

Far East	Middle East	Near East	West
Dynamic Language Timing, Eloquence	Paraphrastic Metaphor, Eloquence	Well-Explained Parables	From Greek to Christian Hermeneutical roots to persuasion
Remonstrative Rhetoric Fluid Discourse Process verbs	Hermeneutical Argumentative	Hermeneutical	Static Language Situated Terminus verbs Conquest
Wuwei - Non-Act Shi - Natural Order; Ever responsive to context; Natural Expression; Flow Power beyond human	Regulated by Religion; Religion vs. Academy Spiritual language	Mesopotamia - Writing celebrated, privileged Gods wrote letters; writing as democratic, levelling Egyptian Canon - Silence, restraint, “right moment.”	Symbols and Signs; Language meant to fill a void - practical; humanistic language - meant to extend the human (Ong)
“Indigenous Form of Protest”			

“Goal:” Get to a pool of discourse through our representation of “doing” global rhetorics

[From Kennedy]

- Comparative Rhetoric: cross-cultural study of rhetorical traditions as they exist or have existed in different societies around the world
 - 4 Objectives:
 - [1] to use comparative methods to identify what is universal and what is distinctive about any one rhetorical tradition in comparison to others
 - [2] to try to formulate a General Theory of Rhetoric that will apply in all societies
 - [3] to develop and test structures and terminology that can be used to describe rhetorical practices cross-culturally
 - [4] to apply what has been learned from comparative study to contemporary cross-cultural communication
- Western Rhetoric: “art of persuasion” -vs- “art of effective expression”
- rhetoric = mental and emotional energy
- Mesopotamia -
- Canons of Rhetoric:
 - Traditional Western: invention, arrangement, style, memory, and delivery
 - Egypt: silence, choosing the right moment to speak, facility, restraint, and truthfulness
 - Mesopotamia: restraint; guarded speech; “precious” or carefully chosen words; respectful (nothing profane or unjust; insolence and blasphemy are abominations); and avoid conflict as much as possible
 - {not sure about this, but I pulled it from Pg. 118 of Kennedy}
 - writing was important—more so than oratory
 - they had arguments, but they were written arguments between fictional characters, having different views

Bian	Argue, debate; this term is considered to be most closely translatable to “rhetoric” 500-200BCE.
Shuo	Explain and speak
Shui	Speak effectively and convince
Quan	Urge
Ming	Name and dialects
Yue	Speak and Speech
Yan	Say and Language
Shi	Many meanings; Position and disposition, power and potential and strategic advantage à Meaning depends on role, Sunzi (military), Han Feizi (political status) or Xunzi (government) Falls between static and dynamic; creating paradoxes that are useful for considering cultural differences
Wuwei	Non-action; sometimes translated as effortless action, doing nothing, acting naturally, Speech: The process in a situation creates the change not the powerful and skillful speech acts. Politics: An attempt to reference humanity beyond the motive and intent, it is contradictory in that it values non-act and non-judgment Tensions: between act and non-act, non-act is counterintuitive <i>Wuwei</i> places before us the conceptual problem of what is an act or a non-act, what is human and non-human. *Importance of names and terms Is <i>wuwei</i> an attempt to escarp human criteria altogether? In Confucian and Daoist traditions there are associations between <i>wuwei</i> and virtue or moral potential (de) if <i>wuwei</i> is work the person must be virtuous in the sense or attunement to nature's order or cultivation or propriety and tries to create harmony between human achievement and the cosmos à <i>Wuwei</i> is natural behavior “the natural expression of interpersonal relationships” which precludes the need for prescribed norms of human behavior.
Jian	Remonstrance-The effect of remonstrance is very respectful engagement; not void of political effect but the effect is no. The process is a continuous and integrated experience.
Dao	The way, the Dao is “referentially elusive”

Mao: Historical Omissions

“Incongruent practices of history”

-Creating a separate rhetoric based on representation of event and omission of others

Smith: Importance of history to indigenous groups, does it matter?

Far East→Middle East→West

Everything has to pass through the Middle East before it gets to the West

-Arabic Aristotle

-Romanticism of the Orient

-What could be lost in the transmission?

Types of Language

Relativity of language is based on culture

Chinese	Ideographic
Greek	Phonetic
Arabic	Aramaic

Naming as a form of Imperialism

What constitutes non-human in different cultures

-Colonies

-“Savage”

-Non-human justification for treating people as “lesser humans”

Mao’s Facts of Non-Use

How something is vs. What something is

Smith’s “Wuwei”

Act vs. Non-Act

Gilbert Ryle’s Anatomy of Verbs

Terminus verbs

Process verbs

Cannons of Rhetoric

Near East (Egypt & Mesopotamia)	Restraint, silence, facility & truthfulness “Choosing the right moment to speak” More remonstrative than persuasive “defense of values” More demonstrative than argumentative- less dialectic
Middle East (Arabic regions)	Poetry, periphrastic metaphor, hermeneutics

	Rhetoric vs. Eloquence Eloquence is for the speaker and rhetoric is for the writer
West (Greece)	Persuasion Invention, arrangement, style, memory & delivery Types of rhetoric: Judicial, Epideictic & Deliberative
Far East (China)	Remonstrative Flexible language (Brevity & Simplicity) Continuous, controlled & fluid Dynamic-Forces interpretation Less rigid culture