# *a* RHETORIC *of*

# L2VE

MICHAEL G. EATMON VOLUME TWO

TEACHER'S EDITION

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## TEACHER'S EDITION

MICHAEL G. EATMON

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VOLUME TWO

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# CONTENTS


*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.

Both volumes of *A Rhetoric of Love* provide that missing piece. They turn to the Bible for guidance. They seek to follow and teach the powerful example of Jesus's words and deeds. They show high school students a better way to persuade.

# How to Use This Book

The volume before you is a teacher companion to *A Rhetoric of Love,* vol. 2 (*RoLv2*). 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. Of course, teachers of *RoLv2* will benefit from having read *RoLv1*. The second volume extends the message of the first. Still, *RoLv1* isn't a prerequisite for learning and applying the content of *RoLv2*. Each volume can stand on its own.

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 *RoLv2* chapter. (session 2 in lesson 3, for example, calls for a review of The Art of Small Talk. "The Art of Small Talk" is a section in chapter 3 of *RoLv2*.) 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.

- A student may miss or need to retake the midterm or final exam. If so, you may wish to administer an alternative exam. This teacher edition doesn't provide alternatives, but feel free to create your own. Here's the pattern each exam follows. The midterm focuses on chapters 1–16; the final, on chapters 17–32.
    - "What Does the Text Say?" asks one comprehension question from each chapter covered that semester. Some questions come verbatim from the chapters' CEs. Others are adapted from CE questions.
    - "What Can You Do with It?" presents open-ended scenarios that draw on concepts and skills covered that semester.

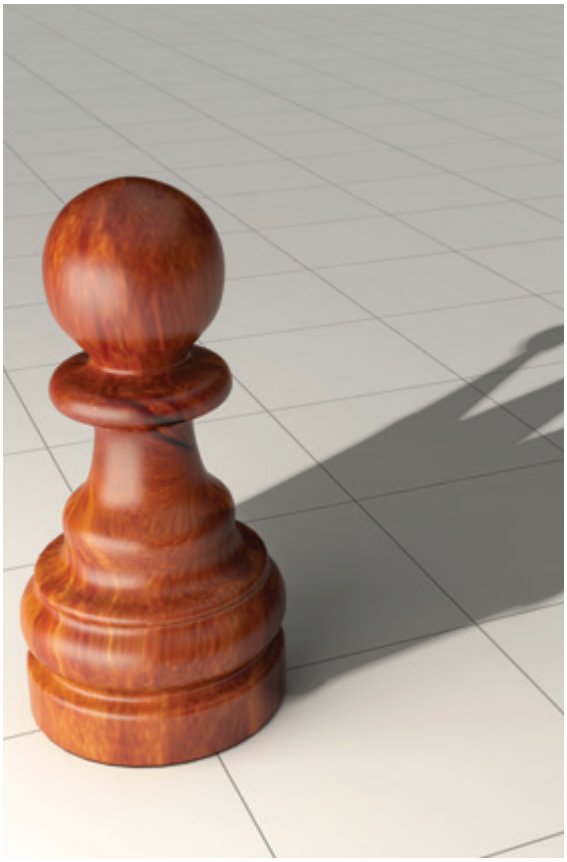
We enjoyed putting this teacher edition together for you. We hope you'll find it useful. We hope you'll find ways to build upon it, too. Adapt it to your and your students' needs. What's most important is that it help you equip students to speak and write and live a rhetoric of *love*.

# LESSON 1

## LOVE IS ANTIFRAGILE

# Session 1

### During class



In each of this book's lessons, you'll find material that extends *RoLv2* chapter content.[1] In most cases, you'll find that material under the subheading "During class." As you see fit, share none, some, or all of it with your students.

Three boxes arrive at your door. One's labeled "Fragile"; another, "Tough"; the third, "Antifragile." In the first, you figure, are the French press and Turkish teacups you ordered. In the second, doubtless, is the set of metalworking tools you bought for a friend. What's in the third box, though? Your imagination sputters. It draws a blank trying to envision what's in a package marked "Antifragile." What does that word even mean? Whatever's in the box, you're sure you didn't order it.

Chapter 1 introduces the concept of **antifragility**. Nassim Taleb, the thinker who coined the term, uses it to refer to "things that gain from disorder." He distinguishes antifragility from mere toughness and durability. "Antifragility is beyond resilience or robustness," he writes. "The resilient resists shocks and stays the same; the antifragile gets better."[2]

1 Throughout this book, we'll use *RoLv1* and *RoLv2* to refer to the respective volumes of *A Rhetoric of Love*.

2 You can read more at https://vpress.us/3dZkne.

*A Rhetoric of Love,* vol. 2, challenges us to envision an antifragile *rhetoric.* This sort of non-fragile communication is more than sturdy and flexible. It adapts to new situations, too, even those that are volatile and stressful. Most important, an antifragile rhetoric *improves* in the face of adversity. It doesn't merely survive when subjected to the unexpected; it thrives. It doesn't break when a presentation—or life—doesn't go as planned.

The 32 chapters in *RoLv2* do more than introduce key concepts and teach valuable skills. They prepare students for the unexpected. They equip students to share their hearts and minds amid the confusing din of the modern world. What's more, *RoLv2* calls us to carry ourselves and deliver our messages with wisdom and grace. The book reminds us that a Christian rhetoric persuades through love and service. While speaking the truth and doing what's right, a Christian rhetoric always aims to bless one's neighbor. It also strives to make one's enemy a friend.

Still, some students will read the call to an *antifragile* rhetoric as a call to a *hardened* rhetoric. The best way to prepare for uncertainty, they'll figure, is to fortify their reserves. They'll memorize facts and figures and expand their repertoire of rhetorical devices. They'll sharpen their arguments (and, maybe, their tone of voice). They'll be ready for anything, so long as it's predictable. So long as they can follow a detailed script, they'll be fine.

Problem is, life's often unaware of the script it's supposed to follow. Fortune may favor the bold,[3] but thriving in a fallen world favors the antifragile. In a world where people and messages are crushed and mishandled, we need more than toughness. We need an uncommon grace that bears up—even flourishes—under the common pressures of life.

If you've not assigned the reading already, read together the chapter and its sidebar.[4] Read each section of the chapter as a chunk. Pause after each to have students interact with what was read.[5] Ask for summaries. Review special terms. Take questions. Use this pattern throughout the year for anything assigned to be read in class.

## For homework

Students complete the Comprehension Exercises and Discussion Exercise 1.

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3 So says Virgil in the *Aeneid.*

4 We won't be reading later chapters during class. Note, too, that in future comments, *chapter* refers to both core and sidebar content.

5 Students will find this pattern helpful for their own reading of chapters.

## Suggested Answers to Comprehension Exercises

1. King George's family showed him compassion. The mentally ill were usually treated as strange outcasts or circus freaks to be seen but not loved. Some people believed they were afflicted because they were sinful. King George's family took care of him privately and treated him with respect. As other people in Britain saw this, they did the same with their own family members. The government, too, came to care for the mentally ill as King George's family did.
2. A rhetoric of domination seeks to overpower the audience. It will use coercion or manipulation to gain the advantage. It is focused on winning right now. A rhetoric of love seeks to free the audience. It will never coerce or manipulate but will seek to lead others to find truth. It works for long-term change in an audience's thoughts, attitudes, and actions.
3. A student can become fragile because she believes the rules are what rhetoric is all about. When she gets into a rhetorical situation, she can freeze because there are too many things to think about. She's so focused on technique that if the audience doesn't immediately come to agree, she can crumble. They may not agree because they believe she cares more about her message than about them. Because she isn't speaking out of love for them, she can't bear that they are not persuaded by her message.
4. Being tough means being able to resist attack or challenge and not change at all. A bat or bowling ball are tough objects. A tough speaker would be one who doesn't care what his audience says or does or thinks. Being antifragile means becoming stronger through attack or challenge and then growing from it. Hydra was antifragile, growing stronger with every attack. An antifragile speaker can be open and truthful and welcome her audience's view. She doesn't have to change who she is or what she thinks, but she can change how she speaks or acts without fear and with strength.
5. The three points are mental focus, physical life, and speaking voice.
6. In classical rhetoric, deliberative rhetoric was about deciding a course of action. Ceremonial rhetoric was about praising and blaming. Forensic rhetoric was about attacking and defending. Aristotle said these could be used for good or ill. A rhetoric of love asks not just what could be but what should be. Deliberative rhetoric becomes about prudence. Ceremonial rhetoric becomes about honorable

models to follow. Forensic rhetoric becomes about justice. A rhetoric of love is not just about what our audience thinks but also about who our audience becomes.

# Session 2

## During class

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

Chapter 1 reminds us of how the first volume in this series defines rhetoric. Rhetoric, it says, is "the art of using the best signs to convey a message to shift people's attitudes."[6] Chapter 1 in the second volume goes on to tweak that definition. The author adds that *masterful* rhetoric has at least two other characteristics. Its messages are both memorable and contagious.

Ever sat mesmerized by an eloquent and persuasive speaker? His presentation was clear and engaging. His tone was winsome, and his arguments were compelling. Thirty minutes after his talk, you were committed to heeding his advice. Thirty days afterward, you couldn't remember what he said. You recall only that you were bedazzled by his rhetorical display. Friends ask what you found so powerful, but you've nothing substantial to share. The speaker's glitz outshone the gist of his message.

Is this the sort of rhetorical impact we hope to have on an audience? Of course, not. We want our messages—their biggest ideas, anyway—to be memorable. We want them to continue speaking long after our presentations end. More than that, we want our messages to be shared.[7] The most effective presentations persuade not only those in front of *us,* but also those in front of *them.* A skillful rhetorician, that is, transforms her audience into goodwill ambassadors. They leave her presentation wanting to share its message with others.

How do we ensure that our messages are both memorable and contagious, though? *RoLv2* teaches the needed skills and gives students many opportunities to practice them. To set

6 Douglas M. Jones, *A Rhetoric of Love,* ed. Michael A. Collender and Michael G. Eatmon, vol. 1 (Lancaster, Pa.: Veritas Press, 2018), 29.

7 We can think of exceptions, of course. You write a powerfully persuasive proposal for your hoped-for spouse. You deliver timely and insightful counsel to a friend struggling with a private sin. We want both messages to be remembered but neither to be shared.

the stage in this first lesson, let's take a look at a slice of life most students know well: social media.

Why do some messages on social media get shared a gazillion times? What makes some videos, articles, tweets, and the like go viral? Some research suggests that a message's "virality" owes to one of two psychological drives. Let's call these drives the *novelty search* and the *information gap*.[8]

According to the first theory, a message goes viral when it scratches the itch of many people's curiosity. Take, for example, a video of a mantis shrimp making mincemeat of its prey. It's garnered over 18 million views (plus the one you're about to give it).[9] We share things more often when we find them new and intriguing. Few people want to hear the same old messages told in the same old way. A message can offer us something new to consider even if it's not completely novel. It can show us something we already know or believe but show it in a surprising way.

According to the second theory, messages go viral when they answer questions many of us have. We're drawn to content that connects what we already know with what we want to know. Consider presidential elections in the United States, for example. During an election year, Americans talk a lot about the electoral college. Many who talk about it know it's important, but they don't understand *why* it is. To fill in their information gap, they seek out content that answers their questions. They watch videos and read articles, and then they share what they've learned with others.

These two theories help explain why some social media content goes viral. They also give us insight into what can make *all* messages memorable and contagious. Masterful speakers know how to pique, hold, and satisfy an audience's curiosity. They also know how to point an audience toward their questions' answers. Some questions and answers will be straightforward and of little lasting importance. Others may be life-changing, and the audience may not even be aware of them until we show them.

Discuss together the Comprehension Exercises and Discussion Exercise 1. Some exercises (here or in other chapters) may prompt 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 reasonable and respectful, though. They should aim to put a rhetoric of *love* into practice.

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8 Much of this section's information comes from https://vpress.us/3bTpjP.

9 Check it out at https://vpress.us/3raY0G.

## For homework

Students complete Discussion Exercises 2 and 3 and Presentation Exercises 2 and 3.

# Session 3

## During class

Finish any discussions from session 2's material. Be sure to complete the Comprehension Exercises and Discussion Exercise 1.

Introduce the Discussion Exercises and Presentation Exercises at the end of the chapter. (Students have already completed most of these for homework.) 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 call Comprehension Exercises *CE*s, Discussion Exercises *DE*s, and Presentation Exercises *PE*s.

When a student writes answers to DEs, the teacher may be the only one who sees them. Alternatively, 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. Whatever informed positions students take, remind them of their talks' goal. The goal is to *persuade* the two audiences, to shift their attitudes toward the speaker's position. Time permitting, have students share live or recorded versions of PEs 2 and 3.

## For homework

Students complete PE 1.

# Session 4

## During class

Finish any discussions from session 3's material.

Invite students present their responses to PE 1. Be sure they provide adequate evidence to support their claims. Pay special attention to whether students understand antifragility. Some will confuse it with toughness. As a reminder, an antifragile rhetoric *gains* from volatility, pressure, and disorder. Use students' PE1 responses as a springboard for discussion.

# Session 5

## For homework

Students read (*RoLv2*) chapter 2 and write out answers to all CEs.

# LESSON 2

## LOVE RESPECTS

# Session 1

### Before class

Students should've 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'll understand the chapter's material far better.

Veritas recommends that teachers collect CEs for grading each week. The submission need not be students' initial passes at the questions. Rather, 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.

### During class

Persuasive speakers are confident speakers. That's chapter 2's big idea. Students may not have seen the connection before, but they'll agree. Many of them will agree, too, that they themselves lack confidence. Some will even have the notion that confidence is a natural trait. One's either born with it or not. Those who're sure

they weren't will wonder how they can ever become effective speakers. What chapter 2 has to say may benefit these students most. Still, the author offers *all* students practical confidence-building advice.

To be a confident speaker, he writes, "we must respect ourselves, our purpose, and our audience." Students will agree that speakers should value the people they're trying to persuade. Otherwise, the audience may become the object of the speaker's manipulation. Students will also agree that speakers should believe in their message. It's dishonest to try to convince someone of something that we ourselves don't embrace.

Some students will swallow hard at the third piece of advice, though. They'll wonder whether it's okay for Christians to respect themselves. Doesn't God view everyone, Christians included, as dirty worms with wicked hearts?[1] If so, what's to respect in ourselves? This is an insightful question that shouldn't be dismissed. Its answer needs to sink in with everyone, not only with the one who asked the question.

Psychologist Jordan Peterson puzzles over related questions in this YouTube video.[2] Watch it together as a class from the beginning to the 4:16 mark. Peterson's commenting on the notion of inherent human value. He's also curious about whether people believe it's true.

He finds it remarkable that human beings ever imagined such an idea. "It's not obvious," he says, "where this idea that people are inherently valuable came from. That's a tough one. In fact, I think it's one of the least obvious concepts that human beings have ever come up with." What's more, Peterson's baffled that human communities ever agreed to act on the idea as true. He's perplexed that societies ever bought into the notion of inherent human worth.

Peterson and more than a few students are wrestling with similar underlying questions. Ought we to respect ourselves? Ought we to act as though we're valuable in some fundamental way, in a way more basic than our mere utility? If so, why? Is our value a mere illusion, nothing more than the object of sheer imagination? If not, why not?

For Peterson, respecting the inherent value in oneself isn't an obvious concept. It certainly doesn't arise from common experience. Indeed, we all have reasons to doubt our worth,

1 The allusions are to Ps. 22:6 and Jer. 17:9. Many other verses with similar messages may come to mind. Of course, Jesus is the exception to some of what session 1 says about human beings.

2 https://vpress.us/3uLptL. This video blends Peterson's words with visual content from (YouTuber) WordToTheWise. So students can focus on Peterson's words, you may find it helpful to run the audio only.

especially if it's based only on usefulness or competence. Worse, the human condition is no stranger to deplorable thoughts and regrettable deeds. Our own experience can testify.

Peterson asks insightful questions about the notion of inherent human value. The Bible raises others. Don't all human beings stray from the path of life God's laid out for them? Don't we all like sheep wander from the safety and satisfaction of His fold? Don't we all, Christians included, too often resemble a pig in its sty? We revile the bath so we can wallow in the mud.[3] Each of these questions is rhetorical; their answers, obvious. Don't all these probing questions reveal the worthlessness of our humanity? Don't they reveal that each of us is without value, a valuelessness that none should respect?

A thousand times, no! We need reminders of our sinful condition and our need for a savior. We need to remember, too, that it took the blood of God's Son to redeem us. Why would He sacrifice Himself for worthless creatures, though? He wouldn't. "God doesn't make junk," the chapter underscores, "and Jesus didn't die for junk, either." Peterson may puzzle over the source of humans' inherent value. He may wonder how people came up with the idea. Scripture makes the answer clear: all human beings bear the image of their Creator.[4] By virtue of that image, each of us possesses incalculable value. That includes those reading *A Rhetoric of Love.*

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 2. 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.

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3 Some will hear an allusion here to 2 Pet. 2:22.

4 The basis of this claim is Gen. 1:26, 27. Reading it together as a class would be time well spent. This is the Bible's first commentary on what God thinks of human beings. It should be our first thought about human beings, too.

## Suggested Answers to Comprehension Exercises

1. We must respect ourselves, our purpose, and our audience. If we respect all three, we can give genuine, antifragile presentations.
2. Mead says we get our sense of self from the society around us. This includes our family and friends and larger social circles. For many, it includes online and social-media communities, too. Each seeks to tell us what we should think and believe.
3. God leads the universe in love. He is the highest in the hierarchy of the world, but He does not lead through overwhelming power. He desires that we follow His example and lead like Him.
4. Respecting our limits helps us to have patience and endurance. We know we are capable of great things. We also know that gaining those things takes time and effort. Just like a marathoner trains from small distances to great, so we need to train for whatever is before us.
5. Some people offer criticism out of love. They want to help us, to see us do our best. These are people whose opinions we should value and listen to. Others, though, criticize us to tear us down, to exert power over us. We need to create boundaries between them and us. This may mean limiting time or creating physical distance. Loving others doesn't mean taking their abuse. Instead, we should surround ourselves with healthy, loving relationships.
6. Our brain knows we are in a stressful situation and pushes adrenalin into our blood. It gives us a rush of energy. Instead of fighting the feeling, we can use this to give us energy and even excitement for what we are about to do. Our brains and our bodies are saying that what we are about to do matters and is worth our attention and devotion.

# Session 2

## During class

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

Review the section Ten Steps for Building Self-Confidence.[5] Students should take to heart the advice each offers. They should take to heart the caution wrapped up in each, as well.

1. *Respect human finitude.* "People don't know as much as they think they do," the author writes. True, and this applies to us as much as to our audience. We aim to be confident speakers, but our confidence needs to build atop a healthy humility.
2. *Respect the Creator.* "You reflect the image of God in a way no one else can." This applies to everyone. It's easy to see God's image in those whose attitudes and behaviors resemble ours. It's challenging to respect those with whom we differ. For that, we need—and will need to extend—a lot of grace.
3. *Respect your limits.* "Achieving [great and worthwhile things] will require you to stretch your limits." Many messages require the same of our audience. The more our message requires our audience's heart and mind to flex, the more patient we must be with them.
4. *Respect opportunities.* "Forecasting potential rhetorical opportunities is like forecasting the weather." Many people wait to share a message until life's conditions are sunny and warm. Often, though, the most opportune time for us to speak or act is under a brooding sky. Some messages can be heard only during one of life's many tumultuous storms.
5. *Respect your opponent.* "Make sure you bring your A game when moving up a league." We need to be prepared when engaging a formidable rhetorical opponent. We also need to remember that rhetoric's aim isn't to win a game. It's to win over an audience or an opponent. The sports metaphor is apt, but we mustn't neglect our sportsmanship.
6. *Respect yourself.* "Practice healthy self-talk, not self-sabotage." Self-respect is the wholesome recognition that we bear the image of God. We're sinners, true, but that doesn't imply that we're hopeless refuse. More important, those who're in Christ are *redeemed* sinners, no longer in bondage to guilt and shame.
7. *Respect your relationships.* "Friends help friends regain their footing." Not only is life a journey, but the journey can take steep turns up rocky slopes. Slips and falls are likely, as are exhaustion and disappointment. God didn't intend for us to travel life's course alone. He gave us friends both to accompany us and to aid us in our distress.

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5 As a reminder, session 2 calls attention to particular section(s) of the current *RoLv2* chapter. This lesson, for example, calls attention to Ten Steps For Building Self-Confidence, a section in *RoLv2* chapter 2. Sometimes, session 2's material takes a chapter topic deeper. Sometimes, it extends it, applying it to other contexts.

8. *Respect your boundaries.* "Distance yourself from those who tear you down." This is sage advice, both for choosing friends and for choosing audiences. For a message to be persuasive, people must be willing to give it a fair hearing. Some circumstances and some people will not allow that to happen. Although we must sometimes engage them, it's not unloving to avoid those who wish us harm.
9. *Respect the game.* "We need to cultivate a life of good, consistent communication." Most communicating we do in life won't be in once-and-done situations. Most often, we'll share our messages in the give-and-take of ordinary conversations. We'll convey one thought one day and another thought the next. Rhetoric, it turns out, is less like a poker game, more like a poker tournament.
10. *Respect the rush.* "We can take on the role of a confident presenter before we've become a confident presenter." Some students hear "Fake it till you make it" in this bit of wisdom. Others hear "Wing it till it works." These students figure that enough charismatic audacity can wow any audience. They may be right, but only for a while. Eventually, someone will spot the charade. Sound rhetorical strategies don't include flying by the seat of one's pants.

Discuss students' responses to DE 2.

## For homework

Students complete DEs 1, 3, and 4. 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.[6] Allow them to review one another's work on DEs 1, 3, and 4.

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

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. They should thank them, write it down, and put it into practice.

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

# Session 4

## During class

Finish any discussions from session 3's material.

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.

Toward the end of class, play this "Crash Course" YouTube video about language and meaning.[7] Vlogger Hank Green discusses a subject many are confident they know well. Students may be surprised by how much they take for granted about our use of words. Before students read chapter 3, have them write a short definition of *language*.

# Session 5

## For homework

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

7 https://vpress.us/2MEKx2

# LESSON 3

## LOVE SIGNALS

# Session 1

### Before class

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

### During class

Some subjects set the mind ablaze. They open wide the doors of curiosity and demand the furthest reach of our comprehension. Learning even a little about these subjects can light a fire not easily extinguished.

Chapter 3 kindles one of these subjects into flame. On one level, the chapter talks about body language, word use, and facial expressions. Each is important for learning how to read and respond to an audience. Each gives clues to what others think about us and our message. The better we can read an audience, the more effectively we can communicate with them.

On a deeper level, though, the chapter introduces semiotics, a roaring bonfire of a subject. **Semiotics** is the study of signs and what they signify. It's about equal parts linguistics, philosophy, psychology, neuroscience, sociology, and cultural analysis. Like all bonfires, discussions of semiotics can

produce a lot of both light and heat. In this lesson's brief overview, we'll aim to stand far enough from controversy to avoid getting scorched.

A basic understanding of semiotics is crucial to any study of rhetoric. How the previous volume in this series defined the term hinted at its importance. "Rhetoric is the art of using the best signs . . . ."[1] To become a skillful rhetorician, one must learn to use the best signs in an effective way. How does someone learn to do that, though, and what are these signs, anyway?

Much of what students have learned about rhetoric so far revolves around the use of words. Beginning in chapter 3, they'll come to see that words aren't the only signs that rhetoric deals with. Spoken and written language are powerful communicators. They're not always the most effective conveyers of messages, though. In many situations, other signs speak more clearly and more persuasively.

What are some of these other signs a speaker needs to be aware of? In addition to what chapter 3 discusses, we can add posture, gestures, and movement. We can include how we use our voice—its sounds and silences. To these signs, we can add still and moving images and the placement of people and things within them. *A Rhetoric of Love,* vol. 2, explores the persuasive power of each. The text also reminds us that *our actions* often send the most persuasive messages. Here, *RoLv2* echoes *RoLv1.*

To the semiotician, almost anything can be used as a sign, a stand-in for something else. Fashion and furniture can, as can statues and status symbols. At the heart of semiotics stand three basic—but deceivingly complex—questions.

1. What's the sign?
2. What's being signified by it?
3. What's the significance, or meaning, being conveyed?

Students will learn many valuable skills in this rhetoric course. Their understanding of communication and persuasion will mature. If they don't gain an awareness of how important signs are, though, then they will've lost much in the process. Trained rhetoric students know how to speak and write well. They know how to marshal strong arguments and make the right sort of appeal at the right time.

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1 Douglas M. Jones, *A Rhetoric of Love,* ed. Michael A. Collender and Michael G. Eatmon, vol. 1 (Lancaster, Pa.: Veritas Press, 2018), 29.

Those wanting to maximize their persuasiveness will also need to learn other "languages." They'll need to learn how to "read" and "write" messages in more than words alone. Once they can, they'll be able to engage in both worded *and wordless* conversations. They'll see in a new and bright light how symbols of all sorts can both speak and persuade.

Discuss students' answers to CEs. Make sure they 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. A word's *meaning* is how the word works in a conversation between people. The meaning is why it is significant and how it connects to the people, the other words they are using, and the topics they are talking about. A word's *use* is a description of what the word *might* mean. Dictionaries show a word's possible *uses,* not its specific *meaning* in a particular context.
2. A pitcher has to give energy to the ball. He has to give direction and power for the ball to reach the other person. The catcher has to be ready for the ball. He has to act to receive it, not just passively stand without movement. They have to have a relationship to play the game. In good communication, the one speaking has to process what he wants to say and express it in words. The listener has to be ready to receive the words and process them. If either speaker or listener is not careful, if either drops the ball, communication cannot happen.
3. Greetings and small talk start and build the relationship we need for communication. They aren't about information or deep topics. They are about getting to know the other person and sharing ourselves so we can then send and receive meaning well.
4. The seven emotions are surprise, fear, disgust, contempt, anger, sadness, and happiness.
5. When we learn to read others' facial expressions, we will be able to listen more carefully. We'll be better catchers for the words and actions they are pitching, and

we'll be better pitchers in return. We'll learn to mirror their emotions to create connection. A relationship must have depth like this for true open communication.

# Session 2

## During class

Finish any discussions from session 1's material. Review the chapter's big ideas and key vocabulary. Pay special attention to the section The Art of Small Talk.

"See the game last night?" "Your lawn's looking great! What've you been doing to it?" Questions like these are the stock-in-trade of small talk.[2] We often start with the weather, and if all goes well, we may move on to questions about work and family. These kinds of exchanges rarely turn toward weightier matters. They rarely provide opportunities for us to persuade an audience. Why should rhetoric students invest any time thinking about them, then?

The mere asking of the question reveals confusion about the purpose of small talk. Its purpose isn't to delve into politics, poetry, or philosophy. It isn't "to convey a message to shift people's attitudes," either.[3]

The purpose of small talk is twofold. First, exchanging pleasantries shows respect and appreciation for another human being. That alone justifies its use, but small talk accomplishes more. It builds rapport, which facilitates further dialogue. Small talk builds bridges to future opportunities for deep conversation and persuasive exchange.

Chapter 3 gives sound small-talk guidance for introductions, greetings, and topics. Here's a list of ten other tips that will stand students in good conversational stead.[4] No one tip will apply to every dialogical situation, but each will apply to most.

1. *Don't multitask.* Put down your phone, book, or video game. Don't send other people the message that some *thing* is more important than they are. Be fully present in the moment.

2 *Small talk* is "polite conversation about unimportant or uncontroversial matters" (*New Oxford American Dictionary*).

3 This is the heart of how *A Rhetoric of Love,* vol. 1, defines *persuasion.*

4 This list is adapted from Celeste Headlee's TED talk "10 ways to have a better conversation" (https://vpress.us/3uNq3x). Not only is her presentation informative, it's also humorous.

2. *Listen.* Stephen Covey phrased the problem well. "Most of us don't listen with the intent to understand. We listen with the intent to reply." If we want others to listen to us, we must show them the same courtesy.
3. *Use open-ended questions.* Don't prompt simple, little-thought-required responses. "Wasn't that amazing?" "Sure was." Instead, take a cue from journalists: ask 5W1H questions.[5]
4. *Don't funnel someone else's experience into yours.* Someone opens up about the recent loss of her grandmother. That's not the time to share stories about how many family members *you've* lost.
5. *Don't pontificate.* Few want to listen to a monologue from someone who knows everything. Approach conversations with less ego, more humility, less punditry, more curiosity.
6. *Go with the flow.* Don't impose a destination on a casual conversation. Let its spontaneous back and forth determine where it leads. While planning where the conversation "should" go, you may miss opportunities to connect.
7. *Admit you don't know if you don't know.* Don't pretend to have knowledge or experience you don't. You may sound like the smartest person in the room. That'll last only until someone fact-checks your "expertise."
8. *Don't repeat yourself.* Some repetition may be unavoidable, as our brain slips in and out of gear. Repetition can even be helpful to emphasize important points. Often, though, we repeat ourselves to sound more convincing. Problem is, that sort of repetition can come across as condescending or lazy.
9. *Stay out of the weeds.* When sharing a story in casual conversation, don't fret over every detail. "We vacationed in Venice, too! It must've been six years ago. Or was it six and a half?" Stick with the big picture, or you may lose your audience.
10. *Be brief.* Never let your words outstay others' patience or attention. When in doubt, err on the side of saying too little.

Each of these is useful for various communication needs. That includes small talk and casual conversation. It includes this course's classroom discussions, too. In most instances of classroom dialogue, each bit of advice will apply. Remind students now and then to review the list. Putting its advice into practice will make anyone a more enjoyable conversationalist.

Discuss students' responses to DE 4.

5 These are *who, what, when, where, why,* and *how.*

### For homework

Students complete DEs 1–3 and 5. 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 and 5.

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.

# Session 4

### During class

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.

Watch this YouTube video toward the end of class.[6] Rebecca Taxmen shares three principles of game-opening chess strategy. Some students will be familiar with the game; for others, this will be an introduction. Regardless of their experience, many will appreciate Taxmen's insight into chess strategy.

More than a few students will wonder what chess has to do with rhetoric. Chess requires strategy, but rhetoric needs only sound arguments and eloquent speech, right? Before the next lesson, have students ponder how chess and rhetoric are related.

6 https://vpress.us/3bWQYk

# Session 5

## For homework

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

# LESSON 4

## LOVE IS CREDIBLE

# Session 1

### Before class

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

### During class

Chili-roasted peanuts and your favorite chewing gum. Icy-mint toothpaste and a glass of fresh orange juice. A hungry dog and a box of chocolates. Some things don't belong together.

Before reading chapter 4, many might've added *rhetoric* and *strategy* to the list. Their reasoning would've been understandable. A rhetoric of love strives to serve others, but strategy wants only to defeat them, right? How could the two come in contact with each other, except by accident? More than not belonging together, the two seem incompatible.

The questions are understandable, but they owe to a confusion about what strategy is. Often, we apply the term to either competition or warfare, the board room or the battlefield. We hear it used in sports, games, Pentagon briefings, and business meetings. Politics and advertising talk

about strategy, as well. There, we sometimes wonder whether the term's a synonym for subtle manipulation.

In its broadest sense, though, a strategy is a method for obtaining a specific goal. We strategize when we play Monopoly or Catan and when we look for ways to trim fat from budgets. We also strategize in the kitchen when we need a turkey and all the trimmings to be ready to serve at the same time.

In each instance, we have a goal, and we map out a method for obtaining it. None need involve any abuse, exploitation, or manipulation. Indeed, each intends to improve others' lives in a purposeful, orderly way. Games played well bring senses of satisfaction and enjoyment. The careful trimming of a budget allows a more efficient use of valuable resources. The proper timing of holiday dinners makes for wide smiles and happy bellies.

A skillful rhetoric makes use of effective strategies, as well. chapter 4 introduces us to one of them, the OODA Loop. Originally developed for military applications, its principles are helpful in numerous others. The Loop will appear again in later *RoLv2* chapters. chapter 4's discussion of the Cuban Missile Crisis gives us a clear example of its usefulness in leadership. Kennedy developed and adjusted his own Loop in interaction with Khrushchev's. The US president applied the Loop's strategy to his rhetoric. Doing so prevented his having to apply it on the battlefield.

In a TED talk about disagreements, Julia Dhar offers another helpful rhetorical strategy.[1] The pattern she presents can provide a framework for a loving rhetoric's use of the OODA Loop. Her advice is especially helpful when seeking to win over those who disagree with us.

1. Find a patch of common ground, a slice of shared reality. Before challenging a point of disagreement, look for a relevant point of agreement. In the CMC, for example, both leaders agreed that nuclear war would be an unimaginable horror.
2. Work to separate ideas from the people who hold them. As rhetoricians, we aim to replace with better ideas the bad ideas others cling to. The only way to win over others' hearts and minds is by convincing them to relinquish what they're holding onto. Remember, our goal is to turn an opponent into a friend. Kennedy's responses to Khrushchev said "I respect you as a leader, but I cannot support your policies."

1 Julia Dhar, "How to Disagree Productively and Find Common Ground," *TED,* 2018, https://vpress.us/2NNWBD.

3. Allow for the possibility that we ourselves may be wrong. We must be careful not to confuse certitude with certainty. *Believing* we are right about something and *being* right about it are often not the same. Some of Kennedy's advisors believed the "second" Khrushchev letter to be genuine. Thankfully, Kennedy acted on the belief that it wasn't.

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

## For homework

Students complete DE I. 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. The four stages are observation, orientation, decision, action. A person observes his situation and orients himself to it and his goal. He then weighs options and decides what to do. He finally carries out that action.
2. President Kennedy wanted to save all parties from potential destruction. His concern was for the effect a conflict would have on both the U.S. and the Soviet Union. He sought a way to preserve Soviet honor. The U.S.S.R. could then deescalate without worrying about a loss of position or power.
3. EXCOMM proposed either a quarantine of Cuba or a U.S. invasion to destroy the missiles. The first solution involved a blockade but avoided that term to maintain a rhetoric of peace. It could result in the Soviets deescalating. However, the quarantine might also appear weak, prompting Soviet action. The second solution involved direct military action. This would have destroyed the missiles. Kennedy's concern was that this could escalate the conflict to full nuclear war.
4. Kennedy only responded to one of the letters for two reasons. The second letter was different in tone and wording. Khrushchev may not have written it. More importantly, Kennedy responded only to the first because it provided a cooperative response. Both leaders' concern was the CMC escalating to full war. The letter agrees to Kennedy's terms. It invites Khrushchev into a partnership to solve the issue.

5. Kennedy placed himself in Khrushchev's OODA Loop. He imagined what Khrushchev saw as possible orientations to the situation. He imagined the options for decisions and possible actions. Kennedy sought to align their OODA Loops. Perhaps they could observe the situation in the same way and orient to the same danger. Then their decisions and actions could align.
6. Both diplomacy and domination seek to change the attitudes or actions of another. The dominating rhetorician seeks to break down his opponent. He seeks to batter him into submission. He seeks to win by making his opponent feel weak and diminished. The diplomatic rhetorician seeks to bridge differences between herself and her fellow human. She seeks to honor both sides' needs and perspectives. She looks for ways to create agreement.

# Session 2

## During class

Finish any discussions from session 1's material. Review the chapter's big ideas and key vocabulary. Pay special attention to the section The Decision Cycle.

*A Rhetoric of Love,* vol. 1, introduced us to the perspective triangle as a tool of rhetoric. *RoLv1* taught us to ask normative, situational, and personal questions about our topics. *A Rhetoric of Love,* vol. 2, introduces us to a new tool, the OODA Loop. Developed in the context of combat operations, it applies to training in rhetoric, as well. As a reminder, the tool's "four consecutive stages call us to *o*bserve, *o*rient, *d*ecide, and *a*ct."

Chapter 4 gives two clear examples of the decision cycle in action: the CMC and Tristan the musician. The chapter's exercises provide practice with the decision cycle, too. Students shouldn't presume, though, that the Loop has no further relevance. On the contrary, it'll be of great help in at least two key areas besides.

One, the Loop can provide real-time insight into how best to interact with a live audience. Many speakers never adjust their presentations to adapt to the audience's responses. Disregarding an audience's real-time feedback risks losing their attention, patience, and goodwill. We'll have more to say on this topic later in the book.

Two, students can use the Loop as a heuristic for building their rhetorical skill. That is, the Loop can be a method for helping them improve their skills on their own. *RoLv2* is full

of practical advice on how to become a more effective communicator. The book distills that advice into useful skills that can be learned and improved upon. When a new skill's introduced, students can practice it by use of the Loop. They can pose each of its stages as a question, which turns the Loop into a tool of self-instruction.

Let's say we're working on the skill of emotional mirroring, introduced in the previous chapter. We want to learn how to reflect a conversation partner's emotional state. (When we don't mirror well, we can come across as either oblivious or uncaring.) We'll imagine ourselves in a situation where we can practice this skill. For our imaginary scene, we can rephrase the decision cycle's stages as questions:

1. *What do we observe about our conversation partner and the current situation?* We notice that the inner corners of our friend's eyebrows are drawn up. Her eyes are drooping and glistening, and her chin is set back. We notice, too, that her dog isn't with her, and he didn't bark when we entered the house. This is highly unusual, but we don't know whether his absence is significant.
2. *How do we see ourself in relationship to the situation? What possible decisions can we make?* We gather that something recent and unfortunate may've happened to her dog. If we offer a condolence, whether we're right or wrong about the dog, we may deepen her sadness. If we maintain our distance, say nothing, and stare, we may come across as indifferent to her sorrow. A safe course might be to stand close enough to put our hand on her shoulder. We might then say nothing, or we might offer a few words of kindness.
3. *What do we decide to do?* She's a new friend, and we're not sure of whether anything's happened to her dog. (It does seem likely, though.) We decide to take a step toward her and ask whether we can be of any help.
4. *What do we do?* We take a single slow step in her direction, and we arrange our facial expression to match hers. We extend our hand slightly, palm up, and ask, "Whatever it is, can I help?"

This scene is pretend, but the exercise of asking ourselves questions about it isn't. When practicing emotional mirroring, we may need to imagine many a potential scene. Thinking through what we *should* do in a certain situation is an excellent practice. It's also the best preparation for *doing* it when the time comes. The OODA Loop is a helpful tool that can prepare us for rhetorical situations we haven't yet experienced.

Discuss students' responses to DE 1.

### For homework

Students complete DEs 2–5. 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 2–5.

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.

# Session 4

### During class

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.

Toward the end of class, watch this five-minute clip from the closing scene of the 1986 film *Hoosiers*.[2] Notice the team's reaction to Coach Dale's plan for the last play. Notice, too, how they react just after the 1:07 mark, when Jimmy says, "I'll make it." What changed the emotional dynamic of the scene? Did Jimmy's words and the team's reaction to them change the likely outcome of the play? (Strictly speaking, we can't know the answer because it's a hypothetical future.) If the likely outcome did change, then how? What accounts for it?

2 https://vpress.us/383GPT. For teachers who haven't seen the film, IMDb's synopsis will be helpful: https://vpress.us/383sna. Most helpful, of course, will be to watch the movie.

*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 myth is that love is fragile and fleeting. The truth is love is strong and resilient. *A Rhetoric of Love,* vol. 2, is an important book to remind everyone of their inner strength and character. The timing of this book is perfect even though its principles are timeless.

**JOHN LIVESAY**
TEDx speaker; author of *Better Selling Through Storytelling*

I've spent a career teaching others the art and science of world-class communications. Within that terrain, there's always been a problem. Rhetoric is a vital pillar of effective communication, but I've yet to come across a resource that really makes this topic both practical and accessible to the aspiring communicator. Collender's book finally assembles all the pieces of the puzzle. Its extraordinary breadth will encompass virtually any "use case." Whatever your interest in communication, and rhetoric specifically, this book will meet those needs. You will really be able to *do* something with what you learn here.

**TIM POLLARD**
CEO, Oratium; author of *The Compelling Communicator*

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