

*a* RHETORIC *of*

# LOVE

MICHAEL G. EATMON VOLUME ONE

TEACHER'S EDITION

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VOLUME ONE



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# *a* RHETORIC *of* **LOVE**

*A Rhetoric of Love* explores the art of effective, persuasive, winsome communication. It stands in a tradition that stretches back to Aristotle and other Greek and Roman teachers. It stands in that classical tradition, but it departs from it, too.

Many ancient teachers sought to speak and write what is true, good, and beautiful. We can find much helpful in the ideas of these ancient Greeks and Romans. They taught us much about sound reasoning, orderly thinking, and clear communication. They didn't teach us much, though, about how to love an opponent.

*A Rhetoric of Love* provides that missing piece. It turns to the Bible for guidance. It seeks to follow and teach the powerful example of Jesus's words and deeds. It shows high school students a better way to persuade.

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## How to Use This Book

The volume before you is a teacher companion to *A Rhetoric of Love (RoL)*. It gives guidance and suggestions for how to teach the student text. Its notes, plans, and assessments inform and advise.

This teacher edition should be viewed as a teaching companion, though, not a cookbook. It's not a collection of recipes that need nothing more than water and a whisk. Instead, you'll need to give of yourself, too. You'll need to invest attention, preparation, and reflection.

Some who teach rhetoric have studied the subject before. Many haven't. This teacher edition assumes no prior knowledge of the subject. It does assume, though, that the teacher will read the student text long before the student does.

This volume aims to connect the modern teacher to an ancient topic. It aims to do so with the least frustration, too. To achieve that goal, its lessons and helps follow a basic design.

- Each lesson in this volume pairs with the same-numbered chapter in the student text. For example, Lesson 20 in the teacher edition pairs with Chapter 20 in the student edition.
- Each lesson represents a week's worth of instruction. Further, each lesson's instruction is divided into five sessions. Some teachers will cover a lesson—five

sessions' worth of material—in five days. Some will compress the same material into fewer days. What's most important is to cover all content in each lesson.

- For classes that follow a five-day schedule, a lesson's five sessions will fit like hand in glove. Not all classes will follow a five-day schedule, though. Appendix A shows how to plan lessons for a five-day schedule and a two-day schedule.
- Each lesson shows when content should be completed: before, during, or after a session. Teachers (and students) shouldn't view these as mere suggestions. Rather, completing content when called for is essential to a lesson's integrity and flow.
- Most lessons' sessions follow a pattern.
  - Session 1 assumes students have read the current chapter beforehand. The session opens with thought-provoking comments and questions. They set the stage for lesson content and start the students thinking. Sometimes, lessons provide answers to questions they ask; sometimes, they don't. Some of those unanswered questions are obvious, and some are open-ended. We don't *intend* to tell teachers or students how to respond to them.
  - Session 1 assumes students have answered the chapter's Comprehension Exercises (CEs), too. The CEs are discussed during Session 1 (and 2 if needed). Students' initial responses to CEs may be incomplete. That's okay, but they need to have made a serious attempt to answer them.
    - Veritas recommends that teachers collect CEs for grading each week, but late in the week. These submissions needn't be students' initial passes at the questions. Responses may instead reflect what they have learned during the week. Our goal in assessing CEs is to gauge students' understanding of the chapter's biggest ideas. (See Appendix B for grading guidelines.)
  - Session 1 homework has students respond to one of the Discussion Exercises (DEs). In Session 2, students share that DE response with the teacher or class. By week's end, students submit all DE responses for assessment. (See Appendix B for grading guidelines.)
  - Session 1 homework has students begin the Presentation Exercises (PEs), also. Students will be asked to present one or two of their PEs. For each student, the teacher will decide which PE(s) to present and when, whether Session 3 or Session 4.
  - Session 2 directs teachers to wrap up open questions or comments from Session 1. As helpful, *all* sessions should include wrap-ups of previous conversations.



- Session 2 calls special attention to particular section(s) of the current *RoL* chapter. (Session 2 in Lesson 3, for example, calls for a review of The Parts of Persuasion. “The Parts of Persuasion” is a section in Chapter 3 of *RoL*.) Sometimes, Session 2’s material will take a chapter topic deeper. Sometimes, it’ll extend it, applying it to other contexts.
  - Session 2 calls for an in-class discussion of the DE assigned in Session 1. The session’s homework has students complete the remaining DEs. They’ll discuss them in a small group during Session 3.
  - Session 2 homework has students continue work on their PE(s), as well. Students present PEs during Session 3 and/or 4.
  - Session 3 has students discuss their remaining DEs in a small group. (One of the DEs was discussed during Session 2.) Sessions 3’s “small group” can be student and teacher, student and family member, or student and friend.
  - Session 3 calls for students to present PEs, as well, as does Session 4. (See Appendix B for grading guidelines.)
  - Session 4 reviews the biggest ideas of the current chapter and sets the stage for the next.
  - Session 5 we’ve reserved for reading the following chapter and answering its CEs. In some schools and settings, Session 5 is a full-fledged class period. Even so, we recommend using the period for reading, reflecting, and writing.
- Linked articles, videos, and other media appear throughout the teacher edition. The views expressed by them may not be those of the text’s author or Veritas Press. Still, these ideas and sentiments have educational value. We use these as points of departure, starting places for conversation.
  - Appendix C provides a midterm exam (for use after Chapter 16) and a final. Both follow the same pattern of questions. The first 16 questions come from chapters’ CEs. The last two questions students won’t have seen before.
  - We see some benefit to showing students the first 16 questions *in advance of* the exam. The aim of these questions is to confirm students’ comprehension of chapter content. Assessing memory of chapter content is important. Assessing comprehension of it is more so.

We enjoyed putting this teacher edition together for you. We hope you’ll find it useful. We hope you’ll find ways to build upon it, too. Adapt it to your and your students’ needs. What’s most important is that it help you equip students to speak and write and live a rhetoric of *love*.

# LESSON 1

## TWO PATHS OF RHETORIC

### Session 1

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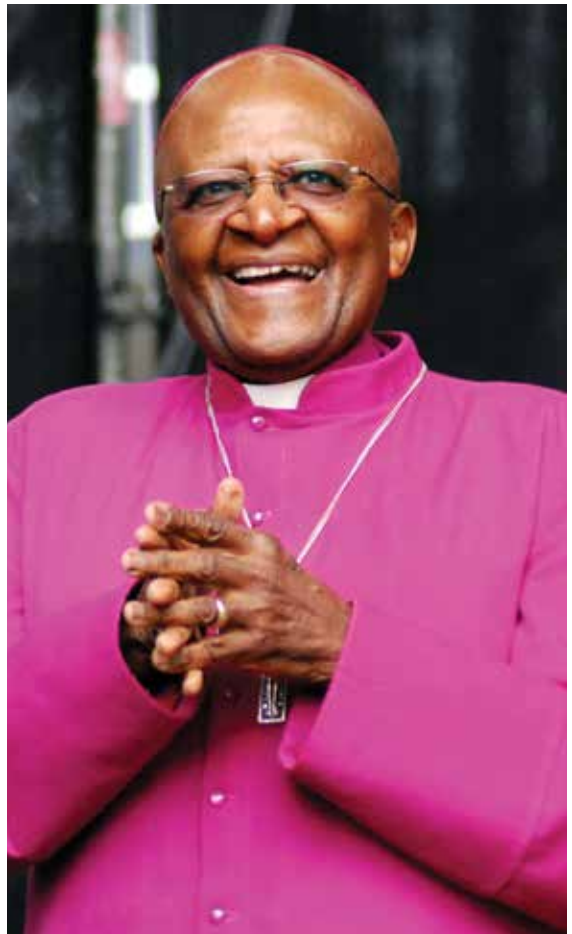
#### During class

Watch this clip from *The Wizard of Oz*,<sup>1</sup> the 1939 film adaptation of L. Frank Baum's children's book. In this scene, Dorothy comes to a fork in the yellow brick road, the road that leads to Oz. "Now, which way do we go?" she asks.

"That way is a very nice way," a voice replies. Dorothy looks around, puzzled. Who could've responded to her question? Only a few seconds later, the same voice recommends a different path. "It's pleasant down that way, too."

Dorothy's dog, Toto, tips her off to the source of the voice. It belongs to Scarecrow, a character who claims to have no brain. It's no wonder, then, he delivers confused directions!<sup>2</sup>

Which way should Dorothy choose? Both paths are paved with yellow bricks. Won't they both take her where she wants to go?



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<sup>1</sup> <https://vpress.us/2lpxMQu>

<sup>2</sup> In this scene, Scarecrow delivers one of the film's best lines. Dorothy asks him how he can talk if he has no brain. After admitting he doesn't know the answer, he delivers this gem. "But some people without brains do an awful lot of talking."

As Scarecrow points out, “people do go both ways.”

Ask the students for a definition of *rhetoric*. It's okay if they don't know what it is. They'll learn soon enough. Some will have notions of what it is. Some will suggest persuasion; some, eloquent speech. Others may conceive of rhetoric as empty words. One could make an argument for each definition.

Focus on persuasion, though. Invite students to think of rhetoric as intentional persuasiveness. (This definition will do until a fuller definition comes along in the text.) This persuasiveness can show itself in words and in deeds.

Ask students for examples of persuasive speaking, writing, and doing. Challenge them to find examples of “good persuasiveness” and “bad persuasiveness.” Rhetoric is a door that swings both ways. Sometimes we use it to persuade others toward the good; sometimes, toward what's not.

Ask students about attitudes and behaviors that characterize each path of persuasion. What do the examples of “good persuasion” have in common? What about the examples of “bad persuasion”? What characterizes those doing the persuading? What about those being persuaded?

It's not important here to analyze or comment much on these descriptions. *A Rhetoric of Love* will do plenty of that. What matters here is that students begin to think about, to have a sense of, the two paths of rhetoric. Chapter 1 will say much more about the topic.

Its biggest idea, though, is this. People do indeed go down both paths of rhetoric. In one sense, the paths are similar. Both lead to a change in others' thoughts, emotions, and actions.

In another sense—in a crucial sense—the paths differ a great deal. One path leads us to serve ourselves; the other, our neighbor. *A Rhetoric of Love* calls us to choose the better path.

Because this is the first day of class, read together the chapter and its sidebars.<sup>3</sup> (We won't be reading later chapters during class.) Read each section of the chapter as a chunk. Pause after each to have students interact with what was read.

Ask for summaries. Review special terms. Take questions. Use this pattern for *anything* assigned to be read in class.

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3 In future comments, *chapter* will refer to both core and sidebar content.

# Session 2

## During class

Finish any discussions from Session 1's material. Review the chapter's big ideas and key vocabulary.

This first chapter sets up a stark contrast between two ways of trying to persuade people. The way of domination seeks to bend others to our will. Its words and actions are sometimes menacing, sometimes manipulative. The way of love, by contrast, strives to win others over by serving them. It seeks to show love both to neighbor and opponent, friend and foe. It's willing to be bloodied that others may live.

The earthly life and ministry of Jesus. No moment in history illustrates these two ways better. Watch this powerful, moving clip<sup>4</sup> from *The Passion of the Christ*. What the clip summarizes in three minutes, this book will expand on in 32 chapters.

On one side of the drama was Rome. It gloried in its power and control. It came; it saw; it conquered whatever it wanted. It silenced whom it willed.

On the other was Jesus. Though Lord of all things, He humbled Himself to teach, heal, and give life to the lowly. He could've asserted His kingly rights and vanquished all pretenders. He chose a different path.

Much of the classical rhetorical tradition focused on winning battles at others' expense. How do you crush an opponent in debate? How do you work an audience to cinch its favor? How do you spin your words and stir others' emotions to get what you want?

*A Rhetoric of Love* offers a Christian corrective. It turns to the Bible for guidance. It seeks to follow and teach the powerful example of Jesus's words and deeds. It shows us a better way to persuade.

How can we speak and write and live in such a way as to love and serve our neighbor? How ought Christ's followers to try to persuade others? How should their rhetorical efforts look different from those of the world around? How can they seek to persuade with empathy, understanding, compassion? How can they listen to others—really listen—and then speak the truth in love?

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<sup>4</sup> <https://vpress.us/2GhLmOw>

Jesus called us all to love our neighbor as ourself. This raises practical questions about how to do that. *A Rhetoric of Love* explores answers to those questions.

Discuss together the Comprehension Exercises at the end of the chapter. Some invite students to disagree with the author's point of view. This can be a healthy step toward students' finding their voice and defending their ideas. Students' expressions and attitudes should be respectful, though. They should aim to put a rhetoric of *love* into practice.

## For homework

Students complete Discussion Exercises 2 and 3.

## Suggested Answers<sup>5</sup> to Comprehension Exercises

1. Bishop Tutu threw himself between the angry mob and the suspected traitor. Tutu can be likened to Christ because of his use of a rhetoric of love. There is an analogy between what Christ did and what Bishop Tutu did. Tutu didn't allow the mob to act in the way of domination. Instead, he interceded for the accused and saved him, risking his own life to do so. In a similar way, Christ placed Himself between sinners and the judgment headed their way. He turned God's wrath away from them.
2. The two types of rhetoric are the way of domination and the way of love. Attempts to persuade fall into one of these two categories. One seeks the good of others; the other, the good of ourselves.
3. A rhetoric of domination might seem easier to use than a rhetoric of love. Still, it's never right to use domination to persuade someone. Even if your viewpoint is right, the end doesn't justify the means.
4. Cicero thinks an orator needs knowledge, integrity, and wisdom. If he lacks these, his eloquence becomes detrimental to those around him. It becomes like a weapon in the hand of a madman.

---

<sup>5</sup> We offer these answers as *suggestions*. We tried to frame them as though from the pen of a thoughtful student. Some teachers and students will want to say more than we've said. Some will want to say less. Some will take a different approach to answering this question or that. And some will want to debate something we've said. All of these reactions are understandable, healthy, and welcome. Expand, contract, or rework answers as you see fit. When you do, though, be sure you've good reasons for doing so.

## Session 3

### During class

Finish any discussions from Session 2's material. Be sure to complete the chapter's Comprehension Exercises.

Introduce the Discussion Exercises and Presentation Exercises at the end of the chapter. (Discussion Exercises 2 and 3 they completed as their first homework assignment.) Both sets of exercises give students opportunities to apply what they're learning. Discussion Exercises focus on *written* rhetoric. Presentation Exercises focus on *spoken* rhetoric.

Throughout this volume, we use abbreviations for the exercises at the end of each chapter. We abbreviate Comprehension Exercises as *CEs*. The Discussion Exercises we refer to as *DEs*. And we abbreviate the Presentation Exercises as *PEs*.

When a student writes answers to DEs, the teacher may be the only one who sees them. Or the teacher may ask students to share their responses with others. The intent behind PEs, though, is different. PEs should always have a “public” audience. Whenever possible, that audience should include more than the teacher.

Discuss students' answers to DEs 2 and 3. For their DE 3 response, ensure they understand what martyrdom is. Some may not see how it differs from suicide. For a longish but helpful article, see here.<sup>6</sup>

### For homework

Students complete DE 1; they also complete PE 1 *or* PE 3.

## Session 4

### During class

Finish any discussions from Session 3's material.

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<sup>6</sup> <https://vpress.us/2J2dwPB>

Ask students to share their responses to DE 1 and to PE 1 or PE 3. Use students' responses as a springboard for discussion. (Be sure to save enough time for the following activity, though.)

View together this short YouTube clip<sup>7</sup> from October of 2016. It highlights the “best lines” from a US presidential debate. It was the third such debate between candidates Hillary Clinton and Donald Trump.

Use this clip as the basis for a discussion of PE 2. Be sure students provide evidence to support their claims. Evidence will come from candidates' body language and comments. Students should *try* to quote verbatim any comments they use as evidence.

## Session 5

### For homework

Students read Chapter 2 and write out answers to all CEs.

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<sup>7</sup> <https://vpress.us/2GfKCOB>

# LESSON 2

## WHY PERSUADE?

### Session 1

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#### Before class

Students should have read Chapter 2 and written out answers to all CEs. Students' answers to CEs may be incorrect or incomplete. That's okay, and make sure students know that. By week's end, they will understand the chapter's material far better.<sup>1</sup>

#### During class

Watch this YouTube video from Rebecca Zamolo.<sup>2</sup> She shows her viewers “5 ways to get what U want from your parents.” We may not agree with her advice, but she does get us thinking about why we want to persuade in the first place.<sup>3</sup>



- 
- <sup>1</sup> Veritas recommends that teachers collect CEs for grading *each week*. The submission need not be students' initial passes at the questions. Their responses may reflect what they have learned during the week. Our goal in assessing their work is to gauge their understanding of the chapter's biggest ideas. Students should turn in current CEs late in the week, but before the start of the next chapter.
- <sup>2</sup> <https://vpress.us/2J1Yp8O>
- <sup>3</sup> *A Rhetoric of Love* points to many ideas and sentiments not shared by the text's author or Veritas. These ideas and sentiments do have educational value, though.



Spend a few minutes discussing the YouTuber's advice. Which of her five suggestions sound reasonable, respectful, right? Why? Which don't? Why not?

Ask students about Zamolo's character in the video's five dramatic illustrations. Underlying all five illustrations are the assumptions the character makes. What are they? Which of those assumptions are most fundamental? Which of the character's beliefs are the basis for her attempts to persuade her mom? Students may identify several, but we'll be focusing on two.

One assumption answers questions like the following. Why is Zamolo's character trying to persuade her mom to let her go to a concert? Or to the mall? Or to buy a new article of clothing? What motivates the character to try to get her parents to see things her way?

The answer to these questions ties in with the chapter's big idea. Ask students what the connection is. How can Zamolo's video give us insights into why we try to persuade? The key lies in a sentence from the chapter's introductory section. "A sense of injustice is the most basic motivation for one person's trying to persuade another."

Do students see this in the video? Do they see that preventing or righting an "injustice" motivates the Zamolo character? In each illustration, the character tries to persuade her mom not to act unjustly. That is, the character assumes that she should be allowed to do what she wants. Her mom's allowing her to go to the Bieber concert would be right; forbidding her would be wrong. The character tries to persuade her mom to see things her way *to prevent or right a (perceived) injustice*.

Another assumption the character makes answers the following, more basic, question. Why does she believe she can persuade her mom in the first place? The character must assume that logical arguments can persuade a rational audience. If she gives her mom good reasons, then her mom may give her what she wants. If the character thought logical arguments worthless, then she wouldn't try to use them. Nor would she try to use them if she believed her mom to be irrational.

We may not appreciate Zamolo's advice on how to get what we want from our parents. We can appreciate two assumptions her character makes, though. One, a real or a perceived injustice is what motivates us to persuade others. And two, we wouldn't try to persuade others did we not believe in the effectiveness of rational discourse.

Discuss students' answers to CEs. Make sure students support their responses. In some instances, students will offer evidence from the chapter. In other instances, support will

come from facts and experience outside the chapter. What we don't want much of, though, are unsubstantiated claims.

## For homework

Students complete DE 3. They also begin to prepare answers to all PEs.

Students will submit all DE responses by week's end.

Students will be asked to present one of their PE responses. The teacher will decide for each student which PE and when, either Session 3 or Session 4.

## Suggested Answers to Comprehension Exercises

1. Nayirah claimed that Iraqi soldiers left premature babies to die on the floor. This helped persuade the U.S. to use military action. Her testimony played on Americans' sense of injustice over the murdering of babies. Though convincing, her testimony turned out to be false.
2. Injustice is the most basic motivation for trying to persuade others. Humans have an innate sense of fairness. When we see injustice, something in us cries out for it to be stopped.
3. Comedy and advertising share the concern that something is wrong with the world. Comedy pokes fun at the injustice or unmasks it by showing the frustration it causes. Advertising provides a product or service as the solution to that injustice. For both comedy and ads, a concern about an injustice persuades and motivates action.
4. Love can open an opponent's heart. It can dispose others to hear your argument. It can catch them off guard and help them realize you care for them and want the best for them. If they're no longer set against you, you're that much closer to persuading them. A good example of this is a recent exchange between a Christian school and a newspaper columnist. The school invited the unbelieving columnist to come speak on a controversial topic. The columnist expected to battle with the students' questions and attitudes. When he arrived, the school invited him to have lunch with the students and teachers. Over lunch, both sides got to know each other. After the columnist presented his arguments, the students respectfully asked questions of him. The love and kindness they showed him opened his heart to further conversation.

5. Love is the fundamental reality of the universe because the universe was made by a God who *is* love. The persons of the Trinity love each other—always have, always will. A rhetoric of love resonates with this love, with God's character. A rhetoric of love recognizes the image of God in other people, too.
6. Sextus says that rhetoric can be used to deceive. Because of this, it is not an art and should not be taught. Defending falsehood and immorality should be condemned. Sextus highlights the power and danger of a rhetoric of domination.

## Session 2

### During class

Finish any discussions from Session 1's material.

Review the section *Why Do Love and Goodness Persuade*.<sup>4</sup> Watch this short video from atheist Hemant Mehta.<sup>5</sup> Ask students to compare what he and the text's author say about how to treat a conversational opponent.

Are students surprised to hear Mehta's advice? Does his advice align more closely with a rhetoric of love or a rhetoric of domination? Why do students say so? If his tips sound more like a rhetoric of love, how can that be? Mehta isn't a Christian.

The answer to that question may surprise some. They expected Mehta to encourage the disparaging, mocking, or dominating of Christians. He didn't, though. To consider why not, recall this passage from *Love Structures the Universe*.

The rhetoric of love works because it respects the image of God in others. It opens their ears with loving action and invites goodness in return. The rhetoric of love works because of a deeper reason, too. That reason springs from the spiritual geometry of the universe. The rhetoric of domination and the rhetoric of love, each assumes a certain shape to the world. These shapes couldn't be more different. The rhetoric of domination assumes that raw, self-serving power overcomes in the end.

<sup>4</sup> As a reminder, Session 2 calls attention to particular section(s) of the current *RoL* chapter. In this lesson, for example, we call for a review of *Why Do Love and Goodness Persuade*. "Why Do Love and Goodness Persuade" is a section in Chapter 2 of *RoL*. Sometimes, Session 2's material takes a chapter topic deeper. Sometimes, it extends it, applying it to other contexts.

<sup>5</sup> <https://vpress.us/2E1RaKl>

However,

If love is the fundamental direction of the universe, then domination must lose in the end. If love is the basic shape of the world, then love is the most natural reality there is. Love goes and grows with the grain of the cosmos. That's why love has to win.

Could Mehta's advice reflect a genuine love for his opponent? Could he, like the text's author, believe that "domination must lose in the end"? If yes to either, then how can that be?

Discuss students' responses to DE 3.

## For homework

Students complete DEs 1 and 2. They also continue work on their PE responses.

# Session 3

## During class

Finish any discussions from Session 2's material.

Give students 30 minutes or so to work in small groups. Allow them to review one another's work on DEs 1 and 2. Students may not be familiar with material classmates used to answer the questions. Still, they can review classmates' responses for thoroughness and reasonableness.<sup>6</sup>

Students begin presenting their PE. The teacher (and others, if possible) offer helpful feedback. Areas of feedback fall under *content* and *form*. What a student says is important, as is how the student says it.

Encourage students to receive feedback as counsel or coaching. Others offer it to widen a presenter's perspective or sharpen his or her skills. When others offer good counsel, students should do three things. Thank them. Write it down. Put it into practice.

Use students' DE and PE responses as a springboard for class discussion.

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<sup>6</sup> Throughout this book's lesson plans, Sessions 3 and 4 speak of "small groups." A group can be a student and teacher, a student and another family member, or a student and a friend. What's most important is that students have a suitable *someone else* to review their work.

## Session 4

### During class

(Continued from Session 3) Students continue PE presentations. The teacher (and others, if possible) offer helpful feedback, as before.

Use students' DE and PE responses as a springboard for discussion.

Invite students to summarize the chapter's key ideas. Expand or correct as necessary.

In the previous chapter, we considered two paths of rhetoric. We discussed the rhetoric of domination and the rhetoric of love. In this chapter, we asked about persuasion. Why do we want to persuade? What motivates us? In the next chapter, we'll circle back a bit. We'll revisit the idea of persuasion itself. What *is* it?

Play this YouTube video<sup>7</sup> at the end of class. Ask students to start thinking about what persuasion *is*. At its core, is it mind control, as this video implies? If not, what is it? Before students read Chapter 3, have them write a short definition of *persuasion*. (Remind them that definitions shouldn't include any form of the term being defined.)

## Session 5

Students read Chapter 3 and write out answers to all CEs.

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<sup>7</sup> <https://vpress.us/2us62lo>

# LESSON 3

## WHAT IS PERSUASION?

### Session 1

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#### Before class

Students should have read Chapter 3 and written out answers to all CEs.

#### During class

Watch this video,<sup>1</sup> “10 Psychology Tricks to Get What You Want.” One “trick” the video suggests is telepathy. No, really. You may want skip that segment (10:20–11:38).

Before watching the video, ask students about its title. What assumptions does it make? What does its wording assume to be good or true? What may the title tell us about the video we’re about to watch? The title may make several assumptions, but let’s focus on two.

First, it implies that getting what we want is a good thing. Sure it is, we’re inclined to think. We want to do well in school. We want to be a loving family member. We want to be a contributing member of society. We want to be



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<sup>1</sup> <https://vpress.us/2GyqKVB>

a faithful servant in the kingdom. Who would argue about the goodness of any of these desires?

Is it always true, though, that getting what we want is a good thing? Do we *never* want something that's *not* good for us? What if we want to eat a pound of chocolate-covered donuts every day? And never exercise or brush our teeth? How would that turn out for us? We can think of many things we may want but that aren't good for us.

The video doesn't differentiate between the good things we desire and the bad. It doesn't caution that wanting *some* things *isn't* a good idea. We all desire what we believe will make us happy. The title assumes it'll be good for us to get it. Problem is, we're often wrong about what will make us happy.

A second assumption of the title is that we can get what we want through psychological trickery. It implies that doing so is okay, too. Want something from others—an approval, a good grade, a job, a spouse? No problem. Manipulate them until you get what you want. Mirror, prime, smile. Do whatever it takes.

This second assumption is worse than the first. Some people want things that're harmful, true, but that's understandable. They may not see the potential danger in what they pursue.

It's difficult to put a benevolent spin on this second assumption, though. Should we manipulate others to get what we want? Should we play games with their minds because we know our tricks will be effective?

Should we make use of whatever means we can to win people over? Where does skillful rhetoric end and manipulation begin? The line isn't always easy to see.

Is it our motives that make the difference? Or is it our techniques, whether they're straightforward or shifty, open or disguised? Is it what's produced in the audience that distinguishes rhetoric from manipulation? If the audience's attitudes are shifted in the right direction, then does it matter how they got there?

We may believe we have others' best interests at heart. Is that enough justification for using "tricks" to get what we want? Is it ever right to deal with others in this way, even if we believe it's for their good?

Discuss students' answers to CEs. Make sure students support their responses.

## For homework

Students complete DE 4. They also begin to prepare answers to all PEs.

Students will submit all DE responses by week's end.

Students will be asked to present one of their PE responses. The teacher will decide for each student which PE and when, either Session 3 or Session 4.

## Suggested Answers to Comprehension Exercises

1. Kolenda likens humans to marionettes. He believes that with the right tug, we can be manipulated into doing others' bidding. He's right, and that manipulation can look like rhetorical success. That success, though, comes at a price: the mistreatment of another person. Believers shouldn't treat others that way, but as fellow image-bearers of God.
2. Belief is a person's acceptance, with or without proof, that something is true. This definition is adequate for our purposes in this book. We sometimes use *belief* to mean something like a guess. This leads to "beliefs" we don't hold tightly. For example, we could watch our favorite team win its first two games of the season. Then, we could expect them to win the championship. Our lives won't turn upside down if they don't, though.
3. The text defines persuasion as the use of *signs* to convey a *message* to shift people's *attitudes*. This definition is helpful. It shows us the goal of our attempts to persuade: an attitude change. It mentions what we aim to persuade others of, too: our message. And it talks about what we use to convey our message: signs.
4. Beliefs, along with emotions and experiences, are aspects of our attitudes. All three factor into our attitudes toward others' ideas and points of view.
5. Persuasion and rhetoric concern themselves with images, also. Restaurant commercials are good examples. Inviting words pair with mouth-watering images.
6. The chapter defines *art* as a set of skills we can develop and improve upon. Painting and writing are two school subjects that are also arts. They teach techniques that can be improved upon. *Art* also applies to subjects like math and logic. The more you practice solving their problems, the more skilled you become. The more skilled you become, the more wisdom you'll have to solve the next problem. In time, you may even find skills that're more efficient, elegant, and beautiful than those you learned.



7. Aristotle's definition has only two parts to it; Socrates's/Plato's and this text-book's have three. Plato's and the author's definitions recognize rhetoric to be an art. Aristotle's definition makes rhetoric sound more like a mental ability than a skill set. Viewing rhetoric this way makes Aristotle's definition less flexible, less helpful.

## Session 2

### During class

Finish any discussions from Session 1's material.

Review The Parts of Persuasion. Pay special attention to the section's definitions of *persuasion* and *rhetoric*. Both terms appear often in *A Rhetoric of Love*. It'll be important to learn how the text uses them.

*Persuasion* it defines as "the use of signs to convey a message to shift people's attitudes." Note three observations about this definition.

One, persuasion can be unintentional. We may not set out to convince someone to see things our way, but we may win them over nonetheless. We may be persuasive without even trying.

Two, we use signs to persuade others, but "signs" is not limited to words. Images are signs, too, as can be clothing styles and furniture arrangements. Actions can be signs, as well, as we read in chapters 1 and 2.

And three, persuasion involves more than people's beliefs. "Beliefs rarely, if ever, travel alone. They usually drag along with them our self-respect, histories, family honor, personal confidence, and so much other stuff." Ever tried to talk a lifelong Republican (or Democrat) into switching parties? If so, have much success? If you haven't, and you decide to give it a go, be forewarned. Your words will butt up against more than the person's political beliefs.

The other term we want to learn well is *rhetoric*. The chapter defines it as “the art of using the best signs to convey a message to shift people’s attitudes.” This sounds like *persuasion*’s definition. How do the two definitions differ?

The notable difference is this, that rhetoric is an *art*. This means two things, at least. First, rhetoric isn’t accidental. It intends to persuade. And second, rhetoric is a skill set that can expand and develop. We can practice conveying different messages to different audiences on different occasions. That practice can lead to great improvement in our rhetorical abilities.

Discuss students’ responses to DE 3.

We may agree that we shouldn’t use psychological trickery to get what we want from others. What about when others use these tactics on us? Watch this video<sup>2</sup> on the persuasive power of advertising.

What do we think about that? We’re used to this kind of commercial rhetoric. It blankets modern life. How do we feel about being manipulated by it, though?

## For homework

Students complete DEs 1–3. They also continue work on their PE responses.

# Session 3

## During class

Finish any discussions from Session 2’s material.

Give students 30 minutes or so to work in small groups. Allow them to review and comment on one another’s work on DEs 1–3.

Students present their PE. The teacher (and others, if possible) offer helpful feedback.

Use students’ DE and PE responses as a springboard for class discussion.

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<sup>2</sup> <https://vpress.us/2IX5g3f>

## Session 4

### During class

(Continued from Session 3) Students continue PE presentations. The teacher (and others, if possible) offer helpful feedback, as before.

Use students' DE and PE responses as a springboard for discussion.

Invite students to summarize the chapter's key ideas. Expand or correct as necessary.

This chapter explored definitions of *rhetoric*. We looked at Plato's and Aristotle's understandings of the term. We suggested that their definitions were incomplete. As a corrective, we offered a third definition for use in this text.

In the next chapter, we'll discuss a helpful rhetorical tool. It aims to bring balance to ancient understandings of rhetoric. The tool can improve both how we communicate our ideas and how we think about them in the first place.

Watch this video<sup>3</sup> at the end of class. The YouTuber who posted it says this about it. "By hook or crook, you can be right even when you're wrong. In this episode we analyze all the nasty ways to *seem* right to others even if you don't have facts and logic on your side."

How does this video bring to mind the ancient disagreement about what rhetoric is? We may disagree with the winning strategies the clip recommends, but why? What concerns us about its rhetorical message?

## Session 5

Students read Chapter 4 and write out answers to all CEs.

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<sup>3</sup> <https://vpress.us/2pMzaPN>

# LESSON 4

## A HELPFUL TOOL

### Session 1

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#### Before class

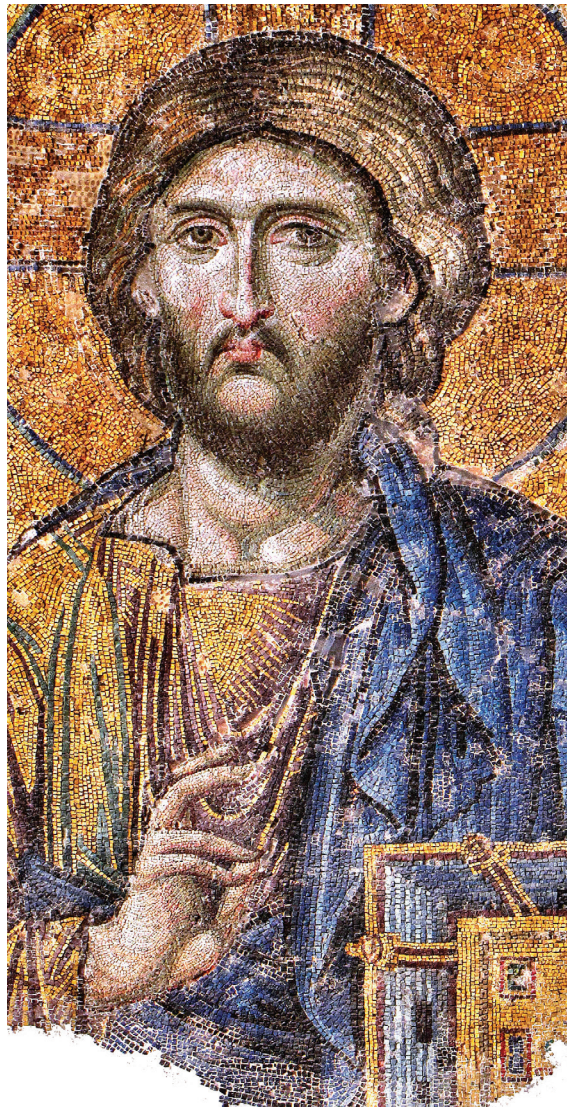
Students should have read Chapter 4 and written out answers to all CEs.

#### During class

Open with this key question: can two people ever see the same thing? For some, the answer will be “Of course.” Two people can look at the Statue of Liberty or the Eiffel Tower. Together, they can watch the sun set and the moon rise. Two people can both see your sister’s birthday cake at the end of a table.

Others will answer the question differently. “No,” they’ll say, “two people can *never* see the exact same thing.” Whatever they’re looking at, they will see it from different angles. They will interpret shape and color and distance differently. They will look at the “same” sun setting, but with different thoughts and emotions. The “same” event will call to mind different memories and experiences. If each person’s perspective differs, then are they seeing the exact same thing?

The Greek philosopher Heraclitus argued that a man cannot step into the same river



twice. He pointed out an obvious, but profound, truth about rivers. They flow. By the time we take a second step into a river, we'll be stepping into different water.<sup>1</sup> The water we first stepped into will be downstream.

We can imagine how Heraclitus might have answered our key question. "No, two different people cannot see the same river." But he wouldn't be finished with his response. With a flourish, he'd add that *we ourselves* can't even see the same river *twice*.

Watch this Apple video.<sup>2</sup> The video shows us an empty loft. Calm music soothes us as we meander from place to place. The camera sways back and forth, and words come into view. We read the words from many different angles. The objects we see are not always what they appear. Though it's an ad from a technology company, none of its products appear. Instead, Apple shows us its hope for a future different from and better than today.

Ask students what the purpose of this video is. How does the video want us to think about diverse viewpoints? How effective is its rhetoric? How effective is its attempt to shift our attitudes? Does it make us consider multiple perspectives, multiple points of view?

First, consider the source. Apple's a multi-billion-dollar company that sells phones and computers around the world. Why does Apple want us to consider different perspectives? Is it trying to attract a particular kind of customer? Is it making a cultural statement? A political statement?

Is Apple wrong to call our attention to different points of view? Certainly, different points of view exist. Imagine the last moment of a nail-biting baseball game. The ball slips past the outfielder's glove by an inch. One fan sees the outcome as a miracle; her companion views it as a tragedy.

Think about the Apple video again, though. Does it undermine its own message? Each phrase is visible only from a specific angle. Until we view it from a certain angle, what we think we see is either incomplete, meaningless, or wrong. Pause for a moment to think about that. Can the video be arguing two different things?

- Different points of view are valuable and desirable.
- Some things must be viewed from only one perspective.

Discuss students' answers to CEs. Make sure students support their responses.

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<sup>1</sup> For more information on Heraclitus, see <https://vpress.us/2pPHXPV>.

<sup>2</sup> <https://vpress.us/2GiDa0F>

## For homework

Students complete DE 3. They also begin to prepare answers to all PEs.

Students will submit all DE responses by week's end.

Students will be asked to present one or two of their PE responses. The teacher will decide for each student which PE(s) and when, either Session 3 or Session 4.

## Suggested Answers to Comprehension Exercises

1. Many people have blind spots for those they love or admire, such as spouse, mentor, hero, or celebrity. *I don't have any blind spots, though!* (Of course, I do! As with the optical illusion in the chapter, we can't see our own blind spots. If we did, they wouldn't be blind spots!)
2. My friends think of judgment as strong criticism of what someone else likes or does. This chapter defines judgment as the mental act of determining the quality of a thing. Is it true or false, good or bad, commendable or not? The perspective triangle can help us see things from three different angles.
3. The three perspectives are the normative, the situational, and the personal. The normative asks questions about rules, values, criteria, etc. The situational asks about facts, circumstances, history, and the like. And the personal asks about people's motives, emotional states, minds, etc.
4. A perspective triangle with *all* facts, biases, and rules would be a comprehensive tool. *Our use* of the perspective triangle, though, is limited to the information we have. The tool is excellent, but we are finite creatures. Still, the tool can help us make balanced and consistent judgments. We need as many sound standards, ample facts, and personal insights as possible.
5. Aristotle's definition doesn't address the normative perspective. It addresses only the personal and the situational. I agree that the author identifies a blind spot in Aristotle's definition.
6. Plutarch argues that eloquence without virtue is like a helmsman without a rudder. Both are useless. The speaker's *character* is what makes his words persuasive.
7. Aristotle's definition is concerned with persuasion itself—with *sheer* rhetoric. Plato's definition is concerned with the truth, as well—with rhetoric *for a cause*.

## Session 2

### During class

Finish any discussions from Session 1's material.

Review the chapter's examples of perspectivalism in action. Make sure students can analyze each judgment through the perspective triangle. Discuss how perspectivalism allows us to cover the bases. It helps ensure we see perspectives we may not have considered otherwise.

Read this article from Forbes.com.<sup>3</sup> What's the author's point? How does it align with the themes of our chapter? What does the author mean by "perspective"? It may not be the same thing we mean.

Consider Steffan Surdek's rhetoric. How convincing did you find his argument? What could make his argument more convincing?

Students should also examine the author's point with the tools just acquired. What kind of perspective does the author have? He's using that perspective to make a specific point. What other perspectives could we use to approach the problem he presents?

Challenge the students to test the author's perspective and assumptions. He says, for example, "A perspective is not right or wrong by default." Is that so? Is it true always and everywhere and for everyone? Is that statement a norm or only the author's personal perspective? He phrases it as a norm, as a universal rule.

Consider just one of its problems, though. If *no* perspective is right (or wrong) by default, then we shouldn't assume that even *that* perspective is right. What Surdek pitches as a universal standard collapses under its own weight. One lesson here is that we should evaluate norms with special attention and care. If a norm can't support its own weight, it's not a norm.

Discuss students' responses to DE 3.

### For homework

Students complete DEs. They also continue work on their PE responses.

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<sup>3</sup> <https://vpress.us/2E1YRA9>



*A Rhetoric of Love* explores the art of effective, persuasive, winsome communication. It stands in a tradition that stretches back to Aristotle and other Greek and Roman teachers. It stands in that classical tradition, but it departs from it, too. *A Rhetoric of Love* gives practical guidance for a Christian rhetoric. It shows the virtue and power of love in our communication with others.

The apostle Peter calls us “to make a defense to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect” (1 Peter 3:15). From the Greeks and Romans we learned how to make a good argument and to express it well. But the second part—gentleness and respect, grounded in neighbor-love—is an essential Christian addition to rhetoric. *A Rhetoric of Love* is must reading for those who want to do more than win an argument.

**MICHAEL HORTON**

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Rhetoric is sometimes described as the art of both effective communication and of fruitful persuasion. In that light, *A Rhetoric of Love* is a very powerful tool for the teaching of that art precisely because in it Doug Jones beautifully combines theological soundness and ethical engagement. This is a curriculum suffused in the historical awareness, academic substantiveness, and poetic graciousness of a master teacher.

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Pastor of Parish Presbyterian Church and Founder of Franklin Classical School



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