

Dissoi Logoi Suny Press

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"The Viability of the Rhetorical Tradition reconsiders the relationship between rhetorical theory, practice, and pedagogy. Continuing the line of questioning begun in the 1980s, contributors examine the duality of a rhetorical canon in determining if past practice can make us more (or less) able to address contemporary concerns. Also examined is the role of tradition as a limiting or inspiring force, rhetoric as a discipline, rhetoric's contribution to interest in civic education and citizenship, and the possibilities digital media offer to scholars of rhetoric.

Beginning with the origins of Western philosophy, the profound creation of the Hellenic genius, Reale presents an appreciation of the Naturalists, the Sophists, Socrates, and the Minor Socratics. Special attention is paid to the Eleatics because their problems decisively mark Platonic and Aristotelian philosophy. Interpretation of the Sophists benefits from the recent reevaluation of their thought. Socrates himself would be inconceivable without the Sophists since he is one of them. Socrates is given major prominence. Plato, Aristotle, and all of Hellenistic philosophy are deeply impregnated with his words and spirit. The teachings of the Minor Socratics are interpreted as one-sided reductions of the pluralistic values of Socratic thought and as anticipations of some issues that explode later in the Hellenistic Age. There are two appendices. The first concerns Orphism and contains a series of documents indispensable for the comprehension of some aspects of pre-Socratic and Platonic thought. The second explains the key to understanding the message of the Greeks—the message of “theorein”.

With the prevalence of smartphones, massive data storage, and search engines, we might think of today as the height of the information age. In reality, every era has faced its own challenges of storing, organizing, and accessing information. While they lacked digital devices, our ancestors, when faced with information overload, utilized some of the same techniques that underlie our modern interfaces: they visualized and spatialized data, tying it to the emotional and sensory spaces of memory, thereby turning their minds into a visual interface for accessing information. In *Excavating the Memory Palace*, Seth David Long mines the history of Europe's arts of memory to find the origins of today's data visualizations, unearthing how ancient constructions of cognitive pathways paved the way for modern technological interfaces. Looking to techniques like the memory palace, he finds the ways that information has been tied to sensory and visual experience, turning raw data into lucid knowledge. From the icons of smart phone screens to massive network graphs, Long shows us the ancestry of the cyberscape and unveils the history of memory as a creative act.

Vitanza introduces his book with the questions: "What Do I Want, Wanting to Write This ('our') Book? What Do I Want, Wanting You to Read This ('our') Book?" Thereafter, in a series of chapters and excursions and as schizographer of rhetorics (erotics), he interrogates three recent, influential historians of Sophists (Edward Schiappa, John Poulakos, and Susan Jarratt), and how these historians as well as others represent Sophists and, in particular, Isocrates and Gorgias under the sign of the negative. Vitanza concludes - rather rebegins in a sophistic-performative excursus - with a prelude to future (anterior) histories of rhetorics. Vitanza asks: "What will have been anti-Oedipalized (de-negated) hysterics of rhetorics? What will have they looked like, sounded, read like? Or to ask affirmatively, what, then, will have libidinalized-hysterics of rhetorics looked, sounded, read like?"

State felony disenfranchisement laws that date back to Reconstruction fracture the American electorate into “those who are citizens in the fullest sense of the term,” in Aristotle's words, and those who, deprived of political voice, still have the status of slaves. The existence of this “invisible constituency”—approximately 5.8 million or 2.5% of the national voting population—who live alongside the “ruling” enfranchised electorate—is one of the scandals of our generation. In this second edition of *Felony Disenfranchisement in America*, Katherine Irene Pettus draws on philosophy, history, law, and punishment theory to make the compelling argument that state disenfranchisement policies have collective moral and political significance that transcends the personal tragedy of being legally deprived of full citizenship status. Pettus argues that the war on drugs, mass incarceration, and racially unbalanced disenfranchisement rates distort and disfigure the body politic as a whole, and undermine the legitimacy of the domestic and foreign policies promulgated by our elected representatives.

Explores the concepts of space and place within composition studies.

The first comprehensive discussion of the history, theory, and practice of kairos: that is of the role “timeliness” or “right-timing” plays in human deliberation, speech, and action.

Leading scholars of classical rhetoric address contemporary topics in Greek rhetoric and oratory.

The rush to the Information Superhighway and the transition to an Information Age have enormous political, ethical, and religious consequences. The essays collected here develop both interdisciplinary and international perspectives on privacy, critical thinking and literacy, democratization, gender, religion, and the very nature of the revolution promised in cyberspace. These essays are essential reading for anyone who wants to better understand and reflect upon these events and issues.

In *Networked Media, Networked Rhetorics*, Damien Pfister explores communicative practices in networked media environments, analyzing, in particular, how the blogosphere has changed the conduct and coverage of public debate. Pfister shows how the late modern imaginary was susceptible to “deliberation traps” related to invention, emotion, and expertise, and how bloggers have played a role in helping contemporary public deliberation evade these traps. Three case studies at the heart of *Networked Media, Networked Rhetorics* show how new intermediaries, including bloggers, generate publicity, solidarity, and translation in the networked public sphere. Bloggers “flooding the zone” in the wake of Trent Lott's controversial toast to Strom Thurmond in 2002 demonstrated their ability to invent and circulate novel arguments; the pre-2003 invasion reports from the “Baghdad blogger” illustrated how solidarity is built through affective connections; and the science blog *RealClimate* continues to serve as a rapid-response site for the translation of expert claims for public audiences. *Networked Media, Networked Rhetorics* concludes with a bold outline for rhetorical studies after the internet.

Illustrations include a reconstruction of the first map.

In *War and Peace*, Valentina Vadi investigates Alberico Gentili's contribution to the development of the early modern law of nations. Gentili discussed issues that remain topical today, including the clash of civilizations, the conduct of war, and the maintenance of peace.

Collected writings on Plato's unwritten teachings.

James S. Baumlín's *Theologies of Language in English Renaissance Literature* offers a revisionist history of discourse, taking Shakespeare, Donne, and Milton as its touchstones. Their works mark stages in dieEntzauberung or "disenchantment," as Max Weber has termed it: that is, in the "elimination of magic from the world."

Explores the interplay between the dramatic form of the dialogue and the basic themes it addresses. The *Statesman* is among the most widely ranging of Plato's dialogues, bringing together in a single discourse disparate subjects such as politics, mathematics, ontology, dialectic, and myth. The essays in this collection consider these subjects and others, focusing in particular on the dramatic form of the dialogue. They take into account not only what is said but also how it is said, by whom and to whom it is said, and when and where it is said. In this way, the contributors approach the text in a manner that responds to the dialogue itself rather than bringing preconceived questions and scholarly debates to bear on it. The essays are especially attuned to the comedic elements that run through much of the dialogue and that are played out in a way that reveals the subject of the comedy. In the *Statesman*, these comedies reach their climax when the statesman becomes a participant in a comedy of animals and thereby is revealed in his true nature.

"Relativism was first formulated in Western philosophy by Protagoras in the fifth century BC. Protagoras is famous for his claim that 'man is the measure of all things'. Mi-Kyoung Lee examines this and the work of Plato, Aristotle, and Democritus"--Provided by publisher.

Draws out numerous affinities between the sophists and Socrates in Plato's dialogues. Are the sophists merely another group of villains in Plato's dialogues, no different than amoral rhetoricians such as Thrasymachus, Callicles, and Polus? Building on a wave of recent interest in the Greek sophists, *The Sophists in Plato's Dialogues* argues that, contrary to the conventional wisdom, there exist important affinities between Socrates and the sophists he engages in conversation. Both focused squarely on aret? (virtue or excellence). Both employed rhetorical techniques of refutation, revisionary myth construction, esotericism, and irony. Both engaged in similar ways of minimizing the potential friction that sometimes arises between intellectuals and the city. Perhaps the most important affinity between Socrates and the sophists, David D. Corey argues, was their mutual recognition of a basic epistemological insight—that appearances (phainomena) both physical and intellectual were vexingly unstable. Such things as justice, beauty, piety, and nobility are susceptible to radical change depending upon the angle from which they are viewed. Socrates uses the sophists and sometimes plays the role of sophist himself in order to awaken interlocutors and readers from their dogmatic slumber. This in turn generates wonder (thaumas), which, according to Socrates, is nothing other than the beginning of philosophy.

Provides an overview of the history of ancient Greek and Roman philosophy. This volume contains papers, which treat topics in ancient philosophy, such as the problem of sources or the practice of ancient philosophical commentary and also explore the development of various disciplines, including mathematics, logic, grammar, physics, and medicine.

Explores the philosophical dimensions present in the works of ancient Greek poets and playwrights.

Essays in Ancient Greek Philosophy, Volume Two, reflects the refinements in scholarship and philosophical analysis that have impacted classical philosophy in recent years. It is a selection of the best papers presented at the annual meetings of the Society for Ancient Greek Philosophy during the last decade. The papers presented indicate a shift in accent from a predominant preference for the application of linguistic methods in the study of texts to a more intensified concern for contextual examinations of philosophical concepts. The works of both younger scholars and senior authors show a more liberal, yet controlled, use of historical and cultural elements in interpretation. The papers also reflect advances in scholarship in adjacent fields of Greek studies. From pre-Socratic to post-Aristotelian philosophers, the papers in this volume are intended to stimulate interest in the major accomplishments of classical philosophers. This work augments its companion volume *Essays in Ancient Greek Philosophy*.

Interrogates the story of rhetoric promoted in standard historical accounts and reconsiders the relationship between rhetorical theory, practice, and pedagogy. *The Viability of the Rhetorical Tradition* reconsiders the relationship between rhetorical theory, practice, and pedagogy. Continuing the line of questioning begun in the 1980s, contributors examine the duality of a rhetorical canon in determining if past practice can make us more (or less) able to address contemporary concerns. Also examined is the role of tradition as a limiting or inspiring force, rhetoric as a discipline, rhetoric's contribution to interest in civic education and citizenship, and the possibilities digital media offer to scholars of rhetoric. Richard Graff is Assistant Professor of Rhetoric at the University of Minnesota, Twin Cities. Arthur E. Walzer is Professor of Rhetoric at the University of Minnesota, Twin Cities and the author of *George Campbell: Rhetoric in the Age of Enlightenment*, also published by SUNY Press. Janet M. Atwill is Associate Professor of English at The University of Tennessee at Knoxville and coeditor (with Janice M. Lauer) of *Perspectives on Rhetorical Invention*.

Crucial conversations about feminist theories and how they can fall apart, rupture, and fragment.

This is the culmination of a systematic metaphysics written by a world-class philosopher, demonstrating the need for a renewal of metaphysics.

Advances an interpretation of Aristotle's theory of truth in terms of accurate measurement. On the basis of careful textual exegesis and philosophical analysis of Aristotle's *Metaphysics*, Mark R. Wheeler offers a groundbreaking interpretation of Aristotle's theory of truth in terms of measurement. Wheeler demonstrates that Aristotle's investigation of truth and falsehood in the *Metaphysics* is rigorously methodical, that Aristotle's conceptions of truth contribute to the main lines of thought in the treatise, and that the *Metaphysics*, taken as a whole, contributes fundamentally to Aristotle's theory of truth. Wheeler provides not only an excellent introduction to the main problems in the theory of truth but also provides contemporary truth theorists with a rigorous explanation of Aristotle's theory of truth. Mark R. Wheeler is Professor of Philosophy and Director of the Institute for Ethics and Public Affairs at San Diego State University. He is the

coeditor (with William A. Nericcio) of *150 Years of Evolution: Darwin's Impact on Contemporary Thought and Culture*.

Explores how improv-based teaching and training methods can bridge differences and promote the communication, leadership, and civil skills our world urgently needs. While much has been written about what democracies should look like, much less has been said about how to actually train citizens in democratic perspectives and skills. Amid the social and political crises of our time, many programs seeking to bridge differences between citizens draw from the surprising field of improvisational theater. Improv trains people to engage with one another in ways that promote empathy and understanding. Don Waisanen demonstrates how improv-based teaching and training methods can forward the communication, leadership, and civic skills our world urgently needs. Waisanen includes specific exercises and thought experiments that can be used by educators; advocates for civic engagement and civil discourse; practitioners and scholars in communication, leadership, and conflict management; training and development specialists; administrators looking to build new curricula or programming; and professionals seeking to embed productive, sustainable, and socially responsible forms of interaction in and across organizations. Ultimately this book offers a new approach for helping people become more creative, heighten awareness, think faster, build confidence, operate flexibly, improve expression and governance skills, and above all, think and act more democratically. Don Waisanen is Professor of Communication at the Marx School of Public and International Affairs at Baruch College, City University of New York. He is the author of *Political Conversion: Personal Transformation as Strategic Public Communication*.

A presente obra é o resultado de dois seminários de pesquisa que reuniram a Cátedra UNESCO Archa da Universidade de Brasília, o Centro de Estudos Clássicos e Humanísticos da Universidade de Coimbra e o Grupo Filosofia Antiga da Universidade Federal de Minas Gerais em dezembro de 2011 em Brasília (Brasil) e em março de 2012 na antiga cidade de Eleia (hoje Ascea Marina, Itália), com o objetivo de realizar um estudo exploratório tendo em vista a preparação de uma nova edição em língua portuguesa da obra "Vidas e Doutrinas dos Filósofos Ilustres" de Diógenes Laércio. O estudo preparatório resultou nesta coleção de ensaios inéditos e ricos de estímulos e sugestões para a compreensão, imediatamente, da obra de Diógenes Laércio. O volume traz para o debate um panorama de questões sobre a obra e a sua recepção, assim como estudos mais específicos dedicados a uma passagem ou a uma das biografias, desejando desta forma constituir-se num trabalho de referência para os pesquisadores de Diógenes Laércio em língua portuguesa.

Although Plato has long been known as a critic of imagination and its limits, Marina Berzins McCoy explores the extent to which images also play an important, positive role in Plato's philosophical argumentation. She begins by examining the poetic educational context in which Plato is writing and then moves on to the main lines of argument and how they depend upon a variety of uses of the imagination, including paradigms, analogies, models, and myths. McCoy takes up the paradoxical nature of such key metaphysical images as the divided line and cave: on the one hand, the cave and divided line explicitly state problems with images and the visible realm. On the other hand, they are themselves images designed to draw the reader to greater intellectual understanding. The author gives a perspectival reading, arguing that the human being is always situated in between the transcendence of being and the limits of human perspective. Images can enhance our capacity to see intellectually as well as to reimagine ourselves vis-à-vis the timeless and eternal. Engaging with a wide range of continental, dramatic, and Anglo-American scholarship on images in Plato, McCoy examines the treatment of comedy, degenerate regimes, the nature of mimesis, the myth of Er, and the nature of Platonic dialogue itself.

A Companion to Ancient Philosophy John Wiley & Sons

Examines liberatory learning practices in the contemporary composition classroom.

The *Architectonics of Meaning* is a lucid demonstration of the purposes, methods, and implications of philosophical semantics that both supports and builds on Richard McKeon's and other noted pluralists' convictions that multiple philosophical approaches are viable. Watson ingeniously explores ways to systematize these approaches, and the result is a well-structured instrument for understanding texts. This book exemplifies both general and particular aspects of systematic pluralism, reorienting our understanding of the realms of knowing, doing, and making.

An anthology devoted to the intellectual developments that led up to the philosophy of Plato.

An examination of two seemingly incongruous areas of study: classical models of argumentation and modern modes of digital communication What can ancient rhetorical theory possibly tell us about the role of new digital media technologies in contemporary public culture? Some central issues we currently deal with—making sense of information abundance, persuading others in our social network, navigating new media ecologies, and shaping broader cultural currents—also pressed upon the ancients. *Ancient Rhetorics and Digital Networks* makes this connection explicit, reexamining key figures, texts, concepts, and sensibilities from ancient rhetoric in light of the glow of digital networks, or, ordered conversely, surveying the angles and tangles of digital networks from viewpoints afforded by ancient rhetoric. By providing an orientation grounded in ancient rhetorics, this collection simultaneously historicizes contemporary developments and reenergizes ancient rhetorical vocabularies. Contributors engage with a variety of digital phenomena including remix, big data, identity and anonymity, memes and virals, visual images, decorum, and networking. Taken together, the essays in *Ancient Rhetorics and Digital Networks* help us to understand and navigate some of the fundamental communicative issues we deal with today.

This is a profound study of Aristotle's concept of phronesis, or practical wisdom. Carlo Natali critically reconsiders Aristotle's famous doctrine of contemplation, relating it to contemporary theories of the good life. In Book X of the *Nicomachean Ethics*, Aristotle appears to claim that the best possible life is that which is engaged in theoria, usually translated "contemplation." Quite a few commentators have criticized what they call Aristotle's "intellectualism," suggesting that when he makes the intellectual life superior to all other human goods he opens the door to a Raskolnikov-like immoralism. Natali threads his way very carefully through the tangle of recent arguments on the topic, and presents a persuasive resolution that preserves the primacy of the life of the mind without giving any room for justifications of amorality. In Natali's discussion, Aristotle's analysis of wisdom comes into focus for us today as an attractive and well-argued ideal, to be kept in mind when we are deciding how to live. Natali has a keen understanding of both the continental and the analytic tendencies in interpreting Aristotle, and is able to show the positive and negative contributions of both styles of philosophy to this task. Appearing in English for the first time, this is the definitive scholarly treatment on the role of practical reasoning in ethics.

An original and provocative book that illuminates the origins of philosophy in ancient Greece by revealing the surprising early meanings of the word "philosopher" *Calling Philosophers Names* provides a

groundbreaking account of the origins of the term philosophos or "philosopher" in ancient Greece. Tracing the evolution of the word's meaning over its first two centuries, Christopher Moore shows how it first referred to aspiring political sages and advice-givers, then to avid conversationalists about virtue, and finally to investigators who focused on the scope and conditions of those conversations. Questioning the familiar view that philosophers from the beginning "loved wisdom" or merely "cultivated their intellect," Moore shows that they were instead mocked as laughably unrealistic for thinking that their incessant talking and study would earn them social status or political and moral authority. Taking a new approach to the history of early Greek philosophy, *Calling Philosophers Names* seeks to understand who were called philosophoi or "philosophers" and why, and how the use of and reflections on the word contributed to the rise of a discipline. Drawing on a wide range of evidence, the book demonstrates that a word that began in part as a wry reference to a far-flung political bloc came, hardly a century later, to mean a life of determined self-improvement based on research, reflection, and deliberation. Early philosophy dedicated itself to justifying its own dubious-seeming enterprise. And this original impulse to seek legitimacy holds novel implications for understanding the history of the discipline and its influence.

Protagoras and Logos brings together in a meaningful synthesis the contributions and rhetoric of the first and most famous of the Older Sophists, Protagoras of Abdera. Most accounts of Protagoras rely on the somewhat hostile reports of Plato and Aristotle. By focusing on Protagoras's own surviving words, this study corrects many long-standing misinterpretations and presents significant facts: Protagoras was a first-rate philosophical thinker who positively influenced the theories of Plato and Aristotle, and Protagoras pioneered the study of language and was the first theorist of rhetoric. In addition to illustrating valuable methods of translating and reading fifth-century B.C.E. Greek passages, the book marshals evidence for the important philological conclusion that the Greek word translated as rhetoric was a coinage by Plato in the early fourth century. In this second edition, Edward Schiappa reassesses the philosophical and pedagogical contributions of Protagoras. Schiappa argues that traditional accounts of Protagoras are hampered by mistaken assumptions about the Sophists and the teaching of the art of rhetoric in the fifth century. He shows that, contrary to tradition, the so-called Older Sophists investigated and taught the skills of logos, which is closer to modern conceptions of critical reasoning than of persuasive oratory. Schiappa also offers interpretations for each of Protagoras's major surviving fragments and examines Protagoras's contributions to the theory and practice of Greek education, politics, and philosophy. In a new afterword Schiappa addresses historiographical issues that have occupied scholars in rhetorical studies over the past ten years, and throughout the study he provides references to scholarship from the last decade that has refined his views on Protagoras and other Sophists.

Creole Composition is a collection featuring essays by scholars and teachers-researchers working with students in/from the Anglophone Caribbean. Arising from a need to define what writing instruction in the Caribbean means, *Creole Composition* expands the existing body of research literature about the teaching of writing at the postsecondary level in the Caribbean region. To this end, it speaks to critical disciplinary conversations of rhetoric and composition and academic literacies while addressing specific issues with teaching academic writing to Anglophone Caribbean students. It features chapters addressing language, approaches to teaching, assessing writing, administration, and research in postsecondary education as well as professionalization of writing instructors in the region. Some chapters reflect traditional Caribbean attitudes to postsecondary writing instruction; other chapters seek to reform these traditional practices. Some chapters' interventions emerge from discussions in writing studies while other chapters reflect their authors' primary training in other fields, such as applied linguistics, education, and literary studies. Additionally, the chapters use a variety of styles and methods, ranging from highly personal reflective essays to theoretical pieces and empirical studies following IMRaD format. *Creole Composition*, the first of its kind in the region, provides much-needed knowledge to the community of teacher-researchers in the Anglophone Caribbean and elsewhere in the fields of rhetoric and composition, writing studies, and academic literacies. In suggesting frameworks around which to build and further institutionalize and professionalize writing studies in the region, the collection advances the broader field of writing studies beyond national boundaries. Contributors include Tyrone Ali, Annife Campbell, Tresecka Campbell-Dawes, Valerie Combie, Jacob Dyer Spiegel, Brianne Jaquette, Carmeneta Jones, Clover Jones McKenzie, Beverley Josephs, Christine E. Kozikowski, Vivette Milson-Whyte, Kendra L. Mitchell, Raymond Oenbring, Heather M. Robinson, Daidrah Smith, and Michelle Stewart-McKoy.

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