained upright because it had been pierced by so many spears. Polemon's speakers interrogate the extent to which corpses can be said to act, persuade, and be persuaded. Through these speeches, this paper explores the corpse's potential to trouble the boundaries of human rhetorical subjectivity. I also suggest that Polemon's corpses embody the ambivalent place of the past in his cultural milieu. For Greeks in the Roman empire, Marathon served as a particularly potent symbol of Greek virtue and self-determination. By probing the limits of Callimachus' and Cynegirus' posthumous agency during this battle, Polemon also interrogates the efficacy of a historical past which may still act upon the present.
"Acquiring Foreknowledge of Death": Death's	Jarron	Slater	Brigham Young University	Kenneth Burke's multi-clause definition of the human is well known: human beings are symbol-using, symbol-making, and symbol-misusing animals, inventors of the negative, separated

Undeniability in the Lesser-Known Clause of Kenneth Burke's Revised Definition of the Human				from their natural condition by instruments of their own making, goaded by the spirit of hierarchy, and rotten with perfection (Language as Symbolic Action). In the first clause of his definition, Burke is trying to capture his understanding of Aristotle's statement that human beings are creatures who have the logos. Most of the other clauses of Burke's definition of the human were also heavily influenced by his reading of Aristotle, particularly the Rhetoric, Poetics, and Metaphysics. In this presentation, which is part of a larger multi-year project about how Burke's theory of style and his reception of classical literature can provide symbolic medicine to a world deeply in need of healing, I focus on a less well-known clause that Burke added to his definition of the human being: "acquiring foreknowledge of death." I expound on this clause using well-known, lesser-known, and unknown writings by Burke. Burke added this clause later in his life after the death of his wife, Libbie. In this clause, Burke recognizes that an acknowledgement of the shortness of human life is paramount to knowing what it means to be human. Burke's inclusion of the added clause in "Poem" is evidence of the import of the aesthetic in definitions of human beings. Many of Burke's late poems show Burke "acquiring foreknowledge of death." A foreknowledge of death influences the motives of speakers (Blakesley, "Kenneth Burke, Word-Man"). Death can also be a topos enabling creation or criticism (Burke, "Notes on the Lit'ry Life"). Burke even wrote "A Brief Thesaurus of Deaths and Dyings," in which he enumerated fifteen Death Topoi (Burke, "Thanatopsis"). While rhetoricians are interested in universality because they strive to understand and influence people, nothing is more universal to human beings than the undeniable fact of death.
Rhetoric, Medicine, and the Wrongs of Playing God. A Medieval Arab Physician on Humanity, Medical Errors and Unbelief.	Ignacio	Sánchez	Universidad de Castilla-La Mancha	The Cairene physician Ibrāhīm ibn Yuḥannā al-Wajīh al-Qalyūbī (fl. second half 7th/13th) is the author of a treatise entitled Nāṣīhat al-muḥibb fī dhamm al-takassub bi-l-ṭibb ("Advice to the passionate [student] against pursuing medicine as a profession"). This work serves as a cautionary guide, warning Muslim students about the dangers associated with the practice of medicine both this world and the hereafter. Its relevance extends not only to the history of

				medicine and the lives of street physicians, but also to the study of Arabic rhetoric. Al-Qalyūbī employs sophisticated narrative and rhetorical techniques to construct a compelling case against his own profession, highlighting the central role of rhetorical argumentation in Arabic medical literature and illustrating the power of rhetoric in shaping cultural and ethical attitudes in Medieval Islamic societies. In this paper, I will focus on one of the arguments that al-Qalyūbī adduces to unveil the dangers of medicine. Engaging in this profesion may endanger the souls of its practitioners, as arrogant physicians often play God with their patients. Ultimately, they are forced to confront the limitations of their humanity, grapple with their impotence in the face of disease, and experience profound fear of medical errors, to such an extent that the practice of medicine can lead them to lose their faith. I will examine the role of this treatise and this particular argument in the history of Arabic polemics against medicine, paying close attention to the rhetorical devices deployed by al-Qalyūbī. My analysis will focus particularly on the relationship between the physician and his Creator, and the assertions that emphasize God's omnipotence in contrast to human limitations.
In utroque profecerimus: how does philosophical sermo become eloquent?	Audronė	Kučinskienė	Vilnius University	In his rhetorical treatises (Or. 12–13, 63–64; De Or. II. 159), Cicero establishes a clear distinction between sermo and oratio. The former, among other meanings, refers to a philosophical discourse (especially a dialogue, see Or. 151), the latter to a rhetorical speech. He treats sermo as a poorer sort of oration on the grounds of lacking rhetorical value. According to Cicero, philosophical modus dicendi, on the one hand, lacks the power of contention and strife, which is necessary for court and forum disputes, and, on the other, is not suitable for public speaking. Instead, it is rather welcome in close circles, friendly gatherings, and dinner parties. However, in the preface to the First Book of De Officiis, Cicero asserts that his own philosophical works (sc. sermones) are worth reading no less than his orations, because both types of writing can help to enrich Latin. Even more strikingly, he adds that he succeeded in developing to perfection both genres (Off. I. 3). This claim stands in a stark contrast with

				his earlier philosophical treatises in which Cicero stood on the defensive against his critics (certain eruditi) and felt it necessary to explain his motives in writing philosophy in Latin. What happened? How and when did this transition occur from the defensive stand to acknowledgement and appreciation of his own worth? Might it be connected with political changes in the republic, as Michele Kennerly (2010, 123) hints, or did Cicero realize that he had raised philosophical prose to the heights no one else had been able to reach? In my paper, I will briefly examine the meanings and different usage of the terms sermo, oratio, and will give some insights into the question raised above.
Persuading beyond words: the Nouveaux Mémoires sur l'état présent de la Chine, by Louis Le Comte (1696)	Anne	REGENT-SUSINI	Université Sorbonne nouvelle (Paris)	How does one convert in a culture far removed from one's own, in a world where persuasion is usually achieved through writing or face-to-face dialogue and not through public speech, and where rhetorical practices are very different from those that exist and are taught in Europe? This is the question that the Nouveaux Mémoires sur l'état présent de la Chine (1696) by Jesuit Louis Le Comte (1655-1728), sent to China as one of “the king’s mathematicians”, will enable me to explore. Engaged in these exchanges, complicated by the linguistic and cultural divide, Le Comte has to reframe his vehement rhetoric to make it fit Chinese expectations; his experience reactivates the Augustinian theory of the “Interior Master”, and the secondary yet essential place it reserved for the ecclesiastic's word; and he also reflects on what, beyond language, could be called “persuasion by the body”.
Thinking with the Church: Obedient Rhetoric, Ignatian Spirituality, and Jesuit Political Theology	Steven	Mailloux	Loyola Marymount University and University of California, Irvine	“To keep ourselves right in all things, we ought to hold fast to this principle: What I see as white, I will believe to be black if the hierarchical Church thus determines it.” So reads one of the most challenging directives found in the Ignatian Spiritual Exercises. In my paper I will trace the historical reception of this and other “Rules for Thinking, Judging, and Feeling with the Church,” discussing how they were interpreted and applied by Jesuits in relation to their views of freedom, conscience, and obedience. My goal is to better understand the rhetorical interrelationships among Ignatian spirituality, Jesuit political theology, and individual Jesuits’ relationship to superiors in the Society and the Roman Catholic Church. I will begin with a discussion of the Spiritual

				Exercises, the Jesuits' "fourth vow" of obedience to the Pope, and Ignatius's famous 1553 letter on obedience at the time of the Council of Trent. Then I will turn to the role of rhetoric and obedience in the early training of the Jesuits within the school curriculum described in the Ratio Studiorum of 1599 and various early modern documents on Jesuit pedagogy. Tracking discussions of rhetoric and obedience in the following centuries, I will conclude by focusing on the rhetorical dynamics of an early twentieth-century example of an international debate over individual conscience and institutional obedience. I'll take up the public controversies during the Modernist Crisis, examining Jesuit responses to George Tyrrell's writings before and after he was dismissed from the Society in 1906. Here I will look briefly at Tyrrell's reading of Maurice Blondel's L'Action (1893) and his interactions with modernists and anti-modernists such as the French Jesuit Henri Bremond and the English Jesuit Joseph Rickaby, author of The Modernist (1908).
Cultural Transformation of Rhetorical Education in Christian Schools in 19th-century Japan	Junya	Morooka	Rikkyo University	Many Christian schools established in Japan during the second half of the 19th century were modelled on American colleges. Accordingly, rhetorical education was an integral part of their curricula. Yet its details remain largely unexplored. As rhetoric is a culturally embedded practice, the teaching of Western rhetoric in a non-Western context requires delicate navigation of cultural differences, including tensions that arise from different conceptions of and approaches to rhetoric. This paper argues that as Western theory and practice were introduced into Christian schools, they were modified and reconfigured in ways that fit the socio-cultural situation in Japan at the time. Importantly, such intersection of the different rhetorical traditions opened up a new discursive space often beyond the schoolyard. To illustrate this moment of cultural transformation, the paper investigates rhetorical education in six Christian schools below by consulting archival materials housed in the respective schools. 1. Tohoku Gakuin (now Tohoku Gakuin University) (founded in 1886.) 2. Miyagi Girls' School (now Miyagi Gakuin Women's University)

				(founded in 1886.) *Both schools were opened in Sendai by Masayoshi Oshikawa & William Hoy. 3. Rikkyo School (now Rikkyo University) (founded in 1874.) 4. Rikkyo Girls' School (now St. Margaret's School) (founded in 1877.) *Both schools were opened in Tokyo by Channing Williams. 5. Doshisha English School (now Doshisha University) (founded in 1875 by Jo Niijima.) 6. Doshisha Girls' School (now Doshisha Women's University) (founded in 1876 by Jo Niijima, Yae Niijima, and Alice Starkweather.) *Both schools were opened in Kyoto. These schools can be divided into three pairs of boys' and girls' schools each of which was started around the same time in the same area by the same founder(s). A comparative analysis of these three pairs allows us to highlight gender and regional differences in these schools' rhetorical education and thus contributes to a deeper and more nuanced understanding of rhetorical history in 19th century Japan.
"Against all undemocratic government": South Africa's Black Sash as Theorists of Rhetorical Genre and Resilience, from 1955 to 1995	Tarez Samra	Graban	Florida State University	Founded in 1955 as the Women's Defence of the Constitution League, and renamed for the black sashes worn to symbolically mourn the 'death' of their country's constitution, South Africa's 'Black Sash' Movement has witnessed both continuity and change in a long, vexed period of democratic participation. Their activities led to physical arrests, mandated dissolutions, and government bans on their vigils. Yet, through a persistent history of pamphleteering, the women of the Black Sash invented new ways of educating the country's readers on the discursive histories, generic practices, political stakeholders, and rhetorical agents that were essential to negotiating a space between European and Zulu conceptualizations of freedom in an unstable political environment. In this paper, I outline four ways that their pamphlet activism can be understood, retroactively, as the

				transnational construction of not only new genres for this shifting deliberative context, but also a newly envisioned theory guiding the performance of those genres. More specifically, I argue for the ways in which their pamphlets empowered readers to strategically manage a constitutional democracy through resilient participation—first, by deciphering the various Group Areas Acts whose motivations were historically opaque; second, by transforming the genres of deliberative discourse in a society that demanded performative resilience; third, by articulating critical distinctions between various colonialisms and Fascism; and fourth, by relinquishing faith in the rhetorical practices of the nation's past so as to imagine new practices for its future. I also consider the Movement's changing demographics—how its transformation from a majority European group working against the domination of Afrikaner interests to a non-racial humanitarian organization—has both complicated and contributed to its teaching about constitutional participation. Still operating today, and experiencing liberal and neoliberal scrutiny, the Black Sash exists at a unique intersection that is ripe for transnational historical study.
Korean Demosthenes in Context.	Sang-Chul	Lee	SungKyunKwan Univ. Seoul, Korea	Korean Demosthenes in Context. Sang-Chul Lee (SungKyunKwan University, Seoul, Korea) scleemn@skku.edu This paper aims to examine the social and cultural context in which Demosthenes' speeches were introduced to Korean society in the early 1900's. First, it explores how Demosthenes' speeches influenced the introduction of Western rhetoric and oratory during the early Japanese colonial period. Second, it investigates how the activities of the Enlightenment movement, which introduced Western rhetoric and oratory before the Japanese colonial period, influenced the introduction of Demosthenes' speeches in the 1910's and 1920's. It discusses how these early influences created a fertile ground for the later acceptance of Demosthenes' speeches. Third, it identifies the primary purpose of the publisher---To educate, inspire, or mobilize the Korean audience? Through a textual analysis of Demosthenes' speeches published in the

				1920s, it also explores who the target audience for Demosthenes' speeches is and what their needs and expectations are. Forth, it analyzes linguistic characteristics of the translation: the mixture of Korean and Chinese characters of Demosthenes' speeches text at the time, and examines how this hybrid reflects the literacy and orality characteristics of the period, including how it affected comprehension and engagement. Finally, it discusses the cultural transformation of early modern Korean rhetoric from a literate culture to an oral one.
A Conflict Disguised as Harmony: A Study of Apollo's Apology for Orestes in Aeschylus' „Eumenides"	Neeme	Näripä	University of Tartu	In the beginning of Aeschylus' „Eumenides", the prophetess Pythia chronicles the history of the oracle and emphasises that Apollo received it willingly and without violence (v. 5: thelouses, oude pros bian) as a birth-gift from his grandmother Phoebe who acquired it from her sister Themis. This peaceful inheritance is considered to be an Aeschylian invention by Alan H. Sommerstein, while according to other versions of the myth, Apollo had to kill a female chthonic predecessor, either Python (h. Ap. 300 ff.), Ge or Themis herself (Pi. fr. 55 (Snell-Maehler), Eur. IT 1234 ff.). This is a prelude to one of the major themes of the play: the conflict between men and women, between the male and female values and a supposedly peaceful reconciliation between the two (cf. Michael Gagarin, „The Aeschylian Drama", 1976). This paper analyses the rhetorical arguments of Apollo and Erinyes in court battle presided over by Pallas Athena, keeping in mind that the spectators were probably familiar with the usual version of the myth where Apollo has killed his female predecessor. Apollo manages to convince Athena to acquit Orestes arguing that killing one's father is a greater crime than matricide because the father is the real parent while the mother is just a vessel (657 ff., a common topos in Greek literature, e.g. Arist. GA 763b31–3). At the end of his speech, Apollo declares that he will make Athens great (teuxo megan) in every way he can think of (667–668). One aspect of the greatness would be the future alliance with Argos. The other aspect of Athenian greatness is – this paper argues – a transfer of the violent conflict from social classes and political parties into the battlefield of genders, and disguising it as harmony.

Afterlives of Demosthenes in China	Mingu	NA	Hankuk University of Foreign Studies	Afterlives of Demosthenes in China Mingu NA (Hankuk University of Foreign Studies, Seoul Korea) mingu@hufs.ac.kr The great orator of ancient Greece, Demosthenes, continues to have a global impact even today. His speeches are considered textbooks of rhetoric and political philosophy, and his ideas and legacy are particularly well-studied in China. The study of Demosthenes in China has a long history. Particularly from the late 19th to early 20th century, with the influx of Western thought, Demosthenes' rhetoric and political thought began to attract the attention of Chinese scholars. First, Chinese scholars have analyzed Demosthenes' speeches and deeply studied his rhetorical strategies and political thought. In particular, research on his political speeches has been actively pursued, relating them to the political realities of China. Second, Demosthenes' speeches have become an essential topic in rhetoric and political science courses at Chinese universities. Students learn Demosthenes' rhetorical techniques and political insights, enhancing their understanding of public speaking and political participation. Demosthenes' rhetoric has been widely accepted in various fields in China. In particular, his rhetorical techniques have been utilized as models for effective communication in political speeches, legal debates, and public addresses. First, Demosthenes' rhetorical strategies are considered key elements for the effective persuasiveness of his speeches, and Chinese speakers strive to improve their own speaking styles by analyzing his speeches. Second, Demosthenes' speeches are renowned for their logical and persuasive arguments. Chinese speakers learn from his logical approach to make their own claims more clear and convincing. Third, Demosthenes used a speaking style that appealed to the emotions of his audience. His speeches are regarded as excellent examples of effective emotional appeals that elicit audience empathy. Demosthenes' ideas and legacy have had a lasting influence in China for a long time.

Otherizing Muslims: Analysis on otherizing rhetoric of Manuel II Palaeologus	Kwangho	Kim	Seoul National University	This paper aims to analyze the rhetorical strategy employed by Manuel II Palaeologus (r. 1391-1425 CE) to identify and otherize Muslims. Manuel, as an emperor in the last years of Byzantine Empire, was forced to do everything at his disposal to keep the state and kingship afloat. For such a well-educated ruler, rhetoric was a natural choice. With epistles, speeches, didactic treatises and as such, Manuel attempted to redefine his political surroundings, which mainly involved religion. Thus, while unifying Christian subjects and allies, he otherized the Muslim counterpart. The most noticeable on this theme is Dialogue with a Persian. Picturing religious discussions between the emperor and an Arabic Müderris, Dialogue is based on age-old literary tradition on Byzantine confrontation towards Muslim and its goal as Christian vindication, but with more lively details. Moreover, Admonitary oration to the Thessalonians and Funeral oration on his brother Theodore, Despot of Morea actively deny the possibility of co-existence of the alien religion and the empire, stressing that Ottoman-Muslim ingression is to be contained in Byzantine soil. Psalm on Bayezid and What Tamerlane might have said to Bayezid lampoons the iconic hostile Muslim figure, Bayezid II, Sultan of Ottomans. With the pieces above as main sources, this paper is to analyze the rhetorical tactics applied to the treatises and to identify the Muslim others that Manuel attempted to construct. This analysis is expected to provide novel perspective to medieval Christian-Muslim conflict, as Manuel wrote them on its very front with unstable connection with Western Europe, which is rarely expected from contemporary Western testimonies of this sort.
On Pliny the Elder’s observastion of human nature: as a rhetorical propaganda for Romanitas	Hanuri	Son		This presentation examines Pliny the Elder’s (Gaius Plinius Secundus, 23-79) concept of 'Man' and the rhetorical strategies through which he employs it in Book VII of Historia Naturalis. Pliny dedicates this book to 'man,' whom he regards as the foremost of all creatures, based on the idea that nature produced everything else for human benefit. The book begins with a discussion of characteristics unique to humans, followed by an exploration of the anthropology and physiology of different

				nations, including the Scythians, Indians, Ethiopians, and Pygmies. It then presents remarkable cases of humans across the stages of life, from birth to death. This paper seeks to uncover Pliny's rhetorical strategies in defining what constitutes humanity. It focuses first on the contrast between his descriptions of Romans and other races, and then on extreme examples of human nature. By doing so, It will argue that, for Pliny, humans embody both the highest and lowest qualities, and that it is Roman civilization and education that uphold humanity. In this context, Pliny also critiques the Roman politics of his time, emphasizing that man is not an intellectual being, but rather an aware being who needs a governing force to maintain his humanity. Ultimately, the paper shows how Pliny used the notion of 'civilised humanity' as a form of propaganda to position Rome as the pivot between civilization and nature.
Persuasion and Desires in Euripides' Bacchae	Eun Ku	Lee		In Euripides' play Bacchae, a central theme is the ongoing effort to convince Pentheus to accept Dionysus. From the outset, Pentheus refuses to acknowledge Dionysus as a god or allow his worship in the city. Cadmus and Tiresias employ various persuasive techniques, including highlighting the benefits of accepting Dionysus and rationalizing seemingly irrational elements of the Dionysian myth. Later, a messenger joins this effort, recounting the miraculous deeds of the Bacchantes and extolling the virtues of wine for humanity. However, these conventional methods of persuasion prove ineffective against Pentheus' steadfast resistance, revealing the limitations of rational argumentation. Pentheus' resolve only begins to crumble when Dionysus appeals to his desires, asking if he would like to observe the Bacchantes gathered on the mountain. This marks a turning point, as Pentheus quickly dons women's clothing and imitates Bacchic dances, becoming the very object of his earlier condemnation. This dramatic shift in Pentheus' attitude is noteworthy as it occurs not through logical discourse but through the stimulation of desire. He remains unmoved by arguments of logical consistency or vague promises of benefit. It is only when Dionysus taps into

				his fundamental desires that Pentheus embraces the Bacchic rites. This desire is sexual in nature, with voyeuristic and incestuous undertones. In this light, the Bacchae illustrates the immense force of desire on persuasion and the relative impotence of rational argument, offering profound insights into the essential weakness of persuasion.
Position of Rhetoric in Neoplatonic Commentators: From Extremes to Harmony	Seungyeon	Shin		Throughout intellectual history since Plato, it is not hard to see a strict dichotomy between rhetoric and philosophy. Moreover, the triumph of philosophy over rhetoric has prevailed as Plato's attitude on rhetoric is indeed hostile. This hostile tendency towards rhetoric, however, was not predominant in late antiquity when Neoplatonists, who themselves declared to be true heirs of Plato, played an important role in intellectual history. In Hermias' commentary on Phaedrus, the speech by the rhetorician Lysias is fiercely criticised. This, however, does not mean that Hermias views rhetoric in general unfavourably. On the contrary, he criticises Lysias' speech due to its lack of rhetorical composition, while praising Socrates' speech based on its rhetorical structure and content. Such commentary would not have been written without a deep understanding of rhetoric. In fact, rhetoric for them was a tool for developing their arguments alongside logic. Even though we can hardly find Neoplatonic commentaries on Aristotle's Rhetoric or its relevant works, it does not mean that they neglected the field of rhetoric at all. In fact, numerous Neoplatonic commentators were educated in rhetoric from the early stages of their lives or even started their careers as rhetoricians, such as Damascius. In this paper, I will argue, by presenting textual evidence from their works, especially Hermias' Phaedrus commentary, that rhetoric was a tool for Neoplatonic philosophers to approach philosophy just as logic was. Neoplatonic thought on 'philosophy as true rhetoric', as a matter of fact, should not be interpreted as indicating the deficiency of rhetoric, but rather as another

				expression of their idea to find harmony between the two seeming extremes, rhetoric and logic, both of which strive towards philosophy.
Demosthenes Coreanus: the reception of Demosthenes in Korea during the 20th century	ChoongKoo (KIMO)	Kim	Seoul National University	After the Korean War (1953-), research on Demosthenes has been very limited. The only translated work of Demosthenes is the First Philippics, and there are no dissertations or monographs focused on Demosthenes. However, in the early 20th century, during the Japanese occupation, there were two notable works that focused on Demosthenes. These were Ahn Guk-seon's Yeonseolbeopbang (The Art of Oratory, 1907) and Demosthenes (1921). Considering that the first Korean translation of Iliad was published in 1924, the interest in Demosthenes is particularly fascinating. Why did early 20th-century Korea focused on Demosthenes? This paper argues that, based on these two works, the reception of Demosthenes in early 20th-century Korea was closely tied to the the tradition of Demosthenes' reception during 20th century. First, the the tradition of Demosthenes' reception during 20th century are summarized. Second, After reading the introduction and reference on Demosthenes in these two works, the author’s attitude or opinion on Demosthenes is examined. Consequently, This paper asserts that Some of Koreans of that time viewed Demosthenes as a model of independence and national self-determination, reflecting that the intellectual seeds of anti-imperialism and democratic spirit were beginning to take root in Korea.
The Duality of Desire in Bacchae	Hyeree	Pyo	Seoul National University	There are two types of desires in Bacchae: the desire that can be controlled and the desire that goes beyond control. How can we distinguish between them? For example, the same desire appears as madness that shows power to the god Dionysus, and as arrogance that leads to uncontrollable destruction to the king Pentheus. So does one character have one desire? Is the desire of the Maenads an individual desire or a group desire? Ultimately,

				the subjects of desire each reveal their desires through their actions and conversations. Therefore, by rhetorically analyzing the dialogues of several scenes where the complex nature and conflict of desires are revealed, I would like to divide the two desires and find out how Dionysus handles each desire and what results are drawn accordingly. In particular, I would like to focus on Pentheus, who is shown to have a destructive desire.
Rhetorical Features and Effects on Comic Scenes in Euripides' Bacchae	Jongheon	Kim	Seoul National University	Euripide's tragedy, Bacchae, is one of the most fascinating and bizarre Greek plays. Ambivalant features are abundant throughout the play: Equivocal character of Dionysus, Agaue acting not just as a mother of son but also a lunatic murderer of son, and abrupt change of Pentheus' posture toward Dionysus. In line with these, some scenes in the play seem to be ambivalent, as it were, amalgam of tragedic and comic (τὸ γέλοιον) elements. However, scholars are unsuccessful in reaching a consensus about this issue and the debate on the problematic scenes is still ongoing. Especially, two scenes are mainly treated to prove either that the comic elements are mingled in the play or the opposite. One is the scene of entrance of Teiresias and Kadmos(170-214), and the other is the scene of Pentheus' wearing feminine garments(820-845). Each side butresses each position based upon, for instance, contextual comparison, adequacy and harmony in functional sense and effect for the entire play, and inadequate actions of each character. Nevertheless, which rhetorical features deviced in stichomythiai and the speech of each character generate comic scenes has not been examined yet. Since they as a pivotal composition of ambience and interpretation of any scene, meticulous investigation is assuredly required. In response to this requirement, the concern in this paper is to scrutinize rhetorical comic triggers, focus on enthymema, lexis, composition in these scenes, and to argue that Euripides intends to maximize the emotional effect, pathos by juxtaposing them with tragedic scenes.
On Quintilian's establishing the Classics: focusing on the idea of ordo	Jaewon	Ahn	Seoul National University	This presentation aims to examine the reason behind Quintilian‘s emphasis on ‚reading books‘ in his Institutiones Oratotoriae Lib.X, to observe how Quintilian answered to Cicero's proposal for Studia humanitatis regarding reading books as a program of

				advanced education, and finally to evaluate its meaning and value in the history of studia humanitatis. Studia humanitatis as an education program is to be distinguished methodologically from the realities and practices of school rhetoric facing harsh criticisms of Cicero. In fact, Cicero recommended to read books to be a good orator (e.g. De Oratore II. 59-64, etc). I suggest that Cicero's proposal was ultimately completed as a program for an advanced liberal education by Quintilian, at least theoretically. Study from the following five points of view support my point. First, politically, Quintilian's establishment of the Classics was directly related to the limits of free speech in the Forum where one could learn how to make a speech through imitations. Second, historically, it can be linked with the fact that numerous authors in the 1 century CE had already brought the frequency of reading in classroom into question. This is evident as Quintilian used the term ordo to classify the Classics. The term ordo itself is distinguished from pinax which refers to list of books of a library. Third, educationally, Quintilian emphasized to mimic those who deserved imitation through reading. Fourth, from the perspective of literature history, Quintilian's establishing of the list for the Classics was a consequence which reflected discussions and issues on so-called "golden age." This can be testified in Dialogus de oratoribus of Tacitus. Finally, rhetorically to say, Quintilian's Classics aimed at educating orator, not philosophus.
Object(ive) Rhetoric: Materialising Agency in Forensic Oratory	Giulia	Maltagliati	University of Cambridge	Hermeneutic approaches to forensic rhetoric are often concerned with the reconstruction of agency. Whether it is the persuasive intent of the speaker, the potential to conjecture or sway an audience's will, or the attribution of criminal responsibility, those questions of agency and intentionality generally remain confined to the human actors involved in the forensic encounter. But what happens if we consider the non-human entities that populate and participate in forensic discourse? Scholars working on Attic oratory have begun to explore how forensic speakers construct a 'spatial rhetoric' that draws on the topography of the lawcourts and the objects (statues, temples, graves) that inhabit the wider Athenian landscape (De Bakker

				2012, Wohl 2018). Informed by the insights of the New Materialisms, recent scholarship on Greek epic and drama has called attention to the cooperative interplay between humans and non-humans, subjects and objects as it emerges from those texts (e.g. Purves 2015, Telò and Mueller 2018, Worman 2020). Building on these contributions, this paper explores the materiality of Athenian forensic oratory and its implications for the discursive construction of agency. I focus on three objects that are commonly found in the Athenian lawcourts – water-clock, weapons, and wills – to interrogate the role of non-human entities in the rhetorical crafting of agency, be that of the speaker and audience (water-clock), the defendant (weapons), or the deceased (wills). I argue that while the significance of those objects must depend on a speaker's rhetoric, that rhetoric is also shaped by the objects themselves in ways that help speakers bridge the gap between logoi and erga. By attending to non-human entities in forensic oratory, this paper argues for a mutually constitutive interaction between humans and nonhumans in the rhetorical articulation of agency and its limits.
The diachrony of a concept: observations on humanitas in the Ciceronian epistolary	Andrea	Balbo	Università di Torino	In the very extensive existing bibliography on Ciceronian humanitas (from Mayer 1951 to the more recent Stroh 2008, Ahn 2009, Elice 2015.-16 to Mollea forthcoming) a very limited space has been reserved for the epistolary. This contribution aims on the one hand to provide an overview of the occurrences of the term humanitas in the epistolary in order to identify possible variations of meaning - if any - in the Wertbegriff, and on the other hand to attempt to use the epistles, as is known to be mostly intended for private exchanges, to compare the usage of the concept with contemporary works as dialogues and orations, writings that inevitably underwent greater scrutiny in their final drafting. In particular, attention will be paid to the first letters of the third and thirteenth book of the Familiares, dating from the years 53-50, and those of the thirteenth book, mostly dating from 46-45 B.C., also making a comparison especially with books XII-XIII of Ad Atticum.

Trajan, humanitas, and divinitas in Pliny's Panegyricus	Bart	Janssen		My paper analyses the importance of humanitas for Pliny the Younger's representation of the emperor Trajan in his Panegyricus. Although hard to define, the imperial virtue of humanitas is closely related to other standard virtues such as clementia or φιλανθρωπία (Rieks 1967). Therefore, it is no surprise that humanitas features in Pliny's idealised portrayal of Trajan as moderate, down-to-earth emperor, as civilis princeps (Wallace-Hadrill 1982). For the senatorial elite of the first century CE, this civic role continued to be the most important aspect of the emperor's rule. Yet, a semblance of divinity remained necessary for the emperor, whose legitimisation was founded on divine approval and whose position contained the office of Pontifex Maximus (Hekster 2023). This tension between humanitas and divinitas has not gone unnoticed in recent scholarship. Both Roger Rees (2001) and David Levene (1997) argue that Pliny chooses to highlight either Trajan's divinity or humanity depending on what fits his argumentation. My paper instead argues that it is humanitas, not divinitas, that remains at the core of Pliny argumentation. Firstly, because Pliny focuses on humanitas and explicitly dismisses divinitas in the programmatic introduction of his speech. Secondly, because humanitas is at the centre of Pliny's most important argument – the synkrisis with Domitian. Lastly, because most of the other virtues Pliny attributes to Trajan implicitly reflect some the traditional, multi-faceted concept of humanitas as well. Showing this, I illustrate once more the panegyric genre's connection to socio-political circumstances and contribute to our understanding of virtue-based argumentation within the genre of epideictic. Selected bibliography: Hekster, O. 2023. Caesar Rules: The Emperor in the Changing Roman World. Levene, D.S. 1997. "God and Man in the Classical Latin Panegyric" Rees, R. 2001. "To Be and Not to Be: Pliny's Paradoxical Trajan"

				Rieks, R. 1967. Homo, Humanus, Humanitas. Wallace-Hadrill, A. 1982. "Civilis Princeps: Between Citizen and King"
Moral and Psychological Logic in Demosthenes vs. Pre-Qin Philosophers' Rhetoric	LIXIN	PIAO	Hankuk University of Foreign Studies	In Demosthenes' rhetorical approach, the audience is assumed to be composed of rational individuals with clear logical thinking, so the use of Logos in his rhetoric naturally involves less of a need to explain societal moral standards or clarify legal rights and wrongs in detail. On the other hand, in the rhetoric of Mencius and Zhang Yi during the pre-Qin period in China, the audience is assumed to be more influenced by emotional thinking. As a result, reasoning through storytelling to present a clear moral logic and societal truth becomes a key focus of their use of Logos. This paper will explore the fundamental differences between the rhetorical worlds of ancient Greece and ancient China in terms of moral standards, legal foundations, and political philosophical thinking, to explain the differences in their audiences, which in turn leads to differences in their rhetorical methods. Further, the paper will examine how, guided by these rhetorical strategies, Demosthenes developed a style of persuasion through reason in his speeches, while ancient Chinese thinkers of the pre- Qin period developed a rhetoric with a strong emphasis on Pathos, focusing on "moving people with emotion and enlightening them with reason." Demosthenes' emotional appeal was used to strengthen his Logos during the delivery of his speeches and did not unfold extensively on the dimension of Pathos. In his speeches, loyalty to the state and nation served to express personal stance and solidify the moral foundation of his Ethos. In contrast, pre-Qin rhetorical practitioners in China used emotional resonance to guide the audience in forming an emotional connection with them,

				thus constructing Pathos. The underlying logic of this emotional resonance was the ethical and social psychological understanding of the time. At the same time, this psychological resonance was employed by pre-Qin rhetoricians to present reasoning and derive Logos. The process of storytelling, through which a moral and beneficial rationale was presented, became a fundamental feature of Chinese pre-Qin rhetoric. We will find t
Demosthenes from papyri to the Republic of Letters: humanitas in the Oratio in Midiam through the centuries	Olivia	Montepaone	Università degli Studi di Milano	The Oratio in Midiam is one of the most quoted and commented on among Demosthenes' judiciary speeches. It was delivered as a prosecution speech after an incident in which Meidias, a wealthy and politically powerful Athenian, publicly struck Demosthenes during the festival of Dionysia. Dealing with charges of physical assault, violation of public and religious order, abuse of power, as well as bad character, through broader negative human connotations (the ἀσέλγεια and ὕβρις of the very first line of the harangue), the Midian speech has lent itself to multiple uses in the ancient legal and educational environments. In the first half of this paper Roberta Berardi will briefly examine its vast ancient fortune with a special focus on P.Lit.Lond.179, containing a Hellenistic legal/rhetorical commentary to the speech on papyrus. In the second part of the paper Olivia Montepaone will present a newly-discovered, unpublished commentary to Demosthenes' In Midiam by Leone Allacci (1588ca.-1668). Allacci's interest in rhetoric is well known, his treatise De erroribus magnorum virorum in dicendo (1635) had a significant impact on sixteenth-century aesthetics. At the same time, Allacci's involvement in the debate on the reunification of the two churches – with works such as the De ecclesiae occidentalis atque orientalis consensione (1648) – represents a key aspect of his multifaceted intellectual profile and a chance to carry out reflections on the idea of humanity. Demosthenes' speech seems to unite both aspects, prompting rhetorical as well as philosophical considerations. Allacci's commentary will be briefly introduced, then some key passages will be analyzed in order to highlight the nature of Allacci's interest in this text. The overall aim of this paper is to engage P.Lit.Lond.179 and

				Allacci's recently found commentary in a fruitful dialogue, thereby comparing and contrasting two key moments in the reception of Demosthenes' speech.
Richard Weaver's Regional Rhetorical Humanism	Mark	Longaker	University of Texas at Austin	In his later writings—especially _Visions of Order_, various essays written for magazines such as the _National Review_, and the revision of his dissertation, _The Southern Tradition at Bay_—Richard Weaver argues that humanity shares a need for social order and regional culture. Maintaining order requires symbolic action, particularly the rhetorical celebration of a locale, its values, its people, and its geography. This "regional epideictic" is theorized in Weaver's philosophical works and realized in his historical scholarship and popular writings. His theory and practice of a regional epideictic are also Weaver's most significant contribution to the American traditions of political and rhetorical theory. Weaver's rhetoric deserves rhetoricians' attention because: it builds consciously on the rhetorical practices of previous southern rhetors; it participates in the early twentieth-century Southern Agrarian movement; and it models a style of public address that Southern rhetors have used since. Central to this regional epideictic is a rhetorical construction of humanity and of each particular human, as Weaver's regional epideictic supposes the universal need for order and the particular attachment to an order.
The Neat Thing About Primary Sources: History and the Rhetoric of Neoreaction	James	Garner	Augusta University	This paper explores how writers associated with the so-called neoreactionary movement strategically deploy references to historical primary sources, particularly from ancient Roman and Greek writers, and western literature, like Shakespeare, as a way of legitimizing their antihumanist and antidemocratic rhetoric. By way of reductive summary, the neoreactionary movement, sometimes called "the Dark Enlightenment," after an essay by philosopher Nick Land, argues that democracy throughout history was a mistake and that what is needed in its place is a return to an absolute monarch. While certainly not popular, this movement has attracted a significant online following and some of these writers, such as Curtis Yarvin (pseudonym Mencius Moldbug), have the ear of politicians and public figures like vice presidential hopeful J.D. Vance and venture capitalist Peter Thiel. In this

				paper, I will explore examples of how writers such as Yarvin and the author who writes under the pseudonym Bronze Age Pervert invoke superficial appeals to a range of literary and historical sources as a way of underwriting and sanitizing their thesis that the mass of listless humanity must be ordered, organized, and herded to serve the fortunate few born to the natural aristocracy, reconfigured in the 21st century as the tech oligarchs of Silicon Valley. This project will interest historians of rhetoric in two ways: first by focusing on the shadowy and often ignored figures whispering in the ears of contemporary autocrats; and second by exploring a rhetorical antihumanism, the dark side to the humanism associated with the rhetorical tradition since the ancient Greeks and Romans.
A Rhetorical Species: Paolo Virno's Insistent Humanism	Antonio	Ceraso	DePaul University	This paper seeks to reframe and historicize the work of Italian autonomist philosopher and activist Paolo Virno as a humanist theory of a rhetorical commons. While not usually identified as a rhetorician, Virno's work has always concerned itself with rhetorical themes. His first book (1986) ends with a long section on "Ethics and Rhetoric," while his later work on the concepts of multitude and the commons seek to theorize contemporary language use, the historical status of the public sphere, and even the logical structure of jokes. Virno's interest in rhetoric - grounded in labor activism of 1970s Italy and the antiglobalization protests of the early 2000s - is distinguished by his focus on the human as species. Virno revives and revises an idea of the human as having a species-being characterized by its potentiality for language as action. Virno calls the potentiality for political language, unapologetically, human nature. Virno's work occupies a specific historical moment in contemporary theory; its modest uptake followed the early 2000s popularity of other Italian autonomist-inspired theory as they were embraced by the antiglobalization and Occupy movements. It is a historical moment that has largely faded. Virno's distinct contribution to that moment - his insistence on rhetorical capacity as a "biological endowment common to the entire species" - now increasingly comes under pressure from posthumanist critiques, and from critiques of the inherently racialized and gendered character of supposedly

				generic human capacities. While the moment of multitude may have passed, rhetoricians have again started to take up the concept of the common(s). Virno's questionable but insistent defense of humanism can, I argue, provide scholars of rhetoric another view into what Virno calls "associative life."
The Federalist Rhetorician: Alexander Hamilton's Rhetorical Theory	Rodney	Herring	University of Colorado Denver	Alexander Hamilton has been widely recognized as a brilliant rhetor: He effected support for an experimental financial system through the sheer power of his words. And yet, no one has ever considered Hamilton an important rhetorician—in large part because, as this paper suggests (in answer to one of the conference call's questions) the "history of rhetoric" has too narrowly meant the "history of rhetorical theory." This history has thus overlooked the importance of rhetorical practice, neglecting to see it as a form of rhetorical theory. Examining four 1794 letters Hamilton wrote under the pseudonym Tully, letters written in the defense of the federal suppression of the Whiskey Rebellion, this paper identifies Hamilton's theory of (if not rhetoric in general, at least of) a political rhetoric that is visible even today. Hamilton "taught" this theory both by modeling it in the Tully articles and by showing its success with the triumph of Federalist ideology (a triumph aided by the force of federal troops). Although the logic of a strong executive and of centralized federal authority prevailed in the wake of the Whiskey Rebellion, this paper will demonstrate the legacy of Hamilton's rhetorical lessons: the efficacy of deflecting responsibility by villainizing one's opponents and of appropriating to themselves the virtues originally used by opponents, consolidating support for—even loyalty to—their side. Hamilton's rhetorical practice, therefore, attributed humanistic virtues to the Federalists and refused to attribute these same virtues to their opponents.
Dark ecology and the rhetoric of the land in Demosthenes Against Callicles	Christine	Plastow	The Open University	Demosthenes Against Callicles records a legal dispute between two neighbouring landowners. The speaker, the defendant in a charge for damages, is accused of having caused rainwater to flood his neighbour Callicles' property by building a wall on his own land and diverting the water's flow out of a ditch. Among other arguments, he asserts that flooding is a perennial problem for farmers, who must often build walls to direct water off their

				properties; he also contends that the so-called drainage ditch was not a human-made measure against rainwater but a channel worn by repeated flooding on his land, his ownership of the area evidenced by cultivated trees, vines, and the grave markers of his ancestors. The speech preserves a fourth century expression of the relationship of strife between humans and the land in farming that Hesiod observed in his Works and Days. In his 2018 article, William Brockliss read the Works and Days through the lens of ecocritic Timothy Morton's concept of 'dark ecology', highlighting 'the difficulty of interacting with the environments of the Greek world… [and] the interpenetration of the human and nonhuman… in the sort of pessimistic tone that Morton associates with his dark ecological aesthetic' (Brockliss 2018: 1). In this paper, I read Demosthenes Against Callicles through the same lens, to show that the speaker's argument is based on establishing a difficult, entangled relationship with the non-human environment that he expects his audience to recognise. The speaker's tone is adversarial towards Callicles but pessimistic towards the land, setting up not a two-way but a three-way agon in which humans may struggle but ultimately cannot win against nature. On this posthuman and ecocritical reading, the land itself becomes a rhetorical player in the speech, offering its own irrefutable arguments. BIBLIOGRAPHY Brockliss, William. ""Dark Ecology" and the Works and Days." Helios 45 (2018): 1 - 36.
Scholastic Disputatio The Myōtei mondō (1605): Idea of Humanity for Two Women in Dialogue	Aiko	Okamoto-MacPhail	Indiana University	My paper deals with the concept of humanity defined in the imaginary scholastic disputatio between two women in The Myōtei Dialogues written by Fukansai Habian in 1605. When the Society of Jesus came to Japan in 1549, the missionaries who brought Christianity met the native religion Shintō in which the central deity is a woman. During the Heian period (794-1185) after the discontinuation of the imperial historiography (a partial adoption of Chinese-style factual history of the winners) in 901, history became historical tales first written

				by ladies-in-waiting at the empress's court (The Tale of Genji, perhaps also The Tale of the Flowering Fortune). After this period, history transited to rhythmic prose epic chanted by blind Buddhist monks with a string instrument biwa, that sympathizes with the losing side of history. Chronologically, the European model of history evolving from Homeric epic to factual history is subverted. The historical epic also entailed the thematic subversion of winner's history, a dominant type of history, to the history of the losing side (The Tale of the Heike). Not only is this different from Western and Chinese models, but also the canonical texts of the Heian period were predominantly written by ladies-in-waiting. In this climate, it is no surprise that the Jesuits introduced the model of scholastic disputatio in 1605 as a dialogue between two women, one Christian and the other non-Christian. Highly praised by the modern specialists of Shintō, Buddhism, and Confucianism (James Baskind and Richard Bowering et al.) for their in-depth understanding of religious doctrines, the two interlocuters in The Myōtei Dialogues exalt the Jesuit understanding of humanity as anima rationalis drawn from Aristotle that distinguishes man from animals. I propose to read this disputatio as Jesuit rhetorical accommodation to the cultural environment of Japan.
Laws as Actors in Attic Oratory	Peter	O'Connell	University of North Carolina at Chapel Hill	The field of this proposal is rhetoric and law in fourth-century Athens. The paper will focus on ancient Greek texts, most importantly the speeches of Lysias and Demosthenes The paper will address the way that law is portrayed as an actor in Attic oratory. The most famous example is in Lysias' On the Murder of Eratosthenes. The speaker Euphiletus tries to justify his killing of Eratosthenes after finding him in bed with his wife. Describing the moment he struck the blow, he says he declared, "It is not I who kill you, but the law of the city" (Lysias 1.26, trans. S. C. Todd). Elevating the law over the human is the core of Lysias' defense of Euphiletus. In turning the law into an actor, he draws on a long tradition of ascribing power and authority to abstract legal concepts. In Hesiod's poem Works and Days, Justice (Dikē) punishes humans who make crooked decision (256-262); the Athenian lawgiver Solon describes Lawfulness (Eunomia) fettering the unjust and bringing order and beauty to the world

				(3.32-39); and, in a red-figure painting (Kunsthistorisches Museum, Wien IV 3722), a woman labelled Justice (Dikē) strikes down a woman labelled Injustice (Adikia) with a hammer. In Against Meidias, Demosthenes similarly decenters the human in favor of a legal abstract when he asks the jurors to imagine the laws of Athens standing next to him and pleading on his behalf (21.188). Both On the Murder of Eratosthenes and Against Meidias point to one way the Athenians thought of the law, as a powerful agent who governed the lives of people. When it was rhetorically convenient, however, speakers could recenter the human and deemphasize the power of law. The paper will conclude with an example of this from the end of Against Meidias (21.224-225).
Translating rhetorical humanity from Brunetto Latini to Christine de Pizan	Tina	Montenegro	Boston College	How was Brunetto Latini's 13th century definition of the art of rhetoric as the most noble science of all received in Christine de Pizan's 15th century Livre de la mutacion de Fortune – and what does that tell us about rhetorical humanity in translation? This paper will examine the changes undergone by the Tresor's humanistic definition of rhetoric in Christine de Pizan's Livre de la mutacion de Fortune. Brunetto Latini's Ciceronian definition of rhetoric and his division of philosophy are noticeable for the high seat occupied by rhetoric, considered as the distinguishing feature of human civilization. Christine de Pizan versifies this passage, focusing on order and goodness, and distancing it from any specific political claims. Moreover, she adds to it a translation of the first chapters of Isidore of Seville's Etymologies, Book II, through which she insists on rhetoric's sisterhood with grammar, rather than politics or dialectic. The translation operated in La mutacion de Fortune is not only linguistic: it is chronological, spatial and political. It reflects Thomistic thought as well as important changes in systems of government and in the particular audience of each text.

Classical Rhetorical Methods for Argumentation	Mika	Hietanen	Department of Communication and Media, Lund University	Monographs on classical rhetorical argumentation are few and far apart. The ones published typically start with the ancients and move on to modern suggestions for a contemporary theory. Textbooks, for their part, tend to present the basics in a modified or modernised version, compared to the ancient sources. Lecturers in rhetoric can find almost no material suitable for advanced students on rhetorical argumentation from a truly classical perspective. Research on the topic is mostly either too specialised or too technical for students and researchers alike who need functional descriptions from the perspective or method for rhetorical criticism. Argumentation lies at the core of rhetorical communication. Arrangement, style, and delivery can be crucial for securing an audience's pistis, but it is the proofs, the pisteis, that build towards that persuasion. 'Argumentation' is here understood broadly and in the Aristotelian sense: not only rational subject-matter constitutes arguments, but also the other pisteis entechnoi, ethos and pathos, as well as pisteis atechnoi. By on the one hand recovering classical theories, methods, and tools from behind the modernised versions in textbooks, from the sources, mainly Aristotle, Cicero, and Quintilian, and on the other hand by presenting them as functional methods, the purpose is to renew the interest among educators and researchers alike in the classical rhetorical offering on argumentation. The sentiment since Edwin Black's Rhetorical Criticism, that classical rhetorical criticism is outdated, is suggested to need correction. Within both the Scandinavian discipline of Rhetoric and within modern biblical exegesis, the classical tradition is actively utilised in research. By combining the main theories and methods from antiquity regarding argumentation, a useful and fairly comprehensive toolbox for the rhetorical critic is available. It is suggested that such a toolbox should include the pisteis, the enthymeme and the epicheireme, the staseis, and the topoi, supplanted by guidelines for evaluation.

A Bird's Eye View: Visions and Versions of U.S. Nation Building, 1801-1901	Allison	Prasch	University of Wisconsin-Madison	Between 1801 and 1901, various artists, printmakers, and photographers created or captured images of Washington, D.C. from a "bird's eye" view. During the first half of the 19th century, these panoramic representations of the nation's new capital city reinforced the commonly held belief that "Washington City" had emerged from the so-called "wilderness" with little effort. Such images juxtaposed newly constructed landmarks (e.g. the "President's House" or the US Capitol) against the idyllic backdrop of a pastoral landscape. After the Civil War, these depictions shifted to portray a nation that was, once again, under construction -- in a constant state of renewal and repair. By the turn of the century, these images evolved once more to capture Washington, D.C. at the height of the “City Beautiful” movement and to document the city’s adherence to the vision first offered by Pierre Charles L’Enfant in 1791. In this paper, I trace how the evolution of these visual depictions reflected critical tensions in U.S. nation building. Even as these images forwarded a vision of “American progress,” they obscured the material realities of settler colonialism, enslavement, racism, and white supremacy that governed the very foundations of the newly formed United States. Drawing on archival images, historical newspaper accounts, and the Records of the Board of Commissioners for the City of Washington held at the Library of Congress, I show how these images were explicitly designed to forward one specific vision of the nation while concealing the less savory aspects from view. Ultimately, this project attempts to recapture the bits and pieces deliberately left out of the literal and metaphorical picture of how the U.S. capital city came to be.
The vir bonus dicendi peritus in Quintilian and Tacitus	Kihoon	Kim	Kongju National University	The vir bonus dicendi peritus, emphasized by Quintilian in the Book 12 of the Institutio oratoria, is a byword for the ideal human model that is still worth of appreciation according to the values of classical rhetoric and in the context of the period Pax Romana. The ideal orator he established, as is well known, comes from the Roman tradition, including M. Cato the Elder. So, one can read Romanitas or virtus Romana in Quintilian’s ideal of oratory education. By learning the refined discipline and theory of

				classical rhetoric from the Institutio oratoria, Quintilian's ideal orator, as a kind of master of rhetoric, would be a masterpiece per se, living as an exemplary Roman, the ideal human of his age. In this regard, Tacitus' Dialogus de oratoribus can be read comparatively in the historical context of the late first and early second centuries CE, especially for the discussion of the changing rhetorical environment. Since the libertas that gave birth the Roman orator of the Ciceronian era, has faded, I would like to reread Quintilian's concept based on Tacitus' critics to see what it means to be a Roman orator living in the age of Pax Romana. The idea of the decline of oratory, shared by both authors, may shed light on reading vir bonus dicendi peritus in relation to the identity and virtus Romana of the orator.
A reflection on the tangled knot of human/ethical and rhetorical dimensions in Seneca's thought: focusing on Epist. 114	CHIARA	TORRE		Hoc quod audire vulgo soles, quod apud Graecos in proverbium cessit: talis hominibus fuit oratio qualis vita (Sen. epist. 114.1). Starting from the topical equation between style and man, Seneca delves into the complex (and never fully resolved) ethical and aesthetic interplay between moral character (animus), expressive dimension (oratio and ingenium), and the individuality of the Self. This contribution will therefore aim to understand the theoretical tools Seneca employs when reflecting on the issue of "style and (is) the man.
Humanity in African Rhetoric: Obatala and Disability Conception in Yoruba Cosmology	Sunday	Adegbenro	University of Kansas	Obatala, known as Oxalá in Brazilian Candomblé and venerated in Afro-Cuban Santería, is the Orisha of peace, purity, and protector of individuals with disabilities among the Yoruba people of Southwestern Nigeria. Central to Yoruba cosmology and its diasporic adaptations, is the framing of disability as an expression of human diversity, distinct from traditional Greco-Roman frameworks. However, this inclusive understanding is often in tension with contemporary societal realities where individuals with disabilities face persistent discrimination. Drawing on the Odu-Ifa corpus, Yoruba naming traditions, proverbs, and folklore, the study explores the rhetorical construction of disability and humanity within African cultural expressions and how these constructions influence broader cultural attitudes toward human identity, worth, and social inclusion. The focus is on how Yoruba cosmology attributes divine

				meaning to physical and mental differences, and how rhetorical strategies embedded in Yoruba proverbs and divinatory practices promote a holistic understanding of disability that challenges exclusionary Western narratives. Grounded in Homi K. Bhabha's concept of hybridity, which explores how colonized cultures resist and adapt to colonial influence, the research reveals how Yoruba cosmology adapted to and resisted colonial impositions of Western ideals. While Yoruba cosmology upholds the divine nature of disability, societal attitudes, shaped by both indigenous and colonial influences, often perpetuate exclusion. Findings indicate the cultural tensions at play in how disability is framed within African and postcolonial contexts, offering a nuanced understanding of how Indigenous beliefs and colonial impositions coexist and shape contemporary perceptions of human diversity and worth. By situating these rhetorical practices within a global framework, this study expands the scope of rhetorical historiography, decolonizing traditional narratives and bringing African perspectives on disability and humanity to the forefront of contemporary scholarly discussions.
Classical Rhetorical Tools for Argumentation	Mika	Hietanen	Department of Communication and Media, Lund University	In rhetorical criticism, classical rhetorical argumentation has received marginal attention. The few monographs on the topic typically start with the ancients and move on to modern suggestions for a contemporary theory on rhetorical argumentation. Textbooks, for their part, tend to present the basics in heavily modified or modernised versions, compared to the ancient sources. Lecturers on rhetoric find little material suitable for advanced students on rhetorical argumentation based on classical sources. Research on the topic is mostly either too specialised or too technical for students and researchers alike who need functional descriptions, i.e. method, for rhetorical criticism. Argumentation lies at the core of rhetorical communication. Arrangement, style, and delivery can be crucial for securing an audience's pistis, but it is the proofs, the pisteis, that build towards that persuasion. 'Argumentation' is here understood

				broadly and in the Aristotelian sense: not only rational subject-matter constitutes arguments, but also the other pisteis entechnoi, ethos and pathos, as well as pisteis atechnoi. The sentiment since Edwin Black's Rhetorical Criticism, that classical rhetorical criticism is outdated, is suggested to need correction. Within both the Scandinavian discipline of Rhetoric and within modern biblical exegesis, the classical tradition is actively utilised in research. By on the one hand recovering classical theories, methods, and tools from behind the modernised versions in textbooks, from the sources, mainly Aristotle, Hermagoras, Cicero, and Quintilian, and on the other hand by presenting them as functional methods, the purpose is to renew interest among educators and researchers alike in the classical rhetorical offering on tools for argumentation. It is suggested that such a toolbox should comprise the pisteis, the enthymeme and the epicheireme, the staseis, and the topoi, supplanted by guidelines for evaluation.
Natural Forces in Demosthenes' Assembly Speeches	Guy	Westwood	University of Oxford	NATURAL FORCES IN DEMOSTHENES' ASSEMBLY SPEECHES In this paper, I examine the rhetorical roles played by natural and divine forces (i.e. those over which humans have no direct control) in the speech-texts which represent Demosthenes' contributions to debates in the Athenian democratic Assembly between 354 and 341 BC (though I make comparisons with other speeches where relevant). To date, scholars seeking to characterize Demosthenes' perspective on the forces affecting Athens's current situation have mainly focused on his portrayal of the intentions, attitudes, and choices of other human actors: King Philip II of Macedon in particular, but also other Greek and non-Greek leaders and states. But Philip's uniquely troubling activity is sometimes compared by Demosthenes with natural phenomena, and in this paper I argue that the influence (or likely influence) of natural and divine forces – for example 'tyche' ('chance', 'fortune', 'luck') – on the behaviour and decision-making of audiences, communities, and politicians alike plays just as important a role in Demosthenes' rhetoric. Two persuasive functions stand out. First, particular framings of natural

				and divine forces allow Demosthenes to contextualize the ability of (and scope for) the individual orator and his audience to achieve particular results, thus preparing the ground for possible future failure and giving him the opportunity to develop a personal reputation for realistic thinking. Second, such framings allow Demosthenes to engage rhetorically with his listeners' general experience of these natural and divine forces in their everyday lives and in Athens's recent past, by establishing the relevance (and defining the significance) of those experiences for the debate at hand and configuring them in ways advantageous to his overall case (including confronting pre-existing audience assumptions about them). The paper therefore seeks to advance the study of how ancient orators coped with – and turned to their advantage – aspects of their discursive environment which lay beyond the direct control of anyone present.
Claiming Humanity: Reimagining the "Heathen Chinee" in 19th C. America	Morris	Young	University of Wisconsin-Madison	When Brett Harte wrote his narrative poem, "Plain Language from Truthful James" (1870), he intended it as a satirical critique of rising anti-Chinese sentiment in California due to increased Chinese migration that many viewed as a threat to white labor. However, the poem was quickly adopted by the anti-Chinese movement becoming better known by an alternative title, "The Heathen Chinee," instilling a racist trope in the American imagination. In this paper I consider the trope of the "Heathen Chinee" and its function in dehumanizing the Chinese in late 19th C. America as a rhetorical strategy to lay blame for a variety of social, economic, and cultural pressures experienced by Americans even if Chinese immigration was not directly responsible. Dehumanization of the Chinese provides a warrant for racial violence, both discursive and material. We see this in the way the Chinese are presented in political cartoons of the era as carriers of disease, or as monstrous or devious; or in the way they were driven from towns and massacred in some cases. However, Chinese in 19th C. America presented counter arguments to these representations and made affective appeals for their status as potential Americans. I turn to responses by two Chinese writers, Wong Chin Foo ("Why Am I a Heathen?") and Yan Phou Lee ("Why I Am Not a Heathen"), who debate the status of "heathen":

				Is it better to be a heathen or Christian? I argue that in making claims for their humanity, even if they disagree on its ethical or moral foundation, they must be recognized as fully human subjects on their own terms. In debating “heathen” as an identity, Wong and Lee argue from positions that reflect their transnational and cross-cultural subjectivity, allowing them to be imaginative within U.S. discourses of belonging that resist recognizing their humanity.
Tanka Boat Songs as Part of the Idea of Humanity in the History of Rhetoric	Yi	Huang		From the early 7th century to the early 20th century and in the coastal areas of Guangdong, China, there lived a group of people whose ancestors were criminals in exile. They were known as “Tanka people” or “Boat people”. The Tanka people expressed themselves and recorded their history by composing and singing boat songs because they were only allowed to live in their boats on the river. Their songs also have a special name: “Saltwater Songs”. It stands for the hard time and unfair fate that the Tanka people suffered, the fate that was filled with sweat and tears like the seawater. However, the Tanka people accepted their fate, lived as a community, endured hardship and worked together in their daily life. During their work, the Tanka people used the songs as the media to gather strength, to stimulate working enthusiasm and to organize collaboration. It is an oral rhetoric with one sound and a natural cooperation culture with one spirit ---- to survive together. Compared to Cicero and Quintilian, the Tanka people hold a different idea of the perfect orator. Cicero and Quintilian define an orator as “a good man, skilled in speaking”, who is idealistic and independent, while the Tanka people believe that it is one sound instead of arguing that can bring unity and cooperation among the Tanka people. In this paper, I would like to show the importance of maintaining the Tanka collaboration spirit because in this oral rhetoric one sound (spirit) can prevent conflicts so that survival can be promoted.

In Awe of Their Civilization yet in Need of His Salvation: Matteo Ricci's Evolving Conceptions of the Chinese	LuMing	Mao	University of Utah	In Awe of Their Civilization yet in Need of His Salvation: Matteo Ricci's Evolving Conceptions of the Chinese After first setting foot in southern China in 1583, the Italian Jesuit Matteo Ricci (1552-1610) donned a monk's garb. By 1595 he had traded in his Buddhist attire for a silk Confucian robe. In the same year he wrote an essay on friendship—one of the five cardinal human relationships codified in the Confucian classics and a popular topic in late 16th- and early 17th-century China. In 1601, Ricci reached northern Beijing and published his magnus opus, The True Meaning of the Lord of Heaven, completing, in the words of China historian Jonathan Spence, his geographical and linguistic-cultural "ascent." In this paper, I engage these major events to illustrate how Ricci the humanist conceived of the Chinese differently over time; how he the rhetorician adapted to each of these evolving conceptions; and how he the Jesuit ultimately cast aside rhetorical accommodationalism in favor of his unaccommodating conception of the civilized Chinese as in need of his salvation. Ricci initially thought of the Chinese in the mode of "principled" and "moral" Buddhist monks, and he fashioned himself accordingly. As he moved northward, Ricci's understanding of the Chinese evolved, leading him to embrace classical Confucianism and admire its long civilized and ethical tradition through his sartorial and interpretive performances. And yet, however civilized or ethical he thought of the Chinese, Ricci never stopped believing the need for their salvation. I argue that while rhetoric accommodationalism may have made Ricci popular among his Chinese hosts or theologically lax in the minds of his Vatican superiors, it is no match against his own universalizing and dominating logic of leading the Chinese out of their (pagan) house through his own (Christian) door.
Figures for Feelings in Ancient Roman and Chinese Classics (2BC-5AD)	Yiling	Fang	School of Foreign Languages, Soochow University	Figuration has been discovered as a most prominent way to verbally express or excite various feelings felt by humans across cultures. Although there is no difficulty at all in locating certain figures for pathos in the Greek Iliad and its Chinese counterpart

				Shi (《诗经》), technical terms such as “metaphor” or “譬”, indicating sharp consciousness of figures, appear several hundred years later. And still later, we find a rather wide range of inquiries into figuration which, almost coincidentally, emerge in the ancient Roman and Chinese classics around 2BC-5AD. We, thus, intend to select from each tradition the representative works for a comparative study, focusing on the discussed figures for emotions. Roman classics will be centered on Longinus’ On the Sublime (1AD), together with Rhetorica ad Herennium (1BC), Cicero’s De Oratore (1BC), and Quintilian’s Institutio Oratoria (1AD); Chinese classics, on Liu Xie’s Wenxin Diaolong (刘勰《文心雕龙》， 5AD), along with Dong Zhongshu’s Chunqiu Fanlu (董仲舒《春秋繁露》， 2BC), Wang Chong’s Lunheng (王充《论衡》， 1AD), and Lu Ji’s Wenfu (陆机《文赋》， 3AD). We aim at revealing in these classics which active figures (tropes & schemes) and what particular pathos they effect have been recorded, as well as exploring what could be the major reasons for the discovered similarities and differences of the two traditions. This investigation may contribute to comparative rhetoric by shifting the previously focused time of pre-Qin (先秦) and ancient Greece (e.g., Garrett, 1993; Lu, 1998; Lan, 2016) to the more productive rhetorical period of 2BC-5AD, and also by meeting the undue shortage of close studies on figuration and feelings across cultures.
Les discours dans l’Abrégé des Histoires Philippiques de Trogue Pompée de Justin : un réexamen à la lumière des exercices et traités de rhétorique	Benoît	Sans	Université Rennes 2	Généralement considéré comme une compilation de piètre qualité sur le plan historique, l’abrégé des Histoires Philippiques de Trogue Pompée par Justin a fait l’objet d’une réévaluation pour ses qualités littéraires et rhétoriques. Si, dans le but de revoir la datation de l’œuvre, plusieurs études récentes (A. Borgna, W. Heckel, J. C. Yarley, B. Mineo, N. Horn, D. Hoyos) ont mis en évidence, dans le vocabulaire, le style, mais aussi de certains motifs (meurtres, empoisonnements…) et personnages (tyrans, débauchés…), une proximité avec l’univers des déclamations, d’autres éléments, dont une fable (Just. XLIII, 4), les anecdotes moralisantes (e.g. XX, 5, 1-3 ; XVIII, 2, 8-9), les descriptions (V, 7,

				4-12 ; VIII, 5, 5 ; 8-13), les éloges (II, 6 ; VI,8), les blâmes (I,3 ; VIII, 2 ; XXXIX,4 ; XIV,5, 6-7), évoquent les exercices préparatoires (progymnasmata), faisant de l'Abrégé de Justin un véritable « textbook » à destination des classes de rhétorique. C'est sous cet angle de l'apprentissage de la rhétorique que la présente communication voudrait réexaminer les discours insérés dans l'œuvre (un peu plus de quarante, d'après le relevé de D. Hofmann, Griechische Weltgeschichte auf Latein. Iustins „Epitoma historiarum Pompei Trogi" und die Geschichtskonzeption des Pompeius Trogus, 2018). Jusqu'à présent, l'attention s'est surtout concentrée, sur le plan historique, sur la présence, parmi ces discours, de plusieurs pièces anti-romaines, dont un long discours de Mithridate VI (Justin XXXVIII, 4-6) et sur leur interprétation (voir discussion dans l'édition CUF de Mineo et chez Hofmann, op. cit.). Mais il convient de replacer ces discours, et d'autres, dans le large éventail offert par l'Abrégé. Je voudrais, sur un plan technique et rhétorique, d'une part, par une approche globale, montrer la diversité de ces discours (notamment en lien avec l'exercice de l'éthopée), mais aussi, d'autre part, l'originalité de certains d'entre eux, en exploitant les comparaisons possibles avec les discours d'autres auteurs (Tite-Live, Quinte-Curce) et les traités de rhétorique.
Dichotomy or Conjunction? Placing Poetic Genres in Abraham Fraunce's The Shepherd's Logic (c. 1585) and The Arcadian Rhetoric (1588)	Zenón	Luis-Martínez	University of Huelva / Department of English	Renaissance accounts of the differences between logic and rhetoric resorted to the classical analogy of logic's resemblance to the close fist (plain argumentation) and rhetoric's to the extended palm (ornate speech). In Aristotelicae animadversiones (1543), Petrus Ramus explained the necessity to segregate these arts through another bodily trope: the heart must be kept away from the mouth. Yet these corporeal emblems of separation ended up serving collaborative rationales. As Ramus put it, "as nature married the heart and the tongue, so practice must unite rhetoric and logic". While Ramist theory insisted on a stringent assignation of inventio and dispositio to logic and elocutio to rhetoric, its teaching practice involved progressive integration, or coniunctio, of both arts, particularly as analytical tools. A similar coniunctio is found in the work of Ramus's English follower Abraham Fraunce. While a first look into the theoretical skeleton of his two manuals,

				The Shepherd's Logic and The Arcadian Rhetoric, detects the Ramist conviction of keeping separate compartments, closer inspection of their practical examples reveals a corpus of poetry that unites the pedagogical aims of both arts. The Shepherds' Logic took its illustrations from Edmund Spenser's The Shepheardes Calender (1579), thus equating plain pastoral style with natural reason before its formalisation by the arts. The Arcadian Rhetoric blended Homer and Virgil with a group of Italian, French, Spanish and English poets, extending its genres from the plainer pastoral to the middle-styled lyric and romance and into the higher epic. In doing so, Fraunce delineated the Virgilian cursus honorum characterising the Renaissance poetic career, moving from humble to sophisticated genres, an ideal model that his readers/trainees must imitate in their progressive mastery of both arts. In so reading Fraunce's manuals, this paper contributes to the emerging field connecting the Ramist arts of discourse with vernacular literary practices.
His kind of woman: the pernicious female in the history of humanity according to Jesuit António Vieira	MARIA CECILIA	DE MIRANDA N. COELHO	UNIVERSIDADE FEDERAL OF MINAS GERAIS	In this presentation, I analyse two sermons of Father António Vieira (1608-1697), the "emperor of the Portuguese language", and discuss his portrayal of the nature and roles of women through history. The sermons are Nossa Senhor do Ó ("Our Lady of Ó", 1640), preached at the Church of Nossa Senhora da Ajuda in Bahia, Brazil, and Degolação de São João Batista ("The Beheading of Saint John the Baptist", 1653), preached at Odivelas (a Cistercian convent) in Lisbon. In the first, beginning from Luke 1:31, Ecce concipies in utero, et paries Filium ("You will conceive and give birth to a son") Vieria presents the image of the Virgin Mary as the perfect mother, associating her with the womb and the circle. He explores the image of the circle in the cosmos from the perspectives of astronomy and theology, depicting the Virgin as a celestial woman who helps humanity avoid temptation. In the second sermon, Vieira uses Mark 6:17, Ipse enim Herodes misit, ac tenuit Joannem, et vinxit eum in carcere propter Herodiadem uxorem Philippi fratris sui, quia duxerat eam ("For Herod himself ordered John arrested and had him bound and imprisoned because of Herodias, his brother Philip's wife, whom he had married") as a point of departure to discuss the most pernicious

				kinds of women. Vieira cites the examples of Eve, Dinah, Judith, Bathsheba, Helen of Troy, and other wayward women to justify his dire depiction of the relationship between men and women. I demonstrate that the two sermons, so important in the history of Portuguese sacred rhetoric, present opposing images of women and also two distinct rhetorical strategies. The first strategy involves the elaborate use of wordplay and analogies to describe the perfection and miraculous nature of the virgin mother. The second strategy involves induction and examples from sacred history.
Rhetoric and Alte Musik, focusing on instrumental technic “non-legato”	Joon-hyuk	Lee	National University of Seoul	Alte Musik can be supposed as the moment when the contemporary music theories developed in a path from medieval era to the Classical school, accepting theories from linguistic rhetoric. The subjects of rhetoric have been developed as inventio, dispositio, elocutio, actus, and memoria. Among them, musical rhetoric mainly accepted elocutio/figurenlehre and dispositio as her own theory. Musicians used it to explain music theory, to develop composition and they regarded it as a standard for analyzing works. Furthermore, they tried to show that music, although not a language, can form an independent genre with linguistic forms without relying on language. Non-legato is a keyboard technique not connecting notes but detaching respectively, so that, it is possible to make each sound clearer by leaving the notes apart physically. In the "Critica Musica(1722)", Johann Mattheson demanding the non-legato technique, suggested that the characteristics of the notes on the score be expressed in an orderly manner, such as good and bad notes, strong and weak notes, rather than simply separating the notes. Naturally, it was made to take on the meters of roman-greek verse, and furthermore, formed articulations with clusters of rhythms, which made it possible to expressed as a song for instrumental melodies not just vocal lyrics. The non-legato technique was not only to emphasize the clarity of

				sound, but also to seek illocutionary expression through the establishment of relationships between notes, reveal enough the dimension of Actus (utterance, performance) in musical rhetoric.
«Man is both creature and moulder of his environment»: anthropocentric rhetoric in the recent history of environmental treaties	Daria	Evangelista	University of Basel	
Mutations of the Topical Imaginary in Renaissance Rhetoric	George	Brocklehurst	School of Advanced Study	The early modern mind was trained on the method of topical invention. According to this method, argumentative commonplaces (loci communes) were accumulated in the storehouse of the memory to be 'retrieved' or 'invented' for the speech or composition at hand. This paper investigates the vocabulary, metaphors and imagery used by Renaissance rhetoricians to describe topical cognition. Humanists pictured the mental space of the topics variously as a treasure chest, a palace, a theatre, an apiary or a forest full of quarries. In the sixteenth century, commonplace books (compilations of topoi) were gradually substituted for the interior 'places' of the pre-modern memory. Print technology, meanwhile, enabled new ways of visualising and memorising the rhetorical commonplaces, including that of the Ramean tree, which sorted topoi into branching, easily-digestible diagrams. This paper maps a series of sixteenth-century transformations to the spatial poetics of the ars topica, considering the consequences of these innovations for the theory and practice of rhetoric.
Rhetoric, posthumanism, and the impossibility of Helen	Hilary	Lehmann	Knox College	This paper uses Gorgias' and Isocrates' Encomia to Helen as a framework for exploring the rhetorical construction of women, ancient and modern, from a feminist posthumanist perspective. Scholars have decoded these epideictic set pieces to identify

				Helen as a metaphor for the enchantment and divine inspiration of rhetoric. It is easy to see Helen as a metaphor: simultaneously victim and perpetrator, loathed and desired, primeval goddess and the basest of mortals, she is defined by superlatives and absences. In her vibrant polyvalence, Helen is the quintessential woman. She reveals the impossibility of woman as a definable category: rhetorically, women only exist relationally. As feminist rhetorical theorists have recognized, the subject is male by definition; women's subjectivity is a contradiction. In ancient Greek philosophy and rhetorical theory, ho anthrōpos (male human) was exalted, the measure of all things; in rhetorical practice the term hē anthrōpos (female human) was reserved for the lowest of women while the ideal woman was unnamed, unheard, unrecorded. In the 21st century, even progressive politicians invoke women as wives, daughters, mothers – referents delineated by their relation to the rhetorical subject, Man. My paper argues that coming to terms with Helen's rhetorical contradictions – her humanity, hyperhumanity, hybridity – necessitates a reappraisal of the definitionally male category of "human." As scholars of rhetoric come to recognize all of life as an assemblage, a processual interpolation of biology, ecology, and technology, acknowledging the inadequacy of the depletive category of "human" is a necessary step towards realigning anthropic existence with the incessantly additive relationality of all of nature.
Reimagining Humanity: Female Traces in Lysias 1, 12, 13 & 32	Efthymia-Maria	Gedeon	Université de Strasbourg	This paper explores the representation of women in four speeches by Lysias, a logographer who excelled in ethopoeia, or the creation of character, and argues that these portrayals enrich the classical notion of humanity. Although socially and legally inferior to men, the female presences in Lysias' works manage to play a crucial rhetorical and moral role in his speeches. Their actions and testimonies highlight them as key figures in their respective cases, which are examined on two levels. In the first category, we focus on the women directly involved in the cases, such as the unfaithful wife in On the Murder of Eratosthenes, whose seduction by her lover led her husband to murder him. The second category considers more subtle references to women, who, nonetheless,

				play an important role in the narrative; this is exemplified in Against Eratosthenes, which features a violent scene in which a woman's jewelry is forcibly stolen from her in her home. By analyzing these female identities through pathos and ethos, this paper aims to contribute to the establishment of a corpus on the anthropology of women in Lysias' work. It seeks to answer several questions, including: how does Lysias use women rhetorically to frame arguments? What does women's rhetoric, even though mediated through male voices, reveal about the broader social definitions of humanity?
Working within Human Limits in Brunetto Latini's Il Tesoretto	Michele	Kennerly	Penn State University (USA)	The 13th-century Florentine notary Brunetto Latini is most well-known by rhetoricians for his Italian translation and exposition of Cicero's De Inventione, the first in vulgo. The authorial persona talking and walking readers through Brunetto's didactic allegory of Nature titled Il Tesoretto (The Little Treasure), written in heptasyllabic couplets in Italian, also faces challenges of translation and interpretation of interest to historians of rhetoric. In a word, we could say his creative challenge is one of rendering: how can he reproduce the profundity of nature and enormity of creation in a manageable, understandable form, which would necessarily require their radical reduction? This paper attends to moments in Il Tesoretto when the persona announces a limit on language that is either naturally imposed on humanity and thus not a choice or artfully chosen to communicate condensed matters as clearly as possible. In the first category is, e.g., the declaration that no "living man / would be able truly / through speech or through writing / to recite the shapes / of these beasts and birds; / there are so many, ugly and beautiful" (1021-26; trans. Holloway). Such instances illustrate the topos of the impossible (to adunaton), here applied to the incapacity of human expressive equipment. Into the second category falls his twice-disclosed rationale for using prose (which, strictly speaking, he does not use in this work) and the vernacular (which, of course, he does): to avoid obscurity. From within the boundaries of restricted capacity, the authorial persona devises a way to communicate meaningfully about plentitude and magnitude. Noting the presence and function of prosa (prose) in Il Tesoretto invites discussion of

				Brunetto's place in the history of prose in Italian literature, Brunetto having been credited with bringing "prose" into Old French in his encyclopedic work Trésor (Treasure), written around the same time as Il Tesoretto.
Margaret Thatcher's Rhetorical Theology: Conflict with the Church, Accordance with the Rabbi	Leland	Spencer	University of South Carolina	Recent work about the rhetoric of Margaret Thatcher has traced the role of religious faith in Thatcher's rhetoric and leadership, arguing that Thatcher's more frequent references to her faith than her predecessors has influenced those who followed her (Crines & Theakston, 2015; Crines et al., 2016) and positing that Thatcher's references to her faith constitute a rhetorical theology rooted in individualism (Spencer & Forest, 2023). The present project addresses a specific religious controversy during the Thatcher administration, the publication of Faith in the City by the Church of England. The document focused on Britons in the inner cities and made claims about how the Church could better address their needs; it also offered suggestions on governmental policies. Thatcher felt hurt and targeted by the document, and she understood Faith in the City to be wrong theologically (for not emphasizing personal responsibility) and inappropriate in its content (crossing over into politics, rather than remaining in the religious domain). To her defense came Immanuel Jakobovits, the Chief Rabbi of the UK's Orthodox congregations. He published a response to Faith in the City, arguing that Jewish tradition teaches individual responsibility rather than relying on a welfare state. Thatcher felt vindicated to have one religious leader on her side. Taking a fragments approach that includes writings by Thatcher, Jakobovits, the Church of England, biographers of the principals, and media accounts, this essay argues that Thatcher used the controversy to widen the applicability of her rhetorical theology and further bolster her focus on individualism and personal responsibility. As such, the paper contributes to ongoing conversations about Thatcher's rhetoric and the role of faith therein, specifically by considering Judaism and Thatcher's relationship with Jakobovits as a source of wider audiences for Thatcher's religious-political claims.
Hannah Arendt's Cultura Animi: A	Andreea	Ritivoi	Carnegie Mellon University	In this paper, I propose that we consider the crisis in our world by using the analytic framework of cultura animi, defined as the

Rhetorical Concept for a World in Crisis				continuous and systematic cultivation, through exemplary works, of values, beliefs, and expression that can define, in Hannah Arendt's terms, a "dwelling place" enduring beyond each of us as an individual human being. The Ciceronian origin of the term cultura animi stressed the rhetorical-oratorical dimension of culture, as the making of a community through argument, both agreement and disagreement but in reasoned form around shared principles and commitments. Argument requires, more than "a reunion of persons sharing a common identity, Jacques Ranciere reminds us, a community representing "a certain fabric made of things that individuals can perceive as constituting their lived world" (2016, 94). At a time when destruction and isolation have become a mode of being, a return to, and renewal of the ideal of cultura animi might be a question of sheer survival. To find such survival I turn to Arendt's vision of cultura animi, as the act of selecting and engaging with aesthetic value. Arendt's understanding of cultura animi was a political and moral project, and it can teach us what it means to share a life with others around common values and beliefs. By examining Arendt as an exemplary figure who faced exceptional political challenges with a political and moral consciousness, I propose that we reconstruct her cultura animi as both part of a particular (German) intellectual tradition and (perhaps even more importantly), a personal quest. I also suggest how we can create our own cultura animi, beyond as well as based on Arendt's models.
Rhetoric, Humanitas, and the Prospect of a Posthuman Future	Daniel	Adleman	University of Toronto	In my presentation, I will endeavour to think through the fraught turn-of-the-millennium debate between philosophers Peter Sloterdijk and Jürgen Habermas about the ongoing role of the humanities in the digital 21st century. Sloterdijk's controversial "Rules for the Human Zoo: A Response to the Letter on Humanism" exhumes the genesis of humanism from the literary practices of classical antiquity in the work of rhetoricians like Cicero and Quintilian. According to Sloterdijk's genealogy of the term, humanism emerged out of the reading and writing practices of the ancient Greco-Roman liberal humanities, a media regime organized around the cultivation of a literate, malleable "circle of friends" dedicated to unfolding a "continuing process of justice

				and self-discovery." Drawing on both the classical canon and more recent philosophical inquiries, Sloterdijk articulates our profound indebtedness to humanism as a media-rhetorical strategy for cultivating ourselves while constraining our "bestializing" impulses. Rash dismissals of humanism, according to Sloterdijk, disavow the extent to which snowballing techno-medial processes are empowering humanity to transform itself beyond its wildest humanistic fantasies in a fashion that compels scholars to rethink received understandings of the human and liberal humanism. The paramount question, for Sloterdijk, is not whether humanistic values should still play a role in influencing the trajectory of history but whether they are capable of doing so. Habermas, for his part, accuses Sloterdijk of subordinating rhetoric and philosophy to the very hegemonic practices they were invented to combat. By tracking the debates that exploded around Sloterdijk and Habermas, I will seek to think through the implications for a posthuman(ist) rhetoric in an age of Anthropocenic tumult, genetic modification, and planetary scale computation. Looking to interventions by Anne Phillips, Slavoj Žižek, and Christian Høgel, I will think out loud about both the hardwired limitations and the continued malleability of humanitas in 2025.
Anthropinos, philanthropos in Demothenes' forensic speeches	Noboru	Sato	Kobe University	
Contradict to understand: the practice of antilogia in the rhetorical education	Biagio	Santorelli	Università di Genova	As early as the late 5th century BCE, the Greek sophists scandalized their contemporaries by demonstrating their ability to argue with equal effectiveness for opposing perspectives on a given issue. This ability, which at first glance might have seemed like a merely manipulative practice that could corrupt the morals of young students, was in fact rooted in one of the key features that would make rhetorical education one of the most effective and enduring teaching practices of all time: the ability to break

				down a complex problem into simpler questions and to address them from opposing perspectives, so as to reach a deep understanding of the issue at hand. Our sources show that this skill was cultivated as a central tool in rhetorical education throughout antiquity. In the schools of declamation, where students were asked to compose persuasive speeches on fictional topics, it was common for a rhetorician to speak in favor of both sides of an argument; over time, new generations of rhetoricians would respond to the speeches of their predecessors, engaging in an intellectual dialogue across time, especially in cases involving ethical, social, or legal issues. This dialogue persisted through the centuries: the entire history of the reception of ancient declamation is marked by the production of Antilogiae, responses to declamations passed down from antiquity. In this process, each new generation of students was called upon to answer the questions raised by ancient rhetoricians, while incorporating in their speeches the experiences and knowledge of their contemporary world. Although many of these speeches have been studied individually, comprehensive research on this practice is still needed: in my paper, I will lay the groundwork for an overarching framework highlighting the educational value that rhetorical teaching attributed to the production of antilogiae over time.
Bonos numquam honestus sermo deficiet. La dimensione sociale dell'oratore in Quint. Inst. 12, 1	Alfredo	Casamento	Università degli Studi di Palermo	Nel capitolo 12, 1 dell'Institutio oratoria Quintiliano rimedita sulla figura dell'oratore ideale, riflettendo sulla dimensione civica e sociale del suo impegno a favore della collettività. Secondo l'assunto catoniano del vir bonus dicendi peritus, qui ripreso e più volte commentato, l'Autore offre una acuta valutazione della finalità di una professione, che si estrinseca in particolare proprio nel suo parlare per la comunità. Il che impone, oltre a solide competenze, una credibilità fondata su principi di onestà non soltanto intellettuale. Su questa strada, Quintiliano offre ancora una volta una rilettura della storia dell'eloquenza greca e latina, condotta su alcune figure esemplari, al fine di dimostrare che la dimensione etica dell'oratore è parte fondamentale e costitutiva della sua missione sociale

Trusting women. Trust, ethics, and rhetorical culture	Marie	Lund	Aar	
Is listening a rhetorical practice?	Lisa	Villadsen	Københavns Universitet / University of Copenhagen	Conference theme: Rewritings/transformations of the rhetorical canon Title: ”Is listening a rhetorical practice?” Abstract: In response to contemporary political debate and what appears to be an increasing tendency toward polarization, the risk of the citizenry responding either by mutual alienation or simply tuning out of politics increases. In response, a call for more and better listening has become a commonly invoked solution. There seems to be widespread agreement that listening is key to resolving political and other conflicts. Clearly, listening is relevant to rhetorical interactions such as politics. I review contemporary theory on the role of listening in civic discourse, including the notion of rhetorical listening, and discuss the prospects of using a term like rhetorical listening for critical purposes. Inspired by feminist political theorist Susan Bickford’s claim that listening is a central activity of citizenship, this paper explores the kinds of attention to others that listening as a societally significant behavior implies (1999). Ratcliffe’s theory of rhetorical listening defines it as “a stance of openness that a person may choose to assume in relation to any person, text, or culture” (2005) and she and Kyle Jensen (2022) offer further guidance on how to practice such a stance. Yet, I wonder – apart from ancient rhetoric’s recommendations regarding audience adaptation and arguing “in alteram partem”, and the tradition of dissoi-logoi – is listening a rhetorical practice? And if so, how might it be developed so that better listening is not

				defined by its ability to create consensus, but more robust disagreement? References: Bickford, S. (1996). The Dissonance of Democracy. Listening, Conflict, and Citizenship. Cornell University Press Ratcliffe, K. (1999). Rhetorical Listening: A Trope for Interpretive Invention and a “Code of Cross-
Topological Dramaturgy and the Vagaries of Research	ANTONIOS/ ADONIS	GALEOS	METROPOLITAN COLLEGE OF ATHENS/ UNIVERSITY OF EAST LONDON	Topological Dramaturgy and the vagaries of ReSearch Rhetorics and acting are two routes that have been imbricated very closely in the long history of the western theatre, drama, and building civic identities. Actor training has been associated in many eras with tools imported from rhetoric, as disseminated from a multitude rhetorical manuals along most of the Continents up to the middle of the nineteenth century. The teaching of the rhetorical canons helped actors to develop a variety of skills from the construction of thought, argumentation, analysis, character, kinetic memory, phonation, and action meticulously disguised as improvisation. One of principal idiosyncrasies of the rhetorical approach to dramaturgy has to do with the definition of the Kairos (as circumstance) through the training of the mind in Enthymemes, or else rhetorical syllogisms. The word “enthymeme” (enthymêma) comes from the word thymos, meaning heart, mind, spirit, desire, and the verb enthymeisthai, “to consider,” “to weigh,” but also to

				“re-member. ” As the key device of navigation in a situation, the enthymeme is a junction box between emotion and deliberation, never been subjected to the high test of probability. An enthymeme succeeds if it makes an audience concur by creating a common memory, or a common phantasy. In this performance lecture, the audience will be presented with the shifts and adventures of the use and the abuse of the terms presence and character, in various training methods for actors from the Hellenistic Progymnasmata, the lazzi of Commedia dell arte, the realist training of Duke Georg II, the naturalism of Andre Antoine, to the postcolonial Black Acting educational methods of Sharrell Luckett. By triangulating theory, craftsmanship and activism, it will explore tools, experiences, and vocabulary through which Actor Training can help recalibrate, decolonize and reimagine Rhetorical Theory.
Brunetto Latini’s Civic Humanity	Michelle	Bolduc		Cicero’s myth of the birth of eloquence posits that it is rhetoric that establishes community and civic life. According to this myth, as he recounts in De inventione 1.2, an eloquent man was able to bring a wild human population living savagely, without laws or customs, into an orderly and law-abiding urban community. Cicero portrays here not only the birth of eloquence, but also the birth of the city and of citizenship, thus presenting his vision of a civic humanity. This paper takes Brunetto Latini’s translations of this myth as a point de départ, exploring how in his translations of Cicero’s De inventione 1.2, Latini orients his vision of the nature of civic humanity to his target reader. That is, by translating into Italian and into French, Latini tailors his translations to his readership. His differing use of style and lexicon reveals that his view of civic humanity is less universal than it is predicated on linguistic, cultural and, moreover, political difference. As a result, as I argue here, Latini’s civic humanity is grounded in politics; his civic humanity is that of a political community.

Trusting women. Trust, ethics, and rhetorical culture	Marie	Lund	Aarhus University	Trusting women: Trust, ethics, and rhetorical culture Marie Lund This paper studies how the first female rhetors in Denmark constituted a position to speak from in the 19th century. I seek to understand how women were trusted as social agents and came to appear trustworthy rhetors. In a discussion of trust in a Nordic context, the Danish theologian K.E. Løgstrup is inevitable. Løgstrup's analysis of "tillid" suggests that beyond or behind the reserved trust we normally show each other, there is an elementary, or natural trust that we cannot do without. Because we deeply depend on each other, we have an ethical responsibility for the other, and this is the nerve of all communication. When someone requests something, the other obtains power over the other, but with the power comes a responsibility for the other (Løgstrup, 2010, 27). Løgstrup's famous ethical demand aims at using this power over the other for the good of the other and to the benefit of the other. The Danish rhetorical scholars Hoff-Clausen (2010) and Fafner have stressed a broader meaning of pistis as a frame of trustworthiness "both prerequisite for and a result of peitho, the rhetorical activity" (Fafner, 1997, 11), but neither qualify the difference. However, also in a rhetorical perspective, it seems important to distinguish between a trust that is elementary, silent, immediate, and risky and a different kind of trust that is reserved, conditional, reflective, articulated. Trust as an ethical demand is examined in a discussion of Aristotle's ethical grounding of rhetoric. As Aristotle writes in the Rhetoric, a rhetor should in a deliberation of political issues find the arguments in the topic of happiness (eudaimonia), and happiness should be the goal of every rhetorical deliberation (Aristotles, 1991, 1360b; Madsen, 2016, 46-47)).
Feeling the right to speak, creating the ability to do it - the role of self-trust in Norwegian political rhetoric	Jens	Kjeldsen	University of Bergen	A nation is built through the rhetorical battles fought by groups and individuals who engage in disputes about a common future. It is the ongoing verbal struggle for political issues, for identity, and for belonging that binds a nation together. And it is the rhetorical exchanges – sometimes hard and implacable – that has joined together Norway as a national community. It is through such

				rhetorical engagement that people have fought their way to influence and self-respect. The peasants and fishers into the political and the parliament in the 19th century; the women, the Sami and the immigrants into recognition and respect in the 20th century. Before these fights there was no general trust allowing such groups to participate in the political constitution of the nation. However, the rhetorical battles united previously opposed classes and groups making them see each other as one. This new trust in fellow citizens was won through a fight that first required self-confidence and self-trust on behalf of the new voices. In this way self-trust is precondition for engaging in public discourse, for exercising rhetorical citizenship, and hence for developing and sustaining, well-functioning and diverse democracy. Trust and self-trust are not only preconditions for the inclusion of interest groups or disenfranchised groups in the community. They are also preconditions for anyone or any group wanting to participate in public debate, help forge the nation, and be part of the community. Thus, it is crucial that young people in nation develop the self-trust and self-confidence that enables them to let their voice be heard and exercise rhetorical citizenship. Such trust and confidence, we know from the history of the new rhetorical voices in the 19th and 20th centuries, depend on the background of the speaker. Class and culture determine whether a person – or a or a group – feel authorized and able to speak. In my talk I examine this dynamic of rhetorical inclusion-exclusion and self-trust i contemporary high school students and compare it to the historical accounts.
Let's Dance. Let's Discuss Change. Ellen Key and The Twelves.	Christina	Matthiesen	Aarhus University	Let's Dance. Let's Discuss Change. Ellen Key and The Twelves. The Swedish feminist and political and educational thinker Ellen Key (1849-1926), is mostly known for her bestseller The Century of Child (1909). Thus, to date, research on Key has mainly addressed her work and impact on ideas related to pedagogy, motherhood, and love (Lindén 2002). As a rhetorician and political thinker, Key has been largely bypassed in international research, with the exception of an essay illuminating Key's remarkable rhetorical skills (Mral 2011). For the field of rhetoric and the history

				of rhetoric, Ellen Key's ideas on and practice in relation to the public, aesthetics, and community are highly relevant. Among her main contributions, I suggest, are her theory of how reactions appear, her theory of beauty as crucial to human elevation and the shaping of society as well as her egalitarian vision of dialogue across social classes and community building. In this paper, I will address the later. To provide context, I will shortly present an outline for my book manuscript on Key as rhetorician, political thinker, and activist. Then, I will unfold the initiative The Twelves (Tolfterna), a network that organized small group gatherings of women from different social strata (Petré, 2019). According to the protocols, 757 meetings were held across Sweden between 1892 and 1964. These meetings followed the same structure for decades, consisting of a lecture (or the reading aloud of a given work), singing, dancing, dinner, and discussion. Thus, already in 1892 Key anticipated some of the pivotal ideas John Dewey proposed in The Public and its Problems (1927). I will display how The Twelves can be seen as a radical, tangible, and collective innovation as rhetorical practice and theory, related to trust and notions of friendship, rhetorical feminism (Glenn, 2018) and communicative democracy (Young, 1996).
The role of Quintilian in Angelo Poliziano's work as a lecturer at the Florentine Studium	Lorenzo	Vespoli	Università degli Studi di Genova	In this paper, I aim to analyze a particular perspective of a well-known debate among humanists, namely who was superior between Cicero and Quintilian. My specific research will focus on the example offered by the syllabus of Angelo Poliziano (1454–1494) at the Studium of Florence (1480–1494), where his first academic course in 1480–1481 was not dedicated to Cicero, but rather to the Institutio oratoria. This stance regarding the aforementioned debate was justified by Poliziano in his Oratio super Fabio Quintiliano et Statii Sylvis, the introductory lecture for the academic course, where the role of rhetoric in shaping the citizen became a central theme in Poliziano's exhortatio on the importance of the art of oratory for every aspect of both public and private life. Starting from Poliziano's statement regarding the usefulness of oratory as an essential skill for citizens in both public and private

				spheres, my research aims to verify whether the humanist's claims are reflected in the actual teaching at the Studium or not. I plan to conduct this research by examining Angelo Poliziano's handwritten notes on the Institutio Oratoria in the incunabulum held at the Biblioteca Nazionale Centrale of Florence, Rari 379 (ed. Milan 1476), as well as his commentary on Statius' Silvae—a work he analyzed alongside his lectures on Quintilian in the academic year 1480–1481—edited by Lucia Cesarini Martinelli. Regarding the marginal notes on the Institutio Oratoria, the research aims to investigate the classical sources used in the commentary and the rhetorical purposes guiding Poliziano's exegesis. I also intend to trace, in the commentary on the Silvae, both explicit comparisons with the Institutio Oratoria and the tacit use of Quintilian's teachings in the analysis of the work.
Prefiguring a Larger "We": Johan Castberg's Rhetoric of Solidarity	Kristian	Bjørkdahl	University of Oslo	Prefiguring a Larger "We": Johan Castberg's (1862-1926) Rhetoric of Solidarity In his important history of Norway's "national strategists," historian and sociologist Rune Slagstad established once and for all the importance of Johan Castberg (1862-1926) to the history of modern Norway. According to Slagstad, Castberg was an important ideologue behind Norway's emerging social democracy – a central architect of a social and political system in which the basic idea was solidarism, i.e. "a legislative socialism with 'societal solidarity' as its regulative idea" (Slagstad 2015, p. v). In this paper, I will investigate the rhetorical labor that went into Castberg's prophetic vision for a social democracy, as it is on display in his public and parliamentary speeches. As the peak of Castberg's influence coincided with a tumultuous period in Norwegian – and European – history, I focus especially on the constitutive side of his rhetoric, that is, on how he labors to sketch the contours of a larger "we." While he is known today first and foremost as a legislator, more specifically as the originator of the so-called "Castbergian Child Laws," I will argue that his legacy as an orator is no less significant: With Castberg originates a political vocabulary and topology that gained a new, and long, lease on life

				in the post WWII-years, and which we still see remnants of today in Norwegian political discourse.
“The Trees in Iacobus Publicius’s text as a Tool for Organizing Rhetorical Knowledge”	Marta	Ramos Grané	University of Extremadura	This proposal explores the variations and role of trees as an organizing element in the rhetorical work of Iacobus Publicius, focusing on their presence, evolution, and relationship with the overall content of his treatise. Publicius’s use of trees as visual and conceptual tools played a significant role in structuring and conveying rhetorical concepts. This study examines how these trees, presented as branching diagrams in different editions of the Oratorie artis epitoma (and the works it comprises), functioned as mnemonic devices and as a means of organizing complex information in an accessible format. By comparing different editions and manuscripts, the study also considers potential changes in the visual presentation of these trees over time, and the way they integrate various pedagogical strategies common in late medieval and early Renaissance learning. Moreover, this research addresses the symbiotic relationship between the trees and the rhetorical content. The trees not only organize information but also mirror the hierarchical nature of rhetorical categories and techniques discussed in the treatise, which doesn’t seem to be the case in Publicius’s text. By offering a detailed analysis of these trees, this study contributes to a deeper understanding of the mnemonic and pedagogical strategies employed by Publicius, shedding light on the broader intellectual trends of the period. This research also underscores the enduring significance of visual aids in the teaching and practice of rhetoric during the transition from medieval to early modern thought.
Figures of Rhetoric in Iacobus Publicius’s ars memorativa	Luis	Merino	University of Extremadura	In his rhetorical works, Publicius not only proposes the use of signa, in addition to what he calls insignia, which can be translated as symbols, insofar as they represent the specific elements of each thing, and thus their image may serve to represent what they symbolize. These symbols can be classified into three categories: of persons, places, and things. In the first case, he refers to the insignia of royal, ecclesiastical, and military

				dignities, the four Evangelists, and certain saints, for example, chains represent Saint Leonard, skin represents Saint Bartholomew, nets represent Saint Andrew, and so on. There are also places renowned for their products, such as Florence for its purple dye and Valencia for its rice. Finally, Publicius explains what certain objects represent as insignia: the sword represents justice; the balance, equality; Hercules' club, strength; the compass, geometry; the astrolabe, astrology. This category also includes names used by antonomasia, though Publicius prefers to refer to them per comparationem, such as "poorer than Codrus, richer than Crassus, or more handsome than Narcissus." In conclusion, Publicius' Ars Memorativa compiles a broad range of resources for constructing mnemonic images, which are based on the existence of a relationship of signification linking the content to be memorized with the image employed for that purpose. The similitudo (resemblance) is crafted through the adaptation of rhetorical devices to the use of images, including figures of thought, figures of speech, and tropes.
“Tradición y originalidad en el Ars dictaminis de Iacobus Publicius: una aproximación”	Juan María	Gómez Gómez	University of Extremadura	Las artes epistolandi, o tratados para componer documentos epistolares, constituyen una de las líneas de producción retórica más importante durante el siglo XV, caracterizada por la adaptación de las reglas de la retórica clásica y medieval a la producción epistolar. Uno de estos tratados del siglo XV escrito en latín es el Ars epistolandi publicado por el rétor hispano Iabobus Publicius en Leipzig (1467). Este tratado se publicaría posteriormente, con variaciones, integrando una obra conjunta de retórica junto con unas Oratoriae institutiones y un Ars memorativa, con el título Oratoriae artis epitomata, en sendas ediciones venecianas de 1482 y 1485, y en Augsburgo, en 1490, entre otras; así como en diferentes ediciones sucesivas, individuales o integrando una obra retórica mayor, durante el resto del siglo XV y, posteriormente, durante el siglo XVI. En este trabajo se llevará a cabo una comparación del contenido de ediciones impresas del tratado durante el siglo XV para determinar cómo se incorpora o se adapta la tradición de la retórica clásica y de la producción epistolar romana (Cartas de

				Cicerón), teniendo también en cuenta las artes dictaminis medievales y renacentistas más relevantes del momento, y qué punto de originalidad se encuentra en el tratado de Publicio. Con ello, se pretende profundizar en este arte epistolar y, así, aportar más conocimiento sobre la epistolografía latina del Renacimiento.
Rhetoric and rhetorical distortions in António Vieira's discussions on race and slavery.	Jairzinho	Lopes Pereira	KU Leuven (Volunteer researcher); Centre for the History of Culture and Society (University of Coimbra)	Abstract: António Vieira S. I. (1608-1697) was one of the most prolific, original and unorthodox scholars of his time. His confessed disdain for established intellectual canons/authority is well documented. The ferment of his intellectual creativity was, in fact, the pragmatic promotion of narratives designed to leverage different or even divergent interests. To that end, Vieira had no qualms about manipulating Biblical and patristic texts, or any text he deemed useful to his endeavour. However, Vieira's manipulation and distortions are masterfully adorned with layers of seductive rhetorical evasions and ambiguities. In my discussion, I propose to exploit the role of rhetoric and rhetorical distortions in Vieira's discussions on race and slavery in the Sermons of the Rosary, preached to the slaves of the Black Brotherhood of Our Lady of Rosary, in Bahia, Brazil.
Trust as Topos in Danish Political Discourse in the Second Half of the 19th Century.	Hanne	Roer	University of Copenhagen	In this paper, I argue that trust was a central concept in political debates during the early years of Danish democracy. The Constituent Assembly of 1848 was to write the new constitution formalising the transition from absolute monarchy to a constitutional democracy. It was composed of ministers from the government, elected members, and members appointed by the king. The polemical writings of the time bear witness to conflicts regarding the work of the assembly. One example is a fictional speech, "Ministeriets ubekjendte Aabningstale fra 23. oktober" (The Ministry's Unknown Opening Speech from October 23rd) by Sally B. Salomon (1815-86). He belonged to the group of socalled "Parisian craftsmen" who were among the harshest critics of those attempting to limit democratic development. In his sharply satirical speech, published in his own newspaper, Nyeste Postefterretninger, Salomon ironically claims that the Constituent Assembly is misinforming the public. In doing so, the members are undermining the trust necessary to build new democratic

				institutions. Salomon attempts to transform a social phenomenon (trust culture) in a democratic direction: from the authoritarian trust/fidelity of the old era to a political, power-critical concept (Bourdieu 1980, Seligman 1997, Gurak 2018, Johansen 2019). In my paper, I will analyze Salomon's use of the topos of trust and briefly relate it to other contemporary voices (Orla Lehmann, N.F.S. Grundtvig). The aim is to show that this topos—which still dominates Danish political debate—emerged very early. Another point will be that trust as a central political term is not exclusively a Nordic phenomenon (as argued by Thinggaard Svendsen 2012) but characteristic of the political rhetoric that emerged from the late 18th century (Frevert 2003, 2007 and 2013).
ἀνθρώπινος in Demosthenes' forensic speeches	Noboru	Sato	Kobe University	This paper investigates the usage of ἀνθρώπινος, the adjective form of the word ἄνθρωπος, as employed by Demosthenes in his forensic speeches to sway the Athenian jurors. It seeks to elucidate the kind of people he implied by this word and the significance this implication held in Democratic Athens. Despite being overlooked by modern scholars, this word is crucial for understanding the actual meaning of ἄνθρωπος as perceived by ordinary Athenian citizens under Democracy. In fourth-century Athens, the noun ἄνθρωπος was a general term for any human being, including women, foreigners and slaves. However, its adjective form seems to have been used more selectively, especially when it was used to persuade the Athenian jurors. This investigation will demonstrate that the term ἀνθρώπινος was used to suggest either the limitations of human intelligence in comparison to divine power or the vulnerability of the populace, who were prone to error, especially in unfortunate or unavoidable circumstances. By implying that the Athenian fellow citizens, rather than any human being, had limited ability and could make mistakes, Demosthenes likely aimed to evoke sympathy from the jurors. Furthermore, he sought to discredit his opponents by insinuating that they did not share the same attitudes towards those who made mistakes. Sympathy towards τἀνθρώπινα was of great importance to citizens in Democratic Athens, though they likely assumed the limitations and weaknesses of their fellow citizens.

The Walls of Sophistopolis: the concept of ‘wall’ of in ancient rhetoric	Giovanni	Margiotta	Università degli Studi 'Gabriele D'Annunzio' Chieti - Pescara	It is said that the ancient Spartans boasted that their polis did not have stone walls because the defense was entrusted exclusively to the bravery and military skills of the soldiers. The lack of defensive walls contributed to shaping the ideology of Sparta as a city of warriors. This motif, however, was also received and debated in another town: Sophistopolis. The wall is a widespread image that occurs in rhetorical treatises as well as in progymnasmata and declamations. Students in rhetorical schools engaged in discussions on whether walls should be built. This subject is addressed in a thesis – i.e., investigation on a general proposition – of the rhetorician Libanius (AD 314-319). The proud image of unwalled Sparta must have had a great influence on the invention and elaboration of this thesis. However, Libanius argues for the building of the walls, as they can secure public safety and safeguard political participation. Hence, the city-state sketched by Libanius stands as a countermodel to the Spartan martial society. This paper is part of the larger project ‘DIDACTICA PRO CIVE’, based on teaching progymnasmata in Italian schools. Using rhetorical handbooks and school exercises, I aim to offer a survey documenting how different rhetorical traditions developed around the practice of building walls. This examination will lead us to the conclusion that hostility toward city walls gradually gave way to a more favorable opinion. It becomes evident that ancient rhetoricians represented the wall as the boundary between beasts and human beings and, in a broader sense, as the symbol of eloquence itself. A comparison with the progymnasmata written by modern students reveals different approaches in the interpretation of the concept of ‘wall’, but also demonstrates significant parallels in the civic significance ascribed to walls.
The saying instead of the word and vice versa: stylistic strategy in Aristotle's “Rhetoric” and challenges in translation (the Lithuanian case).	Tomas	Veteikis		In my presentation I would like to contribute to the discussion on two topics: how Aristotle in his treatise "On Rhetoric" defines one of the many ethical-stylistic prescriptions aimed at the ethics of the good man, namely the tactful use of words and sentences according to the principles of temperance and appropriateness, and implements it in his text; and how the Aristotelian principles of stylistics may or may not be reflected in a translation, which I would like to explain briefly using the example of a translation into

				Lithuanian. An important starting point for my reflections is the position on the moderate use of rhetorical devices set out in Book III of Aristotle's treatise (chapters 2-12 passim), which very humanly suggests navigating between excess and brevity to avoid the αἰσχρὸν ἢ ἀπρεπές. Aristotle's reflections on style are closely related to his ideas on humanity, ethics and the excellence of a good person, effortful activity, and the right choice concerning pleasure and pain (cf., in particular, the “Nicomachean Ethics”, Book II). From the perspective of this ethic, diplomacy in speech is one of the virtues: A good person, like a good orator-strategist, understands the value of clarity of words and the power of their impact, and chooses when to refer to phenomena succinctly and when to address them in a periphrastic and amplified manner. Comparing the list of terms used in Aristotle's own treatise on rhetoric and their periphrastic equivalents (such as τὸ ἀδικεῖσθαι vs τὸ τὰ ἄδικα πάσχειν, κακοπραγεῖν vs πράττειν κακῶς, συγγινώσκειν vs συγγνώμην ἔχειν, etc.) with the corresponding translation into Lithuanian, I will emphasize both the ethical correctness (e.g. avoiding offensive implications) and the aesthetic expediency of stylistic expression as generally important, regardless of the target language.
Humanitas in Later Latin Panegyric, and its Greek roots	Diederik	Burgersdijk	Utrecht University	Panegyric, as a literary-rhetorical phenomenon, may be considered a societal and political affair par excellence. Meant to be performed in a social context in order to convey a message to the relevant receiving groups, the orator formulates his view on society, and adapts it to the political context in which the speech is held. In it, the orator presents the audience with an idealized portrait of social interaction, in which the leader / emperor shows characteristics in behaviour that are deemed important to govern the state – after all the ultimate form in which social interaction is regulated and directed. One such characteristic is humanitas, denoting human nature and dignity, as well as mildness, charity and culture. Although humanity, as a modern concept, cannot be identified without reserve with the concept humanitas in Latin speech, there are certainly agreements in the present-day use of the term and in ancient thought. In the genre of imperial panegyric, humanitas especially occurs as a virtue attributed to

				the emperor, denoting either ‘love of mankind’ and ‘kindness’. Humanitas, a notion that occurs some 18 times in the Panegyrici Latini XII (8 of which in Pliny’s Panegyric), can be equalled with Greek φιλανθρωπία (love of mankind) and παιδεία (culture, education), which were thematized from the first occurrences in panegyric and philosophical treatises (notably Plato) from the fourth c. BCE. I will trace the concept of humanity as occurring in the later Latin panegyrics back to the first Greek occurrences, showing the longer lines and use of a virtue that is certainly not the most important (in contrast with the so-called cardinal virtues of iustitia, fortitudo, prudentia and temperantia) in the genre, but certainly may shed light on the diachronic unity and consistence of speeches styled ‘panegyric’ (or laus / laudes in Latin). That consistence is more than just a principle of tradition, but shows how Latin oratory styles itself in the mirror of the educated Greeks, showing awareness of humanitas itself.
Rhetoricians at Vilnius University: from Jesuit Professores Rhetoricae, through Scholars of Classical Rhetoric to the Current Revival in Research and Practice.	Skirmantė	Biržietienė	Vilnius University	The presentation reveals the status of rhetorical theory and pragmatics in Lithuania in a historical perspective, first focusing on the Jesuit impact on the beginning and dissemination of rhetoric in the region. The study also enlightens the situation of rhetoric as a subject in the curricula of modern philological studies at Vilnius University and contemporary usage of rhetorical discourse analysis approaches in Lithuania. Vilnius University was founded by Jesuits in the XVI century. Jesuits have chosen the formal humanistic method in all their schools. Rhetoric was supposed as one of the basic subjects and was taught according to Ratio Studiorum, regulations for professors at Jesuit universities. Professors of rhetoric were educated in the "home university", but some of their works were acknowledged all over the Europe. In Vilnius the most eminent professor was Sigismundus Lauxmin (Žygimantas Liauksminas). His textbook of rhetoric "Praxis oratoria sive praecepta artis rhetoricae" (first published in 1648) was very popular and reprinted in Germany, Austria, and other countries (14 editions are known). The paper will talk about the peculiarities of Lauxmin's rhetorical opus, mentioning other rhetoric theorists educated by Jesuits in Vilnius University and their contribution. The report will also briefly

				discuss further situation of the rhetoric in the field of academic education and humanitarian research in Lithuania.
L'air et les manières. Transpositions de l'ethos en France aux XVIIe et XVIIIe siècles	Jérôme	Lecompte	Université de Rennes 2	L'« air » et les « manières » sont des termes mondains ou « du bel usage ». Dans le premier tome de l'Encyclopédie, Diderot les oppose comme relevant respectivement du naturel et de l'affectation. L'un doit convenir à la nature, sans laisser voir ce qu'il a de composé, l'autre la trahit, et fait apercevoir l'art. Ces topoï et structures rhétoriques sont réinvestis aux XVIIe et XVIIIe siècles. L'hypothèse que nous formulons est que ce sont des mots pour dire l'ethos, bien au-delà du seul orateur. Ils occuperaient dans l'histoire de la rhétorique à l'âge moderne le champ qui est aujourd'hui celui de l'Analyse du Discours. Mais ces termes n'ont jamais été explicitement confrontés à la notion d'ethos. Or des mots aussi communs en français que l'air et les manières nous disent quelque chose sur la pratique rhétorique et son interprétation, sur les liens entre rhétorique et politesse. Sous le poli de la langue française des XVIIe et XVIIIe siècles, il apparaît que cet aspect des rhétoriques grecques (ethos) et romaines (persona) fondent le néo-classicisme français, à la fois comme modèle culturel à imiter et comme modèle anthropologique. À la différence des théoriciens masculins (tels Rapin, Bouhours, Lamy, ou Cordemoy), Mme de Scudéry ne pouvait utiliser de termes savants pour désigner ce qui, pour nous, relève de l'ethos : mais comme eux, elle dispose des mots air et manières, qui ne sont pas suspects de pédantisme. La notion d'ethos est ainsi adoptée, élargie, dévoyée peut-être. N'est-elle pas une façon de lier plus étroitement la rhétorique à l'humain, en généralisant la pratique herméneutique du décodage rhétorique ? L'étude s'appuiera sur une étude du mot air dans certaines unités phraséologiques, en particulier dans la construction air de + N (air d'autorité, air de dignité, air de noblesse, air de majesté…). Nous voudrions montrer comment l'ethos a bénéficié d'une sorte d'acclimatation rendue nécessaire par le passage de l'âge de l'éloquence à l'âge de la conversation, ou d'une tradition érudite à l'essor de la mondanité.

Rhetorical training and the idea of man (Menschenbild)	Michael	Hoppmann	Northeastern University	The history of rhetoric has seen a fascinating roster of famous – sometimes even canonical – forms of rhetorical and dialectical training. Some of them, including various versions of disputations, as well as progymnasmata, suasoria, and controversia even triggered a wealth of secondary commentaries and training materials. The training formats were hugely successful, but also known for their excesses, peculiarities and unintended effects that ultimately contributed to their downfalls. Each of them not only contributes to some form of generic rhetorical training but shapes the speakers it produces in different ways – often attempting to approximate a particular rhetorical and educational ideal. The resulting circle (oratorical ideal – matching training – competitive result) of the major ancient formats, in some cases lead to well-discussed feedback loops that created extraordinary orators that would excel in the training (e.g., controversia) and utterly fail in the matching praxis (e.g., the courtroom). This same circle is hugely informative for the rhetorical training formats of the 20th and 21st century (intervarsity debates, moot courts and modern versions of the classical formats), many of which resemble their ancient models not just in structure, but also in their dangerous lack of self-reflection: without clear awareness of the human ideals, one is trying to train, it is very hard to build a matching training. In this presentation I am comparing the major recent training formats (versions of competitive debate, and revived disputation and declamations formats) and analyze which human or oratorical ideals they assume or support. Those ideals differ significantly, ranging from the acquisition of general knowledge, via research training, to conversational skills, critical thinking, or traditional speech composition. Understanding the matching ideals, allows us to better judge their contribution to shaping humans.
Ramus in Dialogue: Understanding Ramist Rhetoric in Theory and in Practice	Emma Annette	Wilson	Southern Methodist University	Although Petrus Ramus wrote numerous rhetorical and dialectical textbooks, and inspired translations and adaptations throughout Europe, too often the influence of Ramist rhetoric is reduced to witnessing bracketed diagrams and binary simplifications. Walter J. Ong, SJ, the scholar principally responsible for modernity's awareness of and interest in Ramus and Ramism, argued that

				Ramist method led to a decay of dialogue and the oral tradition, and it is certainly true that Ramus and his followers were leaders among renaissance humanists in leveraging the visual nature of print and the textbook market in a bid to enhance educational access. That reorientation of print to provide more people with training in eloquence is, in and of itself, a strikingly human-focused approach to rhetorical training; however, by analysing Ramus' work both in his theories and also in practice in his examples, this paper explores the generative, dynamic qualities of Ramist rhetoric and dialectic which specifically promote and enable their practitioners to engage with their world in new, adaptable dialogic forms. Through a new translation of Ramus' manifesto on rhetoric and dialectic, the Scholae in Liberales Artes, which this presenter and a fellow panellist are currently preparing, this paper puts Ramus' conceptual understanding of these discursive arts into conversation with the examples in his rhetoric and dialectic manuals to understand how theory met practical implementation. Following the example of Marc van der Poel's work on Agricola, the paper conducts a structural analysis of Ramus' textbooks alongside others from the sixteenth and seventeenth centuries, tracing vocabularies used for specific operations, to identify uniquely Ramist rhetorical approaches. The paper culminates by seeing these principles in action in the literary examples in rhetoric and dialectic manuals; seen through this applied lens, Ramist rhetoric emerges as a dynamic art which furnished its practitioners with new ways of engaging in dialogue with a rapidly-changing world.
La deontologia forense fra antico e moderno	Francesca Romana	Nocchi	Università di Roma Tor Vergata e membro scientifico della SIAC	Le norme che regolano l'odierna deontologia in ambito giudiziario affondano le radici nel mondo greco-latino. Esse si esplicitano nel rispetto di una serie di doveri che corrispondono, grosso modo, a quelli odierni: l'obbligo di diligenza e competenza, di fides al cliens, di dignità e decoro. Fonte indiscussa per questo tema è senz'altro Marco Tullio Cicerone, che in diverse occasioni parla di formula consuetudinis, usus forensis, consuetudo institutumque maiorum: la deontologia giudiziaria romana trae spunto da codici di comportamento socialmente condivisi ai quali Cicerone fa continuamente riferimento nei suoi Discorsi, in particolare la Pro

				Cluentio e la Pro Murena e nel De officiis (2, 14), in cui sono enucleati i cardini della deontologia forense (cfr. P. Cerami, “Honeste et libere defendere. I canoni della deontologia forense secondo Marco Tullio Cicerone, «Iura», XLIX, 1998). I medesimi principi sono ribaditi da Quintiliano, nell’ultimo libro dell’Institutio oratoria, dove per la prima volta viene realizzata una trattazione sistematica relativa ai mores e agli officia dell’oratore: l’autore chiarisce le modalità di istruzione della causa, su quali principi si fondino i rapporti fra cliente e patronus e la necessità di una preparazione adeguata in ambito giuridico. L’intervento intende chiarire come la deontologia forense antica si ispiri a criteri etico-professionali che rispondono all’esigenza di adeguare le proprie azioni a comportamenti universalmente riconosciuti come validi e volti al consenso pubblico. Anche il rispetto reciproco che si istaura fra avvocato e imputato può essere meglio compreso trascendendo l’ambito specificamente giuridico e riconducendo questo legame al rapporto fra patronus e cliens, una relazione intensa e durevole, parte integrante della mentalità romana. Solo in una considerazione più estesa del mestiere di patronus si può intendere il sistema dei beneficia che si istaurava fra i due. Contemporaneamente si intende esplorare gli aspetti di continuità ed innovazione rispetto al codice deontologico moderno.
A Rhetoric of Mission: Truth, Fiction, and Territory in John Eliot's Indian Dialogues	Jacqueline	Henkel	The University of Texas at Austin	This paper examines a passingly-discussed (American) missionary text of the Early Modern period, John Eliot's Indian Dialogues. In the Puritan New England culture of the era, Eliot was principal evangelist; translator of the Massachusett (Algonquian) Bible; and organizer of Praying Towns for native converts. As he claims in prefacing statements to various readerships, Eliot meant this text to model persuasive strategies of conversion through its imagined dialogues between a proselytizing native convert and unbelieving natives. Originally published in English in 1671, but not widely available until republished in 1980, the document is, as critics then noted, both an anthropologically significant text in its fleetingly preserved glimpses of native culture and, in its defense of colony, an important record of Puritans' sense of themselves and their own mission.

				Like other texts of the period, Indian Dialogues is mixed (and contradictory) in both its genres and discursive claims. It is by turns drama, argument, prayer, and scientific aside; joyless passages of hell-fire alternate with passingly wrought native perspectives. The preface suggests the work will be a practical handbook; yet this is a frame at odds with an English text of doubtful relevance to Algonquian-speaking converts. The Eliot of the preface admits to political tensions over territory that the Eliot who writes the embedded drama does not. The text's dramatic dialogues model the native habits and speech that Eliot had doubtless observed, but then these voices exceed dramatic regulation. A fictional native village, warm and welcoming on the one hand, exists also in a wild and dangerous dramatic space full of strange sounds and (inhuman) beasts, metonymic of an ungovernable, unknowable Other. In short, I read the text's structural, discursive, and dramatic tensions as important expressions of the colonial imaginary, as conflicted attempts to negotiate and invent relations between self and other, cleric and evangelized, colonizer and colonized.
“To Restore Within Us the Divine Likeness”: Scholasticism, the Liberal Arts, and the Reformative Power of Rhetoric	John	Jasso	Ave Maria University	Viewing humanity, divinity, and the arts through the “macro-microscopic” lens so beautifully depicted by Bernardus Silvistris in his Cosmographia, many scholastic philosophers of the medieval ages considered the nature of rhetoric and its relevance to the liberal arts curriculum as a microcosmic imitation or participation in, as Hugh of Saint Victor called it, the “Divine Idea or Pattern.” In this paper, I look at six brief treatments that are similar but distinct, found in Thierry of Chartres’ Dragmaticon, Allain of Lille’s Anticluadianus, Hugh of Saint Victor’s Didascalicon, St. Thomas Aquinas’ Preface to his Expositio of Aristotle’s Posterior Analytics, St. Bonaventure’s De reductione artium ad theologium, and Bl. Jacobus de Voragine’s Life of St. Catherine. While always viewed as part of the whole that perfects our humanity, rhetoric is variably seen as a branch of probable logic, as a counterpart to reason, as a constituent element of eloquence, and as the consummation of “rational philosophy.” In the paper, I investigate the possible implications of these distinctions that move rhetoric along a scale of “most practical” of the arts to “most abstract.” I also consider

				the possibility of the reconciliation of these views as well as the practical importance of the views for contemporary theory and practice.
Humanity, Memory, and the Civil Rights Movement	Jonathan	Osborne	Louisiana State University	The idea of humanity has plagued the existence of Black people in the Western imagination since the days of colonialism. Many scholars of rhetoric reflect on this struggle with respect to our contemporary period, identifying the production of memory through various techné such as memorials and revisionist narratives as means of recognizing and establishing humanity for Black people (Baker, Jr.; Browne; Davis; McPhail). A central conclusion of this scholarship asserts that the histories we remember and the choices we make in remembrance practices are rhetorical. The civil rights movement often serves as representative of the turn in social and political discourse where the idea of humanity shifts for Black people and their historical perspective becomes included in broader constructions of an American identity. At the same time, activists and scholars work to define a static memory of the civil rights movement, work often at odds with the rhetorical nature of memory as dynamic and discursive (Phillips; Stormer). I argue that the public memory of the civil rights movement, a memory once considered revolutionary and anti-hegemonic, has become subsumed within the broader collective memory of the United States and its narrative of citizenship. Efforts on the part of political actors to invoke the memory of Martin Luther King Jr., Rosa Parks, and other civil rights luminaries offers important challenges to the process of remembering and forgetting central to memory production. In presenting this framework for interrogating the rhetoric of the civil rights movement as a function of memory, my work offers an important perspective on questions of power, race, and history often underdeveloped in the scholarship. Additionally, bringing attention to how a memory becomes taken up into larger historical narratives informs the historical function of rhetoric as a means of identification and ways of producing meaning for collectives.
Persuasion in Gorgias' Encomium of Helen and Defense of Palamedes	Daniela	Brinati Furtado	Universidade Federal de Minas Gerais	In this paper, through an analysis of how Gorgias portrays the encounter of Greeks and barbarians, I shall present how his 'Encomium of Helen' shows that persuasion can take a violent

				tone when it takes advantage of someone who relies on opinion, who would not be able to judge correctly whether a speech is honest. Further, I will argue that his 'Defense of Palamedes' presents a persuasion that is not violent and, therefore, runs the risk of being taken down by violence. In my Ph.D. research, so far, I have argued that Gorgias' main point in his texts is to expose human limitations when it comes to knowing, and in this paper I hope to demonstrate this further by examining nuances of Gorgias' view of persuasion as expounded in the 'Encomium' and the 'Defence.' To sustain my point, I will focus on something that both texts have in common: the image of Greeks and barbarians. Gorgias, as I will argue, uses the encounter of these two groups as a mark that brings forth Greek limitations. Through the encounter of Greeks and barbarians, he shows that Helen, in spite of her godlike beauty, is vulnerable, whilst Palamedes would be at a disadvantage in number, since he is one before an army of numerous barbarians. As far as persuasion is concerned, Helen, when relying on opinion, is susceptible to Paris' violent persuasion. Meanwhile, Palamedes is not able to persuade the barbarians because of his disadvantage. Through a close examination of the ways in which Greeks and barbarians are presented by Gorgias, I shall demonstrate how Gorgias reflects on persuasion more generally. I hope that my paper will help bring out new nuances of meaning in these two well-known texts and will contribute to the interpretation of what is called Gorgias' rhetoric.
The Genesis Question: Rhetorical Practice in Isotta Nogarola's Defence of Eve (1451) and Beyond	Florence	Forte	The Warburg Institute	Who sinned more, Adam or Eve? Against a backdrop of influential, patristic and scholastic authors who defended Adam, the humanist Isotta Nogarola contributed to the longstanding debate about who caused the Fall of Humanity in Genesis 3, which I have called 'The Genesis Question', by defending Eve in a text entitled De pari aut impari Evae atque Adae peccato (1451). Interestingly, Nogarola's intervention takes the form of a Latin disputation: a field of rhetoric that scholars have often assumed even well-educated women were excluded from in fifteenth-century Italy. This paper will therefore shed light on Nogarola's engagement

				with disputation and rhetorical strategies that could be seen as intellectual antecedents of the kind of independent, self-shaping rhetorical theories which Ramus would go on to codify. Firstly, I will outline the significance and special features of Nogarola's argumentation whilst providing an insight into some of her classical, Christian and contemporary rhetorical role models. I will then examine how Nogarola and her male interlocutor interact within the text, and how reflective this is of wider humanistic practice, before highlighting some ways in which her defence of Eve relates to vernacular and visual traditions. In the process, I will address the broader questions: Is the text a disputation or a dialogue? How did women like Nogarola learn and practice dialectical skills outside of an institutional context? And how did this compare with their male peers? As I hope to show in this paper, analysing Nogarola's rhetorical practice on this crucial theological question can importantly reveal the limits of disputation, or any scientific method, for establishing objective truth. The text is also an early and foundational form of Renaissance humanist dialogue, which anticipates much of the dynamic, generative qualities that become central to Ramist rhetoric.
Crafting Authority: Isocrates' Philosophia and Its Role in Shaping His Political Persona	Li	Li	King's College London	Isocrates depicts his career as the pursuit of philosophia, which could be understood as a political persona he crafted to extend his influence in the political arena. How, then, does philosophia, as conceived by Isocrates, help him articulate his political authority? Isocrates frequently references the term philosophia in his various speeches. This paper analyzes how Isocrates uses this term to imply his personal virtues, lifestyle, sense of social responsibility, and political insight, considering the internal contexts in which he employs philosophia. Also, the paper examines the historical context of his claim which enables philosophia to function as a tool of political authority, such as Thucydides, and Aristophanes (Ecclesiazusae), who used philosophein within political contexts, and Gorgias, who used philosophein for rhetoric; this analysis also contrasts Isocrates' representation with his contemporaries', particularly those who

				presented themselves as philosophos and articulated significant political authority for intellectuals of their kind, such as Xenophon (Anabasis), Plato (Republic); other contemporaries like Alcidamas, Antisthenes are also involved. While much scholarly attention has been given to Isocrates' understanding of philosophia, the focus has predominantly been on the theoretical aspects of his conception. Less attention has been paid to how this conception contributes to Isocrates' construction of political authority and to the broader competitive intellectual atmosphere in which Isocrates crafted his public persona. This paper aims to demonstrate that Isocrates' philosophia is not only presented as the fundamental reason behind his choice of writing and his lifestyle of apragmosyne, but also allowed him to claim both high-mindedness and practical usefulness in politics, thereby establishing a distinctive political authority in the intellectual competition of Athens.
Part and Parcel or Odd One Out? John Tzetzes on Aphthonios and Hermogenes	Manfred	Kraus	University of Tübingen	Since late antiquity, Aphthonios' Progymnasmata complemented the four treatises ascribed to Hermogenes of Tarsus forming the so-called Corpus Hermogenianum. In the 12th century, John Tzetzes composed a lengthy didactic verse commentary, only partly edited, on all five treatises. While editing these commentaries, significant differences have emerged between the Aphthonios commentary and the other commentaries. Despite several backward references scattered throughout and a statement in Tzetzes' exegesis of On the Method of Forceful Speech on a rhetorical pentathlon accomplished, signs point to an exceptional position of the Aphthonios commentary. The paper will review the arguments for and against this thesis. First, the Aphthonios section is extant exclusively in the Vossianus Graecus Q1, containing all five commentaries. Second, the Aphthonios commentary is the only one featuring the name of Tzetzes' patron, one Nikephoros. Third, while in the other commentaries Hermogenes is often censured as a plagiarist and mediocre rhetorician, in the Aphthonios commentary he serves as the positive backdrop for equally harsh criticism of Aphthonios. Fourth, marginal glosses by Tzetzes's own hand (traces of his

				personal emendation and authorization of the Vossianus), otherwise characterized by nasty, even scatological language against fellow rhetoricians or the copyist, are much rarer and distinctly more civilized and businesslike. Many scribal errors remain undetected, pointing to less thorough proofreading. These and other cues suggest that the Aphthonios commentary may be a later addition especially designed for the 'authorized' collection of the Vossianus apograph, whereas the other commentaries had been circulating in unauthorized and progressively disorderly copies for some time. Notwithstanding, preparatory layers of commentary work on Aphthonius in marginal glosses in the Vienna Codex phil.gr. 130 or in the so-called Logismoi testify to Tzetzes' long-standing preoccupation with that commentary.
Asian American feminist rhetorics of care during the covid-19 pandemic	Amy	Wan	Queens College and the CUNY Graduate Center	In the wake of the covid-19 pandemic, questions about the humanity of Asian/Americans came to a head in the United States. Primarily emerging from the theory that covid-19 was the result of people eating bats from wet markets in Wuhan, China, Asians were scapegoated as the cause of the global pandemic. In the United States, this was apparent in the events such as the country's then-president calling the virus "kung flu" and the uptick of anti-Asian violence. Through the zine "Asian American Feminist Antibodies: Care in the Time of Coronavirus," this presentation will examine the rhetorical strategies Asian/Americans used to respond and humanize themselves in a moment of explicit dehumanization. This zine, published by the Asian American Feminist Collective in March 2020, builds on feminist Asian American rhetorical interventions based around agency and care, relationality and justice. The contributions to this zine include a range of personal narratives, informational articles, poetry, art, recipes, and book recommendations that grapple with the long history of Asians as a threat, provide resources for essential workers, and outline guidelines for mutual aid, among other varied goals for a scared and threatened population of readers. The authors draw from "long-standing practices of care that come out of Asian American histories and policies" in order to demonstrate how Asian/Americans experience, resist, and grapple with a viral

				outbreak that has been racialized as Asian, is spoken of in the language of contagion and invasion, and reveals the places where our collective safety net is particularly threadbare." I argue that Asian American rhetorical artifacts such as "Asian American Feminist Antibodies" push against the persistent rhetorics of racialized dehumanization in ways that show us the possibility of a different future by focusing on principles of community and survival.
'One body': texts as human bodies in rhetorical treatises of the early Roman Empire	Casper	de Jonge	Leiden University	In Plato's Phaedrus (264c2-5), Socrates asserts that 'every speech should be put together like a living creature, as it were with a body of its own'. Aristotle adopted and adapted the analogy between text and body (e.g. Poetics 7), which became particularly popular in rhetorical treatises of the early Roman empire (Heath 1989, Kennerly 2018 etc.). This paper will examine some of the implications of ancient analogies between texts and bodies. While the primary function of the analogy in ancient literature is to bring out the importance of unity and coherence, other implications are evoked as well: bodies can be looked at, we can find them attractive, and we can fall in love with them. Bodies are also vulnerable: they can be alive, either healthy or suffering, or they may be dead corpses. Having briefly traced the tradition from Plato and Aristotle to Horace (Ars Poetica) and beyond, we will focus on two fascinating examples of the body metaphor. Dionysius of Halicarnassus (Letter to Pompeius 3.14) believes that the historian Herodotus brought many different subjects together into 'one harmonious body'. This statement resonates with the ancient practice to associate the books of the Histories with the nine Muses. Pseudo-Longinus (10.1-3) argues that Sappho (fr. 31) selected the most salient symptoms of love and brought them together into 'one body'. In the poem quoted by Pseudo-Longinus, Sappho in fact describes how her body seems to be breaking down into separate parts. Inspired by the concept of 'embodied cognition', this paper will argue that the analogy between text and body reveals an essential mode of thinking in ancient rhetorical education. Texts are like bodies not only because their parts should be well ordered and working together,

				but also because, having a soul, they can be alive, vulnerable, and erotically attractive.
De generibus dicendi (1559) of Jakub Górski: Constructing Functional Styles	Wojciech	Ryczek	Jagiellonian University	The essence of being human (humanitas) is, to evoke Ciceronian paronomasia, “capacities for reason and speech” (ratio et oratio). This perspective emphasizing mutual connections between reasoning and speaking or – in a broader context – between philosophy (dialectic) and rhetoric plays important role in textbook De generibus dicendi (Kraków 1559) composed by Jakub Górski (1525–1585), a professor of rhetoric at the Kraków Academy, in which he presented many types of speaking. The main aim of my presentation is to discuss the notions of style in this rhetorical manual in regard to elocutio as domain of figural expression. I will identify the ancient (Aristotle, Cicero, Quintilian) and Renaissance (Erasmus, Linacre, Strebaeus) inspirations in Górski’s textbook. Much attention will be also paid to his programme of revival studies in Ciceronian eloquence in Kraków.
Is Galen sublime? The Rhetorical Potential of Human Bodies	Caroline	Petit	University of Warwick	This paper examines the much-studied notion of sublimity in the anatomical works of Galen of Pergamum (c.129-216 AD), notably his 17-book long treatise De usu partium (On the usefulness of the parts). As exposed in our key ancient source on the concept of ‘sublime’, Ps.-Longinus’ On sublimity, natural objects, including human and animal bodies, can inspire shock and awe, thus taking the audience beyond persuasion. This tipping point from persuasiveness to extasy has been the object of much discussion, as well as the actual boundaries of the realm of sublimity (in antiquity and beyond). It is now acknowledged that Galen of Pergamum, the physician to several Roman emperors, dabbled in rhetoric, both from the angle of theory and practice, with a talent for creating enargeia-filled narratives and descriptions (Petit 2018). Anatomy, in particular, is an area where the praise of Nature meets detailed, skilful depictions of the human body, using comparanda from the Cosmos as well as arts and crafts. On a few occasions, Galen’s writing was characterized as ‘sublime’ (Daremberg, Pigeaud), which is clearly a step further from enargeia; as it happens, Galen’s very language when describing art, poetry, and nature (through terms such as ‘shock’, ‘extasy’, etc) does gesture towards Longinus and other critics. It is thus

				useful and timely to examine his works on anatomy through this lens. This paper will attempt to reconcile current trends of scholarship on sublimity (Porter 2016, Halliwell 2022) by looking at Galen's evidence, which was often overlooked by scholars of rhetoric as 'technical' literature, in spite of being written with genuine rhetorical flair. It thus aims at contributing to long-standing questions at the crossroads of literary criticism and rhetoric.
The Aim of Human Eloquence: The History of Rhetorical Formation at Boston College, 1863-Present	Cinthia	Gannett	Fairfield University	Jesuit Rhetorical Education after the restoration of the Society (1814) was a diminished and scattered project in most countries in Europe and elsewhere. But in the US, Jesuit colleges and universities were established and grew in number and scope across the 19th and early 20th century. We propose to offer a microhistory of the rhetorical curriculum/ extracurriculum at a single Jesuit college, Boston College to trace the rich interplay of continuity and accommodation in the training for eloquence, historically at the heart of the Jesuit colleges for centuries. Founded in 1863, Boston College developed from the networks at Georgetown University – the oldest U.S. Jesuit higher ed institution -- and shared much of its curriculum with the other New England college, Holy Cross. The archive at Boston College is extensive, including catalogs, pamphlets, teacher's' journals, conversations about texts and curricula, and materials on literary and debate societies. The rich materials and the support of the Burns Library archivists will permit us to document the actual curriculum and larger rhetorical culture across the late nineteenth and twentieth centuries. We will document the fascinating hybridized curricula offered there, grounded in the older Jesuit continental model, but ongoingly refashioned to engage a largely Protestant, often indifferent, and even hostile culture, which itself was undergoing great social, cultural, and demographic change (e.g., industrialization, mass education movements, the development of secular accreditation standards, and the importation of the German research model of higher education). This work, building on earlier informal studies, contributes to the

				history of rhetorical education by offering a fuller, more textured institutional history that can be considered in the context of other Jesuit and Protestant schools and colleges of the time, an understudied area in the history of rhetorical education in the US.
Bodies as Texts, Health as Identity: Aelius Aristides' Inquiry into Humanity	Lorenzo	Miletti	Università degli Studi di Napoli Federico II	It is no mystery that the body constitutes a fundamental presence in the works of Aelius Aristides, an object of meditation and exploration. This is particularly evident when reading the Sacred Tales (or. 47-52 Keil), a group of speeches in which Aristides describes the miraculous interventions of his guardian god, Asclepius, who helps and guides him in the healing of his ailing body, communicating with him generally through dreams. In very recent times, studies such as those by Georgia Petridou and Janet Downie have helped to shed new light on the representation of Aristides' corporeality, especially in relation to the religious and medical knowledge of his time, linked to the incubation practices of the cult of Asclepius. On the basis of these renewed studies, in this paper I will discuss how Aristides' idea of the body implies a new idea of human being and humanity, in which corporeality and health (often evoked by Aristides as personified in the goddess Hygeia) play an essential role. If the body is to be seen as a text, the signs of which need accurate interpretation, and if illness itself is to be understood as a road to knowledge, then human life – at least that of Aristides and of educated people in general – can be seen as a tension between logos and health. I will assume that this idea of humanity stands as an alternative, if not opposite, to that proposed by Platonism, with whose philosophers Aristides had established an ongoing and fruitful dialogue. This idea will be investigated not only from the Sacred Tales, but especially from the so-called Prose Hymns (or. 39-46) where, through the path of praise, the relationship between gods and men is well described and where Aristides inserts several interesting observations on this theme.
The Painter and the Doctor: Two Images of Literary Criticism in	Vincenzo M.	Vigliotti	Università degli Studi di Salerno	The proposal deals with the Greek rhetorician Dionysius of Halicarnassus, focusing on two metaphors of the body found in his lost treatise On Imitation, of which an epitome of the second book and an extended extract in the Letter to Pompeius Geminus

Dionysius of Halicarnassus				still survive. In the opening of the epitome (1.4-5), an anecdote about the painter Zeuxis illustrates how an aspiring writer should approach imitation of the ancients: when the Crotonians commissioned Zeuxis to paint a naked Helen, he asked them to send him their maidens as models, not because they all had perfect bodies individually, but so that he could combine their most beautiful parts into one image of perfection. In the Letter to Pompeius Geminus (6.7-8) Dionysius praises the historian Theopompus for his ability to uncover the hidden causes of human actions by enquiring into their soul. Though some accused him of malice, Dionysius likens him to a doctor, cutting and cauterising unhealthy body parts, while neglecting the ones that are healthy and conforming to nature. While scholarly attention has largely focused on the aesthetic implications connected to the first story, which is found also in Cicero and Pliny, the same cannot be said for the latter. This paper argues that the image of the doctor shares important similarities with that of the painter and extends its meaning beyond the genre of historiography: the two metaphors can be seen as complementary, representing the critical faculty of discerning and evaluating with integrity both good and bad, a skill essential for a true classicist critic (cf. Pomp. 1.3, Thuc. 2-3) as well as for a talented historian. Furthermore, I suggest that this alignment between Dionysius' "literary critic" and Theopompus' "soul critic" may have played a role in Dionysius' repeated accusations of malice against Thucydides (Pomp. 3.15, Thuc. 41.8).
Visibilizing Asians in America: "Small Moments" in a Global Pandemic	Allison	Dziuba	The University of Alabama	
Banning Divisive Issues: "Ed Scare," Controversia, and the Rhetorical Tradition in Liberal Education	Sean Patrick	O'Rourke	Sewanee: The University of the South	The most recent phase of the right-wing assault on U.S. education, dubbed "Ed Scare" by PEN America, has concentrated on four related elements of contemporary education: African American or Black Studies; Diversity, Equity, and Inclusion initiatives; LGBTQ+ themes, books, and courses; and "divisive" or

				"controversial" topics. Focusing on the last of these, this paper considers the attempts to ban the teaching of divisive or controversial issues in light of the rhetorical tradition of debating both or all sides of a topic. Working from the assumption that controversia, the theory and practice of arguing in utramque partem, was a central feature of Protagorean and Ciceronian rhetoric, I first detail the legislation banning or attempting to ban the teaching of divisive issues, then survey the rhetorical tradition—from Protagoras to twenty-first century debate—and chart the arguments for and against debating various sides of a topic. The survey concludes by characterizing two very different approaches to education, one that is concerned with critical questions, debate, case-building, and what Thomas O. Sloane has called the broadly humanistic goal of encouraging students "to see difficult political and ethical questions in the widest possible variety of perspectives" and a second that is preoccupied with conserving tradition, imbibing existing knowledge and culture, and maintaining the status quo, especially in the humanities and social sciences. The first approach tends to be anti-dogmatic and, at its best, is "antithetical to the dehumanizing rhetoric of tyranny." The second approach leans, especially in a contentious age, toward accepting things as they are, preserving received tradition, and preferring the stability of the known over the instability of the unknown. I conclude with some thoughts on the contrasting "idea of humanity" the two approaches to education offer.
The Führer's Rhetorical Finishing School	Ryan	Skinnell	San José State University	In his 1978 biography of Adolf Hitler, German journalist Sebastian Haffner asserted that "Hitler never enjoyed any systemic education." Haffner was repeating more than 50 years' worth of common understanding about the twentieth-century's most notorious tyrant, but he was, in fact, mistaken. It is true that Hitler dropped out of secondary school before earning his diploma, and it's well-known that he was never even admitted into art school. But Hitler did receive a systemic education, at least briefly, in the rhetorical arts. Drawing on original and secondary research, this paper contends that Adolf Hitler was trained explicitly in rhetoric following the first

				world war. In early 1919, Private Hitler was recruited into the German Army's Education and Propaganda Department, in which he took a series of "political short courses" comprising two parts: political lectures in the morning, and public speaking practice in the afternoon and evening. The public speaking training included oral exercises, classmate and instructor feedback, and eventually practice in front of live audiences. It was, at least in the abstract, a model of rhetorical pedagogy. During these exercises, one seminar leader identified Hitler as a "natural rhetorical talent." Naturally talented, perhaps, but also systematically trained. After completing the military training courses, as he built his political career, Hitler continued to seek training. Throughout the 1920s and 30s, he hired a series of private rhetoric teachers—people who described themselves as rhetoric teachers—to help him develop as a speaker. They taught him classical rhetorical arts, especially delivery, at least up until he became Chancellor. These, and other, rhetorical lessons would become the basis for Nazi speaker training more generally. This paper outlines Hitler's rhetorical education to demonstrate the considerable and consistent rhetorical foundations of Hitler's oratory, which powered the Nazi movement.
The Historiography of Figuration and Feeling	Daniel M.	Gross	University of California, Irvine	This presentation explores how the rhetoric of figures and tropes ties to historiography. First the panel's conception is laid out in a narrative about how we find ourselves now in the rhetoric of figures and tropes, with "feeling" as one compelling entry point through European early modernity. Disciplinary comparisons across early modern European rhetoric, music, and the fine arts suggest how the rhetoric of figures and tropes keys to a more basic history of psychology after Descartes. Indeed following this thread through modern psychology explains how imposing modern projects have tried – unsuccessfully – to split emotional from linguistic registers. Turning finally to another register of comparison, the presentation heeds a reminder from LuMing Mao that the long Chinese history of figures has less to do with language/cognition, and much more to do with figure/community – perhaps in some ways like European medieval and early

				modernity when such work was mostly about interpreting sacred texts so that God’s word might be felt more deeply in religious community (e.g. Salomon Glassius, Philologia sacra, 1623). Such cultural comparison opens up some guiding questions for historians of rhetoric: Does a long history of rhetorical figures and tropes map onto the concurrent theory of language? Theories of soul or mind? Cosmology? In what ways does this kind of speculative mapping help us do comparative/global rhetorics? Thus one concrete goal of this historiographic inquiry is to address the consternation of structuralists when it comes to the range of definitions and taxonomies of figures and tropes. Such taxonomies can appear to the structuralist internally inconsistent, mutually contradictory, and unstable over time. With a workable historiography, however, such structural problems can actually lead to historical insight at another register.
Thucydides' Counterfactual Hypothesis	Leejung	Song		For historians, counterfactual hypothesis and imaginations, such as "what if" scenarios, have acted as a taboo since the establishment of modern historiography by Leopold von Ranke. However, Thucydides' historical writings, which Ranke admired in his early career, often include counterfactual hypothesis, despite being considered a modern taboo. This paper tries to discuss the historical utility of counterfactual reasoning by exploring what Thucydides imagined and hypothesized counterfactually. First, by referencing Max Weber’s theories that question the historian’s taboo, the paper will view the usefulness of counterfactual hypothesis and their establishment as a process of historical meaning-making through comparative analysis of gaps. Then, it will identify and analyse examples of counterfactual hypothesis in Thucydides' History, categorising them into downward and upward approaches. Particular attention will be given to instances where coincidence(tyche) functions as a condition for these hypothesis, examining the continuity and discontinuity with Homer. Finally, the paper will figure out the characteristics of Thucydides as a ‘historian’ using counterfactual hypothesis and analyse how these hypotheses are employed uniquely in historical writing, finding their utility in 'empirical imagination'.

Thucydides' Counterfactual Hypothesis	Leejung	Song		This research examines counterfactual hypothesis in Thucydides' History of the Peloponnesian War. Thucydides utilizes downward counterfactuals to anticipate negative outcomes, serving as cautionary advice for Athens. His unique position as an exile influences his narrative, encouraging readers to focus on present realities rather than past glories. By referencing Max Weber's critiques of historiographical taboos, the paper will explore the historical utility of counterfactuals in meaning-making. Through comparative analysis, it will categorize Thucydides' hypotheses and their relationship with chance (tyche) and Homeric traditions. Ultimately, the study aims to reveal Thucydides' innovative approach as a historian, emphasizing the role of "empirical imagination" in historical writing. The expected outcomes include a deeper understanding of Thucydides' rhetorical strategies, insights into the function of counterfactuals in history, and a framework for evaluating historical narratives through imaginative reasoning.
Nomos and the Everyday	Frida	Sanchez Vega	University of Illinois at Chicago	In Plato's Laws, Plato describes nomos (νόμος) as to be understood as "song." According to the Cambridge Greek lexicon, nomos or nome means "a specific nameable melody…played or sung in a formal setting for which it was conventionally appropriate." The dictionary also denotes nomos as "a usage, custom, convention: a positive enactment, law, ordinance." Nomos comes from the verb nomizō (νομίζω), meaning to think, believe, and practice. For the ancient Greeks, this represented what people believed or practiced and how their costumes had "the force of laws" (McKirahan). It is then that for Plato, laws, like the songs sung in formal settings, must be natural or "god-given" to persuade people to follow those laws. Plato argued that laws must have both a sense of persuasion and force so that the "unmolded" populous follow what the laws dictate. Natural law thus has to adhere to "things according to nature" (κατα φυσις) but also has to persuade the populous with logos. In the Platonic sense, laws as songs bring up qualities of harmony, which in turn can be understood as eternal, godly, and right. In taking Plato's understanding of nomos as a universal, I aim to

				look at nomos as a convention of the “natural law” and how, in turn, this convention of the law creates a fiction of the everyday. Paradoxically, laws create a palatable affirmation of the eternal in the everyday. In other words, nomos creates an illusion of the everyday to the populous so that there can be “harmony” in the function of the polis.
“Not steel, but eloquence hath wrought this good”: Rhetoric in defense of humanity against political violence in Munday’s Sir Thomas More (1600)	Timothy	Green	University of Michigan	Not long after he was executed in 1535 for his refusal to affirm Henry VIII's claims of supremacy, Thomas More became the subject of the play "Sir Thomas More" in 1600, by Anthony Munday, with perhaps some contributions by Shakespeare. Throughout the play, More is depicted as a man of noble character and prowess in speaking -- both, ironically, key factors in his rise to the Chancellor’s office and fall to the executioner’s block. Through the dramatic irony of this contrast, I argue, the play enacts an extended meditation upon the ability of the ideal orator (cf. Quintillian’s "vir bonus dicendi peritus") to wield language against violence. As More plays both sides in different scenes of heated dissension from royal prerogative, rhetoric is foregrounded as a means of opposition to the oppression of unruly mobs, and of the encroaching Tudor state. In contrast to brute force, government-sponsored or otherwise, the play posits the use of language as more truly "human." While eloquence ennobles, violence reduces man to a beast. In a speech defending the humanity of foreigners against an anti-immigrant mob in Act II, More warns that recourse to the “strong hand” of violence will create a world where “Men like ravenous fishes / Must feed on one another.” Later, when More meets his weeping family and friends in the Tower, the play’s final scenes highlight the “great comfort” and peace that his words bring to others, even in the face of his own unjust death. The play thus explores the promise and the limits of 'eloquence' as a foil for 'steele,' or the unjust use of force against the innocent. This opposition of rhetoric to force (echoed in the text by the frequent juxtaposition of ‘word’ and ‘sword’) defines the

				play’s advocacy for rhetoric as the human means by which we might best thwart the darker parts of human nature. As such, the play is a compelling example of Early Modern considerations of resistance to oppression, and offers insights into the role of rhetoric in ongoing issues such as human rights, anti-immigrant sentiment, and governmental overreach.
Reframing Literal Meaning: How Figurative Language Moves	Cameron	Mozafari	Cornell University	In this paper, I argue that the evolution of "literal meaning" has shaped our understanding of figurative language's emotional functions. From Augustine’s hermeneutics (397 CE), where literal meaning supported spiritual interpretation, to Locke’s Enlightenment epistemology (1690), which positioned literal meaning as central to rational discourse, the concept of the literal has been linked to veridicality and objectivity. However, the modern use of "literally" as an intensifier (Israel 2002) reflects a shift: language that once signified truthfulness now conveys emotional emphasis. This transformation suggests that literal meaning is not static, encouraging fresh perspectives on figurative language's emotive function. Much cognitive science (e.g., Lakoff & Johnson 1980; Sperber & Wilson 1986; Dancygier & Sweetser 2014; Colston 2015) has examined how tropes like analogy, irony, and personification subvert expectations, expand concepts, and express a rhetor’s stance, generating emotions such as surprise, distance, or engagement. Schematic figures—e.g., figures of chiasmus, repetition, and balance—affect emotions differently by appealing to the mind's affinity for patterns and symmetry. I argue that in both cases, the emotional force of figures lies not in language itself but in how figurative expressions prompt listeners to simulate propositions, constructing an intended emotional experience. I also explore contemporary figurative constructions like the comparative correlative ("the more, the merrier") and fictive

				motion ("the road runs through the forest") constructions. Although traditionally overlooked, these constructions demonstrate how figurative expressions create conceptual experiences that produce emotional effects. This observation aligns with ps.-Longinus's (1st century CE) notion that rhetorically powerful discourse contains enargeia—attention to the conceptual details evoked by language. This study contributes to the history of rhetoric by challenging the traditional binary between literal/logical/physical and figurative/emotive/fantastic meaning.
An Interplay between Rhetoric and Humanity: A Comparative Reading of Aristotle's The Art of Rhetoric and Nicomachean Ethics	PURNA CHANDRA	BHUSAL	THE UNIVERSITY OF TEXAS AT EL PASO	The most common definition of rhetoric is the art of persuasion through ethical, logical, and emotional appeals. Rhetoric has also been dubbed as the art of deception and deceit since the time of the ancient Greek philosopher Plato (427—347 B.C.E.). However, this paper argues that rhetoric entails humanity as its essence. The paper accomplishes a comparative reading of two works by the ancient Greek philosopher Aristotle (384 B.C.E.—322 B.C.E.): The Art of Rhetoric and Nicomachean Ethics, intending to explore an interplay and intersectionality between rhetoric and humanity from the theoretical lens of deep rhetoric (Crosswhite, 2023) and humanity (Weiwei, 2018). In The Art of Rhetoric, rhetoric and humanity intersect when Aristotle presents that human virtue leads to persuasion which leads to justice, and justice ultimately leads to happiness. Similarly, in Nicomachean Ethics, the intersectionality between rhetoric and humanity is evident when Aristotle expands on the relationship between virtues, justice, and happiness, demonstrating that justice is intertwined with moral, social, and intellectual human virtues which culminate in happiness which he defines as the ultimate goal of all human actions. Thus, the paper argues that rhetoric is not merely the use of available means of persuasion employing rhetorical appeals; it is fundamentally humanitarian praxis that leads to happiness. The paper concludes that humanity is intrinsic to rhetoric because virtue, justice, and happiness are integral to both rhetoric and humanity. Hence, by unraveling the nexus between rhetoric and humanity, this paper not only invalidates negative conceptions

				about rhetoric but also advances rhetoric from a social justice perspective.
Redefining the Role of Rhetor: An Investigation into Non-Western Rhetorical Traditions	Sanjeev	Niraula	The University of Texas at El Paso	This study investigates the distinctive role of the rhetor in non-Western rhetorical traditions, with a specific focus on Indian-Nepali practices, in contrast to the Western, Greco-Roman model. While Western rhetoric, as exemplified by Aristotle, defines the rhetor's primary function as crafting persuasive arguments using logos, ethos, and pathos to achieve specific outcomes, this study argues that in non-Western traditions, the rhetor's role extends beyond persuasion. In the Indian-Nepali rhetorical tradition, the rhetor serves as a mediator between the human and the divine, embodying a seeker of spiritual and ethical truths and guiding the audience toward cosmic harmony. Drawing upon ancient religious texts such as the Vedas and Upanishads, and the teachings of rishis (sages), the rhetor in this context functions as a spiritual guide whose purpose is to communicate and embody higher truths such as dharma (cosmic law) and mokshya (liberation) rather than persuade in the traditional sense. While redefining the role of the rhetor in now-western rhetoric, this study employs a comparative rhetorical analysis, relying on close readings of both non-Western and Western rhetorical texts. In addition, this study utilizes George A. Kennedy's framework of cross-cultural rhetoric to analyze how rhetorical practices vary across cultural contexts. Ultimately, this study makes a double call; it aims to deepen our understanding of rhetoric by acknowledging the diversity of rhetorical practices across cultures and advocates for a more inclusive rhetorical framework that goes beyond persuasion to encompass spiritual and ethical dimensions.
Humanistic Power of Hindu Sainthood Rhetoric and Mahatma Gandhi's Legacy	Hem Lal	Pandey	The University of Texas at El Paso	This presentation explores the socio-cultural meaning and social capital of sainthood within the Asian rhetorical tradition of Hinduism, focusing on its philosophy represented in the foundational text of Hinduism: The Upanishads. It examines the text for the theoretical underpinnings of sainthood rhetorical elements and the articulation of their role for promoting humanity in the ancient Hindu societies. Hindu sainthood is framed as a conduit for disseminating human-centered education and literacy for the public good. Showcasing how saints' embodied rhetoric

				through their actions and lifestyles, the presentation digs into the rhetorical power of sainthood's constitutive elements, such as ascetic postures, vegetarianism, abstinence, spiritual meditation, silence, and the symbolic purity of saintly attire. It argues that these performative attributes endowed sainthood with rhetorical significance, making it a humanistic power beyond religious confines. On the backdrop of these theoretical insights from The Upanishads, the presentation shows the application of those insights in the life of Mahatma Gandhi as a modern exemplar of sainthood rhetor. It demonstrates how Gandhi leveraged the values and assumptions embedded in this tradition to persuade and mobilize mass support for Indian independence. Through the analysis of Gandhi's The Story of My Experiments with Truth and his saintly performativity demonstrated during independence movement—his adherence to non-violence, Truth, simplicity, and moral purity—the presentation underscores the relevance of sainthood rhetoric in advancing humanist principles. Ultimately, this presentation invites the audience to recognize the enduring importance of shared humanist values and reciprocity, both in the classroom and beyond, as tools to counteract the growing prevalence of aggression and violence in today's world. References Easwaran, E. (2007). The Upanishads (2nd ed.). Nilgiri Press. Gandhi, M. K. (1996). The story of my experiments with truth. Navajivan Pub. House.
Evolving Rhetorical Situations: Exploring Czech 1970's Dissident Texts	Kamila	Kinyon	University of Denver	The 1968 Soviet invasion of Czechoslovakia ended the Prague Spring of communism with a human face. During two subsequent decades of Soviet normalization, dissident voices opposed the regime. This paper builds on Jonathan Bolton's groundbreaking study of post-invasion Czechoslovakia by reading dissident texts through American theories of the rhetorical situation developed between 1968 and 1974 by Lloyd Bitzer, Richard Vatz, and Scott Consigny. Bitzer's framework—emphasizing exigence, constraints, and audience—provides useful critical vocabulary for elucidating key dissident texts such as Charter 77 and Havel's

				1978 essay “Power of the Powerless,” especially given externally imposed exigences under normalization, complex target audiences (including Czech citizens, government officials, and publics abroad), and constraints through Soviet persecution of dissidents. However, viewed through Bitzer’s theory, Czech dissident texts lack rhetorical effectiveness given audiences’ inability to institute immediate solutions or measurably mitigate posed problems. Vatz’s emphasis on rhetors’ freedom to create exigences and especially Consigny’s refinement of Bitzer’s framework—positing rhetoric as an art of persuasion through key oppositions—help us better understand the nuances of Czech dissident rhetoric. For instance, in “Power of the Powerless” Havel uses the truth-lies binary as an existential and philosophical framework for dissident action. Consigny’s conclusion that the rhetor “can discover and control indeterminate matter…to make sense of what would otherwise remain simply absurd” articulates the power of 1970’s Czech dissident texts. It is instructive to view dissident responses to communism in the Soviet Bloc through rhetorical theories developed in the U.S. during the same era. While these rhetorical lenses can help us understand Czech or other Central European dissident texts, dissident rhetoric can also make us rethink U.S. rhetorical theory of the 1970’s by drawing attention to the historical contingencies shaping these theories.
The Aristotelian background of present-day classifications of arguments	Jean	Wagemans	University of Amsterdam	Philosophers involved in argumentation theory and rhetoric nowadays have come up with several different classifications of arguments (see, e.g., Wagemans, 2021). In introducing their classification, they often refer to Aristotle’s work and resort to his classification(s) of arguments in his Topics and On Rhetoric in various ways. But, depending on what the purposes of Aristotle’s classification(s) were in the first place, this may or may not be an expedient move. In this contribution, we present a conceptual framework for describing the multifaceted relationships of present-day classifications of arguments to Aristotle’s seminal lists of arguments. The framework is based on the twofold use of insights about argument types: (1) for the purpose of analyzing and interpreting given arguments (inspectio as cognitio and aestimatio)

				and (2) for the purpose of generating arguments to support a given point of view (inventio) (see, e.g., Lausberg, 1998, pp. 5-9; van Eemeren et al., 2014, pp. 12–13). The contribution is structured as follows. After making explicit what factors can impact the choices behind different classifications, we provide a tool to analyze, assess and, more generally, navigate the possibly disorienting plurality of classifications available to the contemporary reader. Then, we illustrate the working and results of the tool by submitting assessments of contemporary classifications of argument and of Aristotle's classifications. Finally, we assess the ways in which contemporary authors keep resorting to Aristotle as a forerunner of contemporary approaches to argumentation and, more specifically, to ways of classifying arguments. Eemeren, F.H. van, Garssen, B.J., Krabbe, E.C.W., Snoeck Henkemans, A.F., Verheij, H.B., & Wagemans, J.H.M. (2014). Handbook of Argumentation Theory. Dordrecht: Springer. Lausberg, H. (1998). Handbook of Literary Rhetoric: A Foundation for Literary Study. Leiden, Boston, and Köln: Brill. Wagemans, J.H.M. (2021). The Philosophy of Argument. In P. Stalmaszczyk (Ed.), The Cambridge Handbook of the Philosophy of Language (pp. 571-589
Shifting forms: the variable formats of Tzetzes' Commentaries on Hermogenes	Elisabetta	Barili	University of Southern Denmark	In the Byzantine world, literary texts were far from stable or standardized. Variations in format, dimension, arrangement, and the balance between prose and verse made the production and consumption of texts a dynamic, ever-evolving process. Literary works, especially school texts, were often adapted, simplified, and reshaped by scholars to suit their authorial or educational needs. John Tzetzes' rhetorical commentaries on Hermogenes (12th century) offer a rare glimpse into the production and circulation of texts in fluid forms, tailored for different reading and listening experiences. Tzetzes' verse commentaries on the corpus Hermogenianum – only partially edited (Walz 1834; Cramer 1837) – clearly illustrate the protean nature of texts produced, circulated, and consumed in Constantinople at the time. The most complete version of these commentaries is preserved in the 12th-century manuscript Leiden,

				Vossianus Graecus Q1, while a condensed version, or epitome, appears in the 14th-century manuscript Vienna, Philosophicus Graecus 300 – published as anonymous by Christian Walz (1834, 617–669). The present paper compares the textual and graphic features of these two versions to trace the history and context of their consumption. While Tzetzes' extensive verse exegesis in the Vossianus was designed to be read alongside Hermogenes' text, with frequent quotations and references to the handbook, the condensed epitome in the Philosophicus functions as a free-standing rhetorical synopsis. Enriched with diagrams schematically elucidating rhetorical concepts (partly absent in the Vossianus), it also incorporates new metrical and non-metrical material, blending prose and verse. By analyzing the paratextual notes in the Vossianus where Tzetzes offers insights into the textual genesis of his commentary, and reexamining Walz's claims about the epitome's anonymity, this paper argues that these variations in form were intentionally tailored to different audiences and purposes, demonstrating that adapting content for diverse needs was a common practice, rather than an exception.
Rhetoric dealing with grief: On Pseudo-Cicero's Consolatio	Seok-chan	Yun	Seoul National University	This paper aims to clarify the understanding of the human condition in Consolatio, which may have been written by an humanist, focusing on the reception of Cicero during the Renaissance, when Ciceronianism flourished among humanists. In 1583, a book titled Consolatio vel De Luctu Minuendo, bearing the same name as Cicero's lost work Consolatio, was published in Italy. The text portrays human life as fragile, inherently tied to death and subject to external forces beyond one's control. Nature, which both creates and sustains humans, is depicted as indifferent to them. Despite this, the author emphasizes the necessity of adopting a proper conception of human pathos and maintaining a resolute attitude toward life. The author describes the universal grief of humankind, seeking solace and salvation from such pathos. Rather than relying on Catholicism or scholastic doctrines, Classical rhetoric and philosophy are needed for describing the inner emotions of humans. He employs several

				classical topoi and exempla of individuals who faced grief with fortitude, offering a model for coping with the irresistible fate. Although revealed as a forgery through textual criticism, pseudo-Cicero's Consolatio highlights the appeal of Graeco-Roman consolatory literature during the Renaissance. It reflects a new understanding of humans as homo solicitus, and marks a shift in how a person living in a secularized world contemplated human existence. In a nutshell, Consolatio represents an individual's attempt to confront the wretched fate of humankind and realize the classical ideal of a self-sufficient, virtuous life through literary practice, supported by rhetoric and philosophy.
Emergence of Anamorphic Rhetoric in the Renaissance: Representation of Soles of the Foot in Andrea Mantegna's "Lamentation of Christ" and Rembrandt's "The Anatomy Lesson of Dr. Deijman"	Hideki	Kakita	Dokkyo University	This paper attends to the historical turning point where the anamorphosis, which was inversely retained in the perspective method of painting, was rhetorically extracted. Unlike perspective, where the background recedes as the world converges toward the vanishing point, anamorphosis, where the foreground protrudes, is recognized as a deviation from geometric representation. Taking the representation of the soles and its composition in Andrea Mantegna's "Lamentation of Christ" (1480) and Rembrandt's "The Anatomy Lesson of Dr. Deijman" (1656) as a clue, this paper examines how rhetoric emerges as a condition that constitutes the art of painting in the transition, in conjunction with how Renaissance art theories the Greek and Roman classics influenced this development. The realness in anamorphosis—in which the foreground protrudes towards the viewer, creating a sense of realism—can be defined as actuality, or enargeia. This occurs when a virtual space is generated within the canvas. We argue that the power of the anamorphosis to create verisimilitude by deviating from perspective is not brought about by the painter's technique of vivid depiction, but by the rhetorical composition of actuality. It is a matter of enargeia in the Greek-Roman rhetoric, where the audience does not hear what is being said, but "sees" its presence vividly before their eyes. We believe that it is the power of rhetoric that creates such verisimilitude. The works of Mantegna and Rembrandt manifest the visual rhetoric that articulates the condition of realism that

				constitutes the actuality of the works. Such an analysis is possible only by analyzing pictorial images together with the Renaissance literature of art theory, which adapts Greek-Roman rhetoric. There are few such studies in the field of rhetoric, and we hope to shed new light on the study of Renaissance rhetoric by analyzing the emergence of a new epideictic rhetoric of vision.
humanity in Cicero's rhetoric	Jung Hun	Shim	shim junghun	
“We’ll be watching you:” Past, Presence, and Future in Youth Climate Activist Rhetoric	Jelte	Olthof	University of Groningen	In September of 2019, millions of school children took to the streets in over 150 countries to protest their right to a healthy environment in the lead up to the UN Climate Action Summit in New York. Sometimes dubbed the “Greta Generation” for their best known spokesperson, these young activists succeed in garnering mass media attention for their cause. Their rhetoric strategically employs their youthfulness to emphasizes their innocence and sense of betrayal, as well as their position as the “future” and key-role in bringing about a more sustainable world. In my presentation I will use the rhetorical concept of presence, coined by ChaÏm Perelman and Lucy Olbrecht-Tyteca in the New Rhetoric, to analyze the rhetoric of youth climate activists and account for how it stands apart from that of most adult activists. Presence, according to Perelman and Olbrechts-Tyteca, occurs when a speaker endows a particular issue with such salience that it fills their audience’s entire consciousness. In the New Rhetoric, they write that this is the effect of “verbal magic” alone. Presence is a useful concept to explain how the young activists overcome the temporal challenge of climate change, the worst effects of which are still in the future. It also helps us understand better how activists like Greta Thunberg, Marinel Ubaldo, and Nicole Becker succeed in making climate change salient and proximate in their audience’s consciousness and allows them to portray themselves as the voice of not only their generation, but of those of the future as well.
Interpretation of the Artistic Conception of XI	Cui	Can		Metaphor and elaboration, are the most common method of rhetoric in the writing of Chinese literary Theory. In XI SHAN QIN

SHAN QIN KUANG（溪山琴况）				KUANG（溪山琴况）, a book of Guqin（古琴） theory from the Ming dynasty, Xu Shangying（徐上瀛，？1582—1662） constructed his thesis by searching the common grounds in the religious imagery of Confucianism, Buddhism and Taoism, connecting musical theory with the Divine order of things. He linked Guqin craft with Chinese Landscape painting's principles of "Jing（静，tranquil and peaceful）" "Qing（清，still and beautiful）" "Gu（古，ancient and unadorned）"， etc, and raised a series of standards. Pointing out that the harmony between hand, string and mind is the basis of everything. The men plays Guqin for its unsullied nature, to be among the forests and the mountains, to learn its fun without shallow entertainment and materialism, and to seek mutual harmony of inner peace with the environment. Ultimately reaching the ideal state of being in sync with one's instrument both mind and form.
Humanistic values and rhetorical leadership in Libanius' Declamationes	Grammatiki	Karla	National and Kapodistrian University of Athens	My presentation will deal with the Declamationes of the 4th century AD orator Libanius, which are written in Greek. Declamationes (Meletae in Greek) are rhetorical exercises addressed to advanced students of rhetoric. There are fifty-one declamations ascribed to Libanius, some of which are spurious. Libanius' declamations can be grouped in two categories: the mythical-historical ones and the ethical ones. A common feature of all declamations is that they allow us to take a glimpse into the society of Late Antiquity (ethical declamations) or the way the past is perceived (mythological and historical declamations) and filtered through the cultural and social values of Late Antiquity. As modern research has already pointed out, the declamations "could have played a role in the psycho-social maturation of young men, since the topics presented the student with many examples of behaviour to emulate and to avoid, thus continuing to keep the moral dimension of education alive" (Penella 2014, 126). On the basis of characteristic examples (case studies) from Libanius' declamations, my talk will aim to highlight some humanist virtues (for example tolerance, freedom, anti-tyrannicality) and to try to answer questions such as: How does the declaimer present these virtues, how are they defined, what argumentation and rhetorical techniques are used to influence and

				to fashion young men to virtue. Through this exploration I hope to highlight the humanistic dimension of Greek Declamationes and their role in the education of rhetorical leadership of Late Antiquity.
Argumentatio ad hominem in Plato’s and Aristotle’s school: the case of Gorgias	Janika	Päll	Tartu University	Argumentatio ad hominem in Plato’s and Aristotle’s school: the case of Gorgias Aristotle's rhetoric teaches to orient topoi to the audience: the well-known antisophistic topos of work for pay appealed to the views of the Athenian aristocrats, who did not consider it suitable for their sons. The portrayal of Gorgias and other sophists as focused on making money was one of the means of ethos-based persuasion, used in many of Plato's dialogues (see David Blank, Håkan Tell). From this starting point, the paper will discuss other, different arguments that characterise Gorgias and his teaching as unsuitable for Athenian citizens, beginning with the manner of discussion and the genres in which he excels. The paper will continue with the positioning of Gorgias in relation to the topoi of civic virtues as well as the virtues of speech. Having considered those aspects in which Gorgias is mentioned by Plato and Aristotle, the final part of the paper will turn to those discussions in which Gorgias should or could have been mentioned (for example in several contexts where the power of speech over the soul is discussed), but is not. It will be shown that this sometimes rather arbitrary silence has everything to do with their positioning of Gorgias as a man concerned with wealth, appearances and the superfluity of the epideictic genre, rather than with truth and philosophical inquiry.
El engarce narrativo de los discursos en la historiografía antigua	Juan Carlos	Iglesias-Zoido	Universidad de Extremadura	El objetivo principal de esta comunicación es informar sobre el estudio sistemático, transversal e interdisciplinar llevado a cabo por el Grupo de Investigación "Arenga" de uno de los aspectos menos estudiados sobre el papel jugado por la retórica en la historiografía antigua: el engarce narrativo. Este término designa las secciones utilizadas por los historiadores grecorromanos para introducir y cerrar los discursos insertos en sus obras. Se trata de uno de los pocos aspectos aún por estudiar en los estudios historiográficos y retóricos, a pesar de que esos engarces narrativos no sólo determinan el modo en que los discursos han

				de presentarse al lector (transmitiendo, por tanto, el punto de vista del historiador), sino que también conectan discurso y narración en un todo unificado en consonancia con la metodología empleada en cada caso. Hasta ahora, la crítica ha estudiado los engarces de forma poco sistemática, como si fueran una sección narrativa más, limitando la atención a la información anecdótica proporcionada sobre el orador, el contenido del discurso o el contexto pragmático. Desde nuestro punto de vista, es necesario un nuevo enfoque en el análisis de estas secciones, a caballo entre la narración y el discurso. Es preciso un nuevo estudio global (a la vez sistemático y transversal) que permita analizar las funciones, la estructura y las "reglas no escritas" de los engarces narrativos del discurso historiográfico. En este sentido, ofreceremos una panorámica del engarce narrativo en el ámbito de la historiografía griega con el objetivo de poner de relieve la existencia tanto de un modelo como de sus diferentes adaptaciones a lo largo del género.
Humanitas and the Rise of Classical Studies in Germany: Tracking a Ciceronian Concept between J.A. Ernesti and F.A. Wolf	Laura	Loporcaro	Ghent University	This paper examines how the notion of humanitas as declined by Cicero was deployed in debates about the relevance of studying antiquity in 18th-century Germany. In his 1738 Prolusio de finibus humaniorum studiorum regundis (“Prolusion about setting the boundaries of studia humaniora”), the Leipzig Latinist J.A. Ernesti (1707–1781) channelled Cicero to define what humanitas and studia humaniora were, and why they mattered: “Taking Cicero as a judge, whom nobody will easily dismiss, we’ll allow him to define the boundaries of humanitas”. Drawing on Cicero’s works, particularly the Pro Archia, Ernesti defined humanitas as what distinguishes humans from beasts, including intellectual refinement, kindness, and wit; the studia humaniora as the studies (including, but not limited to, antiquity) allowing everyone to develop humanitas. In the decades after its publication, Ernesti’s discussion was taken up by several scholars debating the worth of ‘classical’ studies. Among them was F.A. Wolf (1759–1824) in his 1807 Darstellung der Alterthums-Wissenschaft (“Presentation of the Science of Antiquity”). In this foundational text of modern Classics, Wolf famously defined the ‘scientific’ study of antiquity as the comprehensive study of ancient Greece and Rome. Citing

				Ernesti for further reference, he dismissed studia humaniora and studia humanitatis as alternative terms to Altertumswissenschaft, arguing that ‘scientific’ Altertumswissenschaft entailed several sub-disciplines contributing as little to the development of a harmonious mind as the ‘exact’ (natural) sciences. Wolf’s rejection of humanitas is linked to his aim to turn the study of antiquity from a propaedeutic subject forming men (or rather, gentlemen) and from an auxiliary science (particularly to theology) to a specialised and independent academic discipline. Examining how the key concept of Ciceronian humanitas was deployed – or rejected – in debates on the aims and worth of ‘Classics’ between Ernesti and Wolf, this paper sheds light on an epochal shift in the history of the discipline.
«Man is both creature and moulder of his environment»: Anthropocentric rhetoric in the recent history of environmental treaties	Daria	Evangelista	University of Basel	Since the 1990s, environmental law has been marked with a series of treaties, which shaped the concepts and ideas contained in legal international environmental discourse. Among these ideas is the way in which the human being is characterized as an agent with regards to the environment. This characterization has often been driven by an anthropocentric stance, a framing (Lakoff 2010) that gives higher priority to human needs, while disregarding the fundamental worth of nature and other species (Gillespie 2014). This paper analyses in micro-diachrony if and how rhetoric around the human being and the environment has changed throughout recent history, focusing on the most significant environmental treaties. The first milestone consists in the United Nations Framework Convention on Climate Change, UNFCCC (1994), the treaty on which international climate change legislation is based. After the Convention, the study analyses what is commonly considered the second most important step, namely the Kyoto Protocol, which entered into force on February 16, 2005. While further significant steps have been taken through a variety of following conventions, most notably the treaties of Cartagena, Stockholm, Nagoya and Doha, and countless decisions taken at the Conferences of the Parties, it is worth noting that in international law, decisions made at COPs are less binding than the provisions of a legal instrument. Therefore, the third and last legal instrument taken into consideration for the analysis is the

				Paris Agreement (2015), which is the most recent – and most crucial – environmental legal instrument still in force (Klein 2017). Bibliography Gillespie, A., 2014, «Anthropocentrism», in Gillespie, A.: International Environmental Law, Policy and Ethics, Oxford University Press, Oxford. Klein, D., 2017, The Paris Agreement on Climate Change: Analysis and Commentary, Oxford University Press, Oxford. Lakoff, G., 2010, «Why it Matters How We Frame the Environment», in: Environmental Communication, vol. 4, Routledge, London.
Negotiating Humanity: The Strategic Use of Humanitarian Arguments in Asylum Politics	Rebecca	Kiderlen	Tübingen University	Humanity, understood as goodwill, empathy, helpfulness, and consideration (Renaud 1998), has long been a positively connoted concept that few political parties would openly oppose. It is therefore unsurprising that the topos of humanity (Wengeler 2003, 310–311, Reisigl/Wodak 2001, 78) serves as a particularly frequent and prominent argument in political debates, especially in discussions regarding the reception of asylum seekers. In these debates, it is not only parties opposing stricter asylum laws that invoke this topos. Even parties advocating for more restrictive asylum policies utilize it to support their positions. This strategic use of humanitarian arguments, often appealing to emotional and ethical values, allows different political factions to morally legitimize their positions in line with widely accepted opinions (endoxa). This paper explores how the topos of humanity has been historically and currently employed in debates surrounding asylum and migration. I will analyze the rhetorical strategies used to frame humanitarian concerns either as a defense of more liberal asylum regulations or as justification for more restrictive measures. Through selected case studies, I will demonstrate how political actors have interpreted and instrumentalized the concept of humanity to advance their respective political agendas. Reisigl, Martin/Ruth Wodak (2001): Discourse and Discrimination.

				Rhetorics of Racism and Antisemitism. London, New York 2001. Renaud, François (1998): Humanitas. In: Gert Ueding (Ed): Historisches Wörterbuch der Rhetorik. Tübingen 1998, 80–86. Wengeler, Martin (2003): Topos und Diskurs. Begründung einer argumentationsanalytischen Methode und ihre Anwendung auf den Migrationsdiskurs (1960–1985). Tübingen.
Geoffrey of Vinsauf's 'Poetria nova': some updates on its circulation and the commentaries composed on it in Italy.	Domenico	Losappio	Università di Genova	Geoffrey of Vinsauf's 'Poetria nova', composed at the beginning of the 13th century, had an immediate widespread diffusion and was also characterized by an extensive exegetical activity. This paper aims to highlight some aspects of the ancient commentaries on the 'Poetria nova' that allow us to expand our knowledge of the cultural contexts in which Geoffrey of Vinsauf's work circulated and was read. From the reading of these commentaries it is inferred that the 'Poetria nova' was used as a valuable text for learning the methods of composing both prose and verse, as well as letters. Particular attention will be given to the ancient Italian commentaries, aiming to explore aspects that still require investigation: the relationships of these commentaries with disciplines such as 'ars dictaminis', their sources, similarities and differences between the various commentaries, and the role of the 'Poetria nova' within school and university curricula.
Olympe de Gouges	Louise Anna	Ladegaard	University of Copenhagen (Master's student)	
Reclaiming the Human from the Caricature: New Rhetoric as an Ongoing Response to Positivism	David Erland	Isaksen	University of South-Eastern Norway	New Rhetoric is often identified as an intellectual movement of the World War II and Cold War era (George et al. 8) in the humanities and social sciences, and yet I will make an argument for expanding the definition to include theorists in more eras and disciplines who oppose the narrow positivistic definition of human experience and turn to rhetoric to make room in their disciplines for rhetoric and human judgment. In his “Prologue in Heaven,” Kenneth Burke describes “the Lord” predicting the positivist approach to human motivation to the devil: “In the name of empirical, scientific observation, the search

				for motives will lead to a constant procession of solemn, humorless caricatures . . . Their teachers will slap together various oversimplified schemes that reduce human motives to a few drives or urges or itches involving food, sex, power, prestige and the like" (299). As positivism spread to the humanities and social sciences, many experienced an intolerable contraction of their research field, excluding what they saw as vital aspects of human life. Rhetoric provided them with means to address broader human concerns as well as to critique the now limited discourse of their own disciplines: Chaim Perelman and Stephen Toulmin reacted to the positivistic manifestations in philosophy, such as more restrictive analytic philosophy and axiomatic moral philosophy, Hayden White, Michael Foucault, and Suzanne Langer reacted against naïve empiricism to restore the artistic and ideological aspects of history writing, Michael Polanyi and Thomas Kuhn describe how positivism does not actually work in the sciences the positivists chose as their ideal model for other disciplines, and political scientists Bryan Garsten, Susan Chambers, and John Dryzek have championed and are currently leading a revival of rhetoric as a response to overly narrow models of political behavior limited to economic and group interest.
Rhetoric, Democracy, and the Rule of Law in Classical Greek Thought	Janne	Lindqvist	Uppsala University	This paper explores the complex relationship between rhetoric, democracy, and the rule of law in classical Greek thought, focusing on key texts from the third and fourth centuries BCE. While rhetoric is often associated with the rise of democracy in the Greek poleis—such as Athens, Syracuse, and Abdera—it is traditionally assumed that rhetoric flourishes in democratic settings and fades under authoritarian regimes. However, an examination of primary sources, including rhetorical handbooks and treatises, suggests a more intricate and often ambivalent relationship between these concepts. The problem addressed is how classical Greek authors conceptualise rhetoric's role not only within democracy but also in relation to the rule of law. Recent scholarship has tended to treat rhetoric as an instrument of democratic governance, but the

				primary sources reveal varying perspectives on how rhetoric interacts with legal authority. This paper will argue that while rhetoric is undeniably tied to public discourse, its connection to the legal framework of the polis is more problematic, often reflecting tensions between persuasion, justice, and legal authority. For example, Isocrates emphasises that rhetoric is vital to ensuring that verdicts are delivered according to the law (Antidosis 179), positioning rhetoric as a safeguard of legal processes. In contrast, Aristotle, while acknowledging rhetoric's role in all forms of government (Rhetoric 1.8; 1365b–1366a), distinguishes it from the rule of law, sometimes even placing the two in opposition (Rhetoric 1.1; 1354a). Anaximenes' Rhetoric to Alexander further complicates this relationship, associating rhetoric with monarchic rule while linking the rule of law more closely with democratic governance (1420a18–22). This paper contributes to the history of rhetoric by offering a more nuanced understanding of how classical Greek authors positioned rhetoric within both democratic and legal structures, enriching current scholarship on its role in shaping governance.
Conditio and Substantia in the Gelasian Sacramentary: changes in the human essence in the light of Revelation	Federico	Conti	Università Pontificia Salesiana - Pontificium Institutum Altioris Latinitatis	Within the Gelasian Sacramentary, especially in the complex of praefationes – by virtue of the raising of tone that these texts presuppose –, the nouns conditio and substantia represent an interesting case in the evaluation of the human essence in relation to the divine one and in the historical-philosophical proceeding. At first glance, this lexicon may seem interchangeable, but cases like I, 3, 14 tend to outline a specialization of the two lemmas in the context of reference: on the one hand the term refers to the transience, the ephemerality of the human state, on the other that of stability, hinged on the certainty of divinity, of individuals who in revelation become filii lucis. In this intervention we want to highlight the numerous occurrences of the two terms within the Sacramentary, attempting to structure the characteristics of use through stable recourse to the texts, illuminating the rhetorical meanings underlying the choice of one or the other. In the same way, we will try to highlight the relationship of the two concepts

				with the idea - equally important in the economy of the Sacramentary - of filius lucis/adoptionis, in the definition of a new humanity, now fully Christian and early medieval.
Anaximenes on Anticipation (Prokatalepsis)	Roberto	Leon	Georgia College and State University	In his “Anaximenes and Aristotle on Arrangement,” David Mirhady rightly demonstrates the need to assess the Rhetoric to Alexander as both paired with and clearly distinct from the Rhetoric. In the course of his analysis, Mirhady observes that Anaximenes treats anticipation (prokatalepsis) not only as a speech part but also as a more general element of discourse (295), including the use of anticipation in responding to the prejudicial attack (diabole) (298). This paper builds on these observations and suggests a rationale for these approaches to anticipation by contextualizing the Rhetoric to Alexander relative to the classical Greek disciplining of discourse (Timmerman and Schiappa). I begin by reviewing and providing an alternative reading of the quantitative discourse theories of the sophists (as famously recorded in Phaedrus 266D-267D and analyzed by Gaines and Mirhady) that highlights variable approaches to discourse elements. I will also consider relevant discussions of Isocrates’s discourse elements (ideai) which seem to follow a similar rationale (Gaines; Sullivan; Reid; Bons). I then provide a reading of Anaximenes’s accounts of anticipation, including a brief comparison with Aristotle to further distinguish between their approaches to arrangement.
Lawyers' Rhetorical Personhood in the History of Rhetoric	Lindsay	Head	Jacksonville University College of Law	“Will AI Replace Lawyers?” In his 1967 essay, La mort de l’auteur, Roland Barthes offers a theoretical lens for answering—or at least beginning to answer—this question. Barthes famously proclaimed that the “text is a tissue of quotations” before announcing that “the birth of the reader must be at the cost of the death of the Author.” Rhetorical theorists have made good use of his essay in problematizing notions of authorship, and it makes a sharp lens for legal communication and rhetoric scholars entering the conversation surrounding legal writing and AI too. Some say that AI cannot be an author, asserting that the meaning of a text resides only in the intentions of a human. Barthes’ and other postmodern theories of authorship would push back on this because they find meaning in the interaction between reader and

				text. Still, is there something essential to legal discourse that requires personhood? Scholars consistently place the lawyer's origins in early Athenian and Roman cultures, though we find their origins elsewhere (e.g., the Vohara of Sir Lanka from 2000 years ago). This paper begins with these origins, both traditional and less so, to uncover how legal practitioners historically developed a rhetorical personhood, such that they move and act through language and discourse. Next, the paper applies postmodern theories of authorship and philosophies of language (namely, speech act theory) to the legal writer's many utterances and compares these to the utterances that AI can produce. The paper concludes by highlighting how legal writers ascend beyond the realm of mere author or scriptor and calling for more scholarship around the lawyer's historical authorial figure. In the end, the author maintains that the legal practitioner is more than a writer or even an agent; she embodies a distinct rhetorical personhood unique to the practice of law.
A Rhetoric of Desire: A Case Study of Lysias 4	Allison	Glazebrook	Brock University	The Attic orators regularly present sex labourers in their narratives as manipulative, self-interested, and disingenuous. These traits, furthermore, they argue, made client-lovers vulnerable to victimization. Such vulnerability takes several forms: in its mildest aspect the client-lover acts like a fool (Lys. 3.4; Isai. 3.17). In the most serious cases, the lover succumbs to a kind of madness (Lys. 3.8; [Dem.] 48.53) or helplessness (Isai. 6.21; [Dem.] 59.55). The consequences, the narratives demonstrate, are serious for families and the city, from depleting the wealth of an estate (Aeschin. 1.42; [Dem] 59.29) to recognizing illegitimate children (Isai. 6.21-23) and mistreating fellow citizens (Lys. 3.7). Such a rhetoric of desire, however, obscures the power dynamics behind these relationships and elides the experiences of the women themselves. In this paper, I reconsider this discourse using the lens of emotional labour, a concept introduced by Arlie Hochschild in 1983 with her book "The Managed Heart" and applied to sex work by K. K. Hoang (2010) and enslaved people by D. Kamen and S. Levin-Richardson (2022), to consider the

				emotions and experiences of enslaved sex labourers. Through a careful re-reading of the narrative surrounding a pornē kai doulē anthrōpos (“enslaved prostitute woman”) in Lysias 4, I reframe such discourses to disrupt the male enslaver’s rhetoric of desire, and highlight, in contrast, the agency, aspirations, and authenticity of sex labourers, without ignoring the precarity of their experiences or ascribing simple emotions, like love and greed, to them. Unravelling a rhetoric of desire complicates how we might understand sex labourers’ experiences of precarity and vulnerability and exposes the discourse on male vulnerability in oratory as a privileged discourse.
Making Political Men: Style and Self-Representation During the Imperial Period	Thierry	Oppeneer	Ghent University	‘If I have acted unjustly, my words will be harmful to me instead of helpful.’ With this meta-rhetorical statement, the first-century orator Dio Chrysostom concludes his appeal for an attentive hearing in a speech pronounced before the assembly of his hometown, where he defends himself against allegations of grain hoarding. Dio’s assertion rests on the belief that speech reveals character – an assumption deeply rooted in ancient society and explicitly articulated in rhetorical technography. Yet, orators, rhetoricians and audiences were equally aware of speech’s creative power in shaping and portraying character. This tension between speech as an authentic reflection of character and a highly useful tool for self-presentation becomes especially pronounced in politics where a speaker’s character and words are under intense scrutiny. This paper explores the critical role of style in the relationship between ‘political men’ (οἱ ἄνδρες πολιτικοί) and their speeches through an analysis of rhetorical handbooks, political essays and public oratory from the first centuries AD. An examination of these texts indicates that a politician’s success depended to a large extent on the perception that his words offered a straightforward reflection of his character. To persuade their audiences, politicians adopted various speaking styles that conveyed an impression of truthfulness and sincerity. By examining the theoretical conceptualizations of these types of style as well as their practical applications, this paper aims to shed new light on how language was used in the construction of

				political identity during the imperial period and how political men were 'made.'
“Humanity” in the New Rhetoric Project: An Exercise in Confused Notions	Blake D.	Scott	Institute of Philosophy, KU Leuven	Perelman and Olbrechts-Tyteca’s hesitancy to give their theory of argumentation a clear normative orientation has led many readers to look to their humanism as a source of absolute value. However, Perelman and Olbrechts-Tyteca are clear that their New Rhetoric Project (NRP) is incompatible with absolutisms of any kind. Thus however tempting it might be to regard their own humanism as an absolute, the notion of “humanity” in the NRP must instead be regarded as what Perelman calls a “confused notion”. Far from a term of abuse, Perelman went so far as to claim that the systematic study of confused notions is the very task of philosophy—a position which long predates his and Olbrechts-Tyteca’s discovery of rhetoric. The aim of this paper is thus to reconstruct Perelman’s account of confused notions and then use this account to clarify the confused notion of “humanity” in the NRP itself. In the first part of the paper, I sketch the development of Perelman’s account of confused notions, influenced by the work of his mentor, Eugène Dupréel, from his post-war study De la justice (1945), to his later work where it would receive its final formulation in “On the Use and Abuse of Confused Notions” (1979). Next, I use this account to examine the notion of “humanity” in Traité de l’argumentation (1958). Third, I offer an interpretation of the NRP that explains why they avoid using humanity as an absolute value in the manner that some commentators suggest. Finally, I raise some objections to their position and propose that a capabilities-based philosophical anthropology is the form of humanism most compatible with their view and provides a more substantive response to those who find the normative underpinnings of the NRP insufficient.

Ethos vs E-thos - New Rhetorical Challenges (and in Rhetorical Theory) for Authenticity, Expertise, and Engagement	Agnieszka	Budzyńska-Daca	University of Warsaw	We examine how digital content creators, such as influencers, YouTubers, bloggers, and podcasters, cope with the challenges of building ethos in a space dominated by algorithms, anonymity, and the rapid circulation of information. As part of our rhetorical criticism and ethnographic methods, we involved a group of 80 media studies students in conducting interviews and surveys with digital creators across various platforms. These interviews reveal how creators perceive their roles, how they build their digital personas, and how they balance spontaneity with strategy in an environment where both authenticity and performativity are crucial for attracting audiences. In this study, we explore three key issues: 1. How do digital creators build trust among their audiences in the face of increasing skepticism toward online authenticity? 2. What role do digital platforms and their algorithms play in shaping the perception of ethos? 3. How does anonymity or pseudonymity affect the construction of ethos in the digital realm? Through a critical analysis of the collected data, we aim to answer how the concept of ethos evolves in the digital age and what implications this has for rhetorical studies. In doing so, we examine how the construction of ethos has shifted from a traditional moral value to a highly mediated process, reflecting on how "humanity" manifests in digital rhetoric as the lines between authenticity and strategy become blurred. This study contributes to contemporary discussions on rhetoric by emphasizing the need to rethink classical rhetorical concepts in light of new media, while also addressing ethical concerns related to digital communication and the role of rhetoric in shaping human interaction in the digital era.
Rhetorical persuasiveness of Aesop's Fables	Heon	KIM	Seoul National University Institute of Humanities	Aesop's Fables are widely used as educational content for children, but in ancient Greece, they were sometimes used in public speeches at political meetings, and had a remarkable effect in enhancing rhetorical persuasiveness. This is well illustrated by the famous anecdote, "Demades the Orator"(Hunger ed. 63, Chambry ed. 96), in which Demades used Aesop's Fables in order to focus the attention of an audience indifferent to political topics.

				In fact, Aristotle divided the technical proofs used in rhetoric into two kinds: enthymeme, which is rhetorical syllogism, and paradigm, which is rhetorical induction. And he divided the paradigm into two species: to speak of things that have happened before and to make up an illustration as comparison(parabolē) and fable(logos). He presented Aesop's Fables as a powerful method of paradigm. This presentation aims to examine the rhetorical persuasiveness of Aesop's Fables through two fables. First, I will clarify the logical nature and rhetorical persuasiveness that Aristotle gives to the example through “The Fox and the Hedgehog” (1393b22-1394a2) presented by Aristotle in Rhetoric, and then I will apply the theoretical conclusion to another Aesop’s fable, “The Frogs Who Asked for a King” (Hunger ed. 44, Chambry ed. 66).
The Freedom of Rhetorical Energy	Thomas	Hanson	University of Waterloo	Influenced in part by the conception of energy in modern science, contemporary concepts of “rhetorical energy” (Kennedy) may decenter the human in rhetorical theory and, instead, emphasize relational processes and material imbrication (Ingraham). Historians of science agree that the modern concept of energy emerged in the 1840’s from many scientists’ observations of a power conserved in all physical change (Kuhn). In my paper, “The Freedom of Rhetorical Energy,” I trace relations between the mid-nineteenth-century conception of energy and the use of energy as a concept for rhetorical theory. In particular, I explore the philosophical basis for the conservation principle formulated in nineteenth-century physicist Hermann von Helmholtz’s influential paper, On the Conservation of Force. In that text, Helmholtz subsumes many of his contemporary scientists’ discoveries of a substance conserved in physical change under one law that can be applied with numerical precision in all cases. By his own admission, Helmholtz relied on Kantian epistemological principles in the formulation of his law: my analysis suggests that Helmholtz’s law may have had an ethical motive to justify Kantian freedom. In this respect, appealing to energy does not necessarily decenter the human, but can in fact conceptualize individual human freedom as a basic principle of material existence. My paper promises to illuminate the potential for this fundamental

				androcentrism to infiltrate contemporary concepts of rhetorical energy.
Take back the reins of your life! Rhetoric and (Self-)Control in Plato’s Phaedrus	André	Coelho	Federal University of Minas Gerais (UFMG)	Human life is largely composed of situations in which we force ourselves to do things that are not so pleasurable because we know that it is better, for us and for the others, that we do them. Plato's Phaedrus seems to address this theme through crucial questions about human nature, rhetoric and our relations with one another. My proposed paper focuses on its Greek text and the contributions of modern commentators, such as Ferrari (1987), McCoy (2007), Lopes (2016), and Irani (2017), exploring the following question: "What is the relation of the orator-lovers with control (kratein) in Plato's Phaedrus?" I argue that there are two main types of orators in the Phaedrus, each determined by a type of love, soul and rhetoric. The dialogue’s first two speeches (230e-241d) are associated with a "self-controlled hedonistic lover", whose soul is controlled by its pleasure-focused part (the "horse of hybris," in the chariot analogy, 253c-e). Such a lover uses a-technical rhetoric to control and deceive his beloved, pretending not to be in love with him in order to obtain long-term pleasures. The palinode (243e-257b), on the other hand, is linked to a "philosophically self-controlled lover”, with a soul dominated by its rational part (the charioteer, in the analogy). This orator-lover uses technical rhetoric, concerned with truth, to influence his beloved into being as divine as possible for a human being. One orator, controlled by pleasure, tries to control to get pleasure; the other, controlled by reason, persuades, not for pleasure, but for the good – both his own and that of his beloved. This research aims to advance, therefore, not only the discussion about love, rhetoric, and philosophy in the Phaedrus (a more traditional discussion), but also the relation of these themes with control and self-control (c.f. Dorion, e.g. 2007, 2012).
Humanity in Cicero's rhetoric	Jung Hun	Shim	shim junghun	My proposal is an indepth study of the humanity found in Cicero’s writings via the concept of ‘humanitas’ and it’s relation to the ideal human in the form of a ‘perfect orator’. ‘Humanitas’ encompasses a number of meanings including humanness, humaneness, and the studia humanitatis. Despite the wide semantic range, the human-oriented overtone of the term is evident and a firm grap on

				Cicero's understanding of man is necessary to fully appreciate the meaning of this terminology. Many scholars have pointed out the general pessimistic anthropology of the Greeks as opposed to the optimistic view of the Romans. My paper will delve into some of the optimistic views concerning man found on the pages of Cicero's writings. I will attempt to show that one of the major reasons for Cicero's espousal of the study of philosophy is found in the doxology of philsophy in De Legibus, in the form of the Delphic injunction to 'know thyself'. Cicero's answer to this question was crucial for the high view of man he held, and facillitated the crystallization of the concept of humanitas. It will be argued that despite Cicero's adherence to the sceptical Academic school, he nevertheless accepted many tenets of Stoicism in his quest for self-understanding and the precise position held by man in the grand scheme of things. I will argue that this understanding of man helped Cicero to establish an objective moral use of rhetoric.
Imperial conceptions of maxims as pedagogical tools and rhetorical devices	Sara	De Martin	Université de Lille / Institute of Classical Studies, London	Maxims are short statements expressing general truths about human actions (Arist. Rhet. 1394a 21-25). By the 1st century CE, compilations of Greek and Latin maxims circulated widely. They were copied in school exercises and commonly quoted in texts of various genres. The features of maxims were theorised in school handbooks and manuals of rhetoric, and their utility was explicitly discussed by intellectuals. In this paper, I will focus on how, between the 1st and 3rd centuries CE, maxims were conceptualised as differently useful to men, women and children. I will highlight how Greek and Roman imperial writers conceived of the rhetorical utility and moral potential of maxims for individuals at different positions in society. Particular attention will be dedicated to uses of maxims in education practices. I will show that maxims were tools for the passive moral education of women and children, and thus key media for the perpetuation of elite morals. To this end, the concept of the "hidden curriculum" will be applied. On the other side, I will show

				that maxims were conceived as powerful rhetorical devices for the active projection of authority by elite males. The argumentation will be based on the analysis of a corpus of texts in which maxims and sententious style are discussed and their use is prescribed. These passages will be taken from Greek and Roman rhetorical and moral treatises, school handbooks and letters (e.g. Seneca's Epistles, Quintilian's The Orator's Education, Suetonius' Augustus, Plutarch's How the Young Man Should Study Poetry and Precepts of Marriage, Aelius Theon's Progymnasmata). This research will bridge a scholarly gap by analysing inside views on the moral and rhetorical functions of maxims. It lays the essential groundwork for a comprehensive ongoing investigation of maxims in imperial culture, which will highlight their importance as rhetorical devices deployed to express or create situated identities.
The rhetorical features of aphorisms: maxima in minimis	Ana Isabel	Correia Martins		When Aristotle was asked what the most burdensome thing in life is, he said "staying silent". The balance of silence and speech is a challenging exercise in rhetorical studies. The silence could play an active role in argumentation, improving meanings and senses, densifying and gathering maxima in minimis. The silence is also a space of resistance, agreement and syncretism, especially in sententious and aphoristic statements and utterances. The aphorism is part of a category of concepts with which it shares certain family traits, such as the axiom, the short dictum, the adage, the proverb, the cliché, the epigram. The aphorism - short memorable expression - is found in classic anthologies of quotations and is also crucial in ars scribendi in Renaissance humanism (collectanea, miscellanea and Adagia). In ancient Greece the short sayings of the Presocratics, known as gnomai, constitute the first efforts at philosophizing and speculative thinking, but Plato and Aristotle also underline their deeply enigmatic nature (gnome, from the grec gnosis (knowledge) ironically became gnomic in English – obscure, impenetrable, difficult. During the Renaissance, commonplaces constitute a modus operandi, in retrieving the fragments of antiquity. The treatises of Rhetoric in XVI century play an important role for

				Pedagogy, Philosophy, History, handling exempla belonging to a collective memory. Their versality ensured their relevance and suitability in the most varied situations. Why have aphorisms this universal potential? These magnas uoces et animosas (Sen. Ep. 108,35) have their own universal demonstration, gathering poetic and philosophical nature in a concise formula, so easily remembered as frequently quoted. This paper aims to analyse the value of silence in this kind of expressions, the spaces and distances between a laconic mode and verbal prolixity, underlining how they could articulate literature and philosophical thought.
Gertrude Stein in the History of Rhetoric	Patrick	Shaw	University of South Alabama	
Ethos and the idea of a (hu)man: Authenticity and rhetorical performance	Philip	Sloan	Oakton College	This paper examines rhetorical ethos, especially in writing, focusing on the relationship (or lack thereof) between “character” constructed in a text and a “real" self outside the text. Aristotle conceptualizes ethos as made manifest through discourse, and “not from a previous opinion that the speaker is a particular kind of person” (1.2). A rhetor must “construct a view of himself” in order to “seem” credible and trustworthy (2.1.3). This performative notion of ethos has been fairly divisive, leading some to worry about the potential for artifice and deception. What is the connection between the person writing and the “self” inscribed on the page or screen? In a broader sense, what is the place of a rhetor in his/her rhetoric? To explore these questions, I critically examine the longstanding association of ethos with an “authentic” or “true” self, devoting particular attention to essentialist notions of the subject in Enlightenment and 18th/19th century texts. I show how these texts reduce “character” to innate traits and exclusionary ideals, diverging sharply from Aristotle’s dynamic and constructed ethos. Their emphasis on authenticity continues to inform both theory and pedagogy–especially in American contexts, where such ideals are elevated to the level of cultural values. In fact, Merriam-Webster’s word of the year for 2023 was “authentic.” Despite moves towards a “post-Cartesian ethos,” (Baumlin, 1994),

				conceptions of character still tend to prioritize “expression” of a “real” self (Baumlin and Meyer, 2018). I argue that this persistent focus on "authentic" character limits the scope and inclusiveness of ethos, stifling agency and invention. Drawing on feminist (e.g. Ryan, Myers, and Jones, 2016) and queer (e.g. Butler, 1990) theory, I contend that authenticity is best seen as a rhetorical performance, rather than the constitutive act of a “real" writer/speaker. I conclude by calling for a more commodious and dynamic notion of ethos—one that does not depend on preexistent character and emerges through the discursive practices of diverse rhetors.
Presentation of the ethos of female and male characters in epideictic speeches, persuasions and lamentations in ancient Greek novels.	Kadri	Novikov	University of Tartu	Presentation of the ethos of female and male characters in epideictic speeches, persuasions and lamentations in ancient Greek novels. Kadri Novikov The five surviving ancient Greek novels, as tales of love and adventure, are an excellent source for exploring how fictional characters are represented within the narrative. Paraphrasing Menander's Gnome ἀνθρώπου χαρακτὴρ ἐκ λόγου γνωρίζεται, the paper will discuss how the ethos of female and male characters is presented by different authors, focusing on examples from epideictic speeches, persuasions and lamentations. The aim is to analyse what kind of rhetorical devices are used for characterisation in general, whether the authors use topoi or commonplaces to build the arguments in epideictic speeches, and whether different rhetorical devices are used for male and female characters. In addition, examples of speeches from different genres allow us to observe how other characters and the opposite sex are portrayed from the point of view of the third person, and how the speaker's character is revealed through his or her own speech.

Quintilian, Theon and the teaching of the preliminary exercises (progymnasmata)	Luigi	Pirovano	University of Bologna	In inst. 2.1, Quintilian defines the nature and limits of rhetorical teaching. This chapter shows (not by coincidence) many similarities with the preface of Theon's progymnasmatic textbook: for, after condemning the declamations monopoly, which--as they write--have become the only purpose of rhetorical education, both authors maintain that the orator's training must be gradual and progressive. In particular, they identify three steps: (a) 'Encyclopaedic' education. The first, according to Theon, is the acquisition of an encyclopaedic type of knowledge (τῶν ἐγκυκλίων καλουμένων μαθημάτων), within which the study of philosophy (ἅψασθαι φιλοσοφίας) seems to play a prominent role. Likewise, Quintilian devotes much space to encyclopaedic knowledge (orbis ille doctrinae, quem Graeci ἐγκύκλιον παιδείαν vocant) in the last part of Book I, after dealing in detail with the content of the ars grammatica; in his opinion, this is something all students must learn before attending the school of the rhetorician (priusquam rhetori tradantur). (b) Progymnasmata. The second formative moment, which coincides--or should coincide--with the student's admission to the rhetorician's school, is the teaching of the preliminary exercises. Both Theon and Quintilian agree on the essentially rhetorical nature of these exercises, which were conceived as a form of preparation for declamations (πρὸ τῆς ὑποθέσεως). Nonetheless Quintilian, partially yielding to the teaching practice of his time, allows the simpler exercises to be taught by the grammaticus: but the most difficult ones must be the exclusive province of rhetoric (rhetoris officia; prima officia operis sui). (c) Declamations. Only after completing these two steps can students finally embark on the task of declamations, the most difficult and complex rhetorical exercise. Both Theon and Quintilian therefore seem to share the need for a progressive education, aimed at creating not merely a good rhetorician but also, and above all, an excellent citizen, endowed with a solid and complete knowledge.
Composing the Greek Logos: Rethinking Rhetorical Humanism	Lauren	Keeley	Indiana University Bloomington	Martin Heidegger's (1889-1976) idiosyncratic rereading of Aristotle's Rhetoric in 1924 informs a key aspect of his fundamental ontology in Being and Time: that the human is first-

Through Heidegger's Poetic Turn				and-foremost not a "rational creature" but "speaking-being," and that this speaking (logos) is always predicated on the affects (pathos). Deeper than rationality lies receptivity—to cares, limitations, passions—that is prior to speech. As such, hearing—oneself and others—constitutes the primary and authentic phenomenon for Dasein's disclosedness and being-with-others (Mitsein). These rhetorical capacities lie at the core of Heidegger's thought. He later designates poetic speech the essence of language, with the "poetizing word" so sovereign that it speaks over and beyond those who hear it, including the poet himself. By 1959 he concludes, "For man [sic] is man only insofar as he is devoted to the address of language, is used for language, so to speak." This paper is an exposition of how Heidegger's reading of the Greeks challenges the traditional understanding of rhetoric as a fundamentally humanistic art, embodied in the composition style of Heidegger's later work. In critiquing the subject-object divide engrained in the logic and language of metaphysics, privileging poetic composition, and diverting rhetorical agency from human activity to the meaning of Being (and the address of language itself), Heidegger enacts a break with humanism that both troubles traditional notions of rhetoricity and spawns the development of what Italian philosopher Ernesto Grassi calls "rhetorical humanism." I argue that the ambitious aim of rethinking humanism, captured in Heidegger's theory of rhetoric, is likewise reflected in his increasingly gnomological compositional form.
The rhetoric of archaic and classical Greek misandry and misogyny	Martin	Steinrück	retired (University of Fribourg, Switzerland)	It is difficult to find expressions of love for the other gender in archaic Greek poetry. We can find various milder and stronger oppositions between the genders (expressed in misogynist or misandrist rhetoric) in the poetry of Sappho or Archiloque, in the Margites, the Catalogue of Women, the Odyssey or the Theogony. These oppositions are sometimes explained by their intended male or female audiences to whom different misogynist or misandrist topoi are addressed. Froma Zeitlin has pointed out the misandrist tendencies in some of Aeschylus' tragedies, where we often see a confrontation

				between the sexes. But we can also find misandric speeches or arguments in some of the Euripidean tragedies, such as Medea, or in comedies such as the Thesmophoriazousae, the Acharnians or the Wasps. The opposition between men and women can often be seen in the context of politics, as in Sophocles' King Oedipus or Antigone, where the arguments are parallel to those of the different types of government (aristocratic versus democratic). So we will consider the battle of the sexes in the 5th century as a political metaphor, and the misogyny voire philandry of Euripides or Aeschylus as an attack against the aristocrats, or the philogyny voire misandry of Aristophanes or Sophocles as an attack against the democrats. Each type has its own topoi to work with.
Rhetorical theory as a living exegetical body: the case of John Tzetzes' Logismoi	Aglae	Pizzone	University of Southern Denmark	The Logismoi – loosely translatable by "audits" or "accounts" – are an elusive work by the 12th-century intellectual John Tzetzes, one that until recently was believed to be completely lost. The manuscript Leiden, University Library, Vossianus Graecus Q1 has revealed in its final folia (212v-239v) a section devoted to Apthonios and Hermogenes. The Vossianus' Logismoi offer a thorough review of passages from Aphthonios and Hermogenes' Progymnasmata as well as from Hermogenes' four treatises that Tzetzes regarded as problematic or theoretically wanting. This paper will offer the first systematic overview of Tzetzes' engagement with these passages in terms of rhetorical theory, reading this ongoing dialogue with the past against the background of the Byzantine exegetical tradition on the Corpus Hermogenianum. By focusing on its compositional layers, the paper will investigate the work's synchronicity. I will argue that the Logismoi copied in the Vossianus result from both Tzetzes' preparatory notes to his exegetical work on the Corpus and his response to reactions prompted by the circulation of early versions of his Hermogenes' commentary. In this respect the Logismoi provide a lively snapshot of the ongoing conversations around Aphthonios and Hermogenes happening in Constantinople in the second half of the 12th-century. The paper will trace a comparison between the Logismoi's text and the marginal glosses, also authored by Tzetzes, on the ms. Vienna, Phil. Gr. 130, which testify to Tzetzes' reading of John Doxapatres'

				commentary on the Progymnasmata. This dialogical network, as well as the repeated emphasis on performative elements in the Logismoi are a powerful evidence that rhetorical exegesis was a live mobile body responding both to textual/aesthetic concerns and societal demands.
Rhetoric as the Social Technology of Law: Homo Rhetoricus from the perspective of Brazilian Philosophy of Law	Luiz Filipe	Araújo	Universidade Federal de Viçosa	Rather than thinking about the history of rhetoric from the perspective of forensic rhetoric, this proposal aims to present the possibilities of thinking about rhetoric as a form of philosophy, particularly a philosophy of law. Especially since the second half of the 20th century. To this end, authors such as Ernesto Grassi and Hans Blumenberg allow legal scholars to update the achievements of the German Mainz School of Legal Rhetoric (Theodor Viehweg and Ottmar Ballweg). This is the proposal initiated by João Maurício Adeodato in Brazil. Despite the fact that there are different representations of the human being, for example as animal rationale in the Aristotelian tradition, it would also be possible to represent the human being as homo juridicus, not as a purely rational subject, but as homo rhetoricus, rearticulating rhetorical categories in a constitutive way for the lifeworld. In this sense, one of the existential modes of human action is actio per distans through concepts. Historically, law is one of the most important social techniques for representing absent objects in order to consolidate relations of cooperation and intersubjective integration. For this reason, the attempt to present rhetoric from an anthropological perspective, especially philosophical anthropology, aims to reconstruct an overly rationalist vision in legal studies, which presupposes a concept of the human that is challenged when thinking about intersubjective practices in a global context and in the age of technology. In conclusion, the potential contribution of the proposal is to correlate in an interdisciplinary way what may initially seem alien to each other, such as the relationship between law, rhetoric, philosophy and anthropology. Therefore, rethinking rhetoric as a philosophy in the tradition of the philosophy of law, renewed by philosophical anthropology and the philosophy of technology, can update some important studies in the legacy of the history of rhetoric in the 21st century.

The "Everyday" and Plurality: Arendt and Rhetorical Fieldwork	James	Sharpe	University of Illinois at Chicago	This paper draws on Hannah Arendt's diagnoses of modernity to historicize a common trope in contemporary field-based rhetorical criticism, the "everyday." This trope is often deployed innocently as a given, but it contains theoretical quandaries that deserve critical attention. Specifically, the "everyday" seems to function paradoxically as both the identity of an object of criticism and an illusion ultimately extinguished by it. For example, when critics use a phrase such as "the (extra)ordinary practices of everyday life," the parenthetical "extra" signifies the truth about "everyday life" hidden beneath the illusion of ordinariness. But the result is an "everyday life" that is no longer readable as "everyday." We therefore need to theorize what is implicit in the trope of the "everyday." I begin this process by placing the trope in the context of what Arendt called the "social." As I read it (in dialogue with David Marshall's recent work identifying a "rhetorical account of politics" in Arendt's thinking) the "social" is a flexible, tactical conceptualization of social structures that in some way occlude politics in the form of plurality. The "social" obfuscates the limits of the public sphere, thereby making it difficult to distinguish between the "everyday" and the extraordinary. I neither celebrate nor critique this condition as such, but show how it illuminates the paradoxical status of the "everyday." On my reading, field-based rhetorical critics who repeatedly discover the "(extra)ordinary" in the midst of the "everyday" are confronted by the problem of the nature of politics under conditions that squelch political vitality. Arendt thus provides a framework for rethinking field-based rhetorical criticism of "everyday" rhetoric as inquiries into the nature of the political.
Olympe de Gouges and the Polis: Reimagining Rhetorical Citizenship Beyond Aristotle	Louise Anna	Ladegaard	University of Copenhagen (Master's student)	Olympe de Gouges (1748-1793) was an incredibly productive French playwright and political writer in the Enlightenment, supporter of the burgeoning democracy as well as women's and enslaved people's rights. Even under the prevailing patriarchy, she managed to exercise her rhetorical agency by handing out pamphlets in the public space. As a part of the recent movement to rediscover and reinterpret forgotten and overlooked women thinkers, there has been an renewed interest in Olympe de Gouges, where she has been acknowledged as a "forerunner of

				feminist thought" (Green 2020), as well as a "stateswoman and moral philosopher" (Sherman 2013). However, it has yet to be recognized that, in addition to being a testament to women's historical participation and fight for autonomy in the public discourse, she was a contributor to the body of rhetorical theory. In this paper, I argue that Olympe de Gouges has a rightful place in the history of rhetorical theory. Through a comparative analysis between de Gouges and Aristotle's rhetorical theory, I explore how de Gouges' works build on and challenge ancient ideas of oratory, telos, and polis (rhetorical community, as per Carolyn R. Miller's interpretation of polis). Unlike Aristotle, de Gouges was arguing for a naturalization of equality. Not only did she want women to have the right of public speech, but also to be obligated to contribute to the polis, in effect arguing for, what I would say, is the constitution of women as rhetorical citizens. Through the creation of second persona, de Gouges attributed rhetorical agency to women and constituted them as capable of effecting change, enlarging the scope of the polis. Finally, I argue that Gouges' pamphlets should be used in rhetorical pedagogy as early examples of how a woman can navigate establishing her ethos.
The displacement of Socrates in Plato's Gorgias and Meno: rhetorical usages of literary space	Caio	Assunção	Universidade Federal de Minas Gerais	Postmodern thought has extended its old questioning of dualities such as truth-representation or reality-fiction to issues now related to the transdisciplinary notion of space. This proposal examines the rhetorical and philosophical significance of spatial relations in Plato's Gorgias and Meno, focusing on their various functions and meanings in the Platonic literary work. By analyzing the use of literary space, I propose to explore how marginal elements within these dialogues can contribute to an understanding of Plato's rhetorical strategies. While studies on Platonic rhetoric often focus on argumentation and dialectic, little attention has been paid to the role of space in shaping meaning. Thus, the duality of truth-representation can be interpreted in analogy to how Plato constructs the characterization of philosophical-rhetorical discourses at a literary level. The interest in these dialogues can be exemplified by the fact that, dealing with the theme of rhetoric, reinforced by the presence of

				Gorgias, they present Socrates' displacements at crucial moments in the text: one at its opening and the other at its aporetic conclusion. However, investigating the characterization of these figures and the discourses they represent, it can be observed that the construction of a ‘credible’ Platonic testimony is achieved by placing the dialogue in the space between factuality and fictionality, allowing a philosophical connection to a ‘true’ discourse. Yet, this assumed connection with truth presupposes the erasure of the same literary characteristics, resulting in the author’s disappearance in its own dramatic philosophy. Therefore, the ‘non-philosophical’ content of the dialogue is seen as merely marginal to its ‘true core’: a Neoplatonic interpretation that will mark the studies of rhetoric, attributing images, representations, myths, and other exercises of thought as simple fallacies. This approach revalidates the importance of literary devices in philosophical argumentation and offers a new perspective on Plato's construction of philosophical discourse.
The eloquentia of Latin American and Brazilian populists	Lydia	Barbosa		Rhetoric has been an essential tool of communication from antiquity to the present day, playing a crucial role in the effectiveness of speechmaking. In ancient Rome, figures like Cicero established the foundations of rhetoric with their theories on oratory and persuasion, as demonstrated in notable speeches such as the Catilinarians and Philippics. In the modern world, rhetoric continues to shape a wide range of contexts, including propaganda, political speeches, advertising, and religious and motivational oratory. This study focuses on populist rhetoric and oratory in Latin America and Brazil, exploring how contemporary political leaders employ classical rhetorical strategies to mobilize and engage their audiences. By analyzing the speeches of key political figures in the region, we investigate how these leaders draw on classical rhetorical techniques to legitimize their positions and influence public opinion. The objective is to demonstrate how classical rhetoric remains relevant to the study of modern political discourse, both in its form and content. Through this analysis, we highlight the importance of the reception, adaptation, and inheritance of classical rhetorical

				principles in contemporary political communication. We therefore intend to present examples of populist speeches from Latin America and Brazil, showcasing rhetorical elements such as invention, invectives, and the use of ethos and pathos to underline the significance of studying the reception of classical rhetoric today.
Development of the arguments of the Danaids in Aeschylus' The Suppliants	Beatrice	Veidenberg	University of Tartu	Development of the arguments of the Danaids in Aeschylus' The Suppliants Aeschylus' The Suppliants is based on a well-known Greek myth: the arrival of the Danaids in Argos, where they seek asylum and protection from forced marriage to their cousins, the sons of Aegyptus. The Danaids plead their case to Pelasgus, the ruler of Argos, and to the gods. First, we'll see how the story of the mythological background of their ancestor Io - Hera's first priestess in Argos, loved by Zeus and ultimately tortured by Hera - plays a key role in shaping the characters and themes of the tragedy. In addition, references to Io's journey to Egypt and the birth of her descendants by Zeus underline the themes of divine wrath, fate and Zeus' actions in the discourse of the Danaid chorus. The main part of the paper will focus on the development of the ethos of the Danaids (i.e. the chorus) from the parodos to the first episode of the play. While the parodos establishes the initial character and ethos of the Danaids in a ritualistic and self-referential context, the first episode introduces their dialogue with Pelasgus, and transforms their plea into a more reasoned and argumentative appeal for asylum and citizenship in Argos. By examining the development of the Danaids' ethos, we will explore the ways in which their initial self-presentation gains rhetorical force. In addition, our analysis will contribute to wider discussions about the role of rhetoric in ancient literary texts. While tragedies such as The Suppliants were designed to entertain large audiences, they also carried political and social messages, as they were produced within the context of the polis and aimed to achieve specific civic goals. As such, this tragedy offers a unique perspective on 5th-

				century BC rhetoric, revealing the interplay between performance, persuasion and public discourse in early classical Greek drama.
Mastering the master: Ciceronian style and ethos in Cassius Dio	Leanne	Jansen	Groningen University	Mastering the master: Ciceronian style and ethos in Cassius Dio (Panel: Style Maketh Man? Style and Ethos Construction in Ancient and Medieval Rhetorical Theories and (Literary) Practices.) Within imperial rhetorical education, the practice of prosopopoeia was a common exercise. Quintilian emphasizes the value of giving a voice to the virtue and image of historical personages in declamatory speeches (cf. Inst. 3.8.50); according to him, the best examples for how to build character (ethos) can be found in the speeches of Cicero. The irony of history is that, Cicero, the master of ethos, is himself often portrayed in contexts of invective and criticism. A unique example of this is the extended Philippic debate written by the Roman historian Cassius Dio. Persuasive character-building is here used in order to illustrate Cicero's (bad) leadership. Contrary to the idealization of Cicero the orator which we see in Quintilian and others, Dio makes a sharp distinction between the orator and the man. This paper will explore the way in which Dio blends prosopopoeia with historical character portrayal in books 45 and 46 of the Roman History. Previous studies have established that Dio's historiography shows a conspicuous interest in oratory and rhetoric. Importantly, for his version of the Philippic debate he imitated rhetorical techniques and arguments from Cicero's own Philippics (Burden-Strevens 2020). The first question this paper will ask is what, for Dio, constituted Ciceronian style and ethos, and how he represents this. Next, it will argue that Dio reconfigures the value of ethos, which according to the handbooks is supposed to be constructive, as a negative force. Ultimately, the Ciceronian rhetorical template serves the message that to be a Cicero is to be bad for one's community.

A Conflict Disguised as Harmony: A Study of Apollo's Apology for Orestes in Aeschylus' „Eumenides"	Neeme	Näripä		In the beginning of Aeschylus' „Eumenides", the prophetess Pythia chronicles the history of the oracle and emphasises that Apollo received it willingly and without violence (v. 5: thelouses, oude pros bian) as a birth-gift from his grandmother Phoebe who acquired it from her sister Themis. This peaceful inheritance is considered to be an Aeschylian invention by Alan H. Sommerstein, while according to other versions of the myth, Apollo had to kill a female chthonic predecessor, either Python (h. Ap. 300 ff.), Ge or Themis herself (Pi. fr. 55 (Snell-Maehler), Eur. IT 1234 ff.). This is a prelude to one of the major themes of the play: the conflict between men and women, between the male and female values and a supposedly peaceful reconciliation between the two (cf. Michael Gagarin, „The Aeschylian Drama", 1976). This paper analyses the rhetorical arguments of Apollo and Erinyes in court battle presided over by Pallas Athena, keeping in mind that the spectators were probably familiar with the usual version of the myth where Apollo has killed his female predecessor. Apollo manages to convince Athena to acquit Orestes arguing that killing one's father is a greater crime than matricide because the father is the real parent while the mother is just a vessel (657 ff., a common topos in Greek literature, e.g. Arist. GA 763b31–3). At the end of his speech, Apollo declares that he will make Athens great (teuxo megan) in every way he can think of (667–668). One aspect of the greatness would be the future alliance with Argos. The other aspect of Athenian greatness is – this paper argues – a transfer of the violent conflict from social classes and political parties into the battlefield of genders, and disguising it as harmony.
Converging Rhetorics of Activism, Environmentalism, and Politics in opposition to the "Denver 76" Olympics	Robert	Gilmor	University of Denver	In November 1972, citizens in the state of Colorado (USA) overwhelmingly voted to cut state funding for the Denver 1976 Winter Olympics, effectively rejecting the games. This marked the only time--before or since--that a city was awarded the games and later rejected them. The driving force behind the vote was also unique--a grassroots-organized coalition of activists, environmentalists, concerned citizens, and politicians, sometimes with little in common beyond their opposition to the Games and the growth-oriented boosterism of the Denver Olympic Organizing

				Committee. Coming at a time of political and social unrest in the US, this controversy saw a convergence of civil rights activity, Vietnam protest, a rising environmental movement, and a general restructuring of civilian relationships with power and institutions. These forces met the overwhelming trends of economic boosterism head on and created a surprising moment of rhetorical and political reconfiguration of the power structures in the state and region. This presentation examines the convergence of activist, environmental, and political rhetorics that defined the opposition to the Winter Olympics in Denver, with an aim toward how these rhetorics of resistance helped to reshape conceptions of civic and regional identity. While historians and other scholars (Leonard and Noel, 1990; Ubbelohde et al, 2006; Philpott, 2013) have largely pointed to environmental and economic concerns as the key factors in the Denver 76 controversy, issues underlying these ideas should be of keen interest to rhetoricians: all parties were concerned with evoking particular kinds of a civic or regional ethos and championed values to invite diverse types of Burkean identification with local and international audiences. I argue that this rhetorical intersection--between environmental, political, and other activist movements--allows us to explore the underlying social and rhetorical forces that reshaped conceptions of civic and regional identities at a key moment in US history.
Retorica in atto: il rapporto fra maestro e allievo nel discorso Contro i sofisti di Isocrate	Maddalena	Vallozza	Università degli studi della Tuscia	Considerato unanimemente come il manifesto di apertura della scuola, il breve discorso Contro i sofisti ha attirato l'interesse della critica soprattutto per l'identificazione degli obiettivi polemici, ai quali certo Isocrate riserva ampio spazio, ma anche per la datazione o per la supposta mancanza delle pagine finali di epilogo. Minore attenzione è stata rivolta invece al cuore del discorso (14-18), una sintetica ma densa esposizione del programma educativo che Isocrate presenta, la vera pars construens. Ne propongo pertanto una rilettura, finalizzata a porre in evidenza la lucida tripartizione del passo e il ruolo straordinario assegnato alla figura del maestro.

				Nel passo, Isocrate individua e caratterizza infatti i tre elementi del processo formativo in cui al maestro, definito come παράδειγμα per il discepolo, viene attribuito un ruolo chiave. Sarà possibile così mostrare che questo ruolo centrale ed esemplare del maestro si realizza non come una rigida distanza, ma piuttosto come una relazione interattiva e creativa nella pratica quotidiana della scuola, grazie al processo di modellamento, da parte del maestro, e di mimesi, da parte del discepolo. Un principio che, nel lungo arco del suo insegnamento, resta di piena validità e attualità per lo stesso Isocrate, il quale non a caso tornerà a riproporlo a sua difesa nell'Antidosi (193-195).
Unreflective Eyes, Unfamiliar Shapes: Angela Carter's Rhetoric of Feminist Disidentification	April	Chapman-Ludwig	University of Denver	In 1969, British author Angela Carter escaped her failing marriage by traveling to Japan. During this time, she famously began dating a Japanese writer who was significantly younger than her. Looking back, she described this period of her life as "both an enriching and a devastating experience"; however, she also described it as profoundly othering: "I had never been so absolutely the mysterious other. I had become a kind of phoenix, a fabulous beast; I was an outlandish jewel. He found me, I think, inexpressibly exotic. But I often felt like a female impersonator" (Nothing Sacred 28; Fireworks 7). Carter's experiences of personal and cultural estrangement greatly influenced her 1979 collection The Bloody Chamber, which received mixed responses from contemporaneous feminists. Some critics condemned Carter for glamorizing misogynistic violence and pornography; others praised her for exploding stereotypes of passive femininity and making room for expressions of female desire. This talk examines how The Bloody Chamber, through its appropriation of the Indo-European fairy tale tradition, functioned as an epideictic rhetoric of disidentification for feminists of the 1970s and 1980s. Queer theorist Jose Esteban Munoz defines disidentification as a process that "scrambles and reconstructs the encoded message of a cultural text in a fashion that both exposes the encoded message's universalizing and exclusionary machinations and recircuits its workings to account for and empower minority identities and identifications"

				(Disidentifications). While Carter resisted labeling her work, she nonetheless described herself as a “feminist in everything,” and she used her adaptations to dismantle prevailing phallocentric stories told about women. Here, I will focus on how Carter’s dystopian retellings (1) exposed longstanding themes of sociopolitical oppression in fairy tales and (2) cultivated a rhetoric of feminist disidentification by creating epideictic ruptures, thereby forcing both an erotic and kairotic reckoning with conventional depictions of female desire.
Elocution and the Democratization of Rhetoric	Don	Abbott	University of California, Davis	The practitioners and teachers of rhetoric in the nineteenth-century Anglophone world were fully cognizant of their Greco-Roman inheritance. Yet this rhetoric is distinguished from its antecedents by the ascendance of elocution. The astonishing number of elocutionary treatises, schools, teachers, and students in the United States would seem to make elocution difficult to overlook, yet historians have often minimized its importance and its effects. But elocution’s ascendance in the nineteenth century was more consequential than often recognized. For in that century elocution, I argue, fundamentally democratized rhetoric. The attention to oral reading often obscured the elocutionists' concern for content. A dominant theme of the “readers,” the elocutionary textbooks, was democracy, and American democracy, in particular. Noah Webster, in An American Selection of Lessons in Reading and Speaking (1802), is particularly “attentive to the political interest of America” by including revolutionary speeches containing “noble sentiments of liberty and patriotism.” Later writers followed Webster’s lead by focusing on “liberty and patriotism” in readers such as The American Orator and The United States Speaker. The elocutionists extolled democratic values, while also extending rhetorical education well beyond its traditional limits to include all people. For example, the American Common School, which elocutionist John Swett calls “the most democratic institution known on the face of the earth” (American Public Schools [1900]) made elocution an integral component of the curriculum. Rhetoric became, in effect, a part of the national curriculum widely studied by not only males but females as well as. Elocutionists responded

				with new texts such as the Ladies' Reciter … A Proper Book to Put into the Hands of Schoolgirls, Sweethearts, Wives and Daughters (1884). Thus, in nineteenth-century America elocutionists shaped rhetoric into a pervasive instrument of democratic principles and practices.
Epideictic Oratory during the Greek War of Independence: Spyridon Trikoupis' eulogy at Lord Byron's Funeral in 1824	Christos	Kremmydas	Royal Holloway, University of London, Department of Classics/Centre for Oratory and Rhetoric	Epideictic Oratory during the Greek War of Independence: Spyridon Trikoupis' eulogy at Lord Byron's Funeral in 1824 The celebration of the 200th anniversary of the Greek War of Independence only a couple of years ago (1821-2021) led to the publication of books focussing i.a. on its intellectual affinities with other European revolutionary movements (e.g. Kitromilides 2021, Mazower 2023, Beaton & Gaul 2024). However, the role played by oratory during the war has not been studied in any detail to-date. There is evidence for rousing speeches delivered by priests, intellectuals, politicians and freedom-fighters and it could be argued that fiery oratory was a key "weapon" in the Greeks' arsenal. Surviving speeches and contemporary historiography suggest that revolutionary oratory represented a symbiosis of ecclesiastical homiletic tradition and classical rhetorical influences. In this paper, I consider a famous funeral oration delivered at a key moment during the War of Independence. It was delivered by Spyridon Trikoupis (a trained Classicist, politician, historian and celebrated orator) at Lord Byron's funeral in Messolonghi on 10 April 1824, a few days after the celebration of Greek Easter: "The sweetest greeting 'Christ is Risen' has become joyless on the lips of Greek Christians on Easter Day, as they are asking each other 'how is Milord?'" The powerful speech seeks to stirs the audience's emotions and rational argument as it demonstrates Byron's commitment to the Greek struggle for independence. I shall examine the ways in which traditional epideictic elements (e.g. echoes of Menander Rhetor) are being deployed, recontextualised and refreshed by Trikoupis. I shall also shed light

				on the role played by enargeia in evoking joy, sorrow and hope. This case-study will draw attention to an important, albeit neglected area of scholarship and contribute to a better understanding of role played by oratory during the Greek War of Independence.
Quid sunt plagae istae? Harmonizing Pathos and Pleasure in Membra Jesu nostri (1680)	Malachai	Bandy	Pomona College	Dieterich Buxtehude's Membra Jesu nostri (1680) comprises a cycle of seven Passion cantatas dedicated to isolated body parts of the crucified Jesus. Its manuscript source survives not in typical staff notation, but in German organ tablature: a specialized graphic system that functions as a "map" for the body, eschewing visual melodic contours in favor of physical keys to be pressed by human fingers. Highlighting affinities between this embodied notation and the conference theme of "Humanity," this paper examines musical-textual rhetoric in Membra Jesu nostri through three topical lenses engaging physicality: dismemberment, androgyny, and "sweetness" (dulcis, suavis), which pervade the work's anatomical description. In the cantata "Ad pectus" (to [Jesus's] breast), Buxtehude casts Jesus's blood and breastmilk in the arcane harmonic technique fauxbourdon, an initiated reading of which (via Burmeister, Werckmeister, Elders, and Carruthers) reveals potent symbols of "sweet" marital union, transposed from traditions predating the work by 200 years. Meanwhile, the cycle's "dismembered" dispositio into individual body-part cantatas rhetorically recalls 17th-c. Christian discourses by scientist-mystics such as Jacob Böhme. These philosophical tracts, which David Yearsley argues circulated within Buxtehude's milieu, often evoke queer bodies as symbols of resurrection and renewal: the androgynous Adam and hermaphroditic "REBIS," born of mutilated "dregs" in the alchemical flask, achieve perfection through dismemberment—a trope also applied to images of Jesus in Rosicrucian texts, including Cramer's 1624 Emblemata sacra. Scholars have not elucidated these rhetorical features of

				Buxtehude's craft; yet their echoes extend well into the 18th century, in J. S. Bach's compositional language in his Passion works. By reconnecting Membra Jesu nostri with its philosophical antecedents, one re-encounters Buxtehude's Jesus not as victorious savior, but a queer body in extremis—pierced and incontinent—whose pooling fluids we "taste" with our ears, in sounds oozing with erotic subtext.
Ethos retórico y construcción de la identidad en las redes sociales. El caso de Instagram	Sara	Molpeceres Arnáiz	Universidad de Valladolid	Las aproximaciones que se han hecho hasta ahora al análisis retórico del discurso de redes sociales se han enfocado solo de forma parcial en el fenómeno y se han centrado particularmente en un tradicional análisis y cómputo de figuras retóricas, obviando elementos determinantes de este tipo de discursos como los procesos retórico-discursivos de identificación y de creación de conflicto ideológico. Tampoco se ha tenido en cuenta un elemento de suma importancia en el discurso de redes sociales: las estrategias discursivas por las que el sujeto se define a sí mismo en la red social, se identifica con un grupo ideológico (las comunidades de prácticas o comunidades interpretativas) y se posiciona frente al conflicto ideológico. En este trabajo pretendemos precisamente ocuparnos de estas cuestiones, presentando un corpus de perfiles de la red social Instagram (particularmente perfiles de diversas personalidades del mundo del espectáculo y de la política) que es analizado desde un marco teórico-metodológico que fusiona la tradición retórica, las perspectivas de las nuevas retóricas (particularmente retórica constructivista y cultural), el análisis lingüístico de redes (multimodalidad) y el análisis del discurso desde un punto de vista crítico. A ellos se sumaría muy particularmente la revisión del concepto clásico de "ethos" que se ha realizado en los últimos años por autores como Maingueneau, clave para entender cómo el sujeto se construye en redes a través de diversas máscaras y, a la vez, mediante estrategias de legitimación y apariencia de autenticidad.

Gertrude Stein in the History of Rhetoric	Patrick	Shaw	University of South Alabama	Gertrude Stein is rarely associated with rhetoric, either its study or its practice. To date, there is only one book and just a handful of articles that explore her contributions to rhetoric, yet Stein has a substantial number of lectures, many delivered during her tour of America after the publication of The Autobiography of Alice B. Toklas, that inquire into the practice and theory of rhetoric. Stein's work in rhetoric calls into question conventional historical categories of rhetoric. Studies in the history of rhetoric that focus on the nineteenth and twentieth centuries, at least in the United States, tend to accept the distinction in literary studies between the Gilded Age and literary modernism, the latter of which is ushered in by the cultural trauma of the First World War. Moreover, Stein's literary work is largely understood as an exemplar of American literary high modernism. Nonetheless, I shall argue that Stein's lectures sublimate nineteenth-century ideology and principles of rhetoric under a modernist aesthetic. My paper begins with an analysis of Stein's "The Modern Jew Who Has Given Up the Faith of His Fathers Can Reasonably and Consistently Believe in Isolation," an essay she wrote while a junior at Radcliffe College for George Pierce Baker's course in argumentation. It traces the rhetorical principles evident in that text back through Baker and Adams Sherman Hill to George Campbell's Philosophy of Rhetoric. It then locates those same principles in Stein's later lectures, such as those collected in Lectures in America as well as "Composition as Explanation" and "What Are Master-pieces and Why Are There So Few of Them." Ultimately, I claim that Stein's rhetorical work calls into question the arbitrary distinction between nineteenth- and twentieth-century rhetoric, and it indicates that Stein's work should have a greater place in studies in the history of rhetoric.
Where Are the Humanities in Rhetorical Education?	Eric	Detweiler	Middle Tennessee State University	Rhetoricians including Gerard Hauser and Jeffrey Walker have argued that rhetoric is distinctly tied to its pedagogical traditions. That is, while other fields in the humanities (e.g., philosophy, literature, history) are often defined by the kinds of scholarly work

				they produce or the modes of inquiry they employ, rhetoric is defined by teaching. After all, Isocrates and Quintilian were pedagogues at least as much as they were rhetorical theorists. In present-day universities, that fact often leaves rhetoric in a strange place: too humanistic to align easily with more technical fields, but too practical to align easily with disciplines at the presumed core of the humanities. In this presentation, I draw on the history of both rhetorical theory and rhetorical education to argue that rhetoric has often existed on the fringes of the very disciplinary clusters its progenitors helped to create: the humanities, Geisteswissenschaft, the liberal arts, etc. Putting the history of rhetoric in conversation with my experience developing and launching an interdisciplinary degree program that goes by the name “Public Writing and Rhetoric,” I show how rethinking the pedagogical relationship between rhetoric and the so-called humanities can help us rethink what humane education might look like. In doing so, the presentation questions the relationship between rhetorical theory and practice, the impact of new technologies on rhetorical education, and the conservative presumptions at the heart of monolithic humanistic conceptions of a rhetorically informed paideia. In sum, to what extent is rhetoric’s frequently vexed alignment with the humanities worth holding on to, and how can rhetoric’s pedagogical traditions help us better understand the place of humanity in the field’s past, present, and future?
Practices of the Page: Note-taking Traditions and the Rhetorical Constitution of Student Subjects in 18th- and 19th-Century Sweden	Stefan	Rimm	Södertörn University	Practices of the Page: Note-taking Traditions and the Rhetorical Constitution of Student Subjects in 18th- and 19th-Century Sweden Educational practices within schools have long included note-taking, annotation, and marginalia as methods for engaging with texts, especially within the context of classical curricula centred on the trivium — grammar, dialectic, and rhetoric. This presentation examines these practices in Swedish schools during the 18th and 19th centuries, analysing how note-taking and related textual practices reflect motives that not only concern the

				instrumental use of language but also the rhetorical constitution of students as language-using subjects. Treating education as fundamentally rhetorical, Kenneth Burke's dramatistic pentad serves as a guiding framework for understanding the dynamics of a rhetorical curriculum, characterised by historical shifts in key elements and ratios. Drawing on primary sources such as school acts and educational reports, as well as annotated texts and textbooks, the presentation maps how note-taking practices in early modern and modern schools reflect different traditions, each aligned with various aspects of the classical trivium. The findings of this study contribute to discussions on the role of rhetoric in schools during the transition from the early modern to the modern period. Furthermore, they contribute to our understanding of the historical origins of rhetorical practices that have either continued to shape education to this day or have disappeared, often unnoticed. On a broader level, the results underscore the importance of looking beyond the teaching of classical rhetorical theory to understand the rhetorical dimensions of educational practices. This perspective enhances our understanding of how rhetorical traditions have shaped and continue to influence educational culture and the formation of student identity.
Speaking well without classical rhetorical training: Early medieval rhetorical practice in England	Gabriele	Knappe	University of Bamberg, Germany	In a book-length analysis of the traditions of classical rhetoric in early medieval England published in German almost thirty years ago, I came to the conclusion that classical rhetorical theory in the Greco-Roman tradition seems to have been basically unknown, or at least unstudied, by the Christian authors of the time. Then as well as now I suggest that apparently classical rhetoric was not deemed useful lore by preachers and authors of Old English and Latin literature of the time, who worked in the 'theory vacuum' between (post)classical rhetorical theory and the medieval artes (poetriae, dictaminis, praedicandi). The knowledge that accounts

				for the rhetorically highly successful textual production of this time appears to have (in part) been gleaned from model texts and also adapted from grammatical lore, in particular from strategies for text interpretation, such as the figures of speech. Hence, although it is a possible thing to do, it does not seem to do justice to the extant texts to analyse them according to the rhetorical precepts of antiquity and late antiquity. This paper intends to first of all address the question how the study of rhetoric in pre-Conquest England has developed in the past three decades. Its basic question will, however, be directed into the future. The paper will try to outline a roadmap of potential fruitful areas of research, taking into account, first, the traditions of classical rhetoric as specified above and second, in line with one important topic of the conference, strategies that can be discovered in the actual rhetorical practice of early medieval England, irrespective of their source. Both work together as an organic whole, both pursue the aim to convince listeners (and readers) by speaking (and writing) well, and both, it will be argued, cannot be teased apart. Cases in point are strategies of flyting, for instance – found in poems both with a Germanic and a Christian background, such as when a saint exchanges arguments with the devil – or the forms and effects of different kinds of personification.
Index Thomisticus and Studying Medieval Texts at the Start of the Digital Age	Ashlyn	Stewart	Boston College	In the 1970s, Father Robert Busa, an Italian Jesuit with a PhD in Thomistic philosophy, completed the first digital humanities project: the Index Thomisticus, a machine-readable concordance of all the words of Thomas Aquinas. Busa's analytical approach was a new one, especially when he launched the project decades before in the wake of the second World War, for the Index Thomisticus applied computing technology that was only a few years old to questions that had endured for centuries. At this moment of transforming analytical approaches and priorities, he believed that understanding Aquinas's writing required such a systematic analysis: as he reflected in 1980, "a philological and lexicographical inquiry into the verbal system of an author has to precede and prepare for a doctrinal interpretation of his works." He also knew that indexing 10,631,980 words by hand would be

				impossible. Therefore, he used nascent computing technology to conduct the kind of textual analysis he desired. Busa's large corpus and new methodology, then, allow us to examine how scholars began using computing technologies to analyze texts during a moment of significant social change. What did it mean to be a Humanities scholar using machines to conduct research in the earliest days of the digital age? Additionally, this project will consider the scholarly community's reactions to Busa's project. How was the idea of what it is to be "human" discussed in relation to technology at this moment of great social change? How did scholars rhetorically engage with his project and the nascent field of Digital Humanities more broadly? In sum, studying the creation of the Index Thomisticus steers us to the start of a question that still follows us today: What happens when we leverage machines to help us parse writing? How can we use machines to study the history of rhetoric? And how do we remain human in the digital age?
Visiting the library of the vir bonus dicendi peritus: quotations and literary models in Latin declamation.	Chiara	Valenzano	Alma Mater Studiorum Università di Bologna	In the Greco-Latin culture of the early imperial age, literature constituted an indispensable element of the rhetor's curriculum. Students were encouraged to develop their abilities to compose speeches for professional pursuits such as law and politics, beginning with an exploration of poetry and prose. This approach facilitated the acquisition of fundamental linguistic skills and, most crucially, an understanding of rhetorical figures. In regard to Latin declamation, the cultural heritage is based on certain auctores, who were already regarded as 'classics' between the 1st and 2nd century AD (e.g. Terence, Cicero, Virgil, Seneca). These authors contributed to the definition of the vir bonus dicendi peritus, which is essential for understanding the role of the orator (and, more generally, oratory). This paper aims to investigate the importance of literary quotation within Latin declamation (Seneca the Elderr, the Declamationes Maiores and Minores of Pseudo-Quintilianus). The research will aim to ascertain how the utilisation of erudite quotations influences the advancement of argumentation. By elucidating this aspect, an effort will be made to determine the extent to which the retrieval of auctores is regarded as a cornerstone of a student's

				cultural and civic education. To achieve this objective, case studies will be examined in which there is a recovery of the literary tradition that is particularly significant both thematically and stylistically. For example, the declamations that recall the story of Orestes indicate the extent to which madness must not be exceeded, while those dedicated to the theme of burial use literary references – for example, Antigone – to reinforce the significance of respecting traditional religious beliefs. Particular attention will be paid to the indications provided by contemporary rhetorical manuals, including Cicero's De oratore and Quintilian's Institutio oratoria. This will help to provide new insights into the relationship between Latin declamation and the literary culture to which Latin refers.
The stone made word. Inscriptions between untechnical proof and persuasive agency	Thomas G. M.	Blank	Historisches Seminar / Johannes Gutenberg-University Mainz	In antiquity, oratory was a fleeting matter. The persuasive power of a speech could only be fully experienced by those present at its original delivery. What had been said, and to what degree that had helped shaping public opinion, was not easy to understand once the event had passed. The written word, however, could preserve some information about past speeches and persons. Long before oratory began to be published as literature, Classical Athens had developed a culture of the written word: inscriptions could be seen all over the city, as well as in the cemeteries surrounding it. They recorded decrees (and some of the circumstances of their creation) or public acts and gave information about people of past and present and their communications. Building on Katharina Kostopoulos' recent assessment of the commemorative use of inscriptions in Classical Athenian Oratory ("Die Vergangenheit vor Augen", 2019) this paper will explore the rhetorical agency of inscriptions as texts and objects. In doing so it will address case studies like Dem. or. 24.180–4 where Androtion is chastised for tampering with Athenian memorial culture by destroying some inscribed objects, and for committing a sacrilege by depositing others in a sanctuary. The audience, on the other hand is said to be influenced by said inscriptions in their judgement about public matters. Unlike Aristotle, whose ‘Rhetoric’

				discusses inscriptions (primarily laws) as a type of 'untechnical proof' (Rhet. 1355b35-9; cf this type of use in e.g. Dem. or. 7.40), passages like this indicate how inscriptions not only took influence on what could be and was said by speakers, but also how as objects they were brought into dialogue with audiences and were even ascribed ethical or normative qualities: they were thought to represent the opinion or character traits of persons or former instantiations of the assembled demos speaking its will (thus preserving the authority of the past as a measure for present judgement and an incentive for future action).
Laughing Leaders: How Humour Humanises Politicians Across Cultures	Viktorija	Völker	Tübingen University	Humour stands out as a quintessentially human quality. This paper explores how politicians strategically use humour to project their human side while maintaining professionalism and authority. As a rhetorical tool, humour fosters a sense of relatability, helping leaders connect with the public without compromising their credibility. The paper looks at well-known figures such as Ronald Reagan and Barack Obama, alongside more unexpected examples like Vladimir Putin, offering an intercultural perspective on humour in political contexts. It explores various types of humour and evaluates both their potential and risks. While humour can build trust and warmth, poorly timed or excessive humour risks making politicians seem frivolous or unprofessional. Importantly, the avoidance of humanising humour might also suggest an avoidance of being seen as human, reinforcing a detached or inaccessible persona. This paper argues that, when used carefully, humour offers a powerful rhetorical strategy for politicians to reveal their human side, striking a delicate balance between relatability and authority in the public eye.
Crafty Chiasmus and Secret Symmetries in 15th-Century Chansons	Adam Knight	Gilbert	University of Southern California	Several concepts permeate the apophatic treatises and sermons of Bishop Nicolas of Cusa, including the concept that all arts are joined by the principles of number, that there exists a bridge across human senses that lead upward on a ladder upward through the intellect, and a constant enlistment of paradox. This paper considers the expression of these elements in French formes fixes verse and their musical settings during and shortly after the life of Cusa, especially in the chansons of Northern European Burgundian court Gilles Binchois, and his student the

				great Johannes Ockeghem, royal composer, maestro di cappella, and treasurer of St. Martin at Tours. Beyond the fact that their music mirrors the chiastic structures of French rondeaux, ballades, and virelais, their music shows little outward sign of demonstrating their paradoxical texts about sorrowful joy, facing death while unable to die, and Fortune's fickle wheel. Analyzing the melodic motives of these works as distinct types of musical text and structures, however, reveals a web of hidden symmetries, including symmetrical numerical structures, melodic palindromes, and melodies crafted from motives followed by their retrograde-inversions, resulting in passages that—when spun on a wheel—are identical to their original version. These hidden symmetries and chiastic exemplify Cusan fascination with number, paradox, and the practice blending image, text, and music, the hidden eloquence of the musical settings of the fifteenth-century seconde rhétorique.
The "Dictiones Ethicae" of Ennodius: Ethopoeia Between Classical Mythology and Christianity	Amedeo Alessandro	Raschieri		The corpus of works by Ennodius, deacon and bishop, who lived in Pavia and Milan between the 5th and 6th centuries AD, includes five Latin texts which, since humanist editions, have been classified as dictiones ethicae (dict. 24-28 = nn. 208, 220, 414, 436, 466 Vogel). However, these can more accurately be recognised as belonging to the genre of ethopoeia (ἠθοποιία or adlocutio). In these brief speeches by mythological characters (Diomedes, Thetis, Menelaus, Juno, Venus), the form of the progymnasmata exercise stands at the crossroads between traditional rhetorical teaching, classical mythology, and the Christian sensibility. These dictiones have so far attracted little attention from scholars: aside from the translations by López Kindler (2002) and Marconi (2022), recent studies include only a general analysis (Schröder 2003) and two in-depth studies on Dictiones 25 (Schetter 1977) and 28 (Pirovano 2010). By analysing internal elements and comparing them with other works from Ennodius' corpus and his contemporaries, it is possible to better define the formal and thematic characteristics of this textual genre. Furthermore, such analysis allows for some reflections on the relationship between classical and Christian culture during a period on the threshold of

				the Middle Ages. It also helps to better outline the rhetorical culture that characterised Christian intellectuals at the start of the 6th century. Bibliography (selected) López Kindler, A. Ennodio. Obra Miscelánea; Declamaciones. Madrid 2002. Marconi, G. Ennodio. Discorsi scolastici ed esercizi retorici. Roma 2022. Pirovano, L. 'La Dictio 28 di Ennodio: un'etopea parafrastica'. In: Uso, riuso e abuso dei testi classici, edited by M. Gioseffi, 15–52. Milano 2010. Schetter, W. 'Die Thetisdeklamation des Ennodius'. In: Bonner Festgabe Johannes Straub zum 65. Geburtstag, edited by Adolf Lippold, 395–412. Bonn 1977. Schröder, B.-J. «Charakteristika der Dictiones Ethicae und der Controversiae des Ennodius». In: Studium declamatorium, edited by B.-J. Schröder, J.-P. Schröder, 251–74. München-Leipzig 2003.
Woody's "Land," Pete's "Land": Rhetorical Reframings of an Emblematic American Song	Alfred	Cramer	Pomona College	In the years after he wrote it in 1940, Woody Guthrie authored a number of written revisions, recordings, and radio broadcasts of his song "This Land Is Your Land," but few live performances. Following the 1951 release of one of Guthrie's recordings, the song evolved further in the folk-music community without guidance from Guthrie, who was isolated by illness. In 1956, less than two weeks after a memorable sing-along performance led by Pete Seeger, Guthrie's representatives published the version of the melody that became a universally-known national song. Different from Guthrie's recordings, it likely captures something of Seeger's performance. Where early 1950s renditions reduce Guthrie's speechlike solo singing to musical notes awkwardly, this 1956 version is made gracefully coherent by melodic decorations typical of the improvisatory, harmonized audience singing which Seeger promoted. Post-1940 versions of "This Land" omit the grittiest elements of the original, including stanzas that depict an American landscape of private-property signs and hungry people. Over the six decades

				since the 1940 manuscript became known, critics and musicians have almost universally asserted a change in the song's effect from 1940 to 1956, rooting their arguments entirely in the words. This paper argues, however, that the difference lies largely in musical and performative changes, and that the sometimes unintentional evolution of the tune changed the song's meaning through rhetorical reframing. The 1940 song's initial open-ended proposition became, by 1956, an enchanting, chiastic conclusion subsuming critical thought. Thus, those who interpret the text's history exclusively through the 1956 tune hear it shifting from a litany of protest to one of praise. Attention to musical changes, though, enables us, instead, to recognize an evolution from introspective personal self-assessment on the part of Guthrie to self-encouragement on the part of Seeger trying to sustain himself and his movement amid political repression.
TOWARDS A RHETORICAL HUMANITY. WAYNE BOOTH IN DIALOGUE WITH KENNETH BURKE	Mariano	Dagatti	CELES-LICH (CONICET/University of San Martín), University of Entre Rios & University of Buenos Aires (Argentina)	The concept of humanity deeply permeates the history of rhetoric, among others in the reflective works of Wayne Booth, who valued "understanding—sympathetic, serious listening to others" as "the deepest of all human values" (My Many Selves, 2006, p. 133). According to him, critical understanding is essential for engaging with and respecting opposing perspectives, searching for common ground, and discovering compelling reasons for shared agreement. This underpins his generous definition of rhetoric as encompassing the "whole range of arts not only of persuasion but also of producing or reducing misunderstanding" (The Rhetoric of Rhetoric, 2004, p. 10). Based on these premises, this paper explores the intellectual and ethical relationship between Wayne Booth and Kenneth Burke, one of Booth's most revered predecessors. It aims to analyze the dynamics of their relationship, emphasizing how mutual understanding—an understanding that arises not only from dialogue and agreement, but also from significant differences and controversies in rhetoric and the philosophy of communication. Moreover, this study investigates how Booth's central advocacy for understanding was influenced by his interpretation of Burke's works and their frequent exchanges throughout the 1970s and 1980s. Utilizing resources from the Kenneth Burke archives at the Penn State

				University Special Collection Library and from the Wayne Booth archives at the University of Chicago Library, this paper builds upon the groundwork laid at the previous conference, enhancing our comprehension of Booth's humanistic postulates in rhetoric.
Zur Rezeption von Pseudo-Longins Schrift Über das Erhabene im deutschen Sprachraum im 19. und 20. Jahrhundert	Sebastian	Zellner	FU Berlin	Während dem als Pseudo-Longin bezeichneten kaiserzeitlichen Anonymus und seiner Schrift Über das Erhabene unbestritten ein wesentlicher Einfluss auf die Herausbildung einer autonomen ästhetischen Theorie in der Aufklärung zukommt, werden die Linien dieser Rezeption nur selten über die „Querelle", Burke und Kant hinaus fortgeschrieben. Die Beschäftigung mit dem antiken literaturkritischen Traktat blieb ab 1800 jedoch keineswegs der sich herausbildenden universitären Philologie vorbehalten. Anstelle der engeren technischen und methodologischen Aspekte in der mit rhetorischem, aber ebenso philosophischem Anspruch auftretenden Schrift rückten im 19. und 20. Jahrhundert zunehmend deren Welt- und Menschenbild in den Fokus. Eine ganzheitliche und dabei von unterschiedlichen dogmatischen Vorzeichen, Schwerpunktsetzungen und Zielen geprägte Perspektive bestimmte nun den Blick auf eines der bedeutendsten, aber zugleich ungewöhnlichsten Zeugnisse antiker Rhetorik. Der Beitrag möchte sich anhand von drei Autoren mit diesem Weiterleben der Schrift Über das Erhabene jenseits, aber keineswegs unbeeinflusst von der Geisteswissenschaft des 19. Jahrhunderts auseinandersetzen. Dabei wird die Karl Gutzkows publizistischen Arbeiten der 1870er-Jahre, Renata von Schelihas Edition und Übersetzung des griechischen Originals (1938) und Ernesto Grassis Longin-Deutung im Jahrbuch Geistige Überlieferung (1942) gemeinsame und vor dem Hintergrund kulturkritischer Strömungen zu verstehende Interessensverlagerung auf Text und Autor und hin zu einer Interpretation von Pseudo-Longins Gedanken zu ästhetischem Empfinden und literarischer Produktion als Form der Selbstverortung des Menschen in seiner Umwelt sichtbar werden. Diese Untersuchung soll Aufschlüsse sowohl über den fortwährenden Reiz eines wesentlichen Texts der Rhetorikgeschichte auf die Moderne als auch Verschiebungen in

				der Inanspruchnahme antiker rhetorischer Tradition innerhalb engagierter Literaturpolitik (Gutzkow), hermetischer Literaturzirkel (Scheliha) und einer Wissenschaftserneuerung unter faschistischen Vorzeichen (Grassi) geben.
The Power of Silence in Nineteenth-Century Music	Donna	Di Grazia	Pomona College (Department of Music)	Since the fifteenth century, composers have used various compositional approaches to convey a text's meaning or to amplify a work's essence. During the Renaissance, word painting (hypotyposis), "illustrating" a word or phrase with a specific musical gesture, was one of the most widely employed of these techniques. By the nineteenth century, as untexted instrumental music supplanted most forms of vocal music (save opera) as the way one gained lasting prestige, composers grappled with how music could convey meaning and express extramusical ideas, emotions, psychological states, or even physical objects or spaces. One way seminal nineteenth-century composers such as Beethoven, Berlioz, and Wagner engaged this concern was to include recurring, recognizable rhythmic gestures, melodies, or harmonies, all of which involve sound, to guide the listener's experience. But where does their use of notated silence—the absence of sound—or pauses in the sound, fit in a discussion of music's perceived meaning? What purpose do the silences serve, for example, in the opening measures of Beethoven's Grande Sonate Pathétique (1798), Berlioz's Requiem (1837), or Wagner's Tristan und Isolde (1865)? Scholars such as Sisman, Bonds, and Kramer have discussed musical meaning (including silence) from various perspectives, including compositional form and rhetoric. But by and large they have not considered the use of silence as its own rhetorical device, one that gains initial permanence when the composer commits it to the page, but then depends on the performer to bring it to life. The way a performer interprets silence, therefore, plays a key role in the persuasiveness of their performance. Using the selections mentioned above as well as others, this paper will demonstrate how the combination of a composer's conscious insertion of silence, and the performer's interpretation of it, can

				guide the listener and ultimately affect one's perception of meaning.
Style, measure and ethics in Nicostratus' Peri Gamou and in ancient Greek love novels.	Olivier	Demerre	Ghent University	In Imperial rhetorical treatises, style is presented as a crucial discursive strategy in achieving persuasion, particularly influencing the ethical portrayal of the speaker. Most of these treatises emphasize that stylistic restraint plays a key role in shaping the persona of a measured and temperate individual. However, the notion of "measure" remains contested, with rhetorical treatises often differing on what constitutes appropriate stylistic choices: a stylistic device considered inappropriate and inefficient due to excessive exuberance by one rhetorician might be deemed acceptable and within the bounds of restraint by another. In this paper, I examine the ways in which anxiety surrounding stylistic norms and their ethical implications are engaged within a corpus of texts that explore the conventions governing love, seduction, and marriage. The analysis focuses first on Nicostratus' Peri Gamou, a work in which a speaker delivers a series of advice about marriage, and whose author is recognized as a stylistic model in contemporary rhetorical treatises, and second on three Greek love novels by Chariton, Achilles Tatius and Longus, a group of fictional narratives in prose centring on the love of a young heterosexual couple. In those works, persuasion is identified as a crucial component of the communication between lovers and beloved, with the lover's (discursive) performance at times modeled after that of a (sophistic) orator. My paper examines how these works, reflecting on the ethical and moral values of persuasive strategies in an erotic context and verbal responses to desire, engage with debates on stylistic norms in ancient treatises, and how they react to, reconfigure and challenge models of (stylistic) temperance presented in rhetorical treatises.
La recepción de la retórica clásica en el pensamiento retórico de Fray Luis de Granada	Mauro	Jiménez	Universidad Autónoma de Madrid	Fray Luis de Granada (1504-1588) está considerado como uno de los escritores más importantes del Siglo de Oro de la literatura española. Su obra, escrita en latín, español y portugués, aborda fundamentalmente cuestiones religiosas, de carácter espiritual y místico. Desde esta perspectiva, es necesario destacar su Libro

				de la oración y meditación (1554) y su Guía de pecadores (1567). También desde un punto de vista traductológico la labor literaria de fray Luis de Granada fue muy relevante, ya que realizó la traducción de la obra De Imitatione Christi de Thomas von Kempen, cuya repercusión e influencia fue enorme. En esta órbita de intereses relacionados con la literatura religiosa, mística y espiritual, fray Luis de Granada escribió un libro que entronca con la tradición retórica clásica y que busca una aplicación del saber retórico en el ámbito eclesiástico: en 1576, publica en Lisboa sus Ecclesiasticae Rhetoricae sive De Ratione Concionandi libri VI, conocida también como Los seis libros de la retórica eclesiástica o método de predicar. Esta obra, llamada en ocasiones como la Retórica de fray Luis de Granada, es, sobre todo, un texto docente que utiliza las fuentes clásicas del arte retórico (Aristóteles, Cicerón, san Agustín, entre otros) para su utilización y correcta proyección en la predicación eclesiástica. A la luz de estos datos, mi comunicación pretende mostrar de qué modo fray Luis de Granada lleva a cabo una labor de transferencia del saber retórico clásico a un terreno religioso, en la que los intereses están centrados en un determinado tipo de persuasión emocional vinculada a la fe y por lo tanto en una imagen concreta del hombre que difiere de la imagen del hombre que cabe encontrar en los textos retóricos paganos, griegos y latinos. Habría por lo tanto dos tradiciones en el interior del texto de fray Luis de Granada. Esta comunicación se enmarca en un proyecto de investigación sobre la Teoría y Crítica Transferencial, concepto que actualiza el uso y el trasvase de teorías, conceptos e ideas a lo largo de la historia.
The Priority of Drama Over Rhetoric in Kenneth Burke	William	Schraufnagel	University of Illinois Chicago	Kenneth Burke is typically regarded as a rhetorician and studied within institutional departments of rhetoric. Yet from his early definition of “form,” based in dramatic literature, through his poetic orientation and theories of “life,” to drama as the model for a grammar of motives, Burke’s dominant paradigm has always been drama rather than rhetoric. Bernard Brock established “dramatism” as Burke’s ontology, or drama as the paradigm of being. Ann George more recently has explored Burke’s rhetorical theory “dramatistically, that is, as an act within a specific scene.”

				The very word “situation,” which has so much purchase in rhetorical theory, makes reference to an extra-rhetorical drama, and critics who make reference to situations inevitably compose dramas to situate rhetorical action. It should therefore be instructive to place Burke within a diachronic sequence of dramatic theories. Francis Fergusson’s introduction to Aristotle’s Poetics lists the following attributes of drama, in order of importance: action, plot, character, thought and diction (rhetoric), song and spectacle, and acting. Rhetorical theorists can do well to situate their own practice within larger theories of drama. Drawing upon the dramatic theories of John Dryden, Ferdinand Bruntière, William Archer, and Francis Fergusson, I highlight Kenneth Burke’s rhetorical theories (including identification) as essentially dramatic functions. Our concepts of time and place (scene), human character (agent), cause and effect (agency), and above all, purpose—whether natural, personal, social, or divine—determine our interpretation of rhetorical action.
Towards Generating a Stemma of Menander Rhetor’s Manuscript Tradition	Alexandra	Voudouri		
Musical-Rhetorical Figures of Violence, Pain, and Healing in the Opera Sémélé and Character Pieces by Marin Marais (1656–1728)	Eric	Tinkerhess	University of Southern California	Recent research in early modern musical rhetoric demonstrates how theorists in France such as Marin Mersenne considered rhetoric analogous to music primarily in terms of actio: a singer and an orator both express passions using their own voice (Psychoyou, 2006, 2014, Gibson, 2008, Redwood, 2015). The idea of figures and elocutio are rarely mentioned. However, Legrand (1998) shows that French baroque composers do indeed use the same figures defined and categorized by seventeenth-century German theorists. Thus, this paper defines and analyzes musical phrases in Marin Marais’s œuvre as musical-rhetorical figures, particularly those expressing violence, pain, and healing. In the prologue to Sémélé (1709), during a sacrifice in honor of Bachus, maenads (known in mythology for dismembering Orpheus) dance in a fury to the same melody found in the viol piece “La Fougade” (1717) (“The Land Mine”). “Le Tableau de l’Operation de la Taille” (“The Tableau of the Bladder Operation”)

				(1725) depicts a painful bladder stone surgery and a triumphant recovery afterwards. An early example of program music narrating a specific discourse, text underlay describes tying the patient down, a painful incision, blood flowing, etc. “Les Relevailles” (“The Recovery”) is a suite in three movements, filled with dance rhythms. In a manuscript copied by Villeneuve, the movements have different titles: “Paysane” (“Peasant”), “Gigue” (“Jig”), and “Air.” Arbeau (1589) describes dance as a kind of “mute rhetoric,” and Ratner (1980) defines dances as “characteristic figures,” or “types” of musical “topics.” As such, this paper presents a new analysis of Marais’s music in terms of rhetorical figures, while specifically considering actio: in a sense, by enacting these notated figures in the viol pieces, Marais and the violists da gamba who continue to perform his music become the characters his pieces depict, experiencing, through musical rhetoric, the violence, pain, and healing they contain.
Εὐρυθμία and numerositas in the union of the University and the Cathedral at the time of St. Thomas Aquinas and St. Bonaventure	Neda	St. Clair		The existence of Golden Ratio in the representation and distribution of the three different formulas of final syllabic stress-rhythm (or cursus) named velox, tardus, and planus can be found in the works of the formidable Doctors of the Church Thomas Aquinas and Bonaventure. These ratios happen at the clause level, at the end of sentence level, and/or both. I believe that this testifies to numerositas as a concept of utmost importance in tracing intent in the creation of form according to purpose. I will argue that in the scholastic context, since man as a creator is just a secondary cause, his only way to abide by what is natural to its purpose is to aim to understand and implement the laws of nature as created by the Unmoved Mover, and this cannot be executed without intent. We see this concept already in the Early Christian literature as εὐρύθμως. The Greek “εὐ” (well) is an adverbial prefix and as such, carries the notion of an action, or an act of the will. This paper explores certain rhythmic cadences in the prose of Aquinas and Bonaventure that I would define as possessing εὐρυθμία according to numerositas. At the same time, in the intersection of the different textual and musical entities of the High Gothic polyphony, one can observe similar occurrences of Golden Mean in the count of textual and musical units, as well as in the

				temporal flow of the composition. I will argue that this testifies to the rhetorical union of prose and music as one body of teaching and preaching the High Gothic - a union of the University and the Cathedral.
The Everyman "One Hoss" Editor: The Constitutive Self-Presentation of Julius Wayland in the Appeal to Reason	Daniel	Overton	Pepperdine University	Under the direction of Julius Wayland, the Appeal to Reason became the most significant publication in the history of the US American Socialist movement, both in terms of subscribers and influence. The weekly paper almost failed less than a year after it was founded in 1895, requiring a hiatus of 3 months due to budget constraints and a meek subscriber base, yet through pluck and stellar rhetorical leadership, Wayland grew the Appeal to well over 500,000 subscriptions each week by 1910, with certain special issues selling millions of copies. Thousands of devoted subscribers volunteered to help distribute papers weekly and to recruit new readers, as members of the “Appeal Army.” Although the Appeal to Reason’s ascendance involved many factors, Wayland’s carefully constructed textual persona played a key role in its early growth. In this essay, I consider Wayland’s self-presentation to his readership, noting the key rhetorical style choices that helped create a passionate audience dedicated to the paper and eventually to socialism in the United States. In particular, I consider a vernacular persona constructed through a variety of techniques, including anecdotes, working-class language and tropes, and even a novel paragraphing strategy. Through these affectations, Wayland turned himself into the “One Hoss Editor,” a beloved figure able to recruit gifted writers like Eugene Debs, Upton Sinclair, and Jack London to contribute their support and articles to the Appeal. Wayland presented himself as an everyman, an ideal socialist rabble rouser that readers adored. Interestingly, the Appeal continued growth until shortly after Wayland’s death, when the decline began. Since the paper had been constituted through Wayland’s own persona and life story, it could not continue in the same way after he died. A master propagandist, Wayland’s rhetoric and his vernacular self-presentation in the early Appeal created the pre-conditions for the most visible socialist movement in American history.

A Path Towards Rhetorical Ability: Authorial Power in Ataturk's Great Speech	Iklim	Goksel		Mustafa Kemal Ataturk (1881-1938), the founder and first president of Turkiye, delivered his Great Speech to the Congress of the Republican People's Party (which then constituted the Turkish Parliament) in 1927. Delivered over six days for an unconventional duration of more than thirty-six hours (October 15-20, 1927), the Speech presented Ataturk's first-hand account of the Turkish War of Independence (1919 - 1922) and the transition from the Ottoman Empire to the Turkish Republic. Originally in the Turkish language , the Speech was translated into several languages and sent to diplomatic missions and libraries throughout the world. Ataturk was concerned with achieving a new literacy movement that would help the masses and affect social change towards participation in civic life. While Ataturk's immediate concern was illiteracy, creating new rhetorical models for effective social and political engagement in the public sphere defined the attitude and spirit within which he initiated his reform movements - ranging from universal suffrage to women's rights. In this framework, Ataturk's public oratory was founded on his enthusiasm and desire to communicate the details of his ideals. In the Speech, he grounds knowledge-making in his audience and designates them as critical thinkers engaged in the analysis and examination of the events that he gives an account of. The implications that emerge from the delivery of the Speech, then, is that Ataturk's performance of the Speech is a rhetorical account of how an individual may actively participate in civic life. Angled towards agency and choice, the Speech also concerns itself with making language beautiful. In this new paradigm, beautiful language is defined as being in harmony with the national identity. This paper will discuss the natural affinity that exists between the individual, language, and national identity in the Great Speech. It's goal will be to explore a new discourse model that seeks to initiate a social transformation and a collective commitment to civic participation.

Comparing Two Rhetorics in the Christian Testament: Kergyma and Paraenesis	MARK E	ROBERTS		Two rhetorics comprise nearly all the discourse preserved in the Christian Testament from the two most important founders of earliest Christianity, Jesus of Nazareth and Paul of Tarsus. Examination of their rhetoric shows they agreed in a significant dimension: The discourse of both expresses first a rhetoric of kerygma that minimizes efforts to persuade in favor of exerting authority that uses chiefly inartistic proofs. Paul rejects rhetoric-as-persuasion outright in favor of a rhetoric of or proclamation in his first defense of the way he brought the gospel to the congregation at Corinth: "my speech and message (ὁ λόγος μου καὶ τὸ κήρυγμά) were not in persuasive words of wisdom (πειθοῖς σοφίας λόγοις)" (from 1 Corinthians 2.1–5). The first words of Jesus in the Gospel of Mark call for action without any pretense of persuading: "Jesus came . . . proclaiming (κηρύσσων) the gospel (εὐαγγέλιον) of God and saying, ' . . . repent and believe the gospel'" (Mark 1.14–15). Both announced events of divine power (Jesus, "kingdom of God"; Paul, "demonstration of the Spirit and of power") that called for faith and obedience not resting on rhetorical persuasion. But, second, discourse for instructing believers, paraenesis, mixes appeals to authority with artistic rhetorical proof, exemplified in the parables of Jesus, which ask hearers to enter mini dramas leading to persuasion, and in Paul's frequent combination of authority and persuasion, showcased best in his short letter to the church patron Philemon, which may be construed as skillfully persuasive or manipulative or a combination of the two. Drawing from two millennia of rhetorical analyses, this presentation demonstrates the use of these two rhetorics throughout the Christian Testament for their distinct purposes and queries their significance for Christian discourse to the present.
The idea of humanity in Gregory of Nyssa´s rhetoric	Sandra	Rocha	University of Brasilia	The Cappadocian Gregory of Nyssa (335 – c. 394) has left an extensive corpus of writings in which his Christian theology and Hellenism, through ancient rhetoric, are interwoven to shape his views on the human being. There are in fact many direct references in GN's works to classical Greek literature in general, from epic to oratory – let alone philosophy –, which work as examples of desired human behaviours and values. Whether these

				references work merely to produce formal rhetorical effects or do influence GN's views on humanity more deeply is a question worth pursuing. In this paper, I will approach this issue, by looking at some ancient references and echoes of Greek literature and culture in GN´s thinking, to trace the influences of Hellenism on his idea of humanity. The main works of GN for this investigation are Contra Eunomium, The Life of Macrina and his letters, which amount to a more secular production of his. Despite the religious content of Contra Eunomium and The Life of Macrina, these works provide us with interesting views about the human being, especially given to the important role of Macrina, GN's sister, in his education. I will offer thus also a discussion that includes Macrina as the centre of the education of GN's family – a family of teachers of ancient rhetoric, who based the transmission of their Christian creeds on ancient rhetoric.
Rhetoric among the Uncivilized and Enslaved	Kermit	Campbell	Colgate University	Histories of rhetoric aren't entirely void of context. That is, we are, at times, given some insight into the social context or climate that gave rise to a certain brand of rhetoric popularized in a particular historical period. Take the modern era, for instance. We are told by Bizzell, Herzberg, and Reames in their comprehensive anthology The Rhetorical Tradition: Readings from Classical Times to the Present that revolutions in science, philosophy, and politics during this period challenged traditional views of "the physical world, knowledge and truth, human nature, and society." And these revolutionary changes would, in turn, necessitate a corresponding rhetoric (e.g., plain style and perspicuity in the modern era). But it's rare that we take into account other shifts in the social and political order like the transatlantic slave trade or the scramble for Africa. What kind of rhetoric was required to persuade the western world that Africans were sufficiently "uncivilized" that they deserved to be traded into slavery across the Atlantic? Paul Isert, a Danish surgeon who visited the Gold Coast in 1783, in letters to his father countered the rhetoric of European civilization in the slave trade and argued for the common humanity between Africans and Europeans. An adherent of Rosseau's philosophy, Isert attempted to end what he believed to be a corrupting force in western humanity's quest to civilize the

				world. Drawing on Isert's letters and on other 18th-century documents demonstrating indigenous cultures on the coast of Ghana, I wish to show the humanity in the rhetoric of a supposedly inferior people.
Between Classicism and Indigeneity: José Fornaris's Receptions of Rhetoric and Indigenous Past in 19th-Century Cuba	Abraham	Romney	Idaho State University	This presentation examines the interplay between rhetorical tradition and indigenous themes in 19th century Cuban literature, focusing on the works of José Fornaris, a key figure in the siboneísmo movement. This literary movement romanticized the island's indigenous past, particularly the Siboney people, and used it to construct a national identity distinct from Spanish colonialism. By analyzing Fornaris's textbook "Elementos de Retórica y Poética" (1868) alongside his poetic works, I explore a dual reception: the incorporation of classical rhetorical traditions in his theoretical text, and the appropriation of indigenous motifs in his creative writings. The study contextualizes Fornaris's work within the broader cultural and political landscape of 19th century Cuba, where the concept of indigeneity played a crucial role in shaping national identity. Drawing on recent scholarship, including Camacho's analysis of Fornaris's linguistic politics (Camacho, 2019), I trace the way that siboneísmo served as both a literary movement and a subtle critique of Spanish colonialism. Using a comparative cultural rhetorics approach, I examine Fornaris's work, considering both its insights into Cuban identity formation and its potential limitations. I explore how his work contributed to the "romanticized indigenous past" described by Cubenas (2023), and evaluate its impact on subsequent understandings of Cuban indigeneity. Juxtaposing Fornaris's rhetorical treatise with his poetry, this study illuminates the complex relationship between rhetorical education, literary production, and the construction of 19th-century Cuban national identity. It will also consider the broader implications of this historical case for understanding the rhetoric of indigeneity in postcolonial contexts, contributing to ongoing conversations about rethinking the boundaries of the rhetorical tradition.

The Mistranslation of Hē Rhētorikē: Text, Translation, and Word-Play in Plato's Gorgias (462b to 466a)	Joshua	Losoya	California Polytechnic Sate University	For generations, scholars have told and been told that in the Gorgias, 462b to 466a specifically, the character Socrates calls "rhetoric" a knack-based species of flattery pretending to be an art. This passage stands in stark contrast to the Phaedrus, where Socrates unquestioningly acknowledges an art of "rhetoric." According to scholarly tradition, Plato simply contradicts himself regarding "rhetoric." This paper will suggest that all English renderings of this long puzzling passage (462a to 466b) harbor a significant mistranslation. Where translators typically read reference to "rhetoric (n.)," there is rather an instance of significant wordplay seen by Plato's readers throughout antiquity, from Gale and Maximus of Tyre to Apuleius and Olympiodorus. The paper outlines the broad evidence of this wordplay and presents a grammatical proof which demonstrates that from 462b to 466a of the Gorgias, "hē rhētorikē" is not used in reference to "rhetoric (n.)." Where English translators place the noun "rhetoric (n.)" there is in fact a play on the substantive use of the adjectival phrase hē rhētorikē (i.e., "the rhetorical"). Implicit to this phrase's usage from 462b to 466a is a dissociation between two nouns which this phrase might imply: hē rhētorikē (technē) vs. hē rhētorikē (empeiria); i.e., "rhetorical (art)" vs. "rhetorical (practice)." Observing this playful dissociation between "rhetorical art" and "rhetorical practice" allows us to see a consistent rhetorical theory developed between the Gorgias and the Phaedrus where scholars traditionally imagined a contradiction. This proposed re-reading of 462b to 466a provides the basis for a revised understanding of rhetorical praxis within Plato's Academy and a reimagining of the contents of Aristotle's lost dialogue Gryllus. Future scholarship can meaningfully consider in what ways the Gorgias has been translated beyond English and what avenues exist for translating Plato's wordplay into other modern languages.

Stylometry and the Sound of Style in Anglo-Latin Hagiography (900–1150): Markers of Individuality or Community?	Jeroen	De Gussem	Ghent University	This presentation explores the application of stylometry to analyze the auditory features of Latin hagiographies in England from 900 to 1150, focusing on how their style aligns with the genre's demands for recital and oral delivery. Hagiographies in the Middle Ages served rhetorical, sermonic, and didactic purposes, often being read aloud at specific moments. As a result, their style was designed to appeal to the ear. Although frequently overlooked, this is evident in the use of rhyme, assonance, alliteration, rhythm, cadence, and sometimes metrical patterns. Many of these auditory embellishments are rooted in Ciceronian principles of rhetorical style, which medieval hagiographers were aware of but did not consistently follow. For instance, classical orators would have likely objected to the frequent rhyming at the ends of cola et commata, a practice found in some of these texts. This presentation offers a data-driven analysis of the aural features of hagiographies, contributing to the broader discussion on individuality and style in this panel. While computational stylistics, particularly in authorship attribution, has highlighted that individual authors have distinct styles ("Le style est l'homme même"?) detectable through their use of function words, the extent to which auditory features can aid in authorship attribution remains underexplored. Are auditory features reflections of individual literary preferences? This question becomes all the more pertinent given that these stylistic embellishments were intended to resonate with an audience, and begs reflection on the role of local schooling and community. To what extent are auditory features markers of the cultural and literary contexts of the writers, meeting the expectations of their audience and communities, where not only Latin but also the vernacular literatures must enter the discussion?