"But the point of Burke's work, and the significance of his achievement, is not that he points out that religion and language affect each other, for this has been said before, but that he proceeds to demonstrate how this is so by reference to a specific symbolic context. After a discussion 'On Words and The Word,' he analyses verbal action in St. Augustine's Confessions. He then discusses the first three chapters of Genesis, and ends with a brilliant and profound 'Prologue in Heaven,' an imaginative dialogue between the Lord and Satan in which he proposes that we begin our study of human motives with complex theories of transcendence, rather than with terminologies developed in the use of simplified laboratory equipment. . . . Burke now feels, after some forty years of search, that he has created a model of the symbolic act which breaks through the rigidities of the 'sacred-secular' dichotomy, and at the same time shows us how we get from secular and sacred realms of action over the bridge of language. Religious systems are systems of action based on communication in society. They are great social dramas which are played out on earth before an ultimate audience, God. But where theology confronts the developed cosmological drama in the 'grand style,' that is, as a fully developed cosmological drama for its religious content, the 'logologer' can be further studied not directly as knowledge but as anecdotes that help reveal for us the quandaries of human governance." —Hugh Dalziel Duncan From Critical Responses to Kenneth Burke, 1924 – 1966, edited by William H. Rueckert (Minneapolis: University of Minnesota Press, 1969).

This collaboration between two scholars from different fields of literary studies draws on three comparative data sets to develop a new theory of purity and pollution in religion, arguing that a culture’s beliefs about cosmological realms shapes its pollution ideas and its purification practices. The authors of this study refine Mary Douglas' foundational theory of pollution as “matter out of place,” using a comparative approach to make clearer how a culture’s cosmology designates which materials in which places constitute pollution. By bringing together a historical comparison of Ancient Near Eastern and Mediterranean religions, an ethnographic study of indigenous shamanism on Jeju Island, Korea, and the reception history of biblical rhetoric about pollution in Jewish and Christian cultures, the authors show that a cosmological account of purity works effectively across multiple disparate religious and cultural contexts. They conclude that cosmologies reinforce fears of pollution, and also that embodied experiences of purification help generate cosmological ideas. Providing an innovative insight into a key topic of ritual studies, this book will be of vital interest to scholars and graduate students in religion, biblical studies, and anthropology.

Shows the unique perspective of Talmudic rabbis as they navigate between platonic objective truth and the realm of rhetorical argumentation.

Narrative, rhetorical, ideological and sociological methods reveal an intricately related set of meanings in 2 Kings 11–12.

Recent and commonly accepted criticism holds that written and spoken Hebrew reveals a shared logic, a collective rhetoric that is identifiable and can be traced as an evolving phenomenon throughout the centuries. In Rhetoric and Nation, Ginsburg charts the emergence and formation of the Hebrew discourse of the nation from the late nineteenth century through the late twentieth century. In doing so, he challenges these notions of a common rhetoric by considering three areas of writing: literature, literary and cultural criticism, and ideological and political writings. Ginsburg argues that each text presents its own singular logic. Some writing is determined by social and historical context. Other writings are determined by the biographies of their authors, still others by genre. Through close readings of key canonical texts, Rhetoric and Nation demonstrates that the Hebrew discourse of the nation should not be conceived as coherent and cohesive but, rather, as an assemblage of singular, disparate moments.

The subject of this book is literary rhetoric which is treated both in a historical outline and a systematic concept, implemented in analyses of literary texts of all ages and languages.

The Realm of Rhetoric is an ideal instruction medium for students approaching theories of informal argumentation for the first time.
Directing the reader’s attention to this inessential solidarity without which no meaning-making or determinate social relation would be possible, Davis aims to nudge rhetorical studies beyond the epistemological concerns that typically circumscribe theories of persuasion toward the examination of a more fundamental affectability, persuadability, responsibility.

Advances in the History of Rhetoric: The First Six Years is a comprehensive collection of 29 scholarly essays published during the first phase of the journal’s history. Research from prominent and developing scholars that was once difficult to acquire is now offered in a coherent and comprehensive collection that is complemented by a detailed index and unified bibliography. This collection covers a range of periods and topics in the history of rhetoric, including Greek and Roman rhetoric, rhetoric and religion, women in the history of rhetoric, rhetoric and science, Renaissance and British rhetorical theory, rhetoric and culture, and the development of American rhetoric and composition. The editors, Richard Leo Emos and David E. Beard, provide a preface and afterword that synthesize the mission and meaning of this work for students and scholars of the history of rhetoric.

The American experience has been defined, in part, by the rhetoric of exceptionalism. This book of 11 critical essays explores the notion as it is manifested across a range of contexts, including the presidency, foreign policy, religion, economics, American history, television news and sports. The idea of exceptionalism is explored through the words of its champions and its challengers, past and present. By studying how the principles of American exceptionalism have been used, adapted, challenged, and even rejected, this volume demonstrates the continued importance of exceptionalism to the mythology, sense of place, direction and identity of the United States, within and outside of the realm of politics. Instructors considering this book for use in a course may request an examination copy here.

The current study argues that different cultures can coexist better today if we focus not only on what separates them but also on what connects them. To do so, the author discusses how both Aristotle and Confucius see rhetoric as a mode of thinking that is indispensable to the human understanding of the truths of things or dao-the-way, or, how both see the human understanding of the truths of things or dao-the-way as necessarily communal, open-ended, and discursive. Based on this similarity, the author aims to develop a more nuanced understanding of differences to help foster better cross-cultural communication. In making the argument, she critically examines two stereotyped views: that Aristotle’s concept of essence or truth is too static to be relevant to the rhetorical focus on the realm of human affairs and that Confucius’ concept of dao-the-way is too decentralized to be compatible with the inferential/discursive thinking. In addition, the author relies primarily on the interpretations of the Analects by two 20th-century Chinese Confucians to supplement the overreliance on renderings of the Analects in recent comparative rhetorical scholarship. The study shows that we need an in-depth understanding of both the other and the self to comprehend the relation between the two.

This book is a study of the power to monitor what is said, author, who may speak, and even to determine what is and is not knowable within the context of electronic discourse communities. It tests the claim that the Internet and other wide-area networking systems promote participatory democracies and may serve as agencies for communal change by enabling the formation of resisting subjectivities.

Greek rhetoric, in its diverse forms and impact on its contemporary context, is central to an understanding of ancient culture. The influence and exploitation of rhetoric in ancient times and modern reactions to it are the focus of this book. In recent years there has been a renaissance in the study of Greek rhetoric and oratory, informed by modern political sociology and discourse analysis. This book, bringing together the work of leading scholars in the field, examines the relation of ancient oratory and rhetoric to a variety of historical contexts and literary genres at both the theoretical and practical levels, at the same time reflecting new trends and ideas now at work.

While it has long been understood that the circulation of discourse, bodies, artifacts, and ideas plays an important constitutive force in our cultures and communities, circulation, as a concept and a phenomenon, has been underexamined in studies of rhetoric and writing. In an effort to give circulation its rhetorical due, Circulation, Writing, and Rhetoric introduces a wide range of studies that foreground circulation in both theory and practice. Contributors to the volume specifically explore the connections between circulation and public rhetoric, urban studies, feminist rhetorics, digital communication, new materialism, and digital research. Circulation is a cultural-rhetorical process that impacts various ecologies, communities, and subjectivities in an ever-increasing globally networked environment. As made evident in this collection, circulation occurs in all forms of discursive production, from academic arguments to neoliberal policies to graffiti to tweets and bitcoins. Even in the case of tombstones, borrowed text achieves only partial stability before it is recirculated and transformed again. This communicative process is even more evident in the digital realm, the underlying infrastructures of which we have yet to fully understand. As public spaces become more and more saturated with circulating texts and images and as networked relations come to the center of rhetorical focus, Circulation, Writing, and Rhetoric will be a vital interdisciplinary resource for approaching the contemporary dynamics of rhetoric and writing. Contributors: Aaron Beveridge, Casey Boyle, Jim Brown, Naomi Clark, Danielle Nicole DeVoss, Rebecca Dingo, Sidney I. Dobrin, Jay Dolmage, Dustin Edwards, Jessica Enoch, Tareq Sama Graban, Byron Hawk, Gerald Jackson, Gesa E. Kirsch, Heather Lang, Sean Morey, Jenny Rice, Thomas Rickert, Jim Ridolfo, Nathaniel A. Rivers, Jacqueline Jones Royster, Donnie Johnson Sackey, Michele Simons, Dale M. Smith, Patricia Sullivan, John Tinnell, Kathleen Blake Yancey

Rhetoric, the Polis, and the Global Village represents current thought on the role of rhetoric in various disciplines, and includes such diverse topics as race, technology, and religion, demonstrating the expanding relevance of rhetoric in today’s world. The essays included in this volume address the question of the polis in ancient and modern times, gradually converging with the more recent 30-year span between the decade of the Global Village and today’s rhetorical rehearsals for a political global economy. Originating from the 1998 Rhetoric Society of America’s biennial conference, and representing the 30-year anniversary of the organization, this volume offers to all readers the keynote lectures and selected papers celebrating the universality of rhetoric across cultures. As a benchmark for the scholarship and growth of the rhetoric discipline in recent history, it will be of great interest to scholars in classical and contemporary rhetoric, writing, and other fields in which rhetoric has attained critical significance and influence.

The New Rhetoric is founded, in part, on the idea that “argumentation aims at securing the adherence of those to whom it is addressed, it is, in its entirety, relative to the audience to be influenced,” says Chalm Perelman and L. Olbrechts-Tyteca, and they rely, in particular, for their theory of argumentation on the twin concepts of universal and
particular audiences: while every argument is directed to a specific individual or group, the orator decides what information and what approaches will achieve the greatest adherence according to an ideal audience. This ideal, Perelman explains, can be embodied, for example, “in God, in all reasonable and competent men, in the man deliberating or in an elite.” Like particular audiences, then, the universal audience is never fixed or absolute but depends on the orator, the content and goals of the argument, and the particular audience to whom the argument is addressed. These considerations determine what information constitutes “facts” and “reasonableness” and thus help to determine the universal audience that, in turn, shapes the orator’s approach. /// The adherence of an audience is also determined by the orator’s use of values, a further key concept of the New Rhetoric. Perelman’s treatment of value and his view of epideictic rhetoric sets his approach apart from that of the ancients and of Aristotle in particular. Aristotle’s division of rhetoric into three genres—forensic, deliberative, and epideictic—is largely motivated by the judgments required for each: forensic or legal arguments require verdicts on past action, deliberative or political rhetoric seeks judgment on future action, and epideictic or ceremonial rhetoric concerns values associated with praise or blame and seeks no specific decisions. For Aristotle, the epideictic genre was of limited importance in the civic realm since it did not concern facts or policies. Perelman, in contrast, believes not only that epideictic rhetoric warrants more attention, but that the values normally limited to that genre are in fact central to all argumentation. “Epideictic oratory,” Perelman argues, “has significant and important argumentation for strengthening the disposition toward action by increasing adherence to the values it lauds.” These values are central to the persuasiveness of arguments in all rhetorical genres since the orator always attempts to “establish a sense of communion centered around particular values recognized by the audience.”

Historians of political thought have argued that the real Machiavelli is the republican thinker and theorist of civic virtù. Machiavellian Rhetoric argues in contrast that Renaissance readers were right to see Machiavelli as a Machiavel, a figure of force and fraud, rhetorical cunning and deception. Taking the rhetorical Machiavel as a point of departure, Victoria Kahn argues that this figure is not simply the result of a naïve misreading of Machiavelli and the rhetorical dimension of his political theory in a way that later thematic readings of Machiavelli are not. Her aim is to provide a revised history of Renaissance Machiavellism, particularly in England: one that sees the Machiavel and the republican as equally valid—and related—readings of Machiavelli’s work. In this revised history, Machiavelli offers a rhetoric for dealing with the realm of de facto political power, rather than a political theory with a coherent thematic content, and Renaissance Machiavellism includes a variety of rhetorically sophisticated appreciations and appropriations of Machiavelli’s own rhetorical approach to politics. Part I offers readings of The Prince, The Discourses, and Counter-Reformation responses to Machiavelli. Part II discusses the reception of Machiavelli in sixteenth- and seventeenth-century England. Part III focuses on Milton, especially Areopagitica, Comus, and Paradise Lost.

The subject of this book is literary rhetoric which is treated both in a historical outline and a systematic concept, implemented in analyses of literary texts of all ages and languages.

The Morality of Spin explores the ethics of political rhetoric crafted to persuade and possibly manipulating potential voters. Based on extensive insider interviews with leaders of Focus on the Family, one of the most powerful Christian right organizations in America, Nathaniel Klapfl asks whether the tactic of tailoring a message to a particular audience is politically legitimate or amounts to democratic malpractice. Klapfl’s nuanced assessment, highlighting both democratic vices and virtues of the political rhetoric, provides a welcome contribution to recent scholarship on deliberative democracy, rhetoric, and the growing empirical literature on the American Christian right.

Feminist Rhetorical Theories offers feminist rhetorical theories developed from the works of nine feminist theorists who offer important insights into rhetoric and communication? Chris Kramarae, Bell Hooks, Gloria Anzaldua, Mary Daly, Starhawk, Paula Gunn Allen, Trinh T. Minh-ha, Sally Miller Gearhart, and Sonia Johnson. Each of the theories is explicated in terms of the nature of the world as seen by the theorist, the rhetorical options envisioned by the theorist as available to rhetors. The resulting theories of rhetoric, which are substantially different from traditional rhetorical theories, re-vision rhetoric and encourage scholars to rethink many traditional rhetorical constructs.

In The Art of Rhetoric, Aristotle demonstrates the purpose of rhetoric—the ability to convince people using your skill as a speaker rather than the validity or logic of your arguments—and outlines its many forms and techniques. Defining important philosophical terms like ethos, pathos, and logos, Aristotle establishes the earliest foundations of modern understanding of rhetoric, while providing insights into its historic role in ancient Greek culture. Aristotle’s work, which dates from the fourth century B.C., was written while the author lived in Athens, remains one of the most influential pillars of philosophy and has been studied for centuries by orators, public figures, and politicians alike. HarperTorch brings great works of non-fiction and the dramatic arts to life in digital format, upholding the highest standards in ebook production and celebrating reading in all its forms. Look for more titles in the HarperTorch collection to build your digital library.

Rhetoric, as a general teaching — while preferring locality of action and guidelines for handling that locality — has tended from the beginning to serve as a universality. It has offered a generalized technique with only limited categories, appropriate for all discursive situations, at least for those that were not excluded from the realm of rhetoric. Nonetheless, from its beginnings, rhetoric limited its interests to certain activity fields such as law, government, religion, and most important, the educators of leaders in these activity fields. This collection presents landmarks showing where the Writing-Across-the-Curriculum (WAC) and Writing in the Disciplines (WID) movements have gone. They have opened up a number of prospects that were impossible to see when rhetoric and composition confined their gaze to relatively few discursive activities. This suggests that the rhetorical landscape is becoming more complex and interesting, as well as more responsive to life in the complex, differentiated societies that have emerged in the last few centuries. This volume will reveal to scholars and researchers a range of possibilities for the study of disciplinary discourse and its teaching, and suggest to them new prospects for the future — and for the better.

“In this major contribution to philosophy and rhetoric, Eugene Garver shows how Aristotle integrates logic and virtue in the Rhetoric. Garver raises and answers a central question: can there be a civic art of rhetoric, an art that forms the character of citizens? By demonstrating the importance of the Rhetoric for understanding current philosophical problems of practical reason, virtue, and character, Garver has written the first work to treat the Rhetoric as philosophy and to connect its themes with parallel
problems in Aristotle’s Ethics and Politics. This groundbreaking study will help put rhetoric at the center of investigations of practice and practical reason.”—Page 4 of cover.

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Plato privileges the realm of absolute reality and truth above and beyond the world of language, discourse, and rhetoric. For Plato, earth harbors the facade of mere appearances and the evils of the bewitching powers of language. In RHETORIC’S EARTHLY REALM: HEIDEGER, SOPHISTRY, AND THE GORGIAN KAÏROS, Bernard Alan Miller counters this intellectual legacy with an innovative and thoroughly conceived theory of rhetoric, one concerned with “earth” in its Heideggerian aspect, complex and multifaceted, at the root of a phenomenology placing the focus on earth as the power of Being itself, whereby it is manifest purely as language. Here, earth means “productive soil,” a place of the “rootedness” of a people, where the forces of nature and culture are joined in language to constitute a community. In Miller’s view, language is not only an ontological process comprising the very dynamic of our being but, more critical to RHETORIC’S EARTHLY REALM, it is a power whose rhetorical dimensions are most clearly apparent in the phenomenon of kairos. The concept of kairos—as espoused by the Sophist Gorgias—has an enigmatic dimension, being an instance of the “pre-Socratic mystery” and therefore bearing a much more mystical imprint than otherwise sanctioned in theories of rhetoric. It designates a “spontaneity” in the generation of language that, from the Platonic perspective, has discomforting similarities to processes of psychic intervention and poetic frenzy. Given the perspective of an “earthly realm,” Miller attempts to retrieve a kairos true to the spirit of Gorgias, one where the pre-Socratic world view remains intact, allowing a more congenial ambiance for reimagining and appreciating Sophistic rhetoric. In RHETORIC’S EARTHLY REALM, the essential ingredients of Sophistic rhetoric are reconfigured or rendered anew, including concepts like doxa, apate, and techne. BERNARD ALAN MILLER teaches courses in writing, American Indian literature, and freshman composition at Eastern Michigan University. His research and publications have dealt primarily with rhetorical theory, with an emphasis on cross-cultural studies and the various connections between pre-Platonic and postmodern thought. He earned his PhD in 1987 from Purdue University.

Contemporary or postmodern thought is based on the lack of foundation. The impossibility of having a principle for philosophy has become a position of principle. As a result, rhetoric has taken over. Content has given way to the priority of form. Michel Meyer’s book aims at showing that philosophy as foundational is possible and necessary, and that rhetoric can flourish alongside, but the conception of reason must be changed. Questioning rather than answering is the guiding principle. What the author calls “problematologise” is not only the study of questioning but also the analysis of the reasons why it has been suppressed throughout the history of philosophy. Since Socrates, philosophers and scientists have reasoned by asking questions and by trying to solve them. Questioning has been the unthematised foundation of philosophy and thought at large. Philosophers, however, have preferred another norm, granting privilege to the answers and thereby repressing the questions into the realm of the preliminary and unessential. They have thus transformed their discourse into a question-answer (or problem-solution) complex, exclusively oriented toward the results they call propositions. Meyer argues that propositions ensue from corresponding questions, and not the other way around. Anthropology, ontology, reasoning, and language thus receive a new interpretation in the problematological conception of philosophy, a conception in which questions and problems are thematized afresh. The theory of language in everyday use, in argumentation, or in literary analysis receives a full and decisive treatment here, making Meyer’s question-view one of the leading theories in contemporary thought, alongside his rhetoric for which he is already well known.

The anniversary edition marks thirty years of offering an indispensable review and analysis of thinkers who have exerted a profound influence on contemporary rhetorical theory: I. A. Richards, Ernesto Grassi, Chaim Perelman and Lucie Olbrechts-Tyteca, Stephen Toulmin, Richard Weaver, Kenneth Burke, Jurgen Habermas, bell hooks, Jean Baudrillard, and Michel Foucault. The brief biographical sketches locate the theorists in time and place, showing how life experiences influenced perspectives on rhetorical thought. The concise explanations of complex concepts are clear, engaging, insightful, and highly accessible, serving as an excellent primer for reading the major works of these scholars. The critical commentary is carefully chosen to highlight implications and to place the theories within a broader rhetorical context. Each chapter ends with a complete bibliography of works by the theorists.

Presents a comprehensive comprehensive treatment of the art of persuasion with 150 entries, written by leading scholars, who bring together expertise in classical studies, philosophy, literature, literary theory, cultural studies, speech, and communications. Combines theory, history, and practice, with a special emphasis on public speaking, performance, and communication.

Discovered in 1947, the Dead Sea Scrolls are a collection of ancient Israelite documents, many of which were written by a Jewish sectarian community at Qumran living in self-exile from the priesthood of the Second Temple. This first book-length study of the rhetoric of these texts illustrates how the Essenes employed different rhetorics over time as they struggled to understand God’s word and their mission to their people, who seemed to have turned away from God and his purposes. Applying methods of rhetorical analysis to six substantive texts—Miqṣat Ma’āṣeh ha-Torah, Rule of the Community, Damascus Document, Purification Rules, Temple Scroll, and Habakkuk Pesher—Bruce McComiskey traces the Essene rhetorical strategies based on identification, dissociation, entitlement, and interpretation. Through his analysis, McComiskey uncovers a unique, fascinating story of an ancient religious community that had sought to reintegrate into Temple life but, dejected, instead established itself as the new covenant people of God for this world, only to turn ultimately to a trust in a metaphysical afterlife. Presenting forms of ancient Jewish rhetoric largely uninfluenced by classical rhetoric, this book broadens our understanding of human and religious rhetorical practice, even as it provides new insight into the events that led to the emergence of the Talmudic period. Rhetoric and the Dead Sea Scrolls will be useful to scholars working in the fields of religious rhetoric, Jewish studies, and early Christianity.
The present volume is a tribute to Lucia Calboli Montefusco, Professor Emerita of the University of Bologna, internationally recognised specialist in the history of rhetoric and President of the International Society for the History of Rhetoric 2009-11. After a discussion of her career and publications 27 essays follow linked in different ways to rhetorical argumentation, one of the central problems of Lucia Calboli Montefusco’s research. Following a flexibly chronological plan, these studies discuss successively Greek theory and practice (Thucydides, Lysias, Isaeus, Isocrates, Aristotle, Chryssipus), and Greco-Roman rhetoric between the Republic and late antiquity (Cicero, Quintilian, Chariton of Aphrodisias, John Chrysostom, Choricius of Gaza, Cassiodorus, Martianus Capella). These studies devoted to the dialectical aspect of rhetoric are enhanced by studies of the link between rhetorical argumentation and historical circumstances, the parts of the oration, other forms of textual production (the novel, the letter), theatre, torture and the law. This broad view, faithful to the breadth of ’ the Realm of Rhetoric ’ (Chaim Perelman) is also a tribute to a tradition which Lucia Calboli Montefusco has herself illuminated to a very large extent in working as well on Aristotle and Consultus Fortunatianus as on George Traversetius of Crete.

A Companion to Rhetoric offers the first major survey in two decades of the field of rhetorical studies and of the practice of rhetorical theory and criticism across a range of disciplines. Assesses rhetoric’s place in the larger intellectual universe. Focuses on the practical side of rhetoric, looking at specific works, problems and figures. Provides examples of rhetoric from ancient times to the present day. Written by leading scholars from a variety of different fields.

During the 1990s, unprecedented numbers of Americans turned to complementary and alternative medicine (CAM), an umbrella term encompassing health practices such as chiropractic, energy healing, herbal medicine, homeopathy, meditation, naturopathy, and traditional Chinese medicine. By 1997, nearly half the US population was seeking CAM in one form or another, spending at least $27 billion out-of-pocket annually on related products and services. As CAM rose in popularity over the decade, so did mainstream medicine’s interest in understanding whether those practices actually worked, and how. Medical researchers devoted considerable effort to testing CAM interventions in clinical trials, and medical educators scrambled to assist physicians in advising patients about CAM. In Bounding Biomedicine, Colleen Derkatch examines how the rhetorical discourse around the published research on this issue allowed the medical profession to maintain its position of privilege and prestige throughout this process, even as its place at the top of the healthcare hierarchy appeared to be weakening. Her research focuses on the ground-breaking and somewhat controversial CAM-themed issues of The Journal of the American Medical Association and its nine specialized Archives journals from 1998, demonstrating how these texts performed rhetorical boundary work for the medical profession. As Derkatch reveals, the question of how to test healthcare practices that don’t fit easily (or at all) within mainstream Western medical frameworks sweeps us into the realm of medical knowledge-making—the research teams, clinical trials, and medical journals that determine which treatments are safe and effective—and also out into the world where doctors meet patients, illnesses find treatment, and values, practices, policies, and priorities intersect. Through Bounding Biomedicine, Derkatch shows exactly how narratives of medicine’s entanglements with competing models of healthcare shape not only the historical episodes they narrate but also the very fabric of medical knowledge itself and how the medical profession is made and remade through its own discursive activity.

Rhetoric has returned vigorously to the agenda of a number of academic disciplines. Aristotle defended the art of rhetoric, while Plato was suspicious of its manipulative power to persuade. This study examines rhetoric in the context of different kinds of religious texts, from sacred scripture, to liturgy, to contemporary and postmodern writing and religion. How does the believing community negotiate rhetorical power—games which may be exercised upon it, and do we have to be bold to see the ironies and the joke which may be played upon us in the name of the truth of religion? This book is an exercise in rhetoric which is itself suspicious of the rhetorical arts. Its concerns are profoundly theological, though perhaps offensive to theology as it is often practiced in the church and the academy. It offers no conclusion, but perhaps a way of exploring and of looking afresh.

Post-Truth Rhetoric and Composition is a timely exploration of the increasingly widespread and disturbing effect of “post-truth” on public discourse in the United States. Bruce McComiskey analyzes the instances of bullshit, fake news, feigned ethos, hyperbole, and other forms of post-truth rhetoric employed in recent political discourse. The book frames “post-truth” within rhetorical theory, referring to the classic triad of logos, ethos, and pathos. McComiskey shows that it is the loss of grounding in logos that exposes us to the dangers of post-truth. As logos is the realm of fact, logic, truth, and valid reasoning, Western society faces increased risks—including violence, unchecked libel, and tainted elections—when the value of reason is diminished and audiences allow themselves to be swayed by pathos and ethos. Evaluations of truth are deferred or avoided, and mendacity convincingly masquerades as a valid form of argument. In a post-truth world, where neither truth nor falsehood has reliable meaning, language becomes purely strategic, without reference to anything other than itself. This scenario has serious consequences not only for our public discourse but also for the study of composition.