

PATHOS

Ethos has to do with the Speaker. Book I has to do with the Speaker and the opportunities for the speech.

Pathos has to do with the Audience. Book II has to do with the Audience (or the message received)

Logos has to do with the Message. Book III has to do with the message.

Book I is rhetoric conceived. Book II is rhetoric as received.

When we get to Book III we will see the

Chapter 1-12 Diction i.e. style

Chapter 13-19 Arrangement

Delivery is dismissed by Aristotle in a few sentences

(From Corbet)

The Emotional Appeal (Pathos)

The third mode of persuasion specified by Aristotle is the appeal to the emotions of the audience.

People are rather sheepish about acknowledging that their opinions can be affected by their emotions. They have the uneasy feeling that there is something undignified about being stirred to action through the emotions. And indeed in some cases, there is something undignified about a rational person being precipitated into action through the stimulus of aroused passions.

We must realize it is not pure emotion that prompts our will, it is a combination of reason and emotion.

The fact that some exploit emotions for unscrupulous purposes may constitute a caution about the use of emotional appeal, but it does not constitute a condemnation of emotional appeal.

Let's look at an example: In order to whip up a people into a mood for war, one would have to do two things: (1) remind the people that the freedom and security of a nation is a desirable end (2) convince them that going to war is the best means of securing this end (the order could vary).

(Go to page 101 of xeroxed information for next part of lecture)

Aristotle in Book II

Particularly in political speaking but also in forensic, character is important. Also must entertain correct feelings towards audience and listeners and should be in the right frame of mind.

When some one is afflicted by the mood, when someone works against him or her or fails to work with them, the person is equally angry in such cases.

People afflicted by sickness, poverty or love or any unsatisfied desire are prone to anger and easily aroused. Sick angered by disrespect for sickness, the poor angered by disrespect for poverty, a lover disrespect of his love.

We are angrier with our friends than with other people since we feel friends ought to treat us well, not badly.

We are angry at those who do not return our kindnesses because we think they believe those kindnesses were conferred by inferiors.