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## A Historical Study of the Rhetoric and Persuasion

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### **Abstract**

*Having strong rhetoric skills is essential for critical thinking as it allows a writer or speaker to effectively express their thought processes, highlighting the strengths of their arguments. Studying the history of rhetoric helps us understand our culture, identity, and human behaviour. It builds citizenship and teaches us about great leaders and warning signs of future events. The current study aims to do in-depth research into the history of rhetoric. The researcher follows the historical chronological narration approach. The study finds the birth of rhetoric was in Mesopotamia, despite the prevailing belief that the origins of rhetoric are going back to classical Greece. It was a significant achievement that has had a lasting impact on human communication. The earliest examples of rhetoric can be found in the Akkadian writings of Princess Enbeduanna. Throughout history, various scholars have developed theories of rhetoric. For example, Plato, Notorious Sophists, Plato, Aristotle and Cicero. each emphasizing a different aspect. This is in addition to other results of subsequent centuries.*

**Keywords:** Aristotle, ancient Greece, Mesopotamia, persuasion, Sophists, rhetoric.

### **1. Introduction**

Rhetoric and persuasion are two fundamental aspects of human communication that have been studied and practiced for centuries. Rhetoric is the art of using language effectively and appropriately to achieve a desired goal or effect, while persuasion is the process of influencing others' attitudes, beliefs, or actions through various means.

Investigating the origin of rhetoric is crucial as it helps to gain a scientific understanding of the impact of speech and enables the analysis of the theoretical advancements in the field of rhetoric (L.G., 2023). Ancient rhetoric provides knowledge and tools to analyze the tools and techniques used in marketing, which can help identify what can stand out on the market and manage marketing strategies effectively (Joanna, 2020). It can be challenging to gather historical facts due to their time dimension. Researchers have addressed this issue, with some characterized by honesty and others distinguished by bias. To ensure accurate research results, the researcher uses the scientific method to avoid bias and emotional judgments.

When investigating the origin of rhetoric, it is widely accepted that rhetoric originated in ancient Greece and was highly valued in Greek-speaking cultures. It was practiced and studied from the time of Homer and conceptualized as "rhetoric" in the 5th and 4th centuries BCE (Jacek, 2023). The development of rhetoric can be traced from the Archaic period to the Roman imperial period (Mike, 2022). In seventh-century Arabia, early Muslim preachers and orators inherited their craft and status from pre-Islamic orators, soothsayers, poets, and traditions of

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rhetoric and Christian homiletics in the Near East (Brian, 2022). The origins of rhetoric have been questioned, with some arguing that Homeric speech is the earliest instantiation of Greek rhetoric (Joseph, 2016). Aristotle is considered the first theorist to study rhetoric as an art and to define it as the discovery of the available means of persuasion (Atika, 2022)

Rhetoric has its origins in Mesopotamia. Some of the earliest examples of rhetoric can be found in the Akkadian writings of the princess and priestess Enheduanna (c. 2285–2250 BC). It is common that the origin of rhetoric and persuasion can be traced back to ancient Greece and Rome, where philosophers, orators, and teachers developed theories and methods of rhetorical analysis, invention, arrangement, style, memory, and delivery. These classical rhetoricians also explored the ethical, political, and social implications of rhetoric and persuasion, as well as the role of emotions, logic, and evidence in argumentation. Some examples of rhetoric from this period are the speeches of Demosthenes, Cicero, and Quintilian, who used various rhetorical devices and strategies to persuade their audiences on various topics (Sloane, 2023).

The study of rhetoric and persuasion continued to evolve and expand throughout the Middle Ages, the Renaissance, the Enlightenment, and the Modern era, incorporating new forms of media, genres, audiences, and contexts. Rhetoric and persuasion have been applied to various fields and disciplines, such as literature, religion, law, education, science, art, politics, and social movements. Rhetoric and persuasion have also been influenced by and challenged by different cultural, historical, and ideological perspectives, such as feminism, postmodernism, critical theory, and cultural studies (Hopkins, Ruggiero, and Saphara, (n.d.)).

Rhetoric and persuasion are not only relevant to the past, but also to the present and the future, as they enable us to understand, critique, and create effective messages in a complex and diverse world. Rhetoric is commonly used in modern-day discourse within politics, law, and advertising. Its origins can be traced back to ancient Greece with the rise of democracy. As politicians began running for office, this technique of persuasive speech became a craft at gaining support for a politician (Deguzman, 2022).

## **2. The Statement of the Problem**

Researchers when studying the history of rhetoric, they find that some sources claim that there is no real beginning for rhetoric, but it is possible to determine the place of its origin. There are also some other sources that trace the origin of rhetoric back to ancient Greece, ignoring the true origin of rhetoric. Therefore, the need came to shed light on the true origin of rhetoric by showing the exact sources that traced the impact of rhetoric through ancient times and removing the dust on this critical issue. The research will answer the following questions:

1. Where did the origin of rhetoric begin?
2. Who was the first writer in the world?
3. How has rhetoric evolved over successive ages?

## **3. The Significance of the Study**

The current study is much useful for rhetoricians, historians, literary scholars, and professional communicators in general and for anyone interested in understanding the ways in which language is used to influence and persuade others. The study of the history of rhetoric helps researchers understand the ways in which people communicated and influenced one another

in the past. This can provide valuable insight into the cultural and political climate of different time periods.

#### **4. The Methodology of the Study**

This study employs a historical approach to conduct research, uncover, and analyse the intricacies of the past. It relies on analysing historical sources, evidence, and context. This method entails scrutinizing primary sources like documents, artefacts, and records from a particular era to grasp events, individuals, and societies within their historical framework. The researcher aims to reconstruct and interpret the past with precision and objectivity, drawing on diverse sources and perspectives to gain a thorough comprehension of historical occurrences and progressions.

#### **5. Earlier Studies**

Many books and research papers have addressed the history of rhetoric. Some of them have discussed the history of rhetoric in general, while others have focused on the history of rhetoric in the East and the West separately. However, these researches have not been approached with neutrality and without bias. The researcher does not find in any of the previous historical researches a precise definition of the origin of rhetoric. The starting point of rhetoric has been portrayed as a random point that cannot be accurately determined. As a result, the origin of rhetoric is attributed to ancient Greece, considering it the closest historical period that can be described. Consequently, many historical evidence indicating the true origin of rhetoric has been neglected. The current subject tackles the three following previous studies:

##### **5.1. "The Birth of Rhetoric" (Hallo, 2004)**

The main contribution of the book "The Birth of Rhetoric" by William W. Hallo is to provide a comprehensive understanding of the history and various conceptions of rhetoric. The book explores the origins of rhetoric in classical antiquity, particularly focusing on the figure of Gorgias and the debate surrounding the power of persuasion. It delves into the different perspectives on rhetoric, including its role in communication and its relationship to power and manipulation. Through this exploration, the book aims to help readers grasp the complexity of rhetoric and its significance in shaping our ideas and practices of persuasive communication. William W. Hallo's "The Birth of Rhetoric" unequivocally states that the origins of rhetoric can be traced back to Mesopotamia, which stands in stark contrast to the traditional view that it began in classical Greece. It can be understood from his statement that there is bias and a departure from the scientific method in revealing the origin of rhetoric.

##### **5.2. "The Rhetoric of Origins and the Other: Reading the Ancient Figure of Enheduanna" (Binkley, 2004a)**

The main contribution of Binkley, Roberta (2004a) in "The Rhetoric of Origins and the Other: Reading the Ancient Figure of Enheduanna" is the exploration of the ancient figure of Enheduanna and the analysis of the rhetoric of origins and the Other in her writings. Binkley examines Enheduanna's use of rhetoric to establish her authority and position as a female poet in a male-dominated society. The paper delves into the ways in which Enheduanna constructs her identity and challenges traditional gender roles through her writing. Binkley's analysis sheds light on the significance of Enheduanna's work and its relevance in understanding the role of women in ancient societies.

### **5.3. The History and Theory of Rhetoric (Herrick, 2021).**

Herrick's book contains information about various contributions to the history and theory of rhetoric. However, it does not specify the oldest starting point of rhetoric. It discusses the contributions of several individuals and theories, including those of Cicero, Quintilian, Longinus, St. Augustine, Italian Humanists, Giambattista Vico, George Campbell, Lord Kames, Hugh Blair, Thomas Sheridan, Richard Whately, Margaret Cavendish, Maria Edgeworth, and others. Each of these individuals and theories has made significant contributions to the history and theory of rhetoric but they are not the oldest. In the second chapter of his book, Herrick says that:

The history of rhetoric does not have a precise beginning point any more than the history of dance or painting. When human beings recognized in movement the capacity, not just for mobility, but also for expression, dance began. When pigments were employed to tell a story by producing images on a wall, painting began. When people found in symbols the capacity, not merely for communicating meaning, but also for accomplishing their goals, rhetoric began (Herrick, 2021, p. 33)

Determining an exact starting point for the various arts may prove challenging, but it is certain that the moment humans realized the communicative potential of the arts marked the beginning. The history of Mesopotamia provides evidence that language was employed for persuasive purposes, establishing a fundamental aspect of human society for millennia. As such, this period unquestionably constitutes the starting point of the art of rhetoric.

## **6. Discussion**

This section is devoted to discussing the origins of rhetoric, including its first stage. Then it discusses the first appearance of rhetoric in Greece and the stages of its development until our present era.

### **6.1 Historical background: The Origin of Rhetoric**

It is typical for any researcher in writing an overview of histories to identify origins. The origin of rhetoric makes the researcher feel proud that she is from Mesopotamia, and what makes her feel even more proud is that she finds out that the birth of rhetoric was in Mesopotamia, despite the prevailing belief that the origins of rhetoric are going back to classical Greece.

It is noteworthy that William W. Hallo in his research "The Birth of Rhetoric" considers that it is somewhat daring to defend the idea of "the birth of rhetoric in Mesopotamia", given that the more traditional view looks for the origins of rhetoric in classical Greece (Hallo, 2004, p. 34). He concludes his introduction by saying:

I cannot resist ending with a saying from the Jerusalem Talmud cited by Richard Steiner in a study of colloquial Hebrew. In Megilla 71 b we read that "Greek is good for singing, Latin for warfare, Aramaic for lamentation, and Hebrew for (divine) speech 130 Had the sages, like Daniel's friends, mastered the "literature and script of the Chaldeans" (Dan. 1:4), they might well have added that Sumerian and Akkadian are good for rhetoric! (Hallo, 2004, p. 35).

Based on the idea that says the humanities were born in a rhetorical manger, and along with the related notion that the idea of humanity goes back to Sumerian precedent, thus, rhetoric birth goes back to Sumerian. Hallo is prepared to defend this notion that originally of Professor

Gitay in that this idea was presented to the First African Symposium on Rhetoric: Persuasion and Power in Cape Town on July 12, 1994, where Yehoshua Gitay presiding (Hallo, 2004, P. 35).

Depending on some of the earliest examples of rhetoric can be found in the Akkadian writings of the princess and priestess Enheduanna (c. 2285–2250 BC). It can be considered that Enheduanna is the first-named author in history, where her writing exhibits numerous rhetorical features that would later become canon in Ancient Greece (Binkley, 2004, p47). These facts are inconsistent with what has been mentioned in James A Herrick's book "The History and Theory of Rhetoric" where he states that the "history" of rhetoric cannot have a beginning point (Herrick, 2017, p. 31), claiming that it is impossible to establish a clear starting point for the history of rhetoric, but its systematic presentation within a particular cultural tradition can be located historically; in this sense, if it is possible for rhetoric systematic presentation to be located historically, so why he did not mention it? Instead, he merely indicates the beginning of the history of rhetoric and its origins in the Western tradition that going back to ancient Greece.

## **6.2 Mesopotamia is The Cradle of Rhetoric**

The ancient civilization of Mesopotamia, located in the region of present-day Iraq, was home to many great achievements in fields such as mathematics, astronomy, and literature (Frye, Edzard, & Soden, 2023). One of the most notable contributions of this civilization was the birth of rhetoric (Hallo, 2004), which laid the foundation for the art of persuasion that it is still used today.

Rhetoric, as defined by Aristotle, is the art of using language to persuade others (Aristotle, 350 B.C.E/1954, p. 8). It involves the use of various techniques such as logic, emotion, and credibility to influence an audience. The origins of rhetoric can be traced back to the ancient Mesopotamian civilization, where it was used for various purposes such as legal arguments, political speeches, and religious sermons.

The writings of the princess and priestess Enheduanna (c. 2285–2250 BC) represent the earliest examples of rhetoric located in the Akkadian civilisation (Binkley, 2004a) - priestess is a female priest or religious leader, often associated with ancient cultures and traditions. In some societies, priestesses held significant roles in religious ceremonies and were believed to have unique connections with the divine -. Enheduanna, the first named author in history (Binkley, 2004a), incorporated several rhetorical features in her writing that later became canon in Ancient Greece.

Enheduanna's "The Exaltation of Inanna," includes an exordium, argument, and discourse (Hallo, 2004), as well as elements of ethos, pathos, and logos (Binkley, 2004a) and repetition and metonymy (Binkley, (2004b)). She is also known for describing her process of invention in "The Exaltation of Inanna," moving between first- and third-person address to relate her composing process in collaboration with the goddess Inanna (Binkley, 2004a), reflecting a mystical enthymeme (Stark, 2008), in drawing upon a Cosmic audience (Binkley, 2004a).

An American magazine published an article under the title "The Struggle to Unearth the World's First Author" by Elizabeth Winklerin in November 19, 2022 in which she stated that Enheduanna was not only a priestess, but that she was the first author known to humanity

Some scholars believe that the priestess was also the world's first recorded author. A clay tablet preserves the words of a long narrative poem: "I took up my place in the sanctuary dwelling, /

"I was high priestess, I, Enheduanna." In Sumer, the ancient civilization of southern Mesopotamia where writing originated, texts were anonymous. If Enheduanna wrote those words, then she marks the beginning of authorship, the beginning of rhetoric, even the beginning of autobiography. To put her precedence in perspective, she lived fifteen hundred years before Homer, seventeen hundred years before Sappho, and two thousand years before Aristotle, who is traditionally credited as the father of the rhetorical tradition (Winklerin, 2022)

Another example of Mesopotamian rhetoric is the Code of Hammurabi, a set of laws written in cuneiform script on a stele in 1754 BCE. The code contains 282 laws that cover a wide range of topics such as property rights, marriage, and crime. The laws are written in a persuasive manner, using rhetorical techniques such as repetition, parallelism, and antithesis to emphasize their importance. Also, examples of early rhetoric can be traced back to the Neo-Assyrian Empire during the reign of Sennacherib (704-681 BC), as noted by Hoskisson and Boswell (2004).

Another example of Mesopotamian rhetoric is the epic poem Gilgamesh, which tells the story of a king's quest for immortality. The poem is written in a highly poetic and persuasive style that draws the reader in and keeps them engaged. It also uses various rhetorical devices such as metaphor, simile, and personification to convey its message.

Mesopotamian rhetoric was not limited to legal and literary texts. It was also used in everyday communication, such as in business transactions and personal letters. Merchants would use persuasive language to negotiate deals with customers, while individuals would use rhetoric to convince friends and family members to take certain actions or adopt certain beliefs (Hallo, 2004).

The importance of rhetoric in Mesopotamia can be seen in the fact that it was taught in schools and universities. Students would learn how to use language effectively and persuasively and would be trained in the art of debate. This education was highly valued and was seen as essential for success in many fields.

The legacy of Mesopotamian rhetoric can still be seen today in various forms of communication. Public speakers use rhetorical techniques to persuade audiences, advertisers use persuasive language to sell products, and politicians use rhetoric to gain support from voters. The art of persuasion that began in Mesopotamia continues to be an important part of our lives today.

In conclusion, the birth of rhetoric in Mesopotamia was a significant achievement that has had a lasting impact on human communication. The use of language to persuade others has been an essential part of human society for thousands of years, and we owe much of our understanding of this art to the ancient Mesopotamian civilization.

### **6.3 Classical Rhetoric: The appearance of rhetoric in ancient Greece**

It is an undeniable fact that the ancient Arabs did not organize their thinking into theories and their opinions were not united by a unified whole. It is also true that Western linguists have surpassed us in organizing linguistic thought into certain theories. However, let us not forget that these theories, despite their level of development, are all derived from levels and starting points that exist in the Arabic linguistic heritage (Al-Tae, 2018)

Classical rhetoric refers to the practice and teaching of rhetoric in ancient Greece and Rome from roughly the fifth century B.C. to the early Middle Ages. Herrick (2017) states that the

systematic study of rhetoric probably originated in the fifth century around 467 BCp. 32. This century witnessed the beginning of a period of philosophical brilliance among Western civilizations, especially Greek civilization. Ancient Greek philosophy developed during the fifth century B.C. and became the basis of Western ideology. Perhaps in the case of Ancient Greece, a new sense of national identity caused by such dramatic events as Greece's victory over the Persians, its ever-expanding trade routes with their resulting wealth, and, most importantly, the evolution of Athens as a nucleus of political, economic and cultural development in the western world of the day provided Athenian society with the logos for believing in its superiority.

When a form of democracy was established in Syracuse in Sicily, the need for a good method of persuasion arose because of the claimants to recover their confiscated property during the reign of the tyrant named Hieron (Herrick, 2017, p. 32). Claimants could not provide documentary evidence of ownership but were allowed to discuss their case before the jury. Therefore, the need for the help of specialists came to defend their cases. One of the most famous orators was probably Corax, a Sicilian Greek. His system divided the discourse into the following basic parts: introduction, narrative (historical background), main arguments, secondary arguments and subsidiary notes, and summary. Corax was famous as an orator because people needed him to recover their looted rights after the death of tyrant Hieron. Corax's systematic approach to teaching oratory was quickly adopted by others and was carried to Athens and other Greek city-states by professional teachers and practitioners of rhetoric known as Sophists.

#### **6.4 Sophists Era**

These political changes led to the beginning of a new era of rhetoric, as the middle of the fifth and sixth centuries BC witnessed a massive cultural change from aristocracy to democracy where began the era of the Sophists, who took teaching rhetoric as a career and they imposed expensive fees for that (Herrick, 2017, p. 32). The rhetoric of their time witnessed a new understanding as to the Sophists partly ignored traditional Greek ideas about the ethics of using language and arguments instead, they defined parts of speech, analysed poetry, parsed close synonyms, invented argumentation strategies, and debated the nature of reality. They claimed to make their students better. They thus claimed that human "excellence" was not an accident of fate, but art that could be taught and learned. They were thus among the first humanists (Bizzell & Herzberg, 1990). The best known of whom were Protagoras (c. 481–420 BC), Gorgias (c. 483–376 BC), and Isocrates (436–338 BC).

#### **6.5 Notorious Sophists and Plato's Rejection**

Ignoring the ethics of using language and argument is what made the sophists notorious. They ignored conventional Greek ideas about the moral uses of language and argument. They also neglected moral conventions concerning who could or could not be educated in the powers of language (Herrick, 2017, p. 47). The Sophists insisted that persuasive arguments can always be made on either side of an issue, not just on the side favoured by those adhering to prevailing moral assumptions. The great power of persuasive language was recognized by Plato especially when employed by a trained practitioner of rhetoric. Plato believed that this power was a double-edged sword, so he saw a great danger in this power. This danger lies in using the power of persuasive language to serve personal interests, especially if effective discourse is practised in an ignorant society. Therefore, Plato (427–347 BC) emerged as one of the chief critics of the Sophist movement and, reasonably, it is fair to say, that he saw his teacher, Socrates, as the restorer of values and morality. Plato is also asking his readers, however, to consider what

constitutes “the good life”. Is it personal power in the service of pleasure and mastery over other people, or is it perhaps the practice of virtue and the pursuit of wisdom? Rhetoric can serve either goal, and it is up to the individual practitioner to decide on the proper uses of the art (Herrick, 2017, p. 68). Plato's era is considered an important period in the history of rhetoric. He drew the minds to a new reality for the use of rhetoric, where he presented two contradictory images of rhetoric, one representing evil and the other representing virtuous wisdom. He expected many important topics that no one had preceded him before, such as the association of images of rhetoric with authority, power, the potential for manipulation, and rhetoric's relationship to truth and the possibility of using the power of discourse in the formation of society (Dwight, 2014).

Plato's thought is still very important in the study of anyone interested in better understanding the art of rhetoric and its many implications for free societies.

#### **4.5 Aristotle “The Father of Rhetoric”**

Aristotle (384–322 BC) was a student of Plato who famously set forth an extended treatise on rhetoric that still repays careful study today. In the first sentence of ‘The Art of Rhetoric’, Aristotle says that “rhetoric is the counterpart of dialectic” (‘Aristotle's Rhetoric Book I’, 1354).

To Aristotle, rhetoric is “the faculty of observing in any given case the available means of persuasion.” He identified three main methods of rhetoric: ethos (ethics), pathos (emotional), and logos (logic). He also broke rhetoric into types of speeches: epideictic (ceremonial), forensic (judicial) and deliberative (where the audience is required to reach a verdict). His ground breaking work in this field earned him the nickname “The Father of Rhetoric” (‘Aristotle’, November 9, 2009). To be a successful rhetorician, one certainly needed to understand arguments. But it was also necessary to have a thorough understanding of human emotion, and the constituents of good character, Aristotle held that. The rhetorician must also understand a range of substantive issues associated with the particular kind of oratory being practiced (Herrick, 2017, p. 88).

#### **6.6 Rhetoric beyond the Era of Aristotle**

The main issues of Greek rhetoric continued to play a significant role in the thinking of rhetorical theorists for several centuries. Periods of Western Rhetoric can be divided into Classical Rhetoric, Rhetoric at Rome, Medieval Rhetoric, Renaissance Rhetoric, Enlightenment Rhetoric, Nineteenth-Century Rhetoric, and New Rhetoric(s). Indeed, it is no magnification to say that Greek rhetorical theory still provides the foundation for much instruction in both speaking and written composition (Herrick, 2017, p. 88). The previous sections have tackled classical rhetoric, however, this section tackles briefly the historical development of rhetoric; it opens a small window into the vast history of rhetoric.

Although the Romans learned rhetoric from the Greeks, they had their mark in the history of the development of rhetoric, where rhetoric played an important role in making education rigorous to prepare successful and advanced citizens. It is worth noting that the audience was a major component of rhetoric. In Cicero, as in other great Roman rhetoricians, a concern for the audience's tastes, sensibilities, and values is consistently evident (Herrick, 2017, p 114). It can be said that rhetoric in the Roman era came out of its political character to bear within a civil and moral character that aims to serve the people of Rome well.

The Roman rhetorical works of the great Roman orators such as Cicero (106-43 BC) and Quintilian are considered among the most important works in the field of rhetoric and are still



widely used as a reference today. They also played an important role later during the Middle Ages and the Renaissance, where they achieved widespread as advanced school texts in rhetoric (Manuwald & Manuwald, 2007).

The Middle Ages or medieval period lasted approximately from the 5th to the late 15th centuries. It began with the fall of the Western Roman Empire and transitioned into the Renaissance and the Age of Discovery. After the breakup of the western Roman Empire, the study of rhetoric continued to be central to the study of the verbal arts; but the study of the verbal arts went into decline for several centuries, followed eventually by a gradual rise in formal education.

The European Renaissance lasted from the fourteenth through the seventeenth centuries. Enormous intellectual and social changes took place in Europe. Assumptions and institutions that were dominant for centuries were radically challenged, including the Christian worldview and the Catholic Church. The mid-16th century saw the rise of vernacular rhetoric; those written in English rather than in the Classical languages; adoption of works in English was slow, however, due to the strong orientation toward Latin and Greek. One of the concerns of the age was to find a suitable style for the discussion of scientific topics, which needed above all a clear exposition of facts and arguments, rather than the ornate style favoured at the time (Bizzell, & Herzberg, 2000). Moreover, Europe was split by wars, as well as by the Protestant Reformation, which takes the year 1517 as its traditional starting date. During this period of social upheaval, the classical rhetorical tradition attained a place of prominence in European education and social life. Rhetoric flourished in the Renaissance as a method of instruction in writing and persuasion, an avenue to personal refinement, a means of managing the intricacies of civic and commercial interests, and a critical tool for studying a variety of literary texts both ancient and contemporary (da, 2017, p. 145).

The beginning of the “modern” age or the period known as the Enlightenment is located somewhere in the late seventeenth or early eighteenth century where the intellectual developments in Europe do mark a major transition in Western thought. (Herrick, 2017, p. 170).

The eighteenth and nineteenth centuries witnessed rhetoric again moving to the forefront of educational and scholarly concerns, a place it occupied many times during the course of Western history. But, in several important instances rhetoric's role shifts from producing public discourse to enhancing its consumption, from discovering knowledge to managing the discoveries of other disciplines, and from an external focus on public problems to an internal focus on the mind and imagination (Herrick, 2017, p. 191).

The scientific development witnessed by the twentieth century and the dominant, increasing scientific thinking that dominated the methods of thinking had a great impact in considering the matters that were studied and taught under the name of rhetoric as inferior to the scientific methodology and it was considered that rhetoric was outdated. However, as the century progressed, it became clear that the scientific theory failed to explain and solve social and moral problems, which led to the intellectual world starting to falter. Science did not provide a means of investigating the human motivation, the place of values in human choice-making, the intricacies of how power is achieved and maintained, or how political leaders come to wield the kind of massive influence that had been a major factor in bringing the world to war. It was required for new means of discussing human values, specifically to resolving permanent problems that engaged human values and moral commitments. Some scientists have found the

claim that science is rhetorical to be overstated. Thus, the authors discussed make a compelling case for a rhetorical dimension in the sciences. Several contemporary rhetorical theorists emphasize the context or situation in which rhetoric occurs. James L. Kinneavy (1990) writes that:

certainly one of the most overpowering concepts in contemporary rhetoric, obvious in many different disciplines, is the notion that a piece of discourse must be judged against the cultural and situational contexts in which it was produced and in which it is being interpreted (p. 192).

The most prominent representatives of this approach to rhetoric are Kenneth Burke and Lloyd Bitzer. The next section considers Kenneth Burke due to the importance of his ideas and their relevance to the research in question.

The influence of a variety of political, philosophical, literary, and religious perspectives were the reasons for Kenneth Burke's (1897-1993) wide-ranging interests. Burke drew freely on disciplines as diverse as philosophy, drama, religion, political science, literature, and rhetoric (Abbott, 1974).

Burke defines rhetoric as the use of symbols to shape and change human beings and their contexts. He early focused on three fundamental elements of human social and private existence that knowledge of rhetoric helped us to understand: (1) The symbolic means by which we define ourselves and our communities, (2) the nature of meaning as a matter of interpreting symbols, and (3) human motivation and action (Herrick, 2017).

Perhaps Burke's most famous definition of rhetoric occurs in *A Rhetoric of Motives* (1950). He writes: "Rhetoric... is rooted in an essential function of language itself, a function that is wholly realistic and is continually born anew; the use of language as a symbolic means of inducing cooperation in beings that by nature respond to symbols [emphasis in original]" (Burke, 1950, p. 43).

There are various symbol systems to communicate meanings. However, arts such as music, dance, and theatre provide symbolic resources for communicating meanings, perhaps, language is the symbol system on which humans rely for daily communication with others. In social life, there is depending on humans' abilities to use various symbol systems to communicate meanings to one another. Furthermore, human social life also depends on using symbols for achieving the persuasion that brings about the cooperation, compromise, and coordination of effort inherent to forming and maintaining societies.

Nowadays, with especially the rapid movement of developed technology, the study of musical rhetoric is often the most useful area of study where the aim is to understand the effective use of figures in musical gestures and communication.

## **7. Rhetoric and Persuasion**

The study of persuasion originated through the study of rhetoric. The ancient Greeks were the first to advocate the importance of rhetoric and persuasion. The power of persuasion was perceived as critical to the welfare and human happiness of all citizens living within a democracy, due to its power to induce free exchange of opinions and counterarguments within the political field, which would guarantee arrival at a political consensus based on persuasion and free choice, rather than through coercion and the civil strife.

Two thousand years ago, Aristotle, the famous Greek teacher, scientist, and rhetorician, put three basic ways of convincing audience of something or at least getting the audience to listen to what you have to say. We still use these concepts up till now.

According to Aristotle, there were three basic ways of convincing audiences of a particular argument or at least getting audiences to listen to what you have to say. We still use these concepts today. They are ethos, pathos, and logos referred to as the three modes of persuasion. Ethos, pathos, and logos are all interconnected; to make a strong argument, it has to be all these modes of persuasion worked together overall (AbedI, 2021)

**Logos:** persuasion through reasoning (the use of logical arguments).

**Ethos:** persuasion through personality and stance (speaker as truthful, reliable, trustful and worthy person). The Greeks also used this word to refer to the power of music to influence emotions, behaviours, and even morals (Weiss & Taruskin, 1984, p. 1).

**Pathos:** persuasion through the arousal of emotion (in the audience).

This perspective opens the door to music to be account for as an example of pathos. It is a term that is sometimes referred to as “emotional appeals”. Emotional appeals are intended to make listeners feel afraid, compassionate, proud, angry, shameful, and the like. As such, the appeal to pathos is directed towards the emotions of the audience. In many situations, emotion remains the most powerful persuasive factor. Where logical arguments sometimes fail, emotions often have the power to motivate people to respond and act (Boone and Kurtz, 1994).

Rhetoric is, in short, a person's life, because it relates to the smallest details of a person. In daily life, there is a lot of presenting opinions, arguing, and engaging in persuasive activities. It is difficult to avoid persuasion, as it is an inherent need in the human psyche. A person uses persuasion at home, with his family members, at work, and with friends. A person may try to present his ideas and influence those around him, whether this is seeking persuasion in artistic, social, political, or commercial matters (Herrick, 2021).

## 8. Conclusion

On the basis of the findings of the historical narrative conducted in the previous points, the following conclusions can be made:

1. The study finds that the birth of rhetoric in Mesopotamia was a significant achievement that has had a lasting impact on human communication. The current study shows that the earliest examples of rhetoric can be found in the Akkadian writings of the princess and priestess Enheduanna. She was the world’s first recorded author.
2. Throughout history, various scholars have developed theories of rhetoric, each emphasizing a different aspect. Plato focused on pathos, using emotions to manipulate the audience.
3. Notorious Sophists ignored conventional Greek ideas about the moral uses of language and argument. They also neglected moral conventions concerning who could or could not be educated in the powers of language.
4. Plato's era is considered an important period in the history of rhetoric. He drew the minds to a new reality for the use of rhetoric, where he presented two contradictory images of rhetoric, one representing evil and the other representing virtuous wisdom.

5. Aristotle's theory of logos allowed for both rigorous science and rhetorical inference.
6. Cicero, on the other hand, gave a privileged role to the speaker or ethos in his approach to rhetoric.
7. The eighteenth and nineteenth centuries witnessed rhetoric again moving to the forefront of educational and scholarly concerns, a place it occupied many times during the course of Western history
8. In the twentieth century, the three approaches ethos, pathos, logos were revived, with some authors favouring ethos, others pathos, and still others logos
9. The use of language to persuade others has been an essential part of human society for thousands of years. Rhetoric and persuasion are not only relevant to the past, but also to the present and the future, as they enable us to understand, critique, and create effective messages in a complex and diverse world. Rhetoric is commonly used in modern-day discourse within politics, law, and advertising.
10. Nowadays, with especially the rapid movement of developed technology, the study of musical rhetoric is often the most useful area of study where the aim is to understand the effective use of figures in musical gestures and communication.

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