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ISOCRATES'S PLACE IN
POSTMODERN ADVERTISING

A Dissertation
Submitted to Duquesne University

Duquesne University

In partial fulfillment of the requirements for
the degree of Doctor of Philosophy

By
Christopher O. Barkley

May 2022

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Christopher O. Barkley

2022

ISOCRATES'S PLACE IN
POSTMODERN ADVERTISING

By

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Approved April 1, 2022

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ABSTRACT

ISOCRATES'S PLACE IN POSTMODERN ADVERTISING

By

Christopher O. Barkley

May 2022

Dissertation supervised by Richard H. Thames, PhD

This study in communication and rhetoric seeks to ascertain constructive applications for distinct advertising practices by examining Isocrates's work and place in postmodern advertising. The focus uses 5 principles known to Isocrates which are: 1) commonwealths of households, 2) integration of reputation, elegance, substance and style, 3) education and public discourse, 4) phronesis and praxis, and 5) truth and verisimilitude. These 5 principles can form a constructive and practical advertising approach. This study is important. It examines Isocrates through the lens of advertising and extends the research done about him by leading Isocrates scholars who have looked primarily at his contributions to education, rhetoric and public discourse. Through the use of his "Hymn to Logos" Isocrates gives rhetoric, and by extension advertising, a form of cultural validity, which produces and sustains bonds within society.

DEDICATION

This work is dedicated to my mother Sandra Barkley and my son Max Barkley, the two most important people in my life whom I love dearly.

ACKNOWLEDGEMENTS

I would like to thank the members of my committee: Dr. Ronald Arnett, Dr. Janie Fritz, and Dr. Richard Thames. Each of them played a key role in the production of this work and encouraged me to persevere. I would also like to thank my copyeditor Natalia Wohar, PhD Student and Graduate Assistant. I am very grateful to the past and present faculty, staff and students of the Duquesne University Department of Communication and Rhetorical Studies who challenged and inspired me. I am especially blessed for the continued love and support of my family and extremely thankful for God's guiding hand in this work and in all that I do.

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Statement of Thesis

This thesis statement is to ascertain constructive applications for distinct advertising practices by examining Isocrates's work and place in postmodern advertising. The dissertation and its arguments incorporate communication and rhetorical elements known and used by Isocrates. These elements successfully advance the theory and practice of advertising today. Isocrates's five integrating methods, or overarching principles, are chapters in this dissertation. These chapters include Isocrates's commitment to (1) commonwealths of households, (2) integration of reputation, elegance, substance and style (3) education and public discourse, (4) phronesis and practice using common sense, and (5) truth and verisimilitude. Each chapter forms a solid constructive approach to explain Isocrates's contributions. In this integrated fashion, an exploration of the scholarly rhetorical knowledge of Isocrates's place in postmodern advertising is possible and can be expanded to achieve constructive applications for advertising practices.

This dissertation expands upon an original paper written for Dr. Calvin L. Troup's PhD course on rhetoric and philosophy of advertising in the Department of Communication & Rhetorical Studies at Duquesne University. The paper was also adapted and presented at a colloquium session in the department upon the request of Dr. Troup and Dr. Pat Arneson. Subsequently, it was suggested by Dr. Janie M. Harden Fritz that it be presented at a Pennsylvania Communication Association (PCA) Annual Conference. During the Q&A period that followed, the paper received encouraging responses from a variety of communication and rhetorical studies professors in attendance regarding its development for a dissertation and book. It is for this reason that the subject matter was pursued further to ascertain how Isocrates's rhetoric may benefit postmodern advertising.

Chapter 1

The Value of Isocrates's Rhetoric and Commonwealths of Households for Advertising

It is profitable to attempt an investigation of Greek thought before Plato by examining Isocrates's rhetorical method. Isocrates's *Antidosis* and other extant works can provide constructive applications for current advertising practices. Several of Isocrates's principles in his approach to saving his good name, while displaying a genuine concern for his city over 3 millennia ago, can be construed as a very timely topic today. As Isocrates shares his arguments about how his good works have directly benefited Athens, one can see the significance reflected in how an advertiser may think about, or experiment with some constructive benefits to pass along to clients and ultimately the consumer.

Before delving into Isocrates's rhetoric and how it relates to the advertising field one must have a good working definition of advertising. As Mark Twain said, "Many a small thing has been made large by the right kind of advertising" (Dahl, 2001, p. 9). In its simplest form, advertising could be defined as a means of communication using all available forms of rhetoric. Rhetoric coupled with honest/truthful persuasion to promote an image, product, or service to the right customers, at the right time, and in the right place that they actually do need and desire to buy. One must remember that there is a difference between image advertising and retail advertising. Image advertising is what the maker of a product or service that is being sold will use and retail advertising is what agencies will use. Image advertising creates the interest. To many, advertising appears to be extremely complicated, threatening and frustrating. It takes a variety of forms today, such as print, broadcast, outdoor, direct mail, collateral materials, internet, digital, and many others. Dahl (2001) says:

Advertising can be a very intimidating subject—it has its own language; it comes in a huge array of media choices; it requires, when done right, creativity clarity, and solid production values to cut through its own clutter; and it costs a lot of money. But advertising is also essential to the success of your business. (p. 1).

Good advertising is not telling people lies to get them to buy something that they really don't need to begin with. That is deception. Abraham Lincoln did not actually say, "You can fool all the people some of the time, and some of the people all the time, but you cannot fool all the people all of the time" (Parker, 2018, para. 1). In 1858 in a Clinton, Illinois political speech, he actually said, "Judge Douglas cannot fool the people: you may fool people for a time; you can fool a part of the people all the time; but you can't fool all the people all of the time" (Parker, 2018, para. 4). There is a clear difference here.

The Advertising Educational Foundation (AEF) defines advertising with a multitude of long definitions. They appear in an *Advertising & Society Review* article titled "What is Advertising?" by William M. O'Barr. One can appreciate how O'Barr (2015) interprets advertising by 1) defining it broadly with the story of James Laver (para. 3), 2) defining it narrowly using Raymond Williams's definition of it as the "*official art of capitalist society*" (para. 12), 3) defining it as mediated communication (para. 20), 4) describing metaphors and stories as its essence (para. 27), 5) clarifying that it is about "[b]uilding [r]elationships" (para. 34), 6) adding that "[a]dvertising is [c]ontent" (para. 45), 7) and concluding that the "concept of advertising defies easy definition" (para. 55).

Discussed throughout this dissertation will be the specific definitions and forms of advertising Isocrates's work has a potential to advance. The goal of this dissertation is to present an argument that uses Isocrates's principles to construct potential theories that transfer

successfully to the practice of advertising today. These principles include the application of *commonwealths of households* and the *integration of reputation through substance and style*.

What could be identified further as Isocrates's four integrating tools, or overarching principles—(1) a commitment to public discourse, (2) common sense, (3) phronesis and practice, and (4) truth and verisimilitude—link and often overlap within these theories. In total, these elements work together to form a constructive and practical advertising approach for the scholar and professional in postmodernity. They strive to provide daily consumer advertising and client consulting services in the marketplace to solve consumer product and service challenges.

In an attempt to develop a clear grasp of Isocratean principles to discuss what is most transferable to advertising, an examination of the *Antidosis* and several of Isocrates's extant works is necessary. It is assumed that the reader is somewhat familiar with Isocrates's works to a greater or lesser extent prior to engaging in this discussion.

The Perennial Value of Advertising, Historicity, and Wisdom: Would Isocrates Agree?

History is very enjoyable, especially the history of communication and rhetoric of antiquity as it relates to the development of advertising. Specifically, it is fascinating to consider what it must have been like to walk in the shoes of Plato, Isocrates, Cicero or Pollio in the dusty, people-filled streets, acropolises or forums of Ancient Greece or Rome. As a student of history, and a descendent of a long line of teachers, when reading their works, one wonders what the ancient philosophers were really thinking, feeling and trying to communicate to their students in the peripatetic school as itinerant teachers in the Classical to Hellenistic Age. One could question how much of their oratory could be considered a clever advertisement for their academy and services, and how much of their instruction could be considered ontological, (concerning nature of being) and epistemological (the study of the nature and limitations of knowledge) forms of

oratorical skill. One can only hope that these philosophers were attempting to do the good and just educational work of instructing their students in the three common services: speechwriting, teaching, and professional oratory (Herrick, 2005, p. 35). Unfortunately some of the early Sophists earned foul reputations for “extravagant displays of language” and for astonishing audiences with their “brilliant styles...colorful appearances and flamboyant personalities” (Poulakos, 1993, p. 58).

Would ancient philosophers agree with King Solomon’s proverb in Ecclesiastes 1:9? If wise King Solomon and the ancient Greek and Roman scholars could take a time machine to postmodernity to observe human nature through communication and rhetoric today, would they indeed still retort that there is “nothing new under the sun”? The actual verse reads like this: “The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun” (KJV, 1973, p. 1010). To a certain extent, one can say this about the history and formation of advertising as a common practice. Advertising like many other disciplines has been present since time immemorial.

When Solomon wrote this verse, Bible historians say he was emphasizing the cyclic nature of human life on earth and the emptiness of living only for the “rat race.” The phrase “under the sun” is used 29 times in Ecclesiastes and nowhere else in Scripture. The intended meaning in Ecclesiastes is that what happens “under the sun” in a life separated from God is universal. The point of view in Ecclesiastes is an earth-bound perspective “where everything passes away and fails to satisfy” (Halley, 1965, p. 275). As a modern idiom, “There’s nothing new under the sun” is often used as a world-weary complaint against life’s monotony, but this writer is not referring to its meaning that way. Once again one questions if in this wisdom, scholars can seek a true beginning for all things—especially advertisements.

Posing a further question, would those same ancient philosophic visitors to postmodern society confirm Ecclesiastes 1:11 that “there is no remembrance of former things; neither shall there be any remembrance of things that are to come with those that shall come after” (KJV, 1973, p. 1011)? To say there is nothing new under the sun means there is nothing really new on the earth. All the activity of a person during their lifetime is lost in the grander scheme of things and will soon be forgotten. In other words, “all is vanity.” The word vanity occurs 37 times in Ecclesiastes (Halley, 1965, p. 274). What the Greeks forgot in their worship of many pagan gods is the Christian ideal of one God and the belief in an eternal home in heaven after physical death. (Later chapters of this dissertation will discuss the Book of Ecclesiastes and how it correlates to Isocrates’s “hymn to logos,” rhetorical education, and principles of postmodern advertising).

However, to say there is nothing new under the sun is not intended to ignore inventions or advances in technology: rather, these innovations do change our world and lifestyles, but they do not change basic human nature. In the human mind, emotions have not really changed that much. Humans still have strong emotions of love, hate, jealousy and envy. Those emotions existed back then too, and are implicit in the earliest forms of advertising as will soon be made apparent. In Solomon’s time, and as in ancient Greece and ancient Rome, many advances took place in society, but from the larger perspective of life, human nature has remained and always will remain the same. Once again, one can argue rhetorically if the same can be said about the birth of advertising. Human emotions are apropos and often running parallel to the concepts of advertising, like the “keeping up with the Joneses” cliché. People often buy goods and services because they really need them, or because they are trendy and everybody has to have one. And not only that, people need to have a better one than their neighbor. In today’s society of affluence, we are encouraged to buy it even if we can’t afford it. It’s easy, just make payments

on the credit card. You still owe your soul to the company store, but it's to the credit card company instead. In the olden days, a person would have one set of dress clothes for formal occasions and one set for everyday work. Today a trip to Kohl's, TJ Maxx or Marshalls allows one to buy multiple outfits that hang in a closet. According to a recent article, the chief design officer for California Closets, interviewed in the *Wall Street Journal*, stated that we only wear 20% of the clothing we have in our closets (Stoeffel, 2013, para. 1). Often we really do not use all the gadgets, technology, and "things" that we have lying around, or we obtain them just to boast that we have one of whatever it is. Philosophically, Isocrates gives this advice about his affluent society and its mores. Isocrates (2000c), in his letter *To Demonicus*, says:

Wish to be attractive in your dress, but not a dandy. Elegance is the mark of attractiveness, excess that of a dandy. Appreciate not the excessive acquisition of material goods but their measured enjoyment. Despise those who take wealth seriously but cannot use what they have; for their experience is like someone who acquires a fine horse, although he has a poor knowledge of riding. (sec. 27, p. 25)¹

Isocrates words are quite ironic since he came from a very wealthy, affluent family. However, the study of Isocrates today, as it relates to postmodern advertising, offers new insights for both consumers and advertisers.

Ancient Forms of Advertising and Their Persistence Today

Given a new glimpse of antiquity through the novel evidence of postmodernity, scholars of today could indeed echo that there is nothing new under the sun including the field of advertising. First evidence of naturally occurring advertising dates back to 3000 BC, over 5000 years ago. For example, early Egyptians used papyrus to make sales messages and wall

¹ Multiple translations of Isocrates's works including Norlin, Mirhady & Too, and Papillon were used throughout based on an articulation that best illuminates the argument being presented.

posters. Commercial messages and political campaign displays have been found in the ruins of Pompeii and Arabia. Even a “lost and found” ad, which is considered the first advertising campaign with a slogan, was written on papyrus in Thebes (Anchor Digital, 2019, para. 3).

According to LaFleur (n.d.), advertising that took various forms was discovered to be commonplace in ancient Egypt, Greece, and Rome. Outdoor advertising was particularly common. Sellers would paint or carve ads onto prominent places such as the walls of heavily frequented buildings or on large rocks near busy paths. In areas with low literacy, or high linguistic diversity among shoppers, vendors created icon or image-related signs that depicted their main good or service, which they would hang outside their door or near their market booth. The pharmacy symbol is a mortar and pestle; the blacksmith symbol was a hammer, anvil, or tongs; and the medical symbol is the Rod of Asclepius. These advertising symbols relating to their goods made and professions are examples from the ancient world that have endured into the modern era with near equivalent meanings to their BC correlative (LaFleur, n.d., para. 7).

Similar to postmodern athletes and celebrities, ancient Roman gladiators and Greek Olympians were ordered to endorse specific products in and out of the ring. In a scene cut from the 2000 film *Gladiator*, the protagonist Maximus endorses six products, including a specific brand of olive oil. Supposedly, the filmmakers were attempting to make the movie as accurate as possible but believed postmodern audiences would have, ironically, found it too ludicrous (LaFleur, n.d., para. 8). “If you cut to Russell Crowe endorsing a chariot or olive oil, that would become parody when in fact it’s true,” said producer Douglas Wick (SatansLittleWicanHelper, 2020, para. 2).

Merchants used advertising, literally by mouth, across the ancient world to gain the attention of crowds via a method as old as the practice of selling or trading goods itself: shouting

(or hiring criers to yell) at possible shoppers to hawk their goods or services (LaFleur, n.d., para. 9). Today, being approached by a stranger on the street or at your front door, who wants you to sign a petition, attend a local event, or come into their establishment is not an uncommon occurrence even in small towns. And there is a good possibility you have even had criers appear on your very doorstep for similar reasons, like promoting themselves as a political election candidate or advertising for new windows, door or roof replacements or a cable or internet service provider.

Ancient wall and rock painting, as a form of commercial advertising, is being studied today by researchers in many parts of Africa, Asia, and South America. Some Indian rock art paintings date back to 4,000 BC (Bhatia, 2000, p. 62). A copper and bronze printing plate dating back to the Song Dynasty used to print square sheet posters with a rabbit logo advertising “Jinan Liu’s Fine Needle Shop” and “We buy high quality steel rods and make fine quality needles, to be ready for use at home in no time” is considered the world’s earliest identified printed advertising medium (Liu, 2017, p. 15). Media advertising today, whether visual, verbal or spoken varieties, uses bright colors, images that pop, deep or guttural voices, and even unique accents and slang terms, all to attract purchasers.

Early Advertising: Influences of Gorgias on Isocrates’s Style and Rhetoric

When we investigate ancient advertising in its various forms; we need to discuss Gorgias of Leontini (483–375 BC) who is believed to be the teacher of Isocrates (Higgins, n.d., para. 3). Gorgias, of the pre-Socratic era, was a Sicilian philosopher and is believed to be the true founder of sophism, the communication philosophy that emphasizes the practical application of rhetoric toward civic and political life. Beyond his reputation as a master orator, he is believed to be one of the foremost “advertisers” of antiquity (Higgins, n.d., para. 3). Isocrates used his famous

Helen not only as a rhetorical device to promote his skills of argument, but also as a communication medium to persuade others to agree with him. Specifically, he used his oratory to advertise his credentials and entice new students to attend his rhetorical academy (Poulakos, 1997, p. xi). Also, Gorgias advertising salesmanship for his school is truly a demonstration piece, an example of epideictic oratory, and presents an interesting paradox. Gorgias went to great lengths to exhibit his ability of making an absurd, argumentative position appear even stronger. He successfully expressed his praise for Helen of Troy and rid her of the blame she faced for leaving Sparta with Paris. According to Bizzell and Herzberg (2001), “The *Encomium of Helen* argues for the totalizing power of language” (p. 43). In discussing Gorgias, noted Isocrates researcher Harry Mortimer Hubbell (2011) states:

His study of eristic was hardly a serious pursuit; rather a means for maintaining paradoxes to amuse his audience...but in everything except form Gorgias was weak. It was the brilliancy of his style rather than the content of his speeches which won for him the immediate applause of Athens. (p. xi)

From scholarly study, this includes advertising language using superlatives, slang, and an emphasis on people and material goods to extend the power of language to an art form. As Gorgias’s student, Isocrates was and continues to be known for his distinctive literary style in writing speeches for others. Isocrates’s written works and the teachings of his academy were directly influenced by the “stylistic innovations of Gorgias” (Mirhady & Too, 2000, p. 6). One could say they may even be forms of advertisements.

In the *Encomium of Helen*, Gorgias asks, “If spoken language is other than substance, what is it?” (Bizzell & Herzberg, 2001, p. 44). Could this be the earliest attempted definition of advertising? Communication scholars have equated Gorgias’s speech logos to an argument of

substance verses the ephemeral (Tankha, 2006, p. 77). One could, on the other hand, equate it to an early definition of advertising; as Gorgias goes on to compare the ability to use language (in a simile) as or like the effect of someone experiencing the power of witchcraft, magic and drugs, characterizing “speech as a powerful lord” (Bizzell & Herzberg, 2001, p. 45). If, indeed, Gorgias was truly the teacher of Isocrates, according to Quintilian and modern communication and rhetoric scholars, this idyllic protégé seems to have inherited his masters’ skill of not only the mastery of oratory but also the art of advertising. According to Hubbell (2011):

The union of the two forms of education, rhetorical and encyclopaedic, was continued in the fourth century by Isocrates. As a stylist, he was the natural successor of Gorgias. So striking were the contributions of Isocrates to the purely formal side of writing that criticism has busied itself with this, and his success as a perfecter of style has obscured the fact that he continued the encyclopaedic education of the sophists of the fifth century. For Isocrates considered himself more than a common orator or teacher of oratory. He regarded himself as a great authority on political questions, made so by his possession of the power of rhetoric, the one means for the acquisition of political insight and political power. The training in rhetoric produces the power to deliberate and the ability to both act and speak. (p. xi)

Hubbell is telling us here that Isocrates, just as effectively as Gorgias, adapted his form of performative and persuasive rhetoric and used it as a form of advertising.

Hubbell’s characterization of Isocrates seems to agree with another expert. As the well-known Isocrates scholar Takis Poulakos (1997) puts it, “I understand his [Isocrates’s] rhetorical education as the art of speaking for the polis” (p. xii). Therefore, the significance of the man fits the term “speaking for the polis,” the name of Poulakos’s book. One can interpret in Isocrates’s

Antidosis and extant texts his rhetorical act of creating and sustaining an illusion of ethicopolitical unity that makes deliberation possible. Coupled with this is a narrative discourse of values, shared commitments and credence lent through seasoned, appropriate arguments about achieving reasonable ends via effective solutions.

Hubbell (2011) believes Isocrates had a direct influence on Cicero, Dionysius, and Aristides. In interpreting the *Antidosis*, Hubbell's argument is that Isocrates understood well the dual nature of man in body in mind. While the body is trained physically in athletics, the mind is trained by philosophy to deliberate about one's own affairs and the affairs of state (Hubbell, 2011, p. 2). However, what Hubbell finds interesting is that Isocrates shifts from explaining the purely rhetorical side of instruction to trying to understand the preparation which it gives for practical life by explaining "knowledge of the future" (2011, p. 2). From this study of Isocrates, one can see that Hubbell is onto something here. It appears to be a way for Isocrates to explain what is missing for a practical education of the mind. Hubbell (2011) says about *Antidosis* 184–271 that since Isocrates knows there is no Greek words for "knowledge of the future," Isocrates believes that "the best one can do is study and infer what is going to happen" to reach the best opinions (p. 2). One could say that what makes Isocrates unique above all other rhetoricians is that he focused on preparing his students to synthesize everything they knew to be able to understand and make future decisions "or opinions" using practical knowledge. And putting oneself in Isocrates's shoes, if that means using speech and writing with the ability to persuade with truth and verisimilitude, is this not a form of ancient advertising? Emphatically it is.

While it is known that Isocrates crafted a version of rhetoric, he used rhetoric in an attempt to save his good name (*Antidosis*). He also employed rhetoric in a genuine concern for the support and education of the polis and the Athenian city state. Over 3 millennia ago, he

placed a particular emphasis on the use of rhetoric to address problems of division and difference and to resolve the tension between political equality and social inequality that characterized a democracy. This use of rhetoric is a form of advertising. For Isocrates, education was the cultivation of the art of discourse which he saw as involving not merely verbal expression but also reason, feeling, and imagination (Norlin, 1929/1980). All of these educational concepts, especially imagination and feeling, make one think about how they can relate to advertising. As a result many advertisements of this variety use appeals to ethos, logos and pathos. For example, there clearly are truthful advertisements which have appeals intended for the beneficial education of the public.

A case in point is the advertising of various prescription medicines or vaccinations on television that we might want to learn about further. One example might be the Shingrix vaccine, used to prevent shingles complications. Other examples are the Pfizer, Moderna, and Johnson & Johnson COVID-19 vaccines and potential booster shots. Our curiosity prompts us to seek wise counsel. As a result, we schedule an appointment to meet our family physician to discuss these potentially beneficial new drug vaccines or therapies. During our appointment we learn from our family physician that the Centers for Disease Control and Prevention (CDC) does recommend getting the Shingrix inoculation which is preferred over Zostavax. But then we have a decision to make on which COVID-19 vaccine we should receive. Based on our physician's advice and the CDC's recommendation along with the print advertising and television commercials we have viewed, we decide to get the Moderna vaccine. This variety of beneficial advertising provides us with the wisdom to prevent shingles and complications from the disease. Isocrates (2000c), in *To Demonicus*, provides good advice for advertisers and consumers in these matters when he says,

If you love learning, you will be very learned. What you know, guard through practice; what you have not learned, add to your knowledge. For it is just as shameful to hear something useful without learning it as to be given something good by friends without taking it. Apply your life's leisure time to fondness for listening to discussion, for in this way you will easily learn what is discovered by others only with difficulty. Believe that many lessons are better than many possessions, for possessions disappear quickly, but lessons remain for all time. Wisdom is the only immortal acquisition. (sec. 18–19)

Therefore, one could surmise that Isocrates's work still holds true for us today. In fact, it may be of a higher value than we place on it. As Isocrates shares his advice and arguments about how his good works have directly benefited Athens, we can begin to see the supreme significance reflected in the power of rhetoric and communication. One can see how an advertiser may think about or experiment with some constructive good and true benefits to pass along to communication scholars, professionals, clients and ultimately today's consumer.

Historiographical Context: Isocrates's Rhetoric Benefits Advertising

Isocrates is considered by many as the Father of Humanistic Studies and the rival educator of Plato. Isocrates was born to a wealthy family in Athens and received a first-rate education. He was greatly influenced by his sophist teachers, Gorgias, Prodicus, Tisias and Socrates. After the Peloponnesian War, his family lost its wealth, and Isocrates was forced to earn a living (Matsen, Rollinson, & Sousa, 1990, p. 43).

Isocrates began a professional career as a logographer. He was a hired courtroom speechwriter. Athenian citizens did not hire lawyers; legal procedure required self-representation. Instead, they would hire people like Isocrates to write speeches for them. Isocrates had a great talent for this since he lacked confidence in public speaking. His weak voice and

bashfulness in front of large audiences motivated him to publish pamphlets and prepare speeches for others (Cawkwell, 1998a). Initially, Isocrates wanted what he wrote to be presented orally, but, as we will see soon, his views would change.

The training in the Platonic Academy was philosophical, and that of Isocrates was almost entirely given over to rhetoric and the art of persuasion. In *Against the Sophists*, Isocrates described rhetoric as “that endowment of our human nature which raises us above mere animality and enables us to live the civilized life” (Norlin, 1929/1980, p. ixiii). There is indeed a strong suspicion that Isocrates would lend his talents to any cause whatsoever merely for the pleasure of presenting it well (Papillon, 2004, p. 15). Papillon (2004) clearly makes the case that Isocrates’s work is important in a variety of ways:

When Isocrates presents rhetorical theory, it need not be restricted to oral presentation but can be considered in all areas of persuasive discourse and communication. The art of persuasion is an important element of advertising. This awareness of the ubiquity of persuasion and communication is one of the advances that modern rhetorical theory has emphasized in a history of rhetoric, and is one of the truly modern aspects of Isocrates. (p. 19)

One can agree with Papillon here and extend his understanding further by stating that indeed Isocrates’s discourse and communication using the art of persuasion can lead us to important discoveries about advertising.

According to Isocrates in *Against the Sophists* (320 BC), “For one to become a great orator they must 1.) possess natural talent, 2.) be taught by a great teacher, and 3.) be able to practice and apply these teachings to hone their talents” (Matsen, Rollinson, & Sousa, 1990, p. 42). From a philosophy of communication perspective, one could say that Isocrates believed that

the rhetor has a responsibility to the community. As Isocrates states further, “The rhetor must be a useful citizen (emulate moral behavior) and teach the community of men to be useful citizens” (Matsen, Rollinson, & Sousa, 1990, p. 43). This “usefulness” can extend to advertising.

Though never a politician himself, Isocrates believed that a proper education should equip a person for proper conduct in public and private life. In his letter *To Demonicus*, Isocrates (1928/1980b) states,

Always when you are about to say anything, first weigh it in your mind; for with many the tongue outruns the thought. Let there be but two occasions for speech—when a subject is one which you thoroughly know and when it is one which you are compelled to speak. On these occasions alone is speech better than silence. On all other occasions, it is better to be silent than speak. (sec. 41)

This and other pieces of sage advice to Demonicus were widely read and quoted from antiquity through the Renaissance (Isocrates, 2000c, p. 19). Was this merely advice or was it an advertisement for the type of learning Isocrates could provide in his academy? It was both.

Isocrates believed ideas had no value unless they were realized in the actual world. As a pamphleteer he saw himself molding public opinion and directing political action. While he played no direct part in state affairs, his written speech and teaching influenced the public and provided significant insight into major political issues of the day. For example, in *Nicocles*, Isocrates gives voice to the value of monarchy and its virtues favorable to Athens’s political and military agendas and to Hellenic culture in general by cultivating sympathy of Athens for the Cypriot royal family. And, in doing so, Isocrates gives us insight about how advertising as a form of speech could have been formed.

If one could imagine themselves a student in Isocrates's academy, they would learn about commonwealths of households, and the integration of reputation and elegance through substance and style. These were principles that advanced rhetoric and even contained contemporary elements of advertising. For example, in *Nicocles*, Isocrates (2000c) states,

Since we have the ability to persuade one another and to make clear to ourselves what we want, not only do we avoid living like animals, but we have come together, built cities, made laws, and invented arts (*technē*). Speech (*logos*) is responsible for nearly all our inventions. (sec. 6)

If this is the case, can we not say that advertising is a form of speech communications and also a viable visual art in Isocrates's view?

What if we interpret Isocrates's philosophy literally here, extending it beyond Isocrates's advice to Nicocles as a ruler to making him a strong communicator and advertiser for the power and viability of the polis and city state of the Athenian Republic. Isocrates (2000c) goes on to state further that speech

legislated in matters of justice and injustice, and beauty and baseness, and without these laws, we could not live with one another. By it we refute the bad and praise the good; through it we educate the ignorant and recognize the intelligent. We regard speaking well to be the clearest sign of a good mind, which it requires, and truthful, lawful and just speech we consider the image (*eidolon*) of a good and faithful soul. (sec. 7, p. 171)

Here, the great teacher in Isocrates shines through as he gives us the basis for his philosophy of communication that easily could integrate with various forms of advertising even known unto ancient Athenians at that time, such as the aforementioned papyrus ads on house walls.

Isocrates has some interesting perceptions of how speech is used to seek common ground. Isocrates (2000c) elaborates further:

With speech we fight over contentious matters, and we investigate the unknown. We use the same arguments by which we persuade others in our own deliberations; we call those able to speak in a crowd “rhetorical”; we regard as sound advisers those who debate with themselves most skillfully about public affairs. (sec. 8, p. 171)

To summarize, Isocrates reiterates the value of speech discourse in terms of his view of its prudent use. In *Nicocles*, he (2000c) states:

If one must summarize the power of discourse, we will discover that nothing done prudently occurs without speech (logos/discourse), that speech is the leader of all thoughts and actions, and that the most intelligent people use it most of all. Accordingly, one should hate those who dare to inveigh against educators and philosophers just as much as those who sin against the gods. (sec. 9, p. 171)

Next, Isocrates (2000c) says he accepts all forms of discourse that benefits Athens especially those that teach good conduct to rulers and the public:

I accept all discourses that benefit us even a little; however, I consider finest, most appropriate for a King, and especially suited to me, those discourses that advise on conduct in general and political matters, and among these, those which teach dynasts on how to treat their people, and how citizens should regard their leaders. (sec. 10, pp. 171–172)

While it is important that one place Isocrates in the context of historicity, the true value of his contributions to the study of communication and rhetoric lies in the relevance his works have for postmodern advertising. Questions of historicity concern not just the issue of “what

really happened,” but also the issue of how modern communication scholars today can observe, apply, and benefit from “what really happened,” putting practices and methodologies to further constructive use. This leads one into a discussion of how Isocrates’s precepts of the Commonwealths of Households relate to a constructive theory of advertising in postmodernity.

The Advertising Significance of Isocrates’s Commonwealths of Households

During Isocrates’s period of antiquity, households were considered a significant economic unit. In his book *Cinderella’s Housework: Families in Crisis, Households at the Edge of Chaos!*, Paul Meinhardt (2012) states that from the concept of “just exchange” established with gifts and barter arises the idea of the commonwealths of households as an ideal extension of family values. Aristotle described the notion of *oikonomia* (household management) over 2,500 years ago. Our current word for economy is derived from it. The family-household was an entire economy performing all societal functions (Meinhardt, 2012, p. 166).

According to Foxhall (1989), in an article in *The Classical Quarterly* titled “Household, Gender and Prosperity in Classical Athens,” the household is “the building block of ancient Greek society” (p. 22). Foxhall says it is inconceivable that individuals of any status existed who did not belong to a household. In their book titled *Households: Comparative and Historical Studies of the Domestic Group*, Netting, Wilk, and Arnould (1984) say that “households in ancient Athens were a place for the expression of age and sex roles, kinship, socialization and economic cooperation” (p. 110). In *The Oxford History of the Classic World*, Boardman, Griffin, and Murray (1986) say the household of the “Greek family was monogamous and nuclear, being composed in essence of husband, wife and children; but Greek writers tend to equate it with the household as an economic unit, and therefore to regard other dependent relatives and slaves as part of it” (p. 210). Property and consumables were used by the household and not individuals.

Households were the central source for citizens' legal legitimacy. Militia-building, marriages, social norms, laws, and political involvement flowed from the household as did education and apprenticeships (Netting, Wilk, & Arnould, 1984, p. 111).

Advertising must appeal both to the household and its individual members. Today many advertisements, including those by Travelocity, Progressive Insurance, Blue Apron food boxes, MasterCard, Sprint and AT&T, and Lexus and Subaru, specifically target households and extended families. Leiss, Kline, and Jhally (1986), in their book *Social Communication in Advertising: Persons, Products, and Images of Well-Being*, provide proof that modern and postmodern advertising was developed primarily and technologically to reach specific individual consumers and families as a demographic category and specific target market (p. 238). However, one must look at postmodern advertising for commonwealths of households from Isocrates's perspective of reputation and elegance through substance and style. Isocrates would be fascinated and intrigued by some of the advertising to commonwealths of households today. One might believe he would be offended, shocked, and surprised at other varieties of advertising, especially those of a personal nature. One may perceive that there is value in ascertaining Isocrates's perception of our postmodern advertising for its prudence and conduct for the advertiser and consumer.

Rhetorical Considerations of Worth in Advertising to Households

Civic philosophers and rhetoricians, including the likes of Aristotle, Cicero, and especially Isocrates, were not imperialists in a strict sense but rather pragmatic in their understanding of the significance of the commonwealths of households. In the *Antidosis*, scholars note that Isocrates recognizes the significance of the power of speech and persuasion to

humanity and Greek civilization. He addresses the question of the worth of rhetoric and its ability to rise above other living creatures to establish the Greek republic:

For in the other powers which we possess...we are in no respect superior to other living creatures; nay, we are inferior to many in swiftness and in strength and in other resources; but, because there has been implanted in us the power to persuade each other and to make clear to each other whatever we desire, not only have we escaped the life of wild beasts, but we have come together and founded cities and made laws and invented arts; and, generally speaking, there is no institution devised by man which the power of speech has not helped to establish. For this it is which has laid down laws concerning things just and unjust, and things honourable and base; and if it were not for these ordinances we should not be able to live with one another. It is by this also that we confute the bad and extol the good. Through this we educate the ignorant and appraise the wise. (Isocrates, 1929/2000b, sec. 253–255, p. 327)

Could Isocrates understand the concept of the family and advertising as a form of speech rhetoric? Yes, if one considers families or households as a type of institution and advertising as a form of persuasion, then advertising is also a form of speech rhetoric.

In sum, to Isocrates (2000c), “nothing done prudently occurs without speech (*logos*)” because “speech is the leader of all thoughts and actions,” and “the most intelligent people use it most of all” (sec. 9, p. 171). Isocrates’s rhetorical method provides high praise and its content helps to confirm the significance of founding cities of Greek society, a component of which was the household. The idea that the household was a fundamental building block of ancient Greek society, explicit in other ancient sources such as Aristotle’s (1981) *The Politics*, has become widely accepted. Members of households shared resources such as objects and most goods and

property. Many possessions were unable to be owned by women, children, or peasants in an older, male-dominated aristocracy that determined its own criteria and meanings of legitimacy. As Foxhall (1989) puts it, “it is inappropriate to consider property solely as a function of individual ownership...more often in everyday life, property was used by households, not individuals” (p. 23). In Isocrates’s time, there were other societal values of the Greek household that were less materialistic, capitalistic and consumption oriented. According to Boardman, Griffin, and Murray (1986), Greek households were the source of new citizens and their legal legitimacy. Household members trained for the militia and marriage, social norms prevailed, protection of women was a priority, systems of laws and political involvement was expected, and education and apprenticeship was valued (pp. 210–211).

In contrast, the postmodern world, and specifically national and international media outlets, cannot fit into the scope of what Isocrates deals with as a commonwealth or polis. According to Peters (1970), the polis was not constituted like local neighborhoods or housing developments are today, as described from excerpts of a funeral oration delivered by Pericles at Athens in 429 BC and reported by the historian Thucydides:

Every man is free to enjoy himself (in the manner he wishes) without provoking the anger of his neighbor or receiving offensive glances which, though they do not real harm, cause grief. Private freedom is not public license; we reverence and obey the law. We obey both the authorities and authority of the laws, especially those laws designed to protect the wronged and the unwritten laws which possess the sanction of public shame. When our work is over we recreate our spirits in public contests and religious festivals that fill the polis year. There are private delights as well, pursued with moderation and good taste, whose pleasures draw away our daily cares. Because of the greatness of our

polis the goods of the world come home to us, and we enjoy them naturally as our own. Our love of the beautiful is unmarred by extravagance, and our pursuit of things of the mind has not led us into softness. We use our wealth for practical ends rather than as a subject for boasting. We do not consider a man's poverty a shameful thing; the disgrace is in doing nothing to avoid it. It is no bar to public service or politics. Whoever has some good is recognized. We have an equal concern for our home and household as our polis, and even those of us who are chiefly engaged in business have a profound knowledge of politics. ...Taken all in all, the polis is the school of Hellas. Each citizen is master of his own person in all circumstances and is so with exceeding grace and versatility. (pp.17–18).

Several key issues become apparent here that directly relate to the rhetoric and philosophy of ancient Greek life and implications for advertising them in comparison to modernity. While each citizen in ancient Greece is master of his own condition, Greeks did not have an association with advertising as we know it today. Back then laws were obeyed, festivals were engaged in order to relax, and, most importantly, wealth was used for practical ends for the household, not individual extravagances. One can interpret here that Greek citizens had everything they needed in moderation and individual wants and desires were not necessary because the things of the mind held greater value than the need for the advertisement and purchase of material goods, which often caused boastfulness. Also worth noting here is that even the poor could share equally to support the politics and development of the polis, where they would be of little consequence to modern day consumption since they could not purchase goods and thus had little power as consumers for advertisers to reach. Much of Pericles oration here about the poor could have been wishful thinking and more lip service than reality, unless it is

proven that poor slaves shared the spoils inherited or received by the wealthier land owners and businessman.

A form of advertising so pervasive in modernity is lacking. The Ancient Greeks acquired their messages through oratory and face to face contact, or upon sharing and contemplating the written word. Advertising and communication channels and technologies like mass printing, internet, television and radio used to distribute communication messages were non-existent. While it could be said that limited promotion of one's case for the purposes of persuasion in politics or the law occurred, it was viewed as pure persuasion much less manipulation of messages to convince others to buy a product or service.

In essence, while messages and thoughts were associated by Greeks of the 4th pre-Christian century, Hellenism was a tradition embodying certain household and institutional styles of action and certain attitudes towards these same acts for the benefit of the polis and the Greek republic as a whole. These did not include an organized form of advertising as we know it, practice it and understand it today. Peters (1970) states, "The complex of style and values in the oratory and literature of the Greeks from Isocrates onward was transmitted by the osmotic process typical of homogenous society" (p. 20). Positive association with the significance and importance of households as a cohesive unit of the polis occurred more readily.

In postmodern times, advertisers tend to dissociate their messages from the family unit or household and direct them primarily to individuals in seeking a target market to sell their products. This is not a constructive form of advertising because it neglects the importance of the value or worth of family in modern society. Advertising in postmodernity is based on gathering empirical data on specific consumers who have the tendency through demographics, psychographics and ethnographics to purchase specific products for personal consumption.

However, when one attempts to narrow a potential prime approach of national mass media to appeal to households rather than to specific individual consumers, Isocrates's principle of the household may be transferable to advertising in postmodernity. As Kellner (1989) puts it,

In today's consumer society, individuals define themselves as consumers to gain fundamental modes of gratification from consumption. Therefore, many marketers and advertisers generate individual systems of meanings, prestige, and identity by associating their products with certain individual life-styles, symbolic values and pleasures. (p. 193)

In studies of "Goods as Satisfiers" and "Goods as Communicators," Leiss, Kline, and Jhally (1986) say that today's consumer society has caused a "profound transformation in social life" involving "the change in function of goods from being satisfiers of wants to being primarily communicators of meanings" (p. 238). Leiss, Kline, and Jhally (1986) have also expanded the category of "information" within advertising to include not just functional product information but also social symbolic information (p. 252). Informed by sociological and historical accounts of how market relations erode traditional sources of meaning, Leiss, Kline, and Jhally (1986) formed anthropological insights into how material things perform social communications functions concerning social standing, identity, and lifestyle. It is in this sense they conclude that goods function as "communicators" and "satisfiers"—they form and mediate social relations, telling individuals what they must buy to become fashionable, popular, and successful while inducing them to buy popular products to reach these goals (p. 252).

Providing evidence for the work done by communication and advertising scholars, Maybury-Lewis (2001) has consulted with other anthropologists, ethnologists, ethnographers, and social scientists who study households of living cultures, and he considers each a symbolic social entity that remains significant (p. ix). According to Lewis (2001), colleagues in the field

“observe family interactions to come to grips with how families in a household construe their existence, through the interpersonal relationships among household members and the feelings they express among household members” (p. 68).

If advertisers could unite and examine their current advertising methods through the filter of Isocrates’s view of the household, then they may form an altogether different and constructive application for the advertising profession. One idea for consideration might entail redirecting advertising to each household as a single social entity of consumption rather than attempting to reach the individual. In this sense, today’s household in general could be viewed as an economic and social unit comprised of family, extended family, friends and caretakers. For example, a “less is more” advertising mentality intent on fulfilling household esprit de corps, esteem and behavioral values of sharing goods, services and property would redefine the approach to consumers while streamlining a highly segmented industry. Advertisers may find this a significant change from current advertising practices but would seek to adapt for the greater good of the family unit and household, just like Isocrates expressed the importance of the household in ancient Greece.

In the *Antidosis*, Isocrates (1929/2000b) seriously questions one’s value to the state and public and private service (p. 253–254). Isocrates uses his words to benefit the whole of Athens, made up of commonwealths of households. The evidence that his words benefit Athens is proven by Isocrates’s published discourses. In the *Antidosis*, Isocrates (1929/2000b) says his words bear natural witness against such a charge (p. 253–254). In three works he shows how his words were meant to help the city. A quotation from *Panegyricus* shows the ability of Isocrates (1928/1980a) to look to the past in a helpful way (pp. 57–62). His own words here point out his political acumen when they assert Athens’s right to rule. This right is based upon the actions undertaken

and dangers undergone by Athens on Greece's behalf and upon the need for unity of the Greek states (pp. 76–77). The words from *On the Peace* show Isocrates's (1929/2000d) ability to look at the present and future for the good of the polis (pp. 63–66). An excerpt from *Nicocles* points out how Isocrates's (1928/1980) speeches “strive toward excellence and justice” and thus benefit the polis (pp. 67–74). Such words as these three excerpts offer sound policy for Athens, more broad and effective perhaps than even the great laws of which Athens is so proud (pp. 79–83). Too (1995) says, “Isocrates is indeed a benefit to Athens” (p. 200).

Practical Examples of Household Value in Postmodernity and Ancient Times

Advertisers who consider Isocrates's constructive principle of the value of the household could benefit from the advancement of advertising in a second way. Advertisers could realize there is strength in numbers by working together to find common ground. By coordinating efforts and consolidating their workload, they could be more responsive to the “public” through their households, reduce unnecessary advertising research and manufacturing costs otherwise targeted to individuals, and provide value-added services.

One such organization is walking Isocrates's constructive principles into the television, advertising, and programming marketplace. Belo was a Fortune 1000 company with a strong commitment to responsible journalism and a proven track record in ethical leadership, community service, and excellence (Cable News Network, n.d.). Belo owned six businesses in the Phoenix Arizona Designated Market Area (DMA) and is now owned by Gannett, a broadcasting, television, and interactive media company that provides household-oriented advertising and programming. Gannett acquired Belo on December 23, 2013 to reach nearly one third of all US households (TVNewsCheck, 2013). Belo owned two television channels, KTVK-3TV and KASW-CW6, primarily geared toward families and young adults as well as four

supporting websites that had earned seven Peabody Awards since 2000 (Wikipedia, 2021). The websites included AZfamily.com, Quick6.com, Mysweetconnection.com, and HSgametime.com (Wikipedia, 2021). The entities called themselves Arizona's Family Stations and offered webzines providing constructive advertising messages in the form of tips for good fitness, prevention of teenage drunk driving and underage drinking, and identity theft protection.

Belo's station and webzine contests, shows, and events featured clean activities oriented toward family values for households. Mysweetconnection.com was a webzine for women that partnered with local and national celebrities to bring exclusive advice and information. It also featured a loyalty program called Sweet Rewards that encouraged brand interaction and offered great prizes. HSgametime.com was an interactive website for high schoolers that provided all-area high school sports information and supported a community of coaches, players, parents, cheerleaders, alumni, bands, and fans. In addition to sports schedules, scores, stats, video clips, photos, profiles, blogs, competitive challenges, and prizes, the site included family-oriented national and local advertising and much more. Quick6.com was a constructive forum for interactivity through shoutouts, special offers, and community involvement and provided an advertising venue with advice and information for young adults experiencing common difficult life situations. Belo appeared to strike a balance between public and private issues facing today's families with a combination of constructive advertising messages that offered positive reinforcement to household members (Wikipedia, 2021). Belo maximized its impact and value to the Phoenix DMA, as had a second business located in Edinburgh, Scotland called Family Advertising, which was an award-winning integrated communications advertising agency (Family Noise, 2007). These organizations provide excellent benchmarks for constructive advertising and the practical application of Isocrates's principle of households.

According to Papillon (1997), Isocrates examines his value to the state in two halves, dividing the *Antidosis* into public issues (sec. 30–165) and private issues (sec. 167–294) (p. 47). Isocrates describes the good effects he has had on the state as part of his private dispute but had concerns about how he was perceived in public. Ironically some scholars such as Papillon construe that Isocrates’s fictitious argument expounding on his own achievements seems egotistical and one-sided. However, Poulakos (1997), like other scholars, clearly interprets that Isocrates really expresses the value of what a citizen’s duty to the Greek republic should entail in an effort to instruct how one could maintain a good reputation (p. 69). Worthy of note here is that Isocrates’s *Antidosis* is a fictional account of his defense before a jury that responds to an actual antidosis procedure in which Isocrates has been asked to finance a liturgy (pay for a public work) from his private estate. According to Papillon (1997), an Athenian citizen asked to finance a liturgy could request that another take over the burden if the latter were of greater financial wealth (p. 47).

Imagine, once again, the applications of advertising directed today at the household as a target market. There are a variety of benefits that could be realized from applying this Isocratean logic to consumption. The ability of a middle to lower class household to afford and share in the consumption of scarce resources that are “necessities” is one distinct advertising niche. The second niche would be supplying the “wants” of the wealthier households as most of their basic needs may already be fulfilled. Peters (1970) says that scarcity of goods in economics and advertising is defined as “the condition of human wants and needs exceeding production possibilities” (p. 324). In other words, Peters suggests that society does not have sufficient productive resources to fulfill those wants and needs. Alternatively, scarcity implies that not all

of society's goals can be fully attained at the same time, so that sacrifices are made by sharing goods or choosing one good over others.

Isocrates would likely understand scarcity and its impacts to trade. Boardman, Griffin, and Murray (1986) explains that early Greek traders of Isocrates's time were persuaded by wealthier Corinthian farmers to sell their goods abroad at the harbor in Syracuse during high productive crop cycles while Greek peasants in the local marketplace bartered for food because they themselves did not have as good of yields in compacted earth with patch gardens (p. 23).

Today, households that share the use of or pay for the cost of a home, utilities, automobile, major appliances, food, water, and clothing could be a growing majority. The timeliness of this example is significant right now with primary concern over rising consumer gas and fuel oil prices, the devaluation of the dollar compared to foreign currency, and the anticipated drop in consumer spending due to current economic conditions. Secondary concern is the value placed on stricter recycling and reuse of materials by households as more consumers are conscious of the importance of conserving natural resources because of global warming and climate change. According to the Bureau of Economic Analysis (BEA) (2022), the price index for gross domestic purchases increased at an annual 7.0% (para. 1), and durable goods in the personal consumption expenditures price index increased to 5.2% in January 2022 compared to over one year ago (para. 8). Although these statistics have not been updated for the first quarter of 2022, household spending will be impacted by petroleum fuel increases, the war in the Ukraine, supply chain difficulties, and COVID restrictions. Recent inflation has had a substantial impact on household and consumer spending.

Can Advertising to Households Be a “Benchmarked” Course of Action?

For Isocrates in the *Antidosis* (1929/2000b), “philosophy [rhetoric] properly conceived” is the ability to “arrive generally at the best course” of action, (sec. 270–271, p. 335). Carrying this application forward further with some detail, advertisers that could target their appeal to households in a “less is more” or “less is better” campaign today have the benefit of working smarter. Advertisers with a more focused appeal to American households can stop spending exorbitant costs to assemble and analyze hundreds of thousands of focus groups to see what individuals buy and use. Advertisers could target a greater percentage of their advertising messages to household members that are more apt as “sharers and “conservers” to shop membership warehouses like Sam’s Club®, BJ’s® and Costco® to buy bulk goods. In addition, advertisers could influence large consumer brand companies to develop bulk packaging of products for shoppers of these membership warehouse stores to reduce production costs and save money on manufacturing small-sized, individually wrapped products in fancy packaging. Large consumer brand companies could redirect their manufacturing cost savings to producing recycled packaging, soy based inks, and biodegradable materials that in turn could reduce excess waste, pollution and end worries about the half-life of detrimental materials that are currently being buried in landfills all around the country. Then, as Americans we could take pride and reassurance in the fact that we have taken practical and proactive measures to prevent a global catastrophe like running out of a fossil fuel, damaging the planet further and shortening the lifespan of our earth and future progeny.

There are several presuppositions in applying the commonwealths of households example. First, the principle has merit and traction because it is a direct constructive response to the complicated problems currently being faced with the economy and science which do not appear to have simple solutions. It is common knowledge that the US is experiencing an unstable

economy, the value of US currency has depreciated (compared to foreign markets) and the ongoing “global climate and warming” debate and resulting “green revolution” shows all indications of becoming more problematic. The existential threat and detrimental effects of climate change and global warming have been widely reported by the national media. This controversial issue is creating financial problems for households, as President Joe Biden’s administration seeks the use of electric vehicles and has put a stop to America’s energy independence. Inflation and limited access to goods and services are also a factor.

Second, as controversial as advertising to commonwealths of households may first appear, it may begin a dialogue to develop a suitable solution to slow or halt the progression of the proliferation of advertising of all types from becoming an even further super-segmented and highly-saturated communication form. Third and finally, we expect somewhat unrealistically that if Isocrates traveled to our current time, was exposed to this concept today, and could comprehend it, along with a working knowledge of modern day advertising, he would agree that it is a good strategy to use. Or, this may not be the case as Isocrates might be offended that his principles are applied to such a mundane topic. Despite this, the worth of commonwealths of households seems to tie in nicely with how Isocrates and perhaps advertising could benefit the postmodern marketplace through his words and meaning. Finally, the true application of this principle may require further study to determine what parts of it could realistically be implemented for advertising practices today. Nonetheless, the process of applying Isocrates’s theory to today’s advertising practices may well generate a multitude of other potential applications and outcomes.

Chapter 2

Integration of Reputation, Elegance, Substance and Style in Advertising

Tied into the topic of commonwealths of households is the integration of reputation and elegance through substance and style that can best be understood when Leiss, Kline, and Jhally (1986) state that today's consumer society in the last 20 years has prompted advertisers to define systems of meanings, prestige, identity, by associating products with individual lifestyles and epicurean pursuits of fashion, popularity, trendiness, materialism. Goods function as communicators of image and satisfiers to mediate social relations (Leiss, Kline, & Jhally, 1986, p. 170). For example, prestige brands like Rolex watches and Porsche auto advertisements during PGA golf coverage on television illustrates the high dollar activities of conspicuous consumption those companies promote. On the other hand, there are infomercials featuring specific sports and celebrity personalities that lend their status, and character to a product category ad. Occasionally their personal behavior betrays them, and certainly does not uphold the moral character Isocrates's espoused. For example, a recent negative was the poor remarks of John Schnatter, founder of Papa John's pizza company. One positive example is Shaquille O'Neil, who advertises for Gold Bond Men's and Women's body creams.

One advertiser that exemplifies integration of reputation and elegance through substance and style whom Isocrates would espouse was David Ogilvy. He was an inspiration to thousands of advertising professionals for the "soft sell" using subtle persuasion. "He was so classy, stylish and true to himself and his selling philosophy that he made the perfect role model..." and "was famous for succinct statements that came to be known as Ogilvyisms" (Dahl, 2001, p. 17). His straightforward ads for "the man in the Hathaway Shirt," "Schweppes with schweppervescence," "Only Dove is one-quarter moisturizing crème," and the "quiet cockpits of Rolls-Royce autos"

between 1949 and 1999 had many hailing him “The Father of Advertising.” In 1962, *Time* magazine called him “the most sought-after wizard in today’s advertising industry” (Cracknell, 2012, p. 1–8). Advertising history was forever changed by Ogilvy’s methods of concise, creative, stylish, and elegant presentations to the consumer. Isocrates would have liked Ogilvy’s philosophy “that my own reputation for gaining new clients was to do notable work for my existing ones” (Hays, 1999, para. 1,4,17).

One wonders if Isocrates had a sense of humor as it relates to character, substance and style. It is difficult to find any witty or humorous writing attributed to him. Many television advertisements appeal to a sense of humor forcing the viewer to laugh out loud. However, we can again turn to Isocrates’s (2000c) advice to Demonicus:

Do not engage in uncontrolled laughter and do not admit bold speech. The former lacks sense and the latter is madness. Believe that what is shameful to do is not good even to mention. Accustom yourself to being thoughtful, not sullen, for the latter will make you seem selfish, but the former pragmatic. Think that a sense of shame and justice and soundness of mind are an especially fitting regimen, for all agree that the character of the young should be controlled by these things. (sec. 15, p. 22)

Isocrates gives us a paradigm for creating successful advertising campaigns by integrating reputation and elegance through substance and style using the aforementioned examples. However, the combination of these elements needs to be questioned from a theoretical and philosophical viewpoint. Through Isocrates’s eyes one can do just that while tracing his viewpoint through historiological inferences of a well-documented, fact-based progression from ancient to postmodern times. To do this an examination of biographical approaches is required of the terms substance and style and the direction they ultimately lead.

Did Isocrates's Desire to Ascertain Substance & Style & Create the Modern Day Hero?

We need to re-enter our time machine and set it for the 4th century BC. Upon arrival, we can examine Greek prose encomia. The historicity of the biographical context of Plutarch and Diogenes Laertius can be traced to this time (Margulies, 2011, para. 1). Some of the products of this early time are Gorgias's *Encomium of Helen* and Isocrates's *Helen* and Homer's *Iliad* and *Odyssey*, both set during the Trojan War. However, Isocrates's *Evagoras* and Xenophon's *Agésilas* are eulogies that later Greek biographers studied, copied and used as models and memes. This focus is one preoccupied by the study of primarily substance followed closely by style. According to Margulies (2011),

The personality traits important to the later Greek biographer, and what constituted either a virtue or a flaw, remained constant as core biographical elements. Consistency can also be found in the way that the biographer structured his subject's life, with achievements and virtues intimately connected yet often separated by section. (para. 1)

By examining these comparisons and contrasts one can answer what was important to Isocrates and why.

The Significance of Substance for Isocrates: Hero Character Attributes

In Isocrates's eulogy of *Evagoras*, the deceased son of King Nicoles, many scholars, including Adam Margulies, agree that he embarked on a new style of biography and on a new understanding of substance for centuries to follow by transitioning from the focus on physical attributes to a focus on character attributes (Margulies, 2011, para. 2). Some scholars cite this switch as merely a subtle change, while others say that is a deliberate stylistic transition. However, this writer believes it is much more, and that Isocrates transformed his speech and language into the character attributes of what we now know as the "modern day hero." While he

does not exactly say this very same thing, Too (2000b), in an introduction to *Evagoras*, states, “Isocrates may implicitly be making the case for a new post-epic heroism, in which the fourth-century nonmaterial virtues...are privileged over and above the physical qualities, for example, strength and speed, of the traditional hero” (p. 140). Margulies (2011) believes these and other “non-material” virtues such as justice, courage, and wisdom transcended the 4th century to remain critical values in the biographies of Plutarch and Laertius. One could argue that these core attributes or virtues that Isocrates in Xenophon considered interesting have formed our modern perception of who and what a postmodern hero or heroine is. One could say, therefore that one form of substance can be character attributes instead of physical attributes.

Which is truly more aesthetic? Isocrates (1945/1968) answers this in his eulogy of *Evagoras* when he says that justice, courage and wisdom are characteristics Evagoras possessed “in extraordinary degree” (sec. 23, p. 17). In the same manner Margulies (2011) takes note that Xenophon devoted much of his character praise to justice, courage and wisdom, when he celebrated the life of Agesilaus, a Spartan king (para. 3). More than 4 centuries later Plutarch (1998) compared Alcibiades and Coriolanus by explaining that these men “were alike hardy and valiant for their persons, as also wise and politic in the wars” (p. 179, as cited in Margulies, 2011, para. 4). Margulies explains that Plutarch may have found it hard to perceive the difference between the courage and wisdom of one Greek and one Roman citizen, but much easier to judge whether or not each man was fair and just. “It is true,” Plutarch (1998) wrote, “that Martius was ever counted an honest-natured man...howbeit Alcibiades merely contrary, for he was fine, subtle and deceitful” (p. 179, as cited in Margulies, 2011, para. 7). Plutarch’s aforementioned chosen three virtues were significant enough for him to decide the fitness of a ruler.

Do we not do this today in the form of advertisements found on television and across all multimedia? Advertising often communicates the virtues of a perceived traditional hero without flaws who has or uses the perfect product one would desire. Some examples include the wise, sophisticated and capable but yet tough and savvy leader who is a Mercedes Benz, Lexus or Dodge Hemi driver. Or the chiseled, muscle-bound courageous and just Old Spice man who can pick from the company's plethora of refreshing body wash, deodorant and shampoo fragrances, but learns that his wife has stolen them from his shower, because she loves their fragrance and consistency too. Of the latter, it becomes clear that she uses them because she loves the man who wears them because of his virtues and deserves them as she desires to be his equal. This is a clever way for Old Spice to appeal to a female market with a traditional men's brand, even across the lines of racial and sexual orientation. Isocrates in the style of Xenophon probably would have appreciated the irony in it all. But Margulies (2011) states that one more important virtue espoused by biographers writing in the 4th century BC, including Isocrates, may be "moderation" (para. 5). It is easy to agree with Margulies here.

Moderation as a Form of Substance

Ironically, one of the common expressions of postmodernity is to be healthy by doing activities in "moderation." We are told to drink alcohol in moderation, to exercise in moderation, and to eat in moderation to avoid weight gain or gluttony. It appears as though moderation greatly interested the Greeks, as well, and could be the true historical conception of the term. A quick trip back in our time machine reveals that Xenophon praised Agesilaus for his self-control. In *Agesilaus*, Xenophon (1998) says: "[R]eviewing the divers [sic] pleasures which master human beings, I defy any one [sic] to name a single one to which Agesilaus was enslaved" (sec. V, p. 14). Xenophon (1998) continues his description by saying that Agesilaus "regarded

drunkenness as a thing to hold aloof from like madness, and immoderate eating like the snare of indolence” (sec. V, p. 14). Margulies (2011) notes, “If we move forward six centuries in our time machine, amazingly we find that little has changed for Diogenes Laertius” (para. 5). While commemorating the life of Pythagoras, Laertius (2005) said the theorem creator was “never known to over-eat, to behave loosely, or to be drunk” (Book VIII, sec. 19, as cited in Margulies, 2011, para. 5). So, the difference between the praise from Xenophon and Laertius is that one heaped on praise and one was more objective. This difference provides some proof that encomiums were not only designed to be flattering but also provide a clear glimpse of one’s character in a historical context. However, both examples illustrate the same biographer interest in moderation.

Plutarch was interested in moderation but also chose to judge two men and abandoned objectivity for a more important virtue of self-restraint. Margulies (2011, para. 6) quotes from Plutarch (1998), who says:

For [Martius’s] temperance, and clean hands from taking of bribes and money, he may be compared with the most perfect, virtuous, and honest men of all Greece: but not with Alcibiades, who was in that undoubtedly always too licentious and loosely given, and had too small regard of his credit and honesty. (sec. 5, p. 184)

So why were the characteristics of substance that Isocrates understood and wrote about which included justice, courage, wisdom and moderation critical descriptive elements for the Greeks? Because they were being written about by other Greek biographers and very important to Greek audiences at that time. But why? Greek society believed that possessing these character traits to be the sign of “the most perfect, virtuous and honest” man. While an epic poet might have written of the romantic and physical beauty of a hero fighting famous wars in an ancient

time, the very first writers like Isocrates were describing very recent and relevant rulers and providing them with advice and teaching. For Isocrates, the eulogy of *Evagoras* provided King Nicocles with advice. Isocrates “prose biography” became a venue to discuss meaningful virtues that affected the Greek polis and community during the time in which the audience and the biographer’s subject existed, just as we do today. However, the influences of the substance and virtues of the traditional hero and modern hero today are perpetual because of the manner in which they are held in esteem since Isocrates’s time. They also give us a historiological glimpse of how we still espouse the values inherent in “the most perfect, virtuous and honest” person and translate those in communication to the field of advertising. It also incorporates the tenants of what we learn in public speaking and writing. Always be aware and inclusive of your audiences’ interests, including their ethos, pathos and logos. We still glorify heroes and heroines today using both material and most importantly non-material or character-related virtues. But for our multicultural society of postmodernity, that includes new societal norms not limited to sexual and racial diversity, or being “woke” and accepting of all including the LGBT community. After all, advertising has to appeal to all of the masses.

Rhetorical Considerations for Advertising with Ethos and Prior Reputation

Scholars suggest that there are critical character traits intrinsic to the polis that directly coincide with the three modes of proof, especially as they relate to reputation. It is commonly understood by scholars that Aristotle (1960) developed the concept of the three modes of proof: ethos, logos, and pathos. Isocrates discusses one of those modes of proof in the *Antidosis*. It can be interpreted that Isocrates (1929/2000b) considers the speaker’s ethos, or prior reputation, to be equal to or of more importance than the substance of the discourse:

[T]he man who wishes to persuade people will not be negligent as to the matter of character; no, on the contrary, he will apply himself above all to establish a most honourable name among his fellow citizens; for who does not know that words carry greater conviction when spoken by men of good repute than when spoken by men who live under a cloud, and that the argument which is made by a man's life is of more weight than that which is furnished by words? (sec. 278, p. 339)

One could interpret that it is the speaker's prior reputation which concerns Isocrates: "men of good repute," "men who live under a cloud." Isocrates even explicitly juxtaposes the "argument which is made by a man's life" with "that which is furnished by words." Elsewhere in the *Antidosis*, Isocrates's (1929/2000b) meaning becomes unmistakable when he declares that probabilities and proofs and all forms of persuasion support only the points in a case to which they are severally applied, whereas an honourable reputation not only lends greater persuasiveness to the words of the man who possesses it, but adds greater lustre to his deeds, and is, therefore, more zealously to be sought after by men of intelligence than anything else in the world. (sec. 280, p. 341).

It seems clear from these statements that Isocrates considers ethos to be the most persuasive tool of the rhetor—perhaps more effective than probabilities and proofs—and he construes ethos to be the reputation a speaker develops throughout life and brings to the speech situation. We can assert that Isocrates believes a speaker's good reputation is built on the perception of a life of good words and deeds or an "ethical" existence.

When this concept is examined further we can see that Isocrates, like other educators of his time, measures ethos by splitting it into complementary segments as a rhetorical device. One such significant segment of ethos is measuring a man's "ethical achievements." While many

scholars lump this concept of ethos of achievement into discussions of style, one believes that Isocrates more aptly frames it as an important revelation of the perception of one's indwelling soul, as was done by Xenophon (1998) writing between segments in *Agesilaus*: "Such, then, is the chronicle of man's achievements...[b]ut now I will endeavor to reveal the excellence indwelling in his soul" (III, p. 12). Likewise, Isocrates (1945/1968c) made an equal transition when he stated in *Evagoras*,

[I]f anyone should ask me what I regard as the greatest of the achievements of Evagoras...I should be at a great loss what to say in reply...I believe that, if any men of the past have by their merit become immortal, Evagoras also has earned this preferment. (sec. 69–70).

This relationship between achievements measured with virtuous ethos and acts of motivation through fact and analysis was also used later by Plutarch.

It is common knowledge that Plutarch documented the individual lives of Alcibiades and Coriolanus with a focus on their comparable virtuous achievements. However, it appears as if only the lives of political figures and rulers were worthy of commemoration in the eyes of Isocrates and other 4th century BC eulogy writers of the Greek Polis. The lives of philosophers did not appear to have a chronology of achievements suited for them as did that of rulers or political figures. However, the work of Diogenes Laertius may be the exception. According to Margulies (2011), Laertius appears to focus on the teachings of philosophers to emphasize or enhance the value of a political ruler's virtues (para. 9). Specifically, one can refer to this as a person's "ethical achievements." In Laertius's history lesson about Diogenes, he uses one comprehensively detailed list of quotes to illustrate the cynic's teachings. Of course, many are aware that Diogenes was known to wander the streets of ancient Greece carrying a lantern

and searching for an honest man. Perhaps Diogenes was trying to prove that nobody is completely honest, and Laertius is attempting to bring credence to this point. So, is ethos and achievement of virtuous acts tied to the character trait of being honest and just? It appears to be so for Laertius and for Isocrates. One can examine this by comparing the rhetorical discourse of St. Augustine and Isocrates.

Augustine is considered a foundational scholar of rhetoric by many including Calvin Troup (2014) in his book *Augustine for the Philosophers: The Rhetor of Hippo, the Confessions, and the Continentals* (p. ix). Augustine must have studied ancient philosophers and their works, if not specifically *Evagoras* and *Agesilaus*. It is clear that in his eulogy, Isocrates sought to praise Evagoras where Augustine sought to praise God. Clear parallels can be drawn in the words used by both. Isocrates deliberately manipulates words with negative meanings in his description to demonstrate Evagoras's virtue. In *Evagoras*, Isocrates (2000c) says,

He made friends subordinate to him by favors and enslaved others by his generosity. He intimidated not by being harsh toward many, but because his nature far surpassed that of others. He controlled his pleasures and was not led by them. He gained considerable leisure by few labors but did not neglect great labors for the sake of small leisures. (sec. 45, p. 149)

The same praise of ethos and virtuous achievement in Isocrates's description of Evagoras is adapted by Augustine toward God. For example, in Book I of the *Confessions*, Augustine (2006) addresses God:

Thou...changest Thy works, Thy purpose unchanged; receives again what Thou findest, yet didst never lose; never in need, yet rejoicing in gains; never covetous, yet exacting

usury. Thou receivest over and above, that Thou mayest owe; and who hath aught that is not Thine? Thou payest debts, owing nothing; remittest debts, losing nothing. (p. 4)

It appears as though Isocrates and Augustine are using core aspects of the ethos of achievements for praise several centuries apart from when they were first used. This is also evident in their similar style of general organization of words and sentences. There is a clear juxtaposition of actions through virtues, and virtues through actions.

Isocrates's Ethical Achievement and Verisimilitude: *Eikos* as Plausible Deniability?

However, what is also occurring here, to add to the scholarly knowledge of Augustine and Isocrates, is that this rhetorical device of praise could be an ancient form of what we could term today as “plausible deniability.” Defined as the act of withholding factual information about a person or subject matter in order to protect them from repercussions or deny responsibility, the term plausible deniability was supposedly coined by the CIA during the Kennedy Administration (Definitions, n.d. , para. 2). This was also occurring with philosophers who were teaching and documenting the activities of the Greek polis in ancient times. Damnable actions or facts about a person are deliberately absent or not discussed. If all true details about a person are even partially obscured, then are we not functioning with “blinders on” or without sufficient knowledge? Was this the first use of what is continuing to occur in postmodernity today with advertisements, presidential vote tallies, denial of religious freedoms, COVID-19 conditions, BLM riots, etc.? Details are excluded in an effort to advertise a product, a service, a news tidbit, etc. It is both an individual's and a culture's profound power and obligation to address how the historicity of a moment in time occurred or was erased or ignored. The ethos of achievement in US democracy is just as it was in the Greek polis of the 4th century BC.

However, the key difference in ancient times is that Isocrates understood and used the power of verisimilitude to his advantage. Verisimilitude is the appearance of being true or real in comparison with truly representing the facts. In philosophy, verisimilitude is the notion that some propositions are closer to being true than other propositions. One could contend that the problem of verisimilitude (truth-likeness) is the problem of articulating what it takes for one false (or hypothetical) theory to be closer to the truth than another false (or hypothetical) theory. Instead of “verisimilitude,” Isocrates used the word *eikos*, meaning “to be similar.” This distinction was very important to early attic orators because *eikos* is defined as that which is befitting or socially expected (Hoffman, 2008, p. 1). Befittingness, or appropriateness, seemed to be very important to Isocrates’s development of character traits in his students and in his rhetoric overall.

Undeniable Plausibility: Reputation-Based Product Advertising Gone Bad?

Isocrates’s position about the importance of a person’s good reputation is applicable and transferable to advertising. Worthy of mentioning here is a brief commentary from Innes’s (2007) essay “Aristotle: The Written and the Performative Styles” in the book *Influences on Peripatetic Rhetoric: Essays in Honor of William F. Fortenbaugh*. Innes writes that, in *Busiris* 10.44, Isocrates ironically counters the assumption that he is more often speaking to the public and not individual persons. In the case of his own written and oral works, Isocrates claims to offer advice, “not making an *epideixis* to *others* but wanting to suggest to you personally” (Innes, 2007, p. 154). Therefore, of valuable mention here, despite their personalized nature and supposed distance from ideological frameworks and institutional narratives, are product endorsement ads. Advertisers for national brands use the reputations of well-known Hollywood actors, presenters, sports stars, and television icons by licensing their names for product

endorsements as an economical way to build brand recognition and associate the product with on-screen characters. While this brand advertising can be effective if it has a very direct connection to a particular person or, in this case, a celebrity, it can be more often characterized as “the good, the bad, and the ugly” if the celebrity’s reputation is later tarnished.

Product endorsements can include personal appearances, television commercials, print ads, satellite media tours, radio news releases, personal testimonials, and internet sites who use these stars with the expectation that their high morals, values, and interests do not conflict with their sales plans. Recently, however, advertisers and their brands are finding endorsements to be a waste of money and a cause for the majority of problems for the brand itself, as the stars of their ads are not at all living up to a good reputation. Trout (2007), who wrote an article in *Forbes* titled “Celebs Who Un-Sell Products,” comments this way:

Finally, there is the issue that sometimes celebrity can unsell products and cause problems for their sponsor. James Garner was selling beef—until he had a widely publicized heart attack and resulting triple bypass. Uh, oh! Reebok spent \$25 million on an ad campaign for two track and field stars (Dan O’Brien and Dave Johnson). Dan failed to capture a single medal. Dave won only a bronze. Uh, oh! Tennis star Martina Hingis was an endorser for an Italian sneaker and tennis-gear company until she sued them, claiming the shoes were the cause of her injuries. Uh, oh! Kobe Bryant was in McDonald’s, Sprite and Nutella promotions until he was charged with sexual assault. Uh, oh! Michael Vick was one of those Nike athletes until he was convicted of dog fighting. Uh, oh! Unfortunately, there’s always the danger that your celebrity, being human, will do something that will embarrass your branding program. You can fire them, but damage can still be done. (Nike quickly took away Michael Vick’s “Swoosh”). (para. 13–19)

In contrast, a celebrity program that provides a constructive and reasonable alternative is that of Betty Crocker. She has been selling baked goods for decades. Because she is a fictional character, she never goes astray or wants a raise. And, the last time anyone checked with General Mills, Betty still gets mail from her fans.

If he were instructing advertisers in the current age, Isocrates would most likely steer them away from applying reputation to purely personal themes, such as using celebrities as product endorsers toward topics that affect the wellbeing of the public as a whole. But, in order to sell his school as an institution befitting the wellbeing and education of the public, he knew he had to sell his own personal reputation.

Isocrates's Plausible Deniability Sells the Reputation of His School and Himself

One can also apply postmodern advertising to ancient times in order to address the question of Isocrates's method of "plausible deniability." Maybe one studying the impact of advertising and rhetorical communication should call it "plaus-ad-ible" deniability. Plausible deniability is the term given to the creation of loose and informal chains of command in governments and other large organizations (Fandom, n.d., para. 1). In other words, according to Polmar and Allen (2004):

In the case that assassinations, false flag or black ops or any illegal or otherwise disreputable and unpopular activities become public, high-ranking officials may deny any connection to or awareness of such an act, or the agents used to carry out such acts. (p. 440)

If you listen to the news today, you will hear many media commentators and politicians denying their previous statements.

This postmodern term of plausible deniability has several implications that explain why Isocrates really attempted to separate himself from the sophists of his day and how his ability to do this directly relates to subtle plausible deniability. The first and obvious point of separation is that Isocrates denied an association with the sophist soothsayers and flimflam artists of ancient times. The second, is that Isocrates wanted to advertise hard and sell even harder his school of rhetoric. Timmerman (1998, p. 146) claims that Isocrates specifically denies that he is a rhetor in *To Philip* 81 and *To the Rulers of the Mytileneans* 7.5. He also points to Schiappa (1995), who notes that “the word rhetoric is not found in the writings of Isocrates” (p. 37). Along these lines, Benoit (1984) states that “Isocrates attacks the teachers of eristic or disputation,” who were often times paid by Greek citizens to absolve them from lawsuits (p. 111). Additionally, Benoit (1984) notes that, in *Against the Sophists*, Isocrates “sharply criticizes the work of other sophists and teachers of rhetoric and philosophy” (p. 111). Though Isocrates singles out no one by name, Benoit (1984) believes he is probably referring to Socratics like Antisthenes and Eucleides when he refers to teachers “who devote themselves to disputation...pretend to search for truth, but straightaway...attempt to deceive us with lies” (Isocrates, 1929/2000a, sec. 1–2, p. 163). Isocrates (1929/2000a) charges that “they attempt to persuade our young men that if they will only study under them they will know what to do in life and through this knowledge will become happy and prosperous” (sec. 3, p. 165). According to Benoit (1984), “They are further chastised for ‘making greater promises than they can possibly fulfill,’ which is why they are ‘in such bad repute with the lay-public’” (p. 111). Isocrates and Benoit are right. All one needs to do is watch infomercials to see advertisements for products that may or may not work as promised. This is an opportunity for product makers and brands to use the term plausible deniability.

Isocrates puts plausible deniability to the test as it relates to trust. Benoit (1984) notes that “the final irony for Isocrates in his essay *Against the Sophists* stems from the fact that the greedy teachers who disdain money, but charge high fees for instruction, do not trust the reputations of the pupils they claim to teach so well” (p. 111). Isocrates (1929/2000a) says,

But what is most ridiculous of all is that they distrust those from whom they get this money—they distrust, that is to say, the very men to whom they are about to deliver the science of just dealing—and they require that the fees advanced by their students be entrusted for safekeeping. (sec. 5, p. 165–166)

The proof that teachers of eristic or disputation are 1) of ill-repute, 2) make outrageous promises, 3) disdain money (though they demand it), 4) charge high amounts for instruction, and 5) yet mistrust their students is explicitly stated by Isocrates (Benoit, 1984, p. 111). The first two criticisms Isocrates makes are particularly telling ones, while the others do little more than make the other teachers look foolish. Of course, if Isocrates’s intent was to advertise his school and attract pupils, stressing his competitors’ absurdities would be a very useful strategy (Benoit, 1984, p. 112).

Isocrates’s third reason to comment takes his argument beyond a tertiary advertisement. In his last ingenious stroke as the master, Isocrates is making a primary advertisement for his reputation and prowess as a longtime practical practitioner that can personalize the rhetorical experience for students. According to Papillon (1997), Isocrates views himself as ultimately the most accomplished student of the only correct well-developed and versed tradecraft available and denies ever receiving direct payment for any of his work to teach his students saying that his funds and wealth come from foreign investments (p. 47). Benoit (1984) references comments made by other scholars of the time, including Dionysius, Gorgias, Quintilian, and Socrates, who

all say that Isocrates received pay as a logographer and speech writer (p. 109). In *Against the Sophists*, Isocrates (1929/2000a) writes that

those who profess to teach political discourse...do not attribute any of this power [of oratory] either to the practical experience or to the native ability of the student, but undertake to transmit the science of discourse as simply as they would teach the letters of the alphabet. (sec. 9–10, p. 169)

One could interpret from this that besides applying earlier objections to the teachers of eristic and political discourse (great promises and small fees), he also asserts that these teachers are “unconcerned with the truth, that they misunderstand the sources of rhetorical prowess and oversimplify the teaching of rhetoric” while he does not (Benoit, 1984, p. 112). In the end analysis, Isocrates uses induction instead of deduction to make his point. Using specific propositions, Isocrates can claim that other teachers are inferior according to the five proofs mentioned earlier. Isocrates can next infer the general proposition that all teachers are inferior to him.

One interpretation of Isocrates’s (1929/2000a) work in *Against the Sophists* is that he is declaring war against rhetoric and rhetoricians who create it “to win cases not necessarily to serve the truth” (p. 169). According to Poulakos (1997), Isocratean rhetoric is “a rhetoric of unification,” and in *Against the Sophists*, “Isocrates is making a concerted effort to dissociate manipulative rhetoric from his educational program” (p. xii). It is valuable here to mention that one could interpret that Isocrates, skilled in the practice of arguing both sides of an issue, used what the Greeks called *dissoi logoi* (different or contrasting words) to argue both sides of the issue and ascertain what the strongest and weakest arguments are on a particular question of fact,

value, or policy (Northern Illinois University, 2003). According to Eubanks (2003), professor emeritus in the Department of English at Northern Illinois University,

By putting oneself as fully into each side of the argument as possible, one can begin to see the internal logic of each position. This insight is important for several reasons. First, it helps one be more understanding of his opponents' position (they're not always the fools we think they are when we haven't explored their position carefully). Second, it may make it possible for one to find some area of common ground between the two positions that will produce cooperation rather than arguing to "win." Third, even if you think the opponents' views are wrong and must be defeated, you at least know what arguments they are likely to use, and you can figure out how to disarm those arguments ahead of time.

Isocrates did this effectively in his essay *Against the Sophists*. According to Poulakos (2001), "Protagoras's notion of *dissoi logoi* had shown that *doxa* [common belief or popular opinion] could also be handled by imposing on ambiguity the logic of contradiction" (p. 68). In other words, "[o]nce the duplicity of *doxa* had been articulated as two opposing views on every issue, or two contradictory theses on every question, the power of persuasion could be directed" in a positive and constructive way "to sustain one side over the other" (p. 68). The power of persuasion is also important to advertisers as they use *dissoi logoi* to convince consumers to buy their product or service over those of their competitors.

Substance and Style Equate to Education and Practical Wisdom for Advertising

Although one interpretation by scholars is that Isocrates's belief was that ethos took a position above substance, Isocrates did not deny the value of the integration of substance and style in civil rhetoric. It can be presupposed that in Isocrates's view, a person who aspires to be a

good speaker and have a good reputation will have discourse that is of good style and substance. According to Papillon (1997),

When Isocrates includes in the *Antidosis* materials that are suitable to his philosophically serious question of one's value to the state and to "an open discussion of philosophy and its ability," these are not topics usual in lawcourts, but very crucial to the practical and philosophical questions of his defense. As such, they fit into a Greek notion of appropriate digression, a part of the whole. (p. 53)

The decision in a court of law may rest with the speaker's reputation and how they speak and present themselves using good substance and style. In the same manner, the public approves advertisements when they integrate the use of good substance and style to sell a product or service.

In a mixture of constructive style and substance, it could be properly interpreted that these notions of the stylistic benefits of embellishment and of the philosophical propriety of unification fit with the principles Isocrates undertakes in the composition of the *Antidosis*. This explanation relates directly to a framework in advertising that transforms the expression "sell the sizzle" to the realization that you can never just sell the sizzle—you must also sell the steak. According to Papillon (1997), "We might also add to these two [stylistic and substantive] facets of mixed unity a related issue in Isocratean discourse, one rising out of the earliest history of speech and recalling Socratic notions; discourse must be persuasively instructional" (p. 53). What does this entail? One can construe from Isocrates that the "audience must advance [constructively] as a result of the discourse, and the discourse must use whatever tools appropriate to accomplish this goal" (Papillon, 1997, p. 53). This attention to substance calls for "a sensitive approach to the audience through a recognition both of what its abilities and interests

are and also of how to instruct the audience so that it clearly follows the argument. Isocrates recognizes that the *Antidosis* and its topics” are of a difficult and challenging substance to its audience (Papillon, 1997, p. 53). He “clearly states this to the audience and tells them to read it in sections so that they will not lose energy” (Papillon, 1997, p. 53). Isocrates also recognizes that the substance of his topic is constructive. It is for the constructive good of the state, one subject very much of interest to his audience. He therefore makes it clear that “the real issue is not just liturgy” but *doxa*, a specific case, related to the state (Papillon, 1997, p. 53).

One could easily interpret then that Isocrates’s primary influence over style and substance is his focus on style of instruction, *doxa*, or what translates as the importance of how one is educated. According to Carol Poster (1996),

[I]t might be profitable to investigate Greek thought before Plato by examining rhetoric and natural philosophy as aspects of unified systems of thought and education, rather than as oppositional discourses, and by locating early ontology and rhetorical theory and practice within a thought structure that approached saving the phenomena and saving the *polis* as parts of a unified intellectual project. (p. 1)

Two passages in the *Antidosis* indicate that Isocrates viewed rhetoric as a type of education. In the *Antidosis*, for example, Isocrates contrasts those who have trained for speaking in the law courts with those who have trained for philosophy. Those who have chosen philosophy have chosen the same education (*paideia*) that Isocrates (1929/2000b) has devoted himself to (sec. 50, p. 215). Later in the *Antidosis*, Isocrates (1929/2000b) again labels philosophy as “an education and a training” (sec. 304, p. 353). Consistent with this, in his *Helen* Isocrates (2000) describes “philosophers” as those who are *paideia*, or “educated” (sec. 57, p. 47). In the *Panegyricus*, there is a closeness not only between *philosophia* and *paideia*, but also between these two elements

and logos. There, Isocrates (1928/1980a) closes out his description of philosophy by stating that the quality of a person's upbringing

is made manifest most of all by their speech, and that this has proved itself to be the surest sign of culture [or education (*paideusis*)] in every one of us, and that those who are skilled in speech are not only men of power in their own cities but are also held in honour in other states. (sec. 49, p. 149)

In the purview of advertising, this principle could translate into the need for advertisers to educate consumers from the standpoint that an educated consumer is a powerful consumer. For example, the early television commercials by James Dyson (2007), president and owner of the \$6 billion worldwide Dyson Company, take on an educational role in explaining why the Dyson vacuum design is more efficient than the designs of other vacuums for capturing the smallest dust microns and ensuring the long life of a motor that has no carbon emissions (Dyson, *The Dyson Story*).

Greek Music and Song Inspires Isocrates's Ethos and Elegance, Reputation, Substance, and Style

Everyone enjoys a genre of music, whether it is classical, country western, jazz, hip-hop, or rock and roll. Music was also enjoyed by the early Greeks. According to Cartwright (2013),

Music (or *mousike*) was an integral part of life in the ancient Greek world, and the term covered not only music but also dance, lyrics, and the performance of poetry. A wide range of instruments was used to perform music which was played on all manner of occasions such as religious ceremonies, festivals, private drinking parties (*symposia*), weddings, funerals, and during athletic and military activities. Music was also an important element of education and Greek drama performances held in theatres such as

plays, recitals, and competitions. For the ancient Greeks, music was viewed as quite literally a gift from the gods. (para. 1–2)

For the ancient Greeks, music was a significant way of interpreting life. It appears as though Isocrates valued music the same way.

In the *Evagoras*, Isocrates gives advice to the ruler Nicocles using analogies about the power of music and visual or fine arts by discussing poets who use these skills. According to Poulakos (1997), orators preceding Isocrates left music and fine arts to the poets (p. 76), but Isocrates (1945/1968c) decides nevertheless to “make the effort and see if it will be possible in prose to eulogize good men in no worse fashion than their encomiasts do who employ song and verse” (sec. 11, p. 11). One must remember that often written discourse, like Isocrates’s discourse in ancient Greece, translated into *mousike* to become poems or encomiums which were then set to music. Poulakos (1997) believes that by “redefining his relation to the tradition of poetry” and, by association, traditions of music and song, “Isocrates accepts the poetic function of *psychagogein* (guiding souls) as part and parcel of his oratorical enterprise” (p. 76). In Isocrates’s related work, *To Nicocles*, Poulakos (1997) confirms that “the power to charm and seduce audiences was relegated to the domain of poetry,” and what this work deems as song, “linked to the production of pleasure, and completely disassociated from admonition and advice” (p. 76). Other Isocrates scholars, such as Habinek (2017) in the *Oxford Handbook of Rhetorical Studies* book chapter “Rhetoric, Music, and the Arts” and Richard Viladesau (2000) in his book *Theology and the Arts: Encountering God through Music, Art and Rhetoric*, echo the contention that Isocrates and the ancient Greeks valued the power of music and song.

History and humanities scholar Smith (2017), in his online article “Music and the Doctrine of *Ethos*,” states that “music magnifies emotions” (para. 1). Smith (2017) says further,

In the ancient world the Greeks believed music had a magical power to speak directly to human emotion. In what has come to be known as the doctrine of *ethos*, the Greeks believed that the right kind of music had the power to heal the sick and shape personal character in a positive way. The Greek philosopher Aristotle believed that when music was designed to imitate a certain emotion, a person listening to the music would have that emotion. (para. 3)

Aristotle saw the value of elegance, substance and style in music. In *Politics*, Aristotle (1981) states, “We accept the division of melodies proposed by certain philosophers into ethical melodies, melodies of action, and passionate or inspiring melodies, each having, as they say, a mode corresponding to it” (8.7). Aristotle (1981) also says, “Shall we argue that music conduces to virtue, on the ground that it can form our minds and habituate us to true pleasures as our bodies are made by gymnastics to be of a certain character?” (8.5). In comparing the virtues of music to how bodies are strengthened by gymnastics, Aristotle says music forms the mind just as gymnastics forms the body, so that both become powerful.

According to Bartol (2021), professor at the Institute of Classical Studies of Adam Mickiewicz University in Poznań, Poland, Greek history teaches us that Pythagoras and the Pythagoreans saw musical intervals as mathematical proportions, which reflected, as they believed, the numerical principles that govern the movement of celestial bodies, and created the music (or harmony) of the spheres, which is metaphysical in nature, and cannot be heard by the human ear (para. 4).

In other words, music’s structure is inherent in the universe. Bartol (2021) also quotes Damon’s musical theory, which she says was espoused by Plato who was Damon’s student:

According to Damon, music has ethical power. This means that music can be morally useful, since particular musical modes or types of melodies encode specific ethical qualities, and can thus affect human souls, alter human moods or stimulate people's emotions. Damon claimed that the same was true with specific styles of combining or blending melodic elements. These modes, melodies and styles can improve or corrupt the character (ἦθος, *ēthos*) of man; as a result, some of them ought to be used to help educate boys to become good men and good citizens. (para. 5)

Bartol further summarizes that the importance of music in Greek culture comes from “a marriage of pleasure and utility,” which cannot be separated; for example, the Greeks believed that “what is most just is most beautiful” (para. 18). Music unites the soul.

One can presuppose that Isocrates followed the traditional Greek belief that music has the power to speak to human emotions and ethos, the spirit of his culture. This is made clear from his inclusion of the analogies to music and song in his words written in the *Evagoras* and *To Nicocles*. One can only assume that Isocrates listened to music and was well-read on Greek musical myths and poetry. He would have been aware of Homer's *Iliad* of the 8th century BC, in which Achilles sings and plays a lyre. He also knew stories written by Apollonius Rhodius about the mythical Argonaut *Orpheus*, who tamed wild animals with his voice and lyre as early as the 4th century BC (Bartol, 2021, para. 19–20). Therefore, it is very probable that Isocrates appreciated music just as much as we do today. The subtle rhythms and melodies of music could tame the wild beast in men in ancient Greece just as it does today.

If Isocrates and other Greek ancient thinkers believed that music had an ethos and pathos that could soothe and heal the soul, what does music do for an Isocrates-inspired version of modern advertising? An article about Nielsen Entertainment explains how powerful music is,

noting, “It can make us smile or cry, bring memories rushing back, and even inspire us to buy a product when it’s combined with the right advertisement” (Media, 2015, para. 1). In fact, when Nielsen conducted a study in 2015 to investigate the “effectiveness of more than 600 television advertisements, more than 500 of which included music,” the results suggested that commercials containing some form of music “performed better across four key metrics—creativity, empathy, emotive power, and information power” than advertisements not containing music (Media, 2015, para. 2). If it is true that ads should be memorable and emotive, then it only makes sense to connect an advertisement to emotional music, especially familiar songs, in order to generate specific reactions within viewers.

Julanne Schiffer of Nielsen Entertainment goes on to explain how best to incorporate music into advertisements. She notes,

It depends on the message you want to get across. Popular songs, for example, are the most effective at invoking some kind of emotional response. But, while pop songs deliver emotive power, other genres are better suited for price and promotional-based ads that are trying to get information across to audiences. In fact, the study found that generic background music helps improve information power. Advertiser jingles help make the brand seem in touch, but they don’t generate as much empathy as other forms of music.

(Media, 2015, para. 5)

Nielsen Entertainment has a methodology to measure memorability of its ads through the Nielson TV Brand Effect (TVBE) product, which “employs a nationally representative online panel of U.S. TV viewers who have watched programs within the past 24 hours” (Media, 2015, para. 10). Nielsen’s panel of consumer viewers, who rate advertisements, give a constructive and

realistic opinion of the quality of the ads and the music they use. Consumers's honest feedback gives brands and their marketers a way to gauge their ads's effectiveness.

How does this relate to the value that Isocrates placed on music? We know that *mousike* was highly valued by the ancient Greeks. In *Evagoras*, Isocrates contends that his prose rhetoric is just as effective as the sweet song and verse used by others in eulogies (Poulakos, 1997, p. 76). In *To Nicocles*, Isocrates believes that the power to seduce and charm comes from poetry or *mousike*, and is linked to pleasure (Poulakos, 1997, p. 76). If Isocrates equates the value of his rhetorical discourse to the song and verse of an encomium, which promotes pleasure, and he also views music or song as an extension of *psychagogein* (guiding souls), then is it not as valuable as the constituent parts of his oratorical endeavors? (Poulakos, 1997, p. 76). One could contend, as Haskins (2004) appears to, that Isocrates could accept music or song as a form of "*paideia* as a lifelong pursuit of an honorable reputation through civic performance" (p. 49). Haskins (2004) also states that "Unlike Plato, however, Aristotle approaches *mousikē* not because he must face it as a dangerous cultural force to be suppressed, but as an institution that is intrinsically valuable in the ideal state" (p. 49). Haskins (2004) even admits that "Aristotle's views on the value of *mousikē* at this point parallel those of Plato's *Republic*, in which the 'variety' of poetic style correlates with the mottled and shifty character of a democratic audience" (p. 49). Therefore, the power and allure of music is understood by Aristotle and Plato, though not quite to the same extent as Isocrates. Haskins (2004) states,

But for Isocrates, as I have argued, honorable reputation is both the means and the end of a political life. It is in this sense that a citizen is required to perform, in word and deed, to the satisfaction of a political community" (p. 49).

Does this not extend to the performance of *mousike* in a political community? If Isocrates's view of *paideia* extends to the practitioner of an art like music, and they are in an active pursuit of a lifelong honorable reputation, then why can it not be made through making music? If Isocrates's view of *paideia* extends to the effective use of music, why can it not extend to the effective practice of advertising or, more importantly, a combination of both? One can effectively argue that is does.

Isocrates's "Hymn to Logos" as Collective Unification Advertising: Using Elegance, Reputation, Substance, and Style

How can Isocrates's view of music as *paideia* impact postmodern advertising using music today? Will Burns (2017), an advertising veteran and the current CEO of Ideasicle, answers this with his *Forbes* interview of Joel Simon, president and CEO of JSM Music. Burns asks Simon why music is important in ads and film (para. 3). Simon answers "Did you ever notice that more people listen to TV than actually watch it? When they hear something interesting and compelling, that is when they look up. Beyond that, music sets the tone for any film. It's the emotional connection, and most importantly, it's visceral. Without any dialogue at all we can frame the viewer's experience and the creative idea, emotionally. Every advert is an emotional creation" (para. 4). Just like his written discourse, Isocrates would agree that *mousike* expresses purpose and power using pathos. Burns then asks, "How do you know if it's the right music for the ad?" (para. 5). Simon responds,

At JSM, all of our music has purpose. It can all stand on its own as individual and discrete musical pieces, but in our industry the music we create for our clients has a very specific role and purpose in the creative process. I read your stuff on Forbes and remember you calling it "Channeling the brand." That is exactly what it's like with

music. In order have long standing success in my business, we need to understand the brand completely, the business, the target audience, the message we're trying to communicate, all of it. We need to fully comprehend and create the sound of our client's brand. That sonic branding is more important as a whole than any one ad, or one campaign for that brand. It is the glue. It is the unspoken sonic landscape and foundation of its importance. And then we channel that understanding and knowledge into the music we compose for our clients. If you lose sight of the purpose then what have you done for your client? Jesus, even Mozart was a commissionable composer. (para. 6)

This interview leaves little doubt for one that music synthesized or performed for an ad or film requires practitioners to use all their faculties and skills.

Music can relay a given message communicated or it can become the rhetorical device itself. Indeed, music, like rhetoric, can convey nuanced interpretations of the ethos of a culture as well as its elegance, substance, and style. A simple example is the sad Sarah McLachlan song "Angel" played in the highly successful American Society for the Prevention of Cruelty to Animals (ASPCA) television commercials, which feature mangy dogs and frightened cats missing eyes and paws and demand that the public put a stop to animal cruelty (bofeld86, 2008). The ad evokes a strong emotional appeal and sends a very clear message just with the use of its music. Consequently, more people tend to donate to the ASPCA because the ads are so effective. Another example is the ad for Cadbury milk chocolates featuring Phil Collin's song "In the Air Tonight," where a gorilla who is obviously deeply emoting to voice and rhythm awaits his chance to bang out the drum solo (Advert Commercial, 2018). The ad appears to have nothing at all to do with the sale of chocolates. However, with the right music, one can sell almost anything. Finally, there is the Geico commercial in which an office worker patiently waits for his burrito to

cook in a microwave when the band Europe magically appears out of white smoke playing the song “The Final Countdown” (zach braaaksma, 2018). These ads not only satisfy the characteristics of elegance, substance, and style, but they also appeal to ethos, logos, and pathos through the use of music.

Isocrates as Collective Unifier and Collective Unification Advertising

One could contend that Isocrates viewed *mousike* as what this work calls a “collective unifier” using Poulakos’s “Hymn to Logos” explanation. Again, according to Poulakos (1997), this “conception of rhetoric constitutes human beings as deliberating agents, that take deliberation to be a collective enterprise, and that approached deliberation as a collective inquiry into ethical and political choices” (p 10.) In collective unification, did we not as Americans put our hands over our hearts and pledge allegiance to the US flag since elementary school, or prior to sporting, racing, and special political events, stand at attention, take off our hats with respect, and look at the flag while singing our US national anthem, “The Star-Spangled Banner”? We may consider these acts American patriotism or American exceptionalism, but either way, they are imbued with ethos, elegance, reputation, substance, and style. The music that accompanies these acts is akin to what Poulakos (1997) calls Isocrates’s hymn to logos: “an exaltation of logos as the origin and cause of civilized life” (p. 11). Often, written discourse, like Isocrates’s work in ancient times, translated into *mousike* to become poems or encomiums later set to music. Today we call this the art of music composition and lyric writing, but this work also constitutes a form of advertising. One must remember that, before it became a song, our national anthem was a poem called “Defense of Fort M’Henry,” written by Francis Scott Key on September 17, 1814 upon the bombardment of the fort by the British in Baltimore Harbor during the War of 1812.

Another well-documented collective unifier exemplified through advertising is a poem converted to song, originating from advice given by King Solomon to his son Menelik I in the third chapter of the Book of Ecclesiastes. Claire Van Ausdall introduces the song by saying,

Taking his text almost verbatim from the third chapter of Ecclesiastes, Pete Seeger in 1962 wrote a song about the harmonious balance of life that he called, “Turn, Turn, Turn.” (That refrain is the only part of the lyrics that is not biblical in origin). The song became one of the best known compositions of this acknowledged authority [Seeger] of folk songs. (Simon, 1975, p. 206)

Seeger’s song is another example of using emotive lyrics to inspire collective unity.

A patriotic example of the power of advertising as a collective unifier is the conversion of Emma Lazarus’s 1883 poem “The New Colossus” into a song, musical stage production, and statue inscription. Irving Berlin first set the last stanza of Lazarus’s poem to music in the song “Give Me Your Tired, Your Poor” (p. 276). Lazarus’s poem then inspired Berlin to compose the 1949 musical *Miss Liberty* after France gifted the Statue of Liberty to America (Simon, 1975, p. 276). The full verse was also inscribed on the base of the Statue of Liberty: “Give me your tired, your poor, Your huddled masses yearning to breathe free, The wretched refuse of your teeming shore. Send these, the homeless, tempest-tossed to me, I lift my lamp beside the golden door!” (Federal Reserve Bank of Boston, 2009). Emma Lazarus’s verses alone should literally strike a chord in the hearts of all Americans and immigrants to the United States. It is evident that this patriotic example of “collective unification advertising” is one of which Isocrates would be very proud. This writing set to song is also imbued with Isocrates’s principles outlined in the “Hymn to Logos”: ethos, elegance, reputation, substance, and style.

A hermeneutic example of the connection between Isocrates's "Hymn to Logos" and a collective unification advertisement is the "So God Made A Farmer" ad for Dodge trucks, which was also deemed one of the top 2013 Super Bowl commercials of the year. Legendary broadcaster Paul Harvey narrated the commercial, as "So God Made a Farmer" was also the name of a speech he gave in 1978 at a Future Farmers of America Convention (Giardina, 2020, para. 3). According to Giardina (2020), the speech was published in Harvey's 1986 syndicated column with some portions that he wrote in a 1975 article for the *Gadsden Times* (para. 3). Here is what Harvey said in his speech and in the commercial:

And on the 8th day, God looked down on his planned paradise and said, "I need a caretaker." So God made a farmer. God said, "I need somebody willing to get up before dawn, milk cows, work all day in the fields, milk cows again, eat supper and then go to town and stay past midnight at a meeting of the school board." So God made a farmer. "I need somebody with arms strong enough to rustle a calf and yet gentle enough to deliver his own grandchild. Somebody to call hogs, tame cantankerous machinery, come home hungry, have to wait lunch until his wife's done feeding visiting ladies and tell the ladies to be sure and come back real soon—and mean it." So God made a farmer. God said, "I need somebody willing to sit up all night with a newborn colt. And watch it die. Then dry his eyes and say, 'Maybe next year.' I need somebody who can shape an ax handle from a persimmon sprout, shoe a horse with a hunk of car tire, who can make harness out of haywire, feed sacks and shoe scraps. And who, planting time and harvest season, will finish his forty-hour week by Tuesday noon, then, pain'n from 'tractor back,' put in another seventy-two hours." So God made a farmer. God had to have somebody willing to ride the ruts at double speed to get the hay in ahead of the rain clouds and yet stop in

mid-field and race to help when he sees the first smoke from a neighbor's place. So God made a farmer. God said, "I need somebody strong enough to clear trees and heave bails, yet gentle enough to tame lambs and wean pigs and tend the pink-combed pullets, who will stop his mower for an hour to splint the broken leg of a meadow lark. It had to be somebody who'd plow deep and straight and not cut corners. Somebody to seed, weed, feed, breed and rake and disc and plow and plant and tie the fleece and strain the milk and replenish the self-feeder and finish a hard week's work with a five-mile drive to church. Somebody who'd bale a family together with the soft strong bonds of sharing, who would laugh and then sigh, and then reply, with smiling eyes, when his son says he wants to spend his life 'doing what dad does.'" So God made a farmer. (Giardina, 2020, para. 6–12)

Giardina (2020) says, "The message of the speech still rings true today. It's one that captivated the nation with passion, value and truth. Football, for those two minutes sat quietly on the sidelines" (para. 4). In Chapter 4 of this dissertation I will briefly revisit the "So God Made A Farmer" ad to discuss its value befitting to character and position. The rhetoric exemplified in these types of advertisements is filled with American spirit, traditions, gestures, and patriotism that helps guide our nation's moral compass. These modern day encomiums help explain why the US Constitution's preamble begins, "We the People of the United States, in order to form a more perfect Union." They are also all examples of collective human deliberation that propagates ethos, logos, elegance, reputation, substance, and style.

Writing and music integrate to build strong bonds within a culture. In Poulakos's (1997) terms, then, this collective unification advertising is

the hymn to logos as an effort on Isocrates's part to give rhetoric cultural legitimacy by making logos the protagonist of traditional narratives about the origin of civilization; to associate rhetoric with a civilized life by discussing logos as maker; and to link rhetoric with the production and sustenance of social bonds and communal ties by characterizing logos as guide. (p. 10)

In this form, collective unification advertising for the media of music rhetoric and written or spoken rhetoric in general is a form of communication rhetoric, which Poulakos (1997) says is “a general conception of rhetoric as speech [or music] leading to concerted action for the benefit of the polis; for it is this conception of rhetoric that informed Isocrates's teaching of the art and distinguished him from other rhetoricians” (p. 10). In summary, Isocrates's conception of rhetoric uses logos as creator.

Parallels can now be drawn, without the emphasis on *mousike* or prose, to understand the application of Isocrates's principles to advertising for support of a nonprofit arts organization: a museum. The following case study regards a museum that is concerned about not only its reputation but also how its substance is understood by potential visitors and benefactors.

The Quecreek Miner Bear Case Study: An Example of Constructive Advertising as Collective Unification Advertising

One constructive use and direct application of Isocrates's theory to collective unification advertising is exemplified by my past work as the executive director of the Windber Coal Heritage Center (WCHC). One can apply Isocrates's principles to improve the advertising and sale of a Quecreek Mine rescue commemorative.

Personal involvement in the Quecreek Mine rescue, which entailed supporting rescue efforts, searching for and recovering a missing mine map for federal investigators, conducting

interviews and interpreting events for national media, and working with Disney to produce *The Pennsylvania Miners' Story* as a CBS prime time movie, was a wonderful experience. Additional work included gathering, accessioning, and archiving the largest collection of Quecreek rescue artifacts, oral histories, and images in the country including the rescue capsule, communications device, and miners' clothes. Interacting with the president and curator of the Smithsonian American History Museum to become a lending museum was next. Then, a working relationship developed with Flight 93 rescue site interpreters and families for cross-promotional purposes. This culminated in the realization of a personal vision that was shared and approved by the company board for the first permanent national Quecreek Mine rescue exhibit to be developed at a cost of over \$160,000.

In addition to raising funds from the companies that supported rescue efforts, the local community and several large foundations, a personal decision was made to develop and advertise a product nationally. This was never attempted successfully by the WCHC before. Enlisting the help of a local advertiser and having some personal but very limited advertising experience, work began. After studying the market, a brainstorm came in the realization that WCHC could economically assemble a collectible similar to the plush TY® Beanie Babies product that was already a popular national collectible among all ages of consumers. One similar design, a Quecreek Miner Bear, came in five collectable colors with five different amenities. Each variety would include a real piece of Quecreek coal, certificate of authenticity, and come packaged in a transparent plastic case. Each bear cost \$21.99 with 100% of the sales proceeds supporting the Quecreek Mine rescue exhibit.

The solid reputation and endorsement of the bears by the Quecreek miners and families enhances advertising for higher sales. Images of the plush toy as a commemorative keepsake of

the Miracle Mine rescue were visceral advertisements of the sale. “Lucky Queecreek Coal Pieces,” approved for use by the mine owner and PBS Coals, Inc., with a signed Certificate of Authenticity, advertised the sale. An eBay account advertised the Bears for sale through its discussion of the significance of the successful rescue. A variety of viscerally and emotionally worded media placements in local newspapers, television and radio advertised the sale. WCHC lent its local reputation, and advertised the bear’s purpose and development to help raise funds for its first national mining history exhibit based on recent current events and not history. Interpreters advertised bear sales by bringing all visitors to the gift shop at the end of museum tour to make their bear purchases, after showing them diagrams of how the rescue succeeded. Honesty was reinforced for all advertising and nothing was hidden. What you saw and felt through the advertising was what you paid for and received.

Here we can turn to Isocrates’s conceptualization of honesty and goodwill. Isocrates claims that one of the byproducts of his philosophy is honesty. In *Against the Sophists*, where he works hard to distinguish his philosophy from sophistic instruction, this moral component is a key difference. Isocrates (1929/2000a) writes, “And yet those who desire to follow the true precepts of this discipline may, if they will, be helped more speedily towards honesty of character than towards facility in oratory” (sec. 21, p. 177).

All staff involved in the advertising never deviated from the true purpose and goal for the Queecreek Miner Bear project. There were minor problems and setbacks, but sales exceeded expectations and certain bear colors and patterns, especially a tie-dyed version, sold out quickly. The entire project, but most especially the constructive advertising campaign approach, was what really sold the product. The efforts of the WCHC along with the successful rescue was

documented in a book by the Pittsburgh Post-Gazette (2002) called *All Nine Alive! The Dramatic Mine Rescue that Inspired and Cheered a Nation*.

Chapter 3

The Value of Isocrates's Education and Public Discourse for Advertising

The importance of education and public discourse discussed in Isocrates's academy focused on liberal arts education. Isocrates realized the importance of an educated mind which determined a person's vocabulary, interests, activities, status and vocation, just to name a few. Norlin (1928/1980) notes that Isocrates believes that "a rhetor must be a useful citizen (emulate moral behavior) and teach the community of young men to be useful citizens" (Isocrates & Norlin G., 1928, p. ix.). An advertiser must be educated and knowledgeable about the products they sell and be capable of persuading and educating others through advertising. The consumer must be educated about the products or consumables they are purchasing.

Isocrates would agree with the premise Dahl (2001) states in his book *Advertising for Dummies*, that advertisers should not make promises that their products or services cannot live up to (p. 10). This premise might have been some sage advice that Isocrates would have put in his letter *To Demonicus*, since that letter was all about building character. Dahl (2001) offers five characteristics of effective advertising with which Isocrates would likely agree: 1) It must be creative in that it "delivers the advertising message in a fresh new way"; 2) hard-hitting so "its headline, copy, or graphic element stops readers or listeners [or viewers] dead in their tracks"; 3) memorable as it "ensures that the audience will remember *your* business when they think about the products" or services you are selling; 4) clear as the message is presented in a "concise, uncomplicated, easy-to-grasp manner"; and 5) informative to enlighten "the audience about your business and products, while giving them important reasons to buy from you" (p. 10).

Isocrates would clearly agree that effective advertising sells a product or service that fulfills all the promises made about it. However, effective advertising can also sell inferior products, but only once. Well established brands and their symbols have become a part of everyday life. Examples include Coca-Cola and Pepsi, McDonald's and Wendy's, Budweiser and Coors, Advil and Aleve, Ford and Chevy, Tide and Cheer, who all live up to the promises made in their advertising. When you think of soft drinks, fast food, beer, pain relievers, cars, or laundry detergents, these product brands and their symbols are memorable.

One must remember that while Isocrates would appreciate and relate best to the printed and oral tradition of advertising, he would also enjoy and understand the impact and use of streaming media and moving images of television, internet, and radio because he understood the importance and beauty of the use of art (*technē*) to persuade. However, one wonders what he would have thought about the use of advertising graphics on billboards, buses, trucks that are enlarged or expanded. He would undoubtedly think that they are cluttering up the environment, improper, and not realistic because of their unnatural size. Isocrates seemed to be a stickler for proper presentation, but ultimately may have seen the practicality for these advertising venues. Isocrates's view of the educational value and public use of advertising will be explored further in this chapter.

Isocrates's Logos: Rhetorical Education and Social Cohesion

Education was of critical importance to Isocrates as exemplified by his development of an academy to instruct young men for the common good of the Greek polis. According to Poulakos (1997), "Despite his renown as a teacher of rhetoric, Isocrates wrote only two treatises on rhetorical education and nothing about rhetorical theory" (p. 9). However, many scholars believe Isocrates did create a "theoretical treatise on rhetoric, which conveyed his approach to

and theory of the art, and which was subsequently lost” (Poulakos, 1997, p. 9). One can see the value Isocrates placed on rhetorical theories as they peek out in many of his extant works, but he never refers to them using the word rhetoric. Poulakos (1997) confirms this by stating, “He [Isocrates] avoids using the term *rhetoric* in reference to his profession and goes so far as to label his educational program ‘instruction in philosophy’” (p. 9). One could assert that this is because Isocrates goal is to set himself apart from other “sophists” who were teaching only for monetary gain and had a bad reputation.

Isocrates’s rhetoric developed social cohesion. Poulakos (1997) states,

The closest he [Isocrates] ever comes to theorizing rhetoric is in a section of the *Nicocles*, an oration he composed for the Cyprian ruler and his student. The section has been quoted often and has come to be known, independently of its context, as Isocrates’ “hymn to logos.” In it Isocrates makes two principal claims about rhetorical logos. First, logos is an instrument of devising or making. Second, as maker, logos has the potential to create strong ties among members of a society. (pp. 9–10)

Isocrates believes logos creates strong ties that reinforce and sustain a productive, educated culture. He sees the development of strong ties as a way to live a dignified life in society. In *Nicocles*, Isocrates (Poulakos, 1997) says,

For in the other powers which we possess we are in no respect superior to other living creatures; nay, we are inferior to many in swiftness and in strength and in other resources; but, because there has been implanted in us the power to persuade each other and to make clear to each other whatever we desire, not only have we escaped the life of wild beasts, but we have come together and founded cities and made laws and invented arts; and generally speaking, there is no institution devised by man which the power of speech has

not helped us to establish. For this it is which has laid down laws concerning things just and unjust, and things base and honourable; and if it were not for these ordinances we should not be able to live with one another. It is by this also that we confute the bad and extol the good. Through this we educate the ignorant and appraise the wise; for the power to speak well is taken as the surest index of a sound understanding, and discourse which is true and lawful and just is the outward image of a good and faithful soul. With this faculty we both contend against others on matters which are open to dispute and seek light for ourselves on things which are unknown; for the same arguments which we use in persuading others when we speak in public, we employ also when we deliberate in our own thoughts; and, while we call eloquent those who are able to speak before a crowd, we regard as sage those who most skillfully debate their problems in their own minds. And, if there is need to speak in brief summary of this power, we shall find that none of the things which are done with intelligence take place without the help of speech, but that in all our actions as well as in all our thoughts speech is our guide, and is most employed by those who have the most wisdom. Therefore, those who dare to speak with disrespect of educators and teachers of philosophy deserve our opprobrium no less than those who profane the sanctuaries of the gods (sec. 5–9, p. 11)

Once one reads this passage, one can easily agree with Poulakos (1997) that Isocrates “had a general conception of rhetoric as speech leading to concerted action for the benefit of the polis; for it is this conception of rhetoric that informed Isocrates’s teaching of the art and that distinguished him from other rhetoricians” (p. 10). To give further credence to Isocrates’s value in speaking for the polis, Poulakos (1997) discusses the work of Werner Jaeger (p. 10.)

Isocrates's Rhetoric as Human Deliberation for Collective Enterprise Systems

According to Jaeger (1971), the elevation of logos as the “creatrix of culture and human society” explains Isocrates’s desire to give rhetoric or his “instruction in philosophy” a renewed purpose: to resolve political and ethical problems (p. 90). Jaeger (1971) goes on to say that Isocrates would not have been taken seriously by his peers if he had not redefined his rhetoric. Rhetoric held greater value to Isocrates than what Plato made of it in the *Gorgias*, more than “a purely formal technique of hypnotizing the ignorant masses with persuasive talk” (p. 90). For Isocrates rhetoric was not merely a tool of persuasion for results, but a way to sustain the common values of culture for the Greek city state. Jaeger (1971) says “For logos means speech, in the sense of rational speech communication, which always rests ultimately upon the acknowledgement of common values” (p. 91). Jaeger does not answer what the changes are that rhetoric goes through to be of greater value for education, politics and ethics but Poulakos does.

Poulakos (1997) says the “Hymn to Logos” is an effort on Isocrates part to give rhetoric cultural legitimacy by making logos the protagonist of traditional narratives about the origin of civilization; to associate rhetoric with civilized life by discussing logos as maker; and to link rhetoric with the production and sustenance of social bonds and communal ties by characterizing logos as guide. When taken together, these specific roles and brief characterizations of logos contribute to a conception of rhetoric that constitutes human beings as deliberating agents, that takes deliberation to be a collective enterprise, and that approaches deliberation as a collective inquiry into ethical and political choices. (p. 10)

Obviously here Poulakos's reference to a collective enterprise does not mean collective ownership or a social collective as a defining characteristic of socialism, but rather a group of people that unites and cooperates together due to shared values and beliefs to accomplish a goal.

If the conception of Isocrates's rhetoric Poulakos describes is true, how does it impact the work of postmodern advertising in the marketplace? Humans are seeking a dignified life in society. If logos is maker and guide, humans are its deliberating agents, and deliberation is a collective enterprise into the choices humans make, then is not constructive advertising both a tool and product of Isocrates formulation of rhetoric or his "instruction in philosophy"? One can contend that it is. For example, there have been numerous television commercials and media advertisements that characterize humans as deliberating agents who are portrayed as only wanting to make the best choices or decisions for themselves and their families. These include ads that encourage identity protection, mortgage and deed protection, home alarm protection, computer virus protection, stock trading protection, personal life insurance protection and even firearms sales for protection. Most of these ads by individual product or service companies are relegated to serving individuals or immediate families and not for collective groups or enterprises that pull larger resources.

However, there are some organizations that could be considered collective enterprises which educate and enrich their members and have thousands of corporate partners. Some of these include the National Rifle Association (NRA) and the United States Golf Association (USGA). Other professional organizations, trade associations, and cooperatives and franchises do the same. Many of these collective enterprises are 501(c)(3) nonprofit charitable organizations. Most of these organizations that have human beings as deliberating agents for a

collective enterprise all engage in storytelling. Storytelling is exactly what Isocrates did to make his discourse more educational and engaging.

The USGA provides a good example. Members nationwide have a passion for golf and benefit annually through subscription to an online and print journal. All annual Champion Club members receive a personalized USGA bag tag, members-only US Open hat, copy of the *Player's Edition of the Rules of Golf*, and USGA calendar (United States Golf Association, 2022). Members can access helpful educational resources, USGA store and course discounts, pre-order discounted tickets to the US Open events, receive golf lessons, register and qualify for Drive Chip & Putt programs, use the USGA Course Rating and Handicap Index, play USGA Amateur Tournaments, and much more. There is an eight-tier membership program and initial membership fees are reasonable. A portion of all USGA membership fees go to improve and advance the game. The USGA is supported by the Ladies Professional Golf Association (LPGA), the men's Professional Golf Association (PGA), and hundreds of thousands of US companies.

Recently, Jim Gorant (2021), in the article "Stress Less" of USGA *Golf Journal* magazine, studied how the mind game of golf intersects mental health, enjoyment, and performance to avoid what occurred to tennis star Naomi Osaka and gymnast Simone Biles. USGA membership is open to anyone, regardless of race, creed, color, sexual preference, age, or location. In the same issue of *Golf Journal*, USGA CEO Mike Whan's (2021) "Opening Letter: Passion Play" uses the USGA acronym to describe its goals:

U—Unify. We're here to unify the game, by creating an equal playing field through handicapping. . . . S—Showcase. We showcase the best players in the world by providing them the stage to achieve their dreams, whether they're a junior, mid-amateur, a senior, or a tour professional in the U.S. Open or U.S. Women's Open. . . . G—Govern. We govern with a focus

on the best interests of the game, without bias. . . . A—Advance. We advance the game to enable a future that is even better than the game we play today. (pp. 6–7) Whan’s letter epitomizes Isocrates’s “hymn to logos.” People with a common interest, who participate and make decisions together using logos in a unified way, perpetuate a civilized society.

Additionally, in the USGA’s 2022 annual membership renewal letter, Chief Philanthropy Officer Charlie Pagnam said,

As active members of the USGA Community, you are an important part of everything that makes golf great—its vitality as a lifelong sport, its unique ability to bring people together, its impact on the character development of young people, and its enduring legacy of sportsmanship and champions. You are also an important part of what golf can be: a source of lifelong relationships and good health; an economic benefit to communities; an ever-improving game of skill, discipline and joy that anyone and everyone can play through an entire lifetime. Because of members like you, the USGA is able to invest in and steward the game’s future: improving its environmental impact, including water use; making it more welcoming to all who want to play or give it a try—every age, background and ability; and preserving its extraordinary history through the USGA Golf Museum and Library. (personal communication, 2022)

Pagnam’s letter reinforces Isocrates’s “hymn to logos” by describing the values of a collective that enjoys a shared lifelong activity.

Would Isocrates consider the USGA to be an effective collective enterprise just as Poulakos (1997) described, using logos as maker and guide, humans as deliberating agents, and deliberation as a collective enterprise (p. 10)? Yes, one could contend that the USGA as a

collective enterprise meets these standards. And the USGA uses storytelling. The USGA generates unity, equality, belonging, and a unique *esprit de corps*. The USGA educates its members, it preserves the game's history and future, and it advances the tenants of golf. In the words of Charlie Pagnam's membership renewal letter, "Your membership will continue to include Golf Journal Magazine. Rich storytelling, world-class photography and content produced by people who live and love golf" (personal communication, 2022). The USGA makes a "positive impact on the game like never before to leave it in a better place than we found it" (personal communication, 2022). The organization and its human deliberating agents have literally developed an enduring legacy of sportsmanship, discipline and joy that can last a lifetime. The USGA advertises this way to its members, on the Golf Channel and in its publications and online digital resources. However, it does not advertise this collective enterprise to the mainstream public as much. There are millions of organizations like this out there. What if they pulled their resources to advertise as collectives using their storytelling? What if collective enterprises advertised more to support other collectives in a greater storytelling capacity at a greater level, like the USGA does for the PGA and LPGA and vice versa? If more of this occurred, the advertising and marketing communication of the postmodern marketplace could be impacted in a more constructive manner following Isocrates's lead for storytelling over 2 millennia ago. Much of postmodern collective enterprise system advertising seems to have a great deal in common with storytelling.

There is recent research that shows the resurgence of advertising for collective business systems and non-business enterprises could be vital to improvements for society, civic engagement, creative engagement, education and economic growth. Some of this research relates to B2B tech branding and advertising. In the LinkedIn article "Building a Business Brand with a

Collective Soul,” Anurag Wadehra (2020) interviews Google Cloud’s John Zissimos, vice president of creative, brand, media, and customer programs. Wadehra (2020) asks John, “So, what do you think is the main difference between good versus great B2B advertising?” (para. 6). Zissimos says,

I think all good B2B advertising comes from storytelling. And the difference between good and great is the level of storytelling. Everyone has customer logos and testimonials on their websites. It all seems on the surface like everyone’s kind of doing the same thing. So, the difference is the level of storytelling. And it is the absolute structure of storytelling with compassion, empathy, and doing it in an authentic way. It’s not scripted. You’ve got to take the risk, you have to speak to the customers and get to the heart of what really happened, and people have to tell you the truth. (para. 7)

One can intuit that Isocrates would have appreciated the value of storytelling using shared narratives to evoke a culture’s communal ethos, pathos and logos.

As another example, Scott Feinblatt (2021) interviews one of the best-known storytelling duos of our time, John Carpenter and Sandy King Carpenter, in an article titled “John Carpenter & Sandy King Carpenter: Always Start with the Story.” At the conclusion of the interview, Feinblatt poses one final question to John and Sandy: “I think we’ve covered every popular storytelling medium that exists and your involvement with them. To bring it on home, to what extent is the tradition of storytelling important?” (para. 29). John answers: “Oh, wow! Well, it’s extremely important because we’ve been making music and telling stories since the very beginning. It’s central to who we are; It’s central to humanity. So it’s enormously important” (para. 29). Sandy confirms, “It’s how we bond.” John continues: “That’s right. [Storytelling] is how all sorts of things: how we pass on information, how we explain the world and the

universe—incredibly important. That and music make us human, make us a species that is worthy” (Feinblatt, 2021). The Carpenters interview reinforces the significance of storytelling for the advancement of civilization.

The importance of collective efforts in advertising and storytelling extend to all sports. During a Pittsburgh Penguins post-game interview in February 2022, after defeating the New Jersey Devils hockey team, Pittsburgh Penguins head coach Mike Sullivan was asked what contributed to the game win (AT&T SportsNet, 2022). He responded that the success resulted from “a collective effort between the players” and repeated this several times, discussing it as a continuing objective for the remainder of the 2022 hockey season. Additionally, during the 2022 Super Bowl, a television commercial for the investment company eToro (2022) promoted “the power of social investing,” asking viewers to “imagine a community where millions share ideas, trade stocks, crypto, and beyond.” Isocrates could probably relate well to the use of human deliberation and storytelling for collective enterprise in sports since he would have witnessed the ancient athletic games of the Olympics in Olympia, the Panathenaic games in Athens, and the Pythian games in Delphi.

Neither Poulakos nor Jaeger say that storytelling is one means of education for the collective of human deliberation. However, in every occasion in Isocrates’s discourse and extant works, one can see his use of storytelling to educate. He did this deliberately to instill social cohesion into what he called his “instruction in philosophy,” or rhetoric. When Isocrates essentially says, per Poulakos (1997), that logos is an instrument of devising and making, and that, as makers, humans have the potential to create strong ties with society, the next logical question is to ask how that is done (p. 10). It is done through storytelling. Isocrates knew this over 2,000 years ago, and we have understood that most cultures around the world have done it

throughout history. But, is not a great advertisement on any media, especially television commercials, a strong story told in a brief form?

Isocrates Told Stories that Built a Democracy: Good Ads Do This, Too

Our human deliberation of collective education (*logos paideia*) has helped to form a human deliberation of a collective American democracy. US history stems back to storytelling. America's heroes and heroines, the Founding Fathers of the United States, the Revolutionary War, creation of the Declaration of Independence and Bill of Rights, are woven into our country's legacy through to postmodernity. This history of American pride was taught to the majority of the Greatest Generation to Baby Boomers to Generations X, Y, and Z. Unfortunately, today many believe that American exceptionalism is being eroded away and may become lost to the "woke" and "cancel culture" movements. Conservative scholars and columnists protest that the liberal media and press, whose job it is to tell truthful news stories, has failed, and destroyed its credibility with the public. Others are left asking what happened to our nation's moral compass and ethical foundation. No longer do we see the words freedom and democracy used together. One is reminded of the parallel of how the ancient Greek civilization fell to Rome. And how the Roman civilization met its demise. In "America's Moral Compass Continues to Decay: Column," Berges (2019) reminds us,

In Edward Gibbon's final volume of *The History of the Decline and Fall of the Roman Empire*, three of the five major causes he identifies behind the fall of one of history's greatest empires that today's America currently identifies with are: the breakdown of the family, an insatiable craving for pleasure and the decay of religion. (para. 8)

One wonders if this is not what Isocrates was educating and warning his beloved Greek citizens of the polis about on numerous occasions in *Against the Sophists*, *Antidosis*, *On the Peace*, and *Panegyricus*.

Isocrates's Civic Education and Use of *Logos Politicos* as Advertising

Isocrates's public discourse warns the Greek polis that education is vital to citizenship to prevent existential threats or complete annihilation. In the *Panegyricus*, Isocrates (2004) says:

Our city has so far surpassed other men in thought and speech that students of Athens have become the teachers of others, and the city has made the name "Greek" seem to be not that of a people but a way of thinking; and people are called Greeks because they share in our education (*paideusis*) rather than in our birth. (sec. 50, p. 40)

It is commonly known that in-depth analysis by scholars has proven that Isocrates was not saying outsiders should learn Greek, but he was warning his citizens that it is not enough to be of Greek lineage or bloodline. Instead, he is emphatically expressing that they need a proper Greek education or else their civilization will be overrun by uncivilized savages (Poulakos & Depew, 2004, pp. 63–64).

Is the lack of cultural unity, the loss of collective enterprise and the erosion of human deliberation without a proper education the real cause here? Is the elimination of rhetoric or instruction in philosophy the result of this cause? One tends to affirm both. In his Isocratean wisdom, Poulakos (2004) seems to at least partially agree in his book *Isocrates and Civic Education*. In Chapter 2, "Isocrates' Civic Education and the Question of *Doxa*," Poulakos (2004) indicates what Isocrates is doing through one of his subheadings, titled "Reconstituting Communal *Doxai*" (p. 62). Poulakos states,

This is a new version of rhetoric, one that blends together the epideictic and the political genres and relies as a result for its success not only on the speaker's persuasive arguments but also on the auditors' identification with their past experiences as constituted by the speaker. In this version of rhetoric, where identification is as important as persuasion, epideictic oratory assumes an equal footing with political argumentation, and *logos politikos* becomes inextricably linked with artistic performance. When the orator's performance with language takes as its subject matter the community's collective experiences with past values, traditions, and commitments, the excess of the orator's *epideixis* [skill of rhetoric] spills over to the space of politics and the domain of advocacy. Conversely, when political discourse grounds persuasion on a prior constitution of the community's past experience, the tone of the advocacy is already nuanced by rhetorical performance. (pp. 64–65)

Essentially, Poulakos says that Isocrates is reformulating a process to develop practical understanding and apply it through persuasive rhetorical performance.

When reformulating his understanding of communal judgment, Isocrates reminds us that reputation is integral to the process. Poulakos ends by saying,

Because in this version of *logos politikos* political judgement becomes indistinguishable from rhetorical performance, the orator's wise exercise of *doxa* (as judgment) can indeed coincide with the orator's *doxa* (as reputation). This is at least what Isocrates had hoped for, namely, that his reputation as a wise person and a great orator would converge in the Athenians' reception of his political judgment. (p. 65)

Yet, is not what Poulakos claims as a new version of rhetoric that benefits the polis, a form of political and epideictic discourse that links with artistic performance, the greatest example of

educating with the utmost power? And, is not the goal of advertising seeking to persuade? Is not one doing advertising when they attempt to convince a potential customer or client to try a product or service for a number of reasons? Could not those reasons be politically motivated using expert skill tied to a political and artistic performance that is nuanced through judgment and reputation and part of a community's past collective experiences, or stories and storytelling? Then, is not advertising what Isocrates is really doing? Therefore, what Isocrates did over 2,000 years ago constitutes a working definition of advertising (which is only said to have started in the 16th century)? Does not Isocrates's intent to persuade through education become advertising? This work contends that it absolutely does. He was possibly the greatest and earliest ancient advertiser who we can pinpoint by name.

Most revealing are the stories of our nation's trials, tribulations, and successes. In the article titled "Is Telling Stories Good for Democracy? Rhetoric in Public Deliberation after 9/11," Polletta and Lee (2006) state,

Public and public-spirited talk increasingly has come to be seen as the core of strong democracies. Communitarians, pragmatists, and critical theorists alike have converged on the idea that democratic legitimacy depends on the existence of public settings in which citizens reason together about issues of mutual concern. (p. 699)

Is not this Poulakos's view of Isocrates's belief of human deliberation in a collective? One can certainly agree that it is. Polletta and Lee (2006) name seven well-known communication theorists and philosophers who have affirmed their belief: Barber, Bohman, Dryzek, Cohen, Fishkin, Guttman and Thompson, and Habermas (p. 699), Next Polletta and Lee again cite Guttman and Thompson, who say that "[n]o subject has been more discussed in political theory in the last two decades than deliberative democracy" (p. vii). Polletta and Lee (2006) go on to

say, “Public discussion is thought to increase levels of civic engagement, the quality of policies, and citizens’ trust in political organizations” (p. 699). Next, Polletta and Lee (2006) name eight additional well-known communication theorists who affirm this belief: Barber, Bohman, Cohen, Fishkin, Fishkin and Luskin, Gastil and Dillard, and Ryfe (p. 699). This writer is separating and acknowledging these scholars deliberately to illustrate that communication, social, and political theorists alike are making the point that storytelling creates strong democracies. However, these scholars do not necessarily credit Isocrates as one of the first educators to use storytelling in his philosophy of instruction of rhetoric which helped lead us to this point. Once again, Isocrates is the unsung hero here, hiding behind the curtain. His words are written for others to utter. He was the grand altruistic communicator who knew exactly how to educate humans to deliberate as a collective, 2 millennia ago.

Storytelling has gravitas, a dignity, seriousness and solemnity of manner. Isocrates’ stories in his discourse, whether considered just good personal advice, political advice, cultural or societal advice, had gravitas. Isocrates placed a high value on practical knowledge and rhetorical education to create our societies liberal arts discipline. In a way, we have kept Isocrates’s work alive behind the mainstream scholarship of today. Isocrates’s efforts to guide his listeners’ self-recognition, self-knowledge, self-contemplation and self-awareness are the proper means for developing a civilization itself. Our Western Democracy has perpetuated Isocrates’s rhetorical paradigm that Poulakos defined. As Poulakos (1997) says in translating Isocrates’s “Hymn to Logos,” “Logos is an instrument of devising and making,...it constitutes human beings as deliberating agents, that takes deliberation to be a collective enterprise, and that approaches deliberation as a collective inquiry into ethical and political choices” (pp. 9–10). Human controlled collective deliberation occurs through storytelling, whether it is done by

written discourse or visual and audio communication in a variety of media; it does especially include the work of advertising and marketing communication. And Isocrates was an advertiser.

Isocrates's Influence of Storytelling as Allegory for Assertoric Meaning

The great aspect about storytelling is that stories can be used as allegories (to relate a moral or political hidden meaning) to what is occurring in the real world. One could also contend that Isocrates knew this and did it too in his ancient extant works. In his article "Isocrates and the Dialogue," Murphy (2013) explains how he formulated a "story register" and "rhetorical register" for the "wavelengths of communication that Isocrates locates in his fiction" (p. 311). Murphy (2013) goes on to confirm that Isocrates's "treatment presupposes that he and his intended readership understood dialogues as assertoric works" (p. 311). This indicates that in Isocrates's storytelling, he is stating facts as opposed to simply conveying a biased, subjective judgment. Once again, this clarification is important to understand Isocrates's use of verisimilitude (appearance of the truth) and instructional rhetoric in storytelling. One could contend that Isocrates's allegories in stories are based upon real facts that are closer to the truth, rather than what may or must be occurring as simply evaluative speculation.

The example of Isocrates's *Helen* illustrates just such use of allegory. According to Blank (2013, para. 1), Isocrates provides educational instruction about the use of proper and improper argumentation in *Helen* and it becomes a "*logoi paradoxoi*" or paradoxographic response to the contradictions in the *Encomium of Helen* initially written by Gorgias. In doing so, Murphy (2013) says essentially that Isocrates states what is and what is not appropriate in "moral epideictic rhetoric," which can also function as a "hermeneutical tool to analyze *Helen* and *Busiris*" (p. 1). In his introduction to Isocrates's *Helen*, Mirhady and Too (2000) agree with Blank and Murphy, stating,

The beginning of the speech has much in common with *Against the Sophists*, but it is addressed not against the sophists, who were primarily instructors in public speaking, but at philosophers like Plato and the other followers of Socrates [like Gorgias], who had largely abandoned public life for more purely theoretical pursuits. The work serves as an exhortation to them to embrace traditional culture. As Isocrates also reveals in the speech, it has been written ostensibly as a reaction to a misguided “encomium,” which is actually an *apologia*, that is, a defense speech. (p. 31)

In *Encomium of Helen*, Isocrates essentially says that Gorgias defends Helen’s actions as not her fault but does not describe what Helen’s glorious tribulations were good for, and he expresses that her abductor, Theseus, was the real and true hero. Thus, according to Isocrates, the original work by Gorgias was done wrong. One allegory is Isocrates’s argument for the correct interpretation of a classic Athenian tale of Greek hegemony and a Panhellenic pep talk for unification. Another allegory provides a pedagogical advertisement for Isocrates’s school of rhetoric which Isocrates contends is vastly superior to that of Gorgias by describing the disparities in Gorgias’s version of the story.

There are several related television advertising commercials today that are examples of assertoric, allegoric storytelling based on actual occurrences. They include testimonials for Balance of Nature vitamin supplements, Relief Factor pain relief formula, and the Tunnels to Towers Foundation (2022), which builds smart homes for “catastrophically injured veterans and first responders” (para. 2). These ads are effective because they encapsulate short vignettes of people’s real life experiences to promote a product or service. One could contend that these ads are equivalent in value to Isocrates’s dialogic and discursive treatment of rhetoric for his audience. The allegories for Balance of Nature and Relief factor are that the viewer should be a

caretaker of their own health which includes using vitamins supplements and pain relievers that are safe and conform to the daily allowances recommended by doctors, dietitians, and the FDA. The allegory for Tunnels to Towers is that the public should be supporting seriously injured veterans and first responders who sacrificed parts of their bodies to keep our country safe and secure. One could argue that these types of ads are constructive because they feature real testimonials, not celebrity spokespeople, illustrate the benefits of storytelling, and adhere to the values of what may be deemed as proper in Isocrates conception of educational instruction or rhetoric.

The Value of Isocrates's Educational Metaphors for Advertising

Since, as was established in Chapter 2, Isocrates was a master of style and eloquence, his clear use of not only allegories but metaphors in his storytelling also hold multiple meanings that are moral and political. One could contend that he did this not only to illuminate his instruction of rhetoric, but to extend the capabilities of his style and form and distanciate it from others. According to Zanker (2016),

While Plato made use of metaphor in his writing he never employed the term ‘μεταφορά’ (metaforá) itself. The word first appears in the fourth century BC in the *Evagoras* of Isocrates. It literally means “the carrying across” of a word from one thing to another, and could refer both to the process of transference (the phenomenon of metaphor in general) and to the transferred expression itself (a metaphorical word or phrase). (p. 166)

Isocrates's method of transference was a way to make his style of rhetoric unique and appeal to education.

One example of Isocrates's use of effective metaphor is in *To Demonicus*. Poulakos (1997) states,

In a letter to Demonicus, Isocrates mentions pleasure and gain as “things by which it is shameful for the soul to be controlled” and asks the monarch to “practice self-control” in both. For he continues, “it is shameful to rule over one’s servants and yet be a slave to one’s desires” (*Demonicus* 21). The contradiction between ruling others and being ruled by one’s own desires is a favorite theme with Isocrates, especially when he is writing to monarchs. (p. 41)

We find very similar advice and other metaphors that Isocrates uses in *To Nicocles* and *Evagoras*. Poulakos (1997) points out that Isocrates offers a reminder to Nicocles that he is only truly king when he is not a slave to pleasure, asking him to “rule over his desires more firmly than over his people” (p. 41). In contrast, Isocrates praises Evagoras for mastering his pleasures (Poulakos, 1997, p. 41). Poulakos (1997) therefore concludes that the lesson taught by Isocrates is that “the desire to dominate—like the desire for excessive pleasure or gain—controls, enslaves, and ultimately ruins its author” (p. 41). Isocrates advises monarchs to rule rather than dominate or tyrannize (p. 41).

As Poulakos (1997) suggests, Isocrates (1929/2000d) points out the difference between ruling and dominating in *On the Peace*:

[I]t is the duty of those who rule to make their subjects happier through their care for their welfare, whereas it is a habit of those who dominate to provide pleasures for themselves through the labours and hardships of others. But it is the nature of things that those who attempt a despot’s course must encounter the disasters which befall despotic power and be afflicted by the very things which they inflict upon others. (sec. 91–92, p. 65)

Poulakos (1997) explains that Isocrates's distinction is founded on "his interpretation of the rise and fall of the Athenian empire," which "started out as a legitimate pursuit" but "eventually turned into a tyrannical domination" ending in disaster and slavery (p. 42). If we could interview Isocrates today, and he learned of the history of the fall of the Greek republic and the fall of Rome, what would he say? Isocrates would probably not be surprised that his civilization was lost as soon as the Greek education he taught was jeopardized in preference to the Greek bloodline.

Isocrates's Use of *Eidos* as Metaphorical Extensions of Rhetorical Education

How can one analyze Isocrates's use of metaphor to educate and inform others in the marketplace for development of similar constructive postmodern advertising methods? First, one needs to educate others in an honest and forthright manner that is free from ambiguity or evasiveness. Sullivan (2001) attempts to do this by linking the word *eidos* (to see, or idea) in Isocrates's works, explaining that studies of the importance of *eidos* in Isocrates's works do not agree on its meaning: "Some scholars have argued that the term is not a rhetorical reference, others that *idea* in the larger number of uses references the *materia* of speech rather than matters of composition" (p. 80). Sullivan (2001) studies 19 examples where Isocrates uses the term *idea* and four additional using the synonym *eidos*; he suggests that it is the expression for "things that can be perceived" or "the outward features of a thing" (p. 80). Sullivan (2001) continues, "The meanings of these words are notoriously Protean [changeable]. You will find translations of either term as 'form,' 'shape,' 'figure,' as well as metaphorical extensions such as, 'type,' 'kind,' 'class,' 'species,' and the like" (p. 80). Regardless of the nuances in meaning for the word *eidos*, Isocrates's use of metaphor is significant for eliminating ambiguity in advertising.

In his final analysis of a use for *idea* located in the *Antidosis*, however, Sullivan (2001) points out that Isocrates compares human nature to mind and body in a unique way in verse 183 (p. 90). One could posit this as an example of the 19 uses of rhetorical education as an unchangeable communication theory requiring the guidance of a mentor and not guidance by a science. Using his own translation of Isocrates, Sullivan (2001) says, “Masters of the art can train the mind to be more intelligent and the body to be more serviceable by the use of similar courses of instruction, exercise and discipline” (p. 90). Sullivan then makes the point that gymnastics and rhetoric do not depend on science,

but on theories, *doxeis*, that must be realized in practice. The master, however, does have a store of knowledge, *epistêmê*, and these are the *ideai*. It would seem that these “forms” could also be the more global sort of rhetorical “forms” such things as the types of discourses. (p. 90)

In this example, one must note that the “master” has the intellectually certain knowledge made up of ideas. So the master who is teaching the subject matter, whether it is gymnastics for the benefit of the body or philosophy for the benefit of the mind, becomes the students’ mentor. One could conclude that Isocrates extends the use of ideas to their source, a master or mentor who is indeed the instructor or educator.

In his book *Exhortations to Philosophy: The Protreptics of Plato, Isocrates, and Aristotle*, Collins II (2015) echoes the value of a mentor who serves as an educational instructor or master for a student as well as what the instructor seeks in a student. In discussing Isocrates’s *Antidosis*, he states,

This proper course of training must be a joint project between a certain kind of student and the instructor. First the student must possess stamina and soul made for innovation,

conjecture, and survival in the real world. The application of *idea* is, in fact suited to that sort of character and requires great devotion. Isocrates reminds the reader that he is looking for a student with natural aptitude. And he repeats that knowledge is not simply transmitted: someone with aptitude gives himself over to someone who knows something about ideas, undergoes demanding training in the different forms of discourse, and is exercised in their uses. The instructor does not make rash and empty promises but actually knows something about ideas, recounting them in a certain way and supplementing that instruction with a different kind of pedagogy. (Collins, 2015, p. 191)

In *Antidosis* 17–18, translated by Collins (2015), Isocrates states:

The instructor must so enumerate these things [i.e., ideas and how to use them] so precisely as to leave out nothing that can be taught, and, for the rest, he must provide such an example in himself that those who have taken from under his instruction and are able to imitate will straightaway show in their speaking more grace and accomplishment than any other. (pp. 191–192)

Here Isocrates is explaining that ideas come from good instructors who are looked at as knowledgeable mentors by their students.

The Power of Mentors and Mentorship in Education for Isocrates and Modern Scholars

Whether they are called a master, per Sullivan (2001) and Isocrates, an instructor, per Collins II (2015) and Isocrates, or a mentor by the faculty members of our modern educational systems, this individual plays a critical role in guiding, supporting, counseling, and leading his or her students. While slightly different from mentorships, similar qualities have been commonly known throughout the history of apprenticeships for just about any career in Western civilization. One might expect that Isocrates realized part of the benefit of having mentors is their support for

extending phronesis (practical wisdom) and praxis (practical experience), which will be discussed further in Chapter 4. Numerous colleges and universities have varying forms of mentoring programs that pair a student with a more experienced peer or professional educator, not unlike being a pupil in Isocrates's Academy.

Mentors at the high school, college undergraduate and university graduate levels are very instrumental in supporting educational growth and career achievement for their students. Isocrates did just this in his academy. Experts in any field of the workplace or marketplace environment of today, who enjoy their careers also like to encourage their students to follow their dreams. A good mentor will be there to support a student's hopes or disappointments. Mentors can help students to overcome these obstacles, whether emotional, financial or physical. In his book, *Dialogic Education*, Arnett (1992) said,

Dialogic education involves two sides of caring, and learning not only from books, lectures, and labs, but from the faculty member as a person willing to talk about hope and disappointment. Such action is an example of 'practical philosophy.' In this case, the practical philosophy is that of educators assisting students with hopes and disappointments, and encouraging learning from each. It is not enough just to know abstractly; one also needs to put knowledge to use for the common good. (p. 112).

A large part of a mentor's role is nurturing the intellectual and moral development of a student and this includes imparting a certain character and integrity that Isocrates knew all too well. After all, mentoring requires that the instructor impart practical knowledge and experience or phronesis and praxis. Sometimes however, the best mentors are encountered by circumstance and not assigned. These mentors are the ones encountered in daily life that share common goals and experiences with their mentees through informal dialogue.

One can say that Isocrates was a master of mentoring. According to Holba (2012), Isocrates “emphasized the importance of a rhetorical education and attributes of good citizenship,” “was well versed in human nature and human relationships,” and “prescribed attributes of good leaders and what it meant to be a good teacher both inside and outside of the classroom” (para. 9). She believes that Isocrates “exemplified best practices in mentorship as defined by Greek culture and created a framework to help to build and nurture the mentor-mentee relationship” (para. 9). Holba (2012), paraphrasing Poulakos’s (1997) *Speaking for the Polis*, says that Isocrates

taught the common man and instructed leaders in the art of leading by example and by being open to learning from others or treating learning as a reciprocal experience. For Isocrates, a king or leader is a mentor who teaches subjects to be good leaders and good citizens. In *Nicocles*, Isocrates provided prescriptive words to leaders who are mentors to their followers, demonstrating an ethical and empowering leadership agenda. Isocrates told Nicocles to be a good king, he must first and foremost be a good leader in general and mentor to the particular aspects of being just, moderate, and ethical. Isocrates indicated that once one becomes a good leader, one must continue to assist others reach excellence in what they do and in their communicative actions. Outside a formal rhetorical education, Isocrates advocated that leaders live by example. This is an ethical responsibility—to guide those less able or from less means. This makes the leader a good citizen in the polis. (para. 10)

All of these characteristics of learning and mentorship create a society of ethical leaders that work to sustain the greater good of the republic.

Introducing *Speaking for the Polis*, Poulakos (1997) explains that his inquiry “will be guided by Isocrates’s own assertion that his instruction in rhetoric was but an apprenticeship to active participation in the affairs of the polis and requisite training for effective leadership in Athenian politics” (p. 4). One could say that there is another related aspect of mentoring or apprenticeships that education helps cultivate. Poulakos (1997) includes it in Isocrates’s “Hymn to Logos,” saying that “another important constituent of the occasion and the drive leading to civilized life is human inquiry, the ability to look for solutions to common problems and provide answers to common questions” (p. 19). Advertising could provide the bridge to solving problems of human inquiry. Constructive advertising needs strong mentors to educate consumers about a wide range of products and services that could impact lives. These mentors can help disseminate the message over multiple media platforms of today in a very short time span. Mentoring has a trickle-down effect on mentees causing a boon to greater innovation and amelioration of the human condition.

The phronesis and praxis of real life situations revolved around what Poulakos (1997) says of Isocrates “method of dialectic,” specifically that “Isocrates could proclaim his version of rhetoric to be eloquence and wisdom in one: The power to speak well (*legein*) is taken as the surest index of a sound understanding (*phronein*)” (p. 71). Poulakos (1997) explains that the need to address issues of “ethical choices and moral ends” for the polis required significant contemplation for careful and delicate political handling (p.72). Isocrates used his expertise as a mentor to instruct others about how to do this well. His good mentorship is a critical component which has significant implications for the study of communication and rhetoric; it is a required prerequisite for the constructive development of advertising communication in the postmodern marketplace.

One example of critical importance to mentoring can be found in The Bible. In the Book of Proverbs, King Solomon, as mentor, is giving his son Menelik I, the student, some *phronesis* and praxis-worthy advice about wisdom. For example, regarding Proverbs 1: 2–7, Jackson (2022) says that

seven terms are used to reflect its breadth and brilliance: insight (v. 2)—the ability to see between issues; prudent behavior (v. 3)—wise dealing; prudence (v. 4)—good judgement or good sense; knowledge (vv. 4, 7); discretion (v. 4)—the ability to plan ahead and plot a course of action with foresight; learning and guidance (v. 5). (para. 6).

Ironically, much of the wisdom nuggets contained in these same seven terms were used by Isocrates while he is advising kings, princes and talking of his students in his extant works. More ironically, both men in their writing used eloquence and wisdom together; the power to speak well (*legein*) with the ability of sound understanding (*phronein*). Most ironic is that both King Solomon and Isocrates were some of the wisest mentors and educational instructors for their students.

The wise advice imparted by King Solomon and Isocrates is just as valuable for advertisers and their mentors operating in the marketplace today. The constructive development of advertising using Isocrates's principles of education and public discourse outlined in the "Hymn to Logos" can result in the collective unification of our culture, developing strong bonds among society members.

Chapter 4

Isocrates's Principles of Phronesis and Praxis Using Common Sense for Advertising

An extension of Isocrates's beliefs about education and public discourse is the implementation of phronesis and praxis. According to Blackburn's (1996) *Oxford Dictionary of Philosophy*, the word phronesis is defined as "practical wisdom, or knowledge of the proper ends of life, distinguished by Aristotle from theoretical knowledge and mere means-end reasoning, or craft, and itself a necessary and sufficient condition of virtue" (p. 287). Generally speaking, then, phronesis is an ancient Greek word relevant to practical action, prudence, practical virtue, and practical wisdom.

According to Blackburn (1996), the word praxis has been used since the time of Aristotle, "to whom praxis is one of three basic activities of human beings (the others being *theoria*, or theory, and *poiesis*, or skillful manufacture)" (p. 298). Blackburn (1996) goes on to explain that Aristotle's understanding of praxis "includes voluntary or goal-directed action, although it sometimes also includes the condition that the action is itself part of the end, an action done for its own sake" (p. 298). Generally speaking, then, praxis equates to practice as it is distinguished from theory, or the gap between theory and practice, or the difference of studying texts and real world experience.

One could reason that Isocrates's view of phronesis was wisdom relevant to practical action and implying both good judgement and excellence of character and habits, or practical virtue. Praxis relates to the practice of knowledge and skills and the ability to put them to use in a focused, practical, active way. In *To Demonicus*, Isocrates (2000c) believed that "many lessons are better than many possessions" and that "[w]isdom is the only immortal acquisition" (sec. 19, p. 23).

One contemporary example of the effective use of phronesis and praxis could be the LifeLock television commercials. Imagine your identity and credit cards are stolen. You become a victim. While you may take the practical action to cancel your cards, another future theft of your identity could occur and you are still at risk. Through practical experience and lessons learned, you gain the wisdom to protect yourself against identity theft which compels you to take action by purchasing identity theft protection. This hypothetical situation exactly mirrors the real testimonials of LifeLock advertisements. Another example is a car salesperson who perfects their ability to sell cars over the years through practice. The repeated, practical, multiple experiences of selling makes the salesperson a subject expert. This can be likened also to the work of a musician or writer; the more they play or write the better they become. Phillip Swift, the inventor of Flex Seal, Flex Shot, and Flex Tape products, and Mike Lindell, the inventor of My Pillow, are true entrepreneurs. Both inventors have unknowingly used Isocrates's phronesis and praxis. They have successfully created a product they needed themselves; realized they could benefit by selling it to others in need; and star in their own commercials for the product where they share not only their story but testimonials of purchasers.

In identifying the benefits of phronesis and praxis in advertising, the question becomes what media does one choose? To get the most for your money, and reach the most people you need to be practical and wise about how and in what venues you communicate your message and spend your advertising budget. According to Dahl (2001), advertising takes two main forms to attract the attention of an audience. The first is big time national or international media advertising, otherwise known as brand or image advertising, produced by large advertising companies with even larger budgets. The second form is retail advertising, or direct response advertising, and is made up of all advertising produced by a business that does not have

unlimited funds and may be specific to a local area (Dahl, 2001, p. 11). Further in this chapter we will explore how an advertiser can best develop a campaign using phronesis and praxis. Through using an approach of common sense looking through Isocrates's eyes, one can realize distinct advantages for using specific types of media to benefit advertisers, consumers and corporations.

Isocrates's Phronesis and Praxis Creates a Reformed and Distanciated Rhetorical Medium

We know that Isocrates did use advertising in his civic education to reach a larger segment of the Polis by disseminating his work in tracts and pamphlets to the public for them to read, rather than just writing them for an orator to speak (Haskins, 2004, p. 8). In this manner, he distinguished himself from other educators and distanced himself from their works. As a result, Isocrates also changed the impact of his own phronesis and praxis by using practical, thoughtful actions and wisdom. He allowed people to read and have a deeper thought-provoking comprehension of his work rather than just seeing and hearing it performed. One could say that he made use of both image and retail advertising forms. According to Poulakos and Depew (2004), in their work *Isocrates and Civic Education*, Isocrates parted company from the sophistical tradition in rhetoric of using an orator to conduct experimentations of ethical and political content in writing discourses (p. 6). Poulakos and Depew (2004) state,

Isocrates' medium for advancing his conception of rhetoric as deliberative philosophy was the beautifully written speech designed and circulated for reading...Speaking generally, his tactic was to transform already developed genres of praise and blame into instruments of reflective deliberation by circulating published speeches...The participation of citizens in the affairs of the polis no longer needed to be thought of as exclusively speaking before an inflamed or indifferent crowd gathered to address the contingent demands of a particular situation. Political deliberation could also be

committed to writing, circulated to the reading public, and so disseminated to a wider audience. (pp. 4–6)

By changing his discourse from written speeches for presentation to written pamphlets for circulation, Isocrates used *phronesis* and *praxis* to effectively shift his methodology. Advertising does this also.

Isocrates's experimentation with this combination of oratorical form committed to writing could be understood as persuasive advertising. This advertising transformed civic education to promote its wider scope, enlarging its discursive sphere of influence. Isocrates used this advertising as an open form of contest and debate in *Against the Sophists*, as a moralist voice in the *Areopagiticus* and *On the Peace*, as the introduction to *Helen*, as an apologia in the *Antidosis*, and in celebration of political oratory in *Panegyricus* in order to produce a revisionist history of Athens. Through his experimentation in these works, Isocrates effectively demonstrated a practiced skill of transitioning from oratory to the written word in order to persuasively advertise his positions which he felt were of benefit to the polis.

Isocrates used his good character and reputation to advertise himself. According to Papillon (2004), Isocrates' self-conscious speech "may seem foreign to modern readers" (p. 18). For example, Isocrates "talks of himself often, and often in very glowing terms," which may appear arrogant today. However, in Isocrates's time, "a person's claim to superiority was a natural part of discourse in ancient times" (p. 18). Like Gorgias, was not Isocrates talking about himself and his academy to persuade others to attend it? Today's social norms have influenced postmodern advertising requiring viewers to be more practical, tolerant and have an open mind.

In this chapter, Isocrates's tenants of *phronesis* and *praxis* are explored in advertising using common sense. This chapter seeks to determine how wisdom relevant to practical action

employs both good judgement and excellence of character. While praxis relates to the practice of knowledge and skills, and phronesis relates to the ability to put them to use in a focused practical, active way. A constructive advertising paradigm can be developed from Isocrates's ideals.

Isocrates's *Logos Politicos*, Practical Wisdom, and the WCHC Advertising Campaign

Worthy of mention here is how Isocrates's principles link with the specific intentions of a Windber Coal Heritage Center (WCHC) product and advertising campaign. When Isocrates presents the *Antidosis* as a thorough defense of his educational program, we discussed earlier how he uses specific arguments in defense of his reputation, and specific painstaking attacks against his competitors. However, there is one passage where Isocrates speaks directly and explicitly about his views concerning the type of teaching he approves and how he trains his students to acquire it. Isocrates (1929/2000b) says that it pertains to "all the forms of discourse in which the mind expresses itself" (sec. 183, p. 289). Isocrates relies on a method of adjusting his opinions and conjectures to focus on a specific case. Poulakos (2001) calls this "bringing *doxa* [common beliefs] in closer proximity to *kairos* [the right moment]" (p. 62). WCHC management succeeded in connecting common beliefs to the right moment in producing and selling its miner bears immediately after the 2002 Quecreek Mine rescue.

What was important to Isocrates was phronesis and praxis grounded to education for developing good citizenship. As Poulakos (2001) suggests, one can interpret that

[Isocrates]...sets the conceptual stage for the type of civic education with which Isocrates associated his teaching throughout the *Antidosis*: the teaching of *logos politicos* [political discourse], not for its own sake, but for the purpose of citizenship and statesmanship, an education in speaking well for the purposes of citizenship and statesmanship. (p. 62)

WCHC advertising intentions were not to promote and sell the miner bear to make money for the Center, but to interpret the real story of the 2002 Quecreek Mine rescue to all visitors, using miner bear sale proceeds to develop the first national Quecreek Mine rescue exhibit. The WCHC had honorable intentions that reflected the Isocratean values of truth (for pure truth's sake) and less verisimilitude (untruths that have the ring of truth). Retelling the rescue story also helped WCHC to characterize the truth and verisimilitude of the rescue timeline. Rescuers initially claimed they could get the miners out alive (plausible truth), until rescue attempts appeared to fail with broken drill bits and pump failures, ultimately to prove successful with all nine miners returning to the surface.

Also, by investigating other popular collectibles, like the Ty Beanie Babies product, the WCHC literally developed (modeled) one of a similar style and higher quality (miner bear) whose value (substance) represented and commemorated a significant event. In addition, WCHC educated the public, with pamphlets attached to the miner bear, to tell the Quecreek Mine rescue story, to help others realize how bituminous coal mining is done today, the importance of this mining, the critical decisions leading up to and including the Quecreek Mine rescue, and the need for stricter safety regulations in today's mines. The WCHC educated the public about the Quecreek Mine rescue through its miner bear which enabled it to develop the Quecreek Mine rescue exhibit. This was an advertising campaign based on *phronesis* and *praxis*. Learning was done through developing a model and using real experience that had Isocratean theory as its source. That same theory was applied to inform the practice. The theory is the practical wisdom and experience strand of Isocrates's principles.

With this example, one can examine how Isocrates draws a line of distinction with Plato. In the *Antidosis*, Isocrates (1929/2000b) contrasts himself with philosophers that strive for episteme, preferring instead to pursue phronesis:

I hold that what some people call philosophy is not entitled to that name...My view of this question is, as it happens, very simple. For since it is not the nature of man to attain a science [episteme] by the possession of which we can know positively what we should do or what we should say, in the next resort I hold that man to be wise who is able by his powers of conjecture [doxa] to arrive generally at the best course, and I hold that man to be a philosopher who occupies himself with the studies from which he will most quickly gain that kind of insight [*phroneo*]. (sec. 270–271, p. 335)

Similar to a focus group, or, in Isocrates's time, a tribunal of concerned citizens, the WCHC immediately selected a Blue Ribbon panel of public supporters, Quecreek miners and families, federal investigators, and mine owners and operators to inform the direction, process, and look of the new Quecreek Mine rescue exhibit. WCHC's commitment to public deliberation was evident just like that of Isocrates.

One can turn to Isocrates's (1929/2000b) argument for training in practical wisdom from the *Antidosis*: He did not "think it proper to apply the term 'philosophy' to a training which is no help" in present speech or actions, but rather called it "a gymnastic of the mind and a preparation for philosophy" (sec. 266, p. 333). Part of the Quecreek Mine rescue exhibit effort entailed gaining a full understanding and capability, as the WCHC hoped to present the common lifestyle of the contemporary coal miner and his family. This opportunity translated into WCHC's ability to develop Isocrates's principle of common sense and examine commonwealths of households. Characterizing the coal miner's place in today's society and culture by defining how miner's

extended families function to conserve and share resources to eke out a living helped educate those who do not understand the mining lifestyle.

Here, we can turn to how Isocrates (1929/2000b) criticizes other philosophers for their emphasis on “mental juggling” and prefers “those studies which enable us to govern wisely both our own households and the commonwealth” (sec. 285, p. 343). The result of integrating this and other new found wisdom, gained from the Quecreek Mine rescue and placed in an eloquent presentation as an organized exhibit, was beneficial. High-tech flat panel media displays, a chronological rescue timeline, scale models of the rescue site, and geology of the coal seams were critical elements of the exhibit. These elements allowed wisdom and eloquence to function together in the form of a highly visceral and textual framework through exhibit design to enhance visitor experiences, so effective form followed effective function. Here, the WCHC benefited from the integration of wisdom and eloquence in form and function but more importantly, it also followed Isocrates’s pursuit of investigating the philosophy and rhetoric of human and universal nature.

One can turn to the fact that Isocrates did not limit the scope of philosophy’s purview. For example in *Busiris*, Isocrates (1945/1968b) describes philosophy as “a pursuit which has the power, not only to establish laws but also to investigate the nature of the universe,” or the nature of how and why things happen (sec. 22–23, p. 115). None of the work of the WCHC was done in a vacuum. Richard Steckel, a well-known advertiser who has published several books that share his specialized theories for developing non-profit fundraising strategies, provided a day of staff training and ongoing telephone support. When asked recently if he studied Isocrates’s principles and their application to advertising, he responded in the negative. However, on more than one occasion he has stressed the importance that a good reputation, ethical style, and consummate

writing skills bring to a project. In the foreword of his first book, *Filthy Rich and Other Nonprofit Fantasies: Changing the Way Nonprofits Do Business in the 90s*, Steckel (1989) writes, “Fantasy is the free play of imagination. This means letting go of old ideas and patterns and searching for the truth in unlikely places for developing useful and new ones” (p. xv). In his second book, *Doing Best by Doing Good*, Steckel (1992) dedicates his words to the “principled advertisers, marketers and business people who make social accountability a natural and important part of their lives” (p. 1). Ironically, one wonders if Steckel did not himself use plausible deniability and perhaps really is a postmodern epitome of the classic student of Isocrates’s philosophia.

The ability to understand and transfer ancient rhetorical communication principles and apply them for practical and constructive purposes in postmodernity appears *prima facie*. However, the realization that advertising communication is intensely rhetorical—in that it takes as its principal task what Aristotle (1991) called “the discovery of the best available means of persuasion in each particular case” (I.1335, p. 10)—can now be better understood.

In *Antidosis*, Isocrates (1929/2000b) proposes that his concept of philosophy (rhetoric) continues a long educational tradition in the art of persuasive discourse in public and in the thought of our own minds as he draws an analogy between training of the body and that of the soul (p. 189). Key to the effective transfer of his principles to postmodernity are his assertions that attribute equal importance to acts and words, as he expected that his students would become principled and reputable speakers through habit and praiseworthy logos. An attempt to transfer Isocrates’s overarching principles of civil rhetoric to advertising represents just one useful method to think about an application for postmodern communication. Without a doubt, there are many more. Therefore, today’s advertisers may benefit in engaging in this practice themselves,

either in single firms or cohesive groups of humans deliberating through a collective enterprise. Their goal of using phronesis and praxis might be to find more useful and constructive solutions for their clients and the consumer by using common sense.

Another example of the effective use of Isocrates's conception of phronesis and praxis using common sense is attributable to Henry ("Harry") Gordon Selfridge and his creation of the Selfridge & Company department store that opened on March 15, 1909 and is still in operation today (Honeycombe, 1984, p. 9).

Advertising Case Study: Isocrates and Selfridge

Retail magnate and renowned advertiser Harry Gordon Selfridge once said, "Life is what you make of it" (Taplin, 2013). His unique story shares many similarities with the work of Isocrates. Selfridge was born in rural Ripon, Wisconsin in 1858 and at the age of 18 started work at Marshall Field and Company department store in Chicago after successful newspaper, banking, and furniture sales jobs. While working at Marshall Field, it is believed that either Selfridge or Field coined the phrase "The customer is always right," though this is not recorded in history (Mason, 2014, p. 9). It appears as though Selfridge took this philosophy seriously, rising from stock boy to partner after 25 years of work (Taplin, 2013). By 1901, Selfridge had his own ideas for operating a store and realized that London, England dominated in every sphere of business but department stores, while Paris, France and the US had some of the best shops (Taplin, 2013). This market gap gave Selfridge some ideas, just as the lull between empire conquering, wars and politics had done for Isocrates in the Greek Polis.

On March 15, 1909, Selfridge opened his own department store on Oxford Street in London (Goodman, 1999). At the time this location was a neglected backwater street with not many other significant storefronts located there but it was opposite to an entrance of the Bond

Street tube station (Taplin, 2013). Selfridge was trying to educate and elucidate his employees and please his customers when he coined the phrase “do the right thing, at the right time, in the right place” but was taking a huge risk (Taplin, 2013). He spent the equivalent of \$2 million dollars in advertising before the store was even built.

Selfridge’s beliefs echoed the advice given by Isocrates (1928/1980b), who similarly said, “Pursue the enjoyments which are of good repute; for pleasure attended by honour is the best thing in the world, but pleasure without honour is the worst” (sec. 16, p. 13). In the pursuit of educating others, not unlike Selfridge, Isocrates (2000e) also stated,

Whom, then, do I call educated...? First, those who manage well the circumstances which they encounter day by day, and who possess a judgement which is accurate in meeting occasions as they arise and rarely misses the expedient course of action; next, those who are decent and honourable in their intercourse with all with whom they associate, tolerating easily and good-naturedly what is unpleasant or offensive in others and being themselves as agreeable and reasonable to their associates as it is possible to be; furthermore, those who hold their pleasures always under control, and are not unduly overcome by their misfortunes, bearing up under them bravely and in a manner worthy of our common nature; finally, and most important of all, those who are not spoiled by successes and do not desert their true selves and become arrogant, but hold their ground steadfastly as intelligent men, not rejoicing in the good things which have come to them through chance rather than in those which through their own nature and intelligence are theirs from their birth. Those who have a character which is in accord, not with one of these things, but with all of them—these, I contend, are wise and complete men, possessed of all the virtues. (sec. 30–32, p. 391, 393)

Just as Isocrates offered the polis and elite aristocracy the values of a proper Greek education, so, too, did Selfridge attempt to educate and suggest to his associates how his store must perform.

Selfridge's quotes became a mantra put into advertising form. His unprecedented media blitz in advertising dollars at that time strove "to offer a whole new shopping experience to customers," according to Selfridge (Taplin, 2013). At the time, Emile Zola was one of many who spoke of Selfridge & Company department store saying, "These are Cathedrals of Shopping" (Taplin, 2013). One and a quarter million people visited the store during its opening week in a city of 4 million people. So every one in four Londoners came to visit and most were astonished at what they saw (Taplin, 2013). Selfridge created a store layout with open vistas, fresh flowers, live musicians, and scented air that consumers flocked to; just as we can surmise that the Greeks flocked to Isocrates for unique guidance and to request his speechwriting abilities.

Selfridge advertised for his store by calling it an Aladdin's cave. In preparing items for the opening of his London store, he directed staff to "pile them up," saying, "I want Treasure Island, an Aladdin's Cave in here" (McDowell, 2013, para. 3). His improvised expressions stuck, and thus began the period before World War I of immense change as beacons of modernity arrived in the form of department stores selling everything one could imagine. Selfridges gained renowned status along with Harrods of London, Macy's in New York, Marshall Field's in Chicago, and KaDeWe (Kaufhaus des Westens/Store of the West) on the Kurferstendam in Berlin, Germany (Taplin, 2013).

The modernist philosophy inherent in the famous British motivational poster with words that we know Selfridges had to live by—"Keep Calm and Carry On"—ties into Isocrates's advice to trust in the polis despite its failures, not in part due to lack of trying. However, Mr. Selfridge's beliefs extended the store's philosophy into politics. By 1910, the England suffragette

campaign for women's rights to vote was at its height. Selfridge's support of this campaign made him popular with women and garnered him more women customers (Taplin, 2013). Similarly, Isocrates's work in making Greek citizens well educated and prominent statesman with his dialogues and written speeches not only endeared him to their wives but also to the entire Greek city state and its enduring legacy. According to Boardman (1986), many scholars surmise that women at that time were so greatly inspired by the work of Isocrates and Sappho, among other contemporary scholars, that they organized reading and speechmaking events from Greek islands Chios, Lemnos, Mytilene/Lesbos, and Psara to the mainlands around Athens (p. 81). Boardman states further that Athenian women took part in the festivals of Scira and Thesmophoria in periods of separation from the men (p. 81). According to Bizzell and Herzberg (2001), Sappho led a school for upper-class Greek teenage girls who studied poetry, music and dance before marriage (p. 27).

In 1913, when the London suffragette campaign turned violent with burned public buildings, smashed windows, and altercations with police, Selfridge's support and advertising to women saved his store (Taplin, 2013). His egalitarian and strictly American political ideals paid big dividends, not unlike the various political views and support given by contemporary retail advertisers such as Marriott, Target, Trader Joe's, Walmart, Chick-fil-A, and Starbucks, just to name a few. However, Selfridge's calculated attempts to gain female customers extended beyond what was known at the time as advertising.

Imagine both men, Selfridge and Isocrates, promoting services that we take for granted today but, at the time, very different than anywhere else. Selfridge challenged the greatest divide of all time in Britain: the class system hierarchy. He stated that "my store is open to all" (Taplin, 2013). In the early 1900's in Britain the classes were divided and even shoppers did not mix.

Selfridges became the first store in Britain where every class shopped together (Taplin, 2013). As a self-made man in the retail business employing unique twists on advertising, Selfridge appreciated the fact that anyone and everyone had the potential to be a customer for him.

Isocrates also knew the value all members of the polis had in contributing to the Greek city state and often reminded his students and statesman of this fact in his “Hymn to Logos” found in *Nicocles* 5–9, just as he did also in *Against the Sophists*, *Antidosis*, and *To Nicocles*. Poulakos (1997) states that Isocrates’s “Hymn to Logos” was an effort

to give rhetoric cultural legitimacy by making logos the protagonist of traditional narratives about the origin of civilization; to associate rhetoric with civilized life by discussing logos as maker; and to link rhetoric with the production and sustenance of social bonds and communal ties by characterizing logos as guide. (p. 10)

This “Hymn to Logos” became Isocrates’s mantra and advertising plan. Selfridge utilized logos effectively, too, by realizing that the British middle class had more discretionary income for the first time, and this became a strategic part of his advertising plan (Taplin, 2013). He wanted his store to be taken seriously by all shoppers and store associates he trained, while increasing his bottom line. One could equate this with Isocrates’s goal of training young pupils who were striving to improve themselves not just as statesman and orators, but merchants and tradesman.

Harry’s strategy to gain customers of every class was put into place with what he called “discounted products.” He was the first retailer to institute the “bargain basement” in what customers considered a well-presented but price-led department (Taplin, 2013). Meanwhile, Isocrates’s teaching and advertising strategy using the “Hymn to Logos” was to unify all the citizens of the polis. According to Poulakos (1997),

When taken together, these specific roles and brief characterizations of contribute to a conception of rhetoric that constitutes human beings as deliberating agents, that takes deliberation to be a collective enterprise, and that approaches deliberation as a collective inquiry into ethical and political choices. (p. 10)

Isocrates succeeded with his use of just as Selfridge had. In comparison, 2 years after creating the bargain basement, Selfridge's calculations concluded it made up one quarter of all sales in the store (Taplin, 2013). With this success, Selfridge sought to find other means to advertise and extend sales. Next, he developed advertising in newspapers, store flyers, and posters for the first "bi-annual sale." This was adopted by other retail stores and became a worldwide retail advertising tradition, extending its forms to spring, summer, fall, winter, holiday, and general department discount sales (Taplin, 2013). Similarly, in order to educate a greater number of citizens of the polis, Isocrates advertised for more students, touting the benefits of his school over that of other "sophists" whose teachings were not as honorable, just and true.

Harry Gordon Selfridge's American way of viewing the world and its retail needs in 1910 led to further advertising, revenue, and profit successes in a European country. For example, a working woman in a dirty, tattered dress in the England of that day could become a movie star or look like royalty tomorrow by purchasing trendy fashions on a visit to Selfridge & Company (Taplin, 2013). This was about to change, however as the inception of World War I in 1914 did not really mix with retail shopping or its advertising. But in wartime London, life went on. At the time, British prime minister David Lloyd George coined the term "business as usual" to describe the patriotic duty of Londoners to carry on as usual; this phrase later became articulated as "keep calm and carry on" (Taplin, 2013). Some stores turned the war economy and its advertising to their advantage. Harrods of London promoted the fact that they made British army uniforms

(Taplin, 2013). Selfridge made do by contracting to make all the French military's underwear. In his own time Isocrates worked hard to promote and advertise in an attempt to save his good name as a teacher and speechwriter, despite turmoil brewing between him and the sophists, Greek officials and the government. As the last year of World War I approached, retail sales began to improve for Selfridge & Company. In 1919, Selfridge made so much money that he commissioned a lavish extension to the store, doubling its size from one to two blocks, which is still in existence today (Taplin, 2013). Selfridge declared he was ready for the explosion of the 1920's and its new kind of customers whom the British tabloid press described as "bright young things" (Taplin, 2013).

Harry Gordon Selfridge clearly understood the "motsy" youth and vigor of the 1920's and advertised that only his store stocked women's trendy shorter-length dresses and fashionable unisex clothes that were conveniently pre-made to wear off the rack without requiring time-consuming hems or special fittings. These contemporary styles fit with the new breed of London youth culture that frequented nightclubs and took part in risqué entertainment. This was an era whose youth stopped deferring to their elders attitudes. Like today, no one wanted to be dictated to by crusty old people. According to his store associates and friends Harry himself liked the vices of a good nightlife including gambling, drinking, dancing and being in the presence of beautiful women (Taplin, 2013). After his wife died in 1918, Selfridge at age 62 began frequenting bars and nightclubs, becoming a regular patron at many London hotspots and finding acceptance by the youth, who recognized him as a swank, sheik, American entrepreneur with money to spend. He becomes the first retailer to attain celebrity status, and he harnessed that celebrity to his advantage using his persona to promote and advertise for his store (Taplin, 2013).

Similarly, many who study Isocrates, such as author Poulakos (1997) and his editor Thomas W. Benson in *Speaking For the Polis*, infer that the educator and speechwriter surely gained notoriety and fame as his surviving works offer “a depiction of rhetorical education as a preparation for life and leadership in Athenian politics that has special relevance for the needs of contemporary citizens” (p. ix). According to Benson, who wrote the Editor’s Preface, Poulakos argues that “Isocrates describes rhetoric as the engine for creating unity out of diversity and the public good out of individual action. By its very nature rhetoric appeals to communal values, interests, and desires, stimulating the arts of civilized life” (p. ix). One could conclude that the definition of rhetoric in this form provides a wonderful definition of how Isocrates and Selfridge used advertising. Advertising could easily be what Benson refers to when he says “an appropriate education in rhetoric would stimulate adherence to standards that would judge an orator (or creator) not by the ability to achieve individual ends but rather by the ability to maintain a social order in which unity and citizenship can flourish” (p. ix). Hence, advertising as a form of “rhetoric is properly seen not as the study of techniques for creating effects upon ignorant hearers, but rather the study of the proper means by which to create civilization itself” (p. ix). By considering advertising a form of rhetoric and substituting the word “advertising” in its place in Benson’s Editor’s Preface of the book, one can get a more profound and almost Homerically virtuous view of the good found by doing it.

One of Selfridge’s personal assistants characterized his work and leisure attitudes by commenting that “he was a genius from nine to five—a fool at the weekends” (Taplin, 2013). One can only imagine in the ancient times of 436 to 338 BC what Isocrates must have really been like when he “let his hair down.” It is evident that Selfridge spared no expense to be the proper English gentlemen, just as Isocrates might have done by being extravagant with his views

of eloquence, style, substance, and common sense. As the Great Depression hit America and Europe on October 29, 1929—affecting Selfridge’s store profits (Mason, 2014, p. 66), so, too, did Isocrates have to contend with the Greek wars of Athens and the Spartan military elite phalanxes against Persians, Ottomans, Macedonians, and other outside enemies as well as conflicts among its own citizenry over governance, which threatened to break its unity (Boardman, 1986, pp. 208–209). Many of Selfridge’s effective advertising strategies were copied by other department stores (Taplin, 2013). Isocrates, too, found his teachings being copied by competitors who he considered sophists just out to make money as a lucrative profession, rather than teaching a pure and virtuous form of rhetoric.

Despite his very clever and effective advertising campaigns, by the late 1930’s Selfridge realized he made a mistake in over-expanding Selfridge & Company while continuing to spend so much money after the Black Tuesday stock crash (Mason, 2014, p. 66). This error caused the company to begin spiraling into a debt that reached a quarter of a million pounds and angered his board of directors (Mason, 2014, p. 67). In comparison, despite advertising for students and speechwriting services, Isocrates made the mistake of hiding behind the curtain of his written word. He was not an orator himself, nor did he desire to address his fellow Greek governors and statesman in this capacity feeling that the quality of his presentation skills were not as formidable as his written words. He was best at teaching and writing speeches, not performing them at a podium in front of large audiences at the Acropolis or the Parthenon.

Ultimately, by 1940, Harry amassed so much debt that he became an embarrassment to his own store. At this point, the championship of his beloved business was taken away and he was removed as owner and president by his own board of directors (Taplin, 2013). In turn, in the latter 4th century BC, as perspectives began to change and Greek writers were promoting the

ideals of a new era of the polis, Isocrates's fame began to diminish and he, too, became somewhat of an embarrassment for providing advice to the governing statesman that he himself may not actually take—because he was not in a governing position having to appease the views of the shifting polis.

Neither Selfridge nor Isocrates ever let go. Despite being kicked off of the Board and no longer being owner of the store, Selfridge would travel from his home to the storefront each day and sit outside staring at the structure he built appearing and acting like a street urchin feeding the pigeons (Taplin, 2013). Isocrates also felt neglected by those he had the earlier illustrious career of bringing into power with his rhetoric and advertorial writing, only to be pushed to the wayside. Harry Gordon Selfridge, who was 91 years old, penniless, going deaf, and in failing health, died in his sleep on May 8, 1947, despite all of his retail advertising success (Mason, 2014, p. 68). Isocrates supposedly died at age 98 in 338 BC by starving himself to death after the Greek city states of Thebes and Athens lost the battle of Chaeronea to the Macedonians and King Philip the Second (Cawkwell, 1998b, para. 10). However, Kennedy (1963) and other scholars reject this “romantic biographical tradition” along with Milton's sonnet about Isocrates's demise (pp. 195–196).

Selfridge developed a unique retail interior design layout with open vistas, fresh flowers, live musicians, and scented air that is still being copied today. His inventive, consumer-oriented, media-driven marketing and advertising plans took the shape of clever full-page ads, uniquely designed store windows, specialty signage, and heavily promoted product discounts including the first “bi-annual sale” and a “bargain basement” still being used and adapted by retail stores today. During the Selfridge & Company opening week, a full-page ad in the *Times* touted the store's size, spaciousness, nine “electric lifts,” 1,200 sales assistants in 100 departments, “many

telephone wires,” “numberless bright arc lamps,” and other amenities provided “free of charge to every visitor without the slightest obligation to purchase” (Taplin, 2013). Printed 3 months after opening, one advertisement assured readers of not only “London’s Lowest Prices-Always,” but also that “the question of Quality comes emphatically first” and that all goods are sold “on Honour” with a money back guarantee (Taplin, 2013). According to Mason (2014), Selfridge also designed in-store restaurants with the realization that eating out in central London could get expensive quickly and that middle-class shoppers “would be reluctant to visit the fast food shops of the time” (p. 47). So Selfridge extended his services to advertise and build five restaurants in his enlarged store to unite and attract diners and increase their desire to shop there, thus also increasing sales. According to Mason (2014),

Several restaurants were located throughout the store, each catering to a different type of customer. A conservatory on the roof terrace housed an upscale formal restaurant, while others catered to families, fashionable young people or shoppers with time on their hands. A tearoom offered quality cakes, and small stands in the food hall gave shoppers a sample of the many delicacies on offer there. (p. 47)

Selfridge’s legacy and use of logos remains strong. He went out of his way to unify and please his customers while ensuring that his store associates were trained to take care of them. According to Inverardi (2021), Selfridges Group now employs 10,000 people and operates 25 stores worldwide across all its brands. Selfridges was recently sold to Thailand’s Central Group and to the Austrian Signa Group joint business collective in a \$5 billion dollar venture, but it appears to retain its name, success story, and the legacy of Harry Gordon Selfridge (para. 2, 5).

Isocrates's legacy of using logos is also strong. His integration of reputation, eloquence, substance, style, unity, truth, and verisimilitude are still studied today. And, if it would not have been for the clever, strategic writing of speeches and advertising in the forms of encomiums, presentations, and advice shared by Isocrates to leaders and pupils in the classical Greek era, then the creative and innovative advertising strategies used by Harry Gordon Selfridge may never have existed. Both men used logos, creativity, and advertising savvy to expand the reach and scope of rhetoric. Both men excelled at applying the art of communication and truly spoke for the polis in the marketplace, but existed over 2 millennia apart. Both men were advertising experts.

Chapter 5

Truth and Verisimilitude in Advertising

Truth and verisimilitude for Isocrates are differentiated between what is real or true and what is the appearance of the truth. Truth rather than the appearance of it was the most the important to Isocrates. He believed that people of the polis perceived truth based on what their own individual desires and pleasures were, and he equated truth with trust and good judgment. But, he cautions that one must keep an open mind to both sides of a deliberation and weigh out the advantages. This becomes clear in his work *On The Peace*, in which Isocrates (2004) states,

Intelligent people should not deliberate about what they already know—that is a waste of time—but should do what they have decided; and when they deliberate about something, they should not assume that they know (*eidenai*) what will happen, but they should think about such matters aware that they are relying on their best judgement (*doxa*) and that the future depends on chance (*tychē*). (sec. 8, p. 137)

Later, Isocrates (2004) differentiates truth from verisimilitude by expressing it this way:

Indeed, if you really want to find out what is most advantageous for the city, you should pay attention to those who oppose your views more than those who favor them, for you know that some of those who come here can easily trick you by telling you what you want to hear (for what is spoken to please you clouds your ability to see what is best), but you would have no such experience from advisors who are not seeking to please you, for there is no way they could persuade you unless they made the advantages clear. And besides this, how could anyone either judge well about the past or plan well about the future unless he sets out the arguments on both sides and then examines them both equally? (sec. 10–11, p. 138)

These writings of Isocrates suggest that salespeople or ads that merely tell us what we want to hear, do not tell us the entire truth, or even lie by omission to gain our trust to purchase a product or service are using a form of verisimilitude and not the truth. Many hypothetical situations that are used to sell products or services could also be considered a form of verisimilitude, because while they could come true they did not really occur. For example, in today's times the plausible argument for purchasing a firearm and concealed carry permit to have a weapon on your person at all times may be important to deter any harm to you or your possessions. However, if you do not have the proper training to use the firearm in close quarters situations it could be taken and used against you or rendered ineffective if you are too nervous or uncomfortable to effectively use it.

Isocrates clearly knew the difference between truth and verisimilitude. One could emphasize that he would align the word truth to the virtue that belonged to an orator. According to Walters (1993), "Isocrates conflated the historian's virtue, which 'was to tell the truth,' with the orator's virtue, which was 'to convince people'" (p. 155). Therefore, Isocrates would agree that advertising today may lack truth and depend more on verisimilitude. A potential solution for advertisers and companies that sell products and services would be to always tell the truth that is most convincing. Today, through social media and word of mouth it does not take long for a company or product that does not meet advertised expectations to get a bad reputation.

One must remember that Isocrates introduces one of his fundamental epistemological ideas here, expressed more fully in the *Antidosis* 15. Exact knowledge (episteme) or exact truth (*alitheia*) is not possible, therefore humans must use their best judgment (*doxa*) based on practical experience and training (phronesis and praxis) to make good decisions. It is also clear that Isocrates would categorize advertising as a part of useful rhetoric, because he defined rhetoric as

the outward feeling and inward thought of expression, reason, and imagination, used to persuade ourselves and others and direct public affairs.

This chapter uses significant content from the *Rhetorica* research report and article by Hoffman (2008) titled “Concerning *Eikos*: Social Expectation and Verisimilitude in Early Attic Rhetoric.” This is not to be confused as velcro scholarship but as an extension of the scholarship and understanding of Isocrates’s use of similarity, befittingness, and the appearance of the truth as it directly relates to ascertaining Isocrates’s pivotal position in postmodern advertising.

In order to understand the significance of verisimilitude argument as it was used and understood by Isocrates and early Attic rhetoricians, one must first examine the equivalent Greek semantic history of the verb *eoika*. According to Hoffman (2008), “[l]ittle attempt has been made to understand how the usage of *eoika* (the verb of which *eikos* is the neuter perfect participle)...is related to the use of the word in earlier prose and poetry” (p. 3). Hoffman (2008) also states that argument from *eikos*, which is “often translated as probability,” was a “central component of early Greek rhetoric” (p. 1). Evidence to support this can be found in “Plato’s *Phaedrus* (267a, 272d–273d), Aristotle’s *Rhetoric* (1357a33–b1, 1376a17–23, 1402a3–27), and the *Rhetorica ad Alexandrum* (1428a27–35)” (Hoffman, 2008, p. 1). Evidence can also be found in Isocrates’s (1945/1968a, 2000c) *Against Euthynus* 5–6. In addition, Hoffman (2008) proposes that *eikos* has four other meanings that include 1) “to be similar,” the core meaning of *eoika*, 2) a “similarity” sense, 3) a “befittingness” sense of great importance by early Attic orators, and 4) a befitting or socially expected sense that is verisimilar to a “profiling” strategy (p. 1).

Hoffman (2008) is very thorough in his approach to tracing the origins of *eikos* by defining its probability, doxastic, dative construction, and etymological definitions through Ian Hacking’s *The Emergence of Probability*, the Homeric *Hymn to Hermes*, the *Greek-English*

Lexicon of Liddell, Scott, and Jones, Hjalmar Frisk's *Griechisches Etymologisches Wörterbuch* (*Greek Etymologies Dictionary*), and Guido Turrini's *Contributo I* (pp.4-6). Hoffman (2008) discovers that the Greeks did not have a frequency-based conception of probability because they "lacked a perspicuous notation of numerals" necessary to arrive at it (p. 5). But Hoffman suggests that *eikos* means "to be similar" and refers to that which is "like truth" (p. 6). Hoffman then examined the 394 occurrences of *eikos* to develop a numeric summary of results for total confirmed uses in all extant works. The results were 74 times in Homer's *Odyssey*, 27 times in the seven plays of Aeschylus, 64 times in the speeches attributed to Antiphon, 42 times in Books 3 through 7 of Herodotus's history, 84 times in the speeches attributed to Isocrates, 35 times in the speeches of Lysias, and 68 times in Books 1 through 4 of Thucydides's history (pp. 28–29). The 84 occurrences of *eoika* in the works of Isocrates made up the highest number of total confirmed uses. Of those occurrences, 53 (63.1%) were described as fitting (appropriate)/likely and 81 (96.4%) total participles were counted (p. 29). This underscores that Isocrates largely understood *eioka/eikos* to mean "similar to the truth" or the "appearance of the truth." This makes further sense when one realizes that Isocrates's teacher Tisias is commonly known by rhetoric scholars as one of the inventors or key theorists of *eikos* arguments.

An examination of truth and the connection between truth and verisimilitude in advertising will be discussed later in this chapter. However, it is helpful first to understand how Aristotle, Plato, and Isocrates understood *eikos* to explain the qualities of verisimilitude.

As many rhetorical scholars know, Aristotle ties the use of *eikos* and signs together in his understanding of enthymemes for arguments. Enthymemes constitute what Aristotle (1991) calls "the body of proof, the strongest rhetorical proofs," and "a kind of syllogism" (I.3, p. 11). It is also known that there are three major types of syllogisms: one with an unstated premise, one

based on signs, and one where the audience supplies the premise. Students of rhetoric also know that Aristotle taught that in order to persuade an audience, a speaker must appeal to ethos, , and pathos. In contrast, rhetoricians know that Plato believed rhetoric was the means of discovering truth and he used dialogue (number of speakers) and dialectic (conclusions exchanged from logical arguments) to form meaning.

Plato's (1961) view of *eikos* is evident when he says in the *Phaedrus* that Tisias (Isocrates's teacher) and Gorgias realized that "probability deserves more respect than truth" (267a). According to Hoffman (2008),

If Plato's treatment of *eikos* is at odds with the way the term is actually used in Antiphon, Lysias and Isocrates, it is in this way: While Plato says that the *eikos* is that which has a "likeness to truth," the comparison invited by *eikos* is in fact usually between an account of events and social expectations about how those events would typically unfold, not between the account and the abstract notion of "the truth" somehow divorced from social expectation. (p. 23)

Aristotle (1991), however, appears to give Corax the credit for *eikos* arguments and Protagoras for teaching them (1402a18–25). According to Hoffman (2008), "the mainstream of modern scholarship attributes theorization, if not the invention, of *eikos* arguments to Corax and/or Tisias" (p. 3).

But what is Isocrates's view of *eikos*? To understand this, one can turn again to Hoffman's (2008) study of 394 uses of the verb (*eoika/eikos*) in texts ranging from Homer to Isocrates. Hoffman (2008) suggests that the older, core sense of *eoika* is "to be similar" and that "the other senses of the word can be understood as extensions of this meaning" (p. 3). Hoffman (2008) observes that *eoika/eikos* is "evoked to justify two broad classes of judgments, both of

which are governed by a logic comparison inherited from the core sense, ‘to be similar’” (p. 3). Hoffman (2008) goes on to describe these two classes of judgments. The first is the “appropriateness of action” guiding how a social actor behaves properly or “befittingly” based on what is likely to be expected (p. 3). The second is based on “occurrence of events and/or the truths of accounts,” which have verisimilitude qualities when they mirror what is known to be true (p. 3). As such, Hoffman defines a sense of *eikos* that is socially expected and has the quality of verisimilitude, noting, “The sense of *eikos* as that which is socially expected, and the sense of *eikos* as that which has the quality of verisimilitude, are both important, and sometimes mutually dependent, in *eikos*-arguments in fifth-century Attic oratory” (p 3). Hoffman’s discovery of the two nuanced definitions of the words *eoika/eikos* confirm that Isocrates understood them as verisimilitude (the appearance of the truth).

One’s own research of Isocrates’s extant works, leads one to believe that Isocrates defined the relationship between *eikos* and verisimilitude as the appearance of truth, or what one would consider similar to a hypothetical situation or an example rooted in truth. This is a very important aspect when it is translated to viewing the impact of advertising as a social medium. This also correlates with what Hoffman (2008) discovers:

Social expectations, because they have nearly the force of truth, have a large role to play in judgments of verisimilitude. They often define a “profile” against which accounts are compared. If the characters and events of a courtroom account seem typical in that they describe events that the audience would expect under the circumstances, then the narrative is *eikos*, and apparently true. It “fits the profile.” If the characters and events are strange and atypical, then the narrative is not *eikos*, and apparently false. It does not fit the profile. (p. 21)

Then, the same can be said for advertisements, presupposing that Isocrates knew what defined them. Isocrates would clearly understand the intrinsic value of advertisements based on the historical evidence from his time, which was shared earlier. In order to have a better quality of life, someone wants or needs a good or service. Said person sees an advertisement “befitting the profile for that good” they desire or need and imagines how it could be used constructively for his or her benefit. There is an exchange of money or form of payment for that good, and it is put to use.

One example is Flex Shot’s rubber sealant used to waterproof bathtub and shower inserts. A Flex Shot television ad describes its befitting features including a leak proof seal, mold and mildew resistance, and easy to use nozzle, as evidenced in the commercial. Though there are numerous brands of caulk of varying colors and chemical consistencies, the most persuasive feature of Flex Shot is that it can keep a canoe or a boat afloat after being sawed in half and resealed in the middle with Flex Shot. While his technique may appear to be a humorous, over-the-top way of advertising, Phil Swift engages social expectations, proofs, signs, and enthymemes in developing an effectively appealing *eikos* argument using ethos, logos, and pathos. If Isocrates viewed this very Flex Shot commercial, he would be completely content to label such an account an *eikos* (likely story) befitting the profile of logical reasoning.

Eikos arguments are befitting to character and position. According to Hoffman (2008), “Isocrates provides another example of an argument using *eikos* and predicated upon whether an action seems to ‘fit the profile’ dictated by someone’s character and position” (p. 21). In *Against Euthynus*, Isocrates (1945/1968a) writes the court pleading for Nicias who gives a considerable amount of money to Euthynus for safekeeping until it is requested back. When Nicias asked for the money to be returned, he only received a portion of it even though Euthynus claims that the

whole sum was returned. (Evidently no receipt for it had changed hands.) Nicias is incapable of speaking for himself, which is not a normal circumstance, so Isocrates (1945/1968a) says,

I think that you all know that malicious prosecution is most generally attempted by those who are clever speakers but possess nothing, whereas the defendants lack skill in speaking but are able to pay money. Well, Nicias is better off than Euthynus, but has less ability as a speaker; so there is no reason why he should have proceeded against Euthynus unjustly. No indeed, but from the very facts in the case anyone can see that is far more probable [*eikos*] that Euthynus received the money and then denied having done so than that Nicias did not entrust it to him and then entered his complaint. For it is self-evident that it is always for the sake of gain that men do wrong. (sec. 5–6, p. 355)

Essentially, it could be argued that, due to his wealth but lack of ability to speak, Nicias could not present an untrue or malevolent lawsuit, but Euthynus was very clearly in a situation where he could have kept more of the money. Therefore, Euthynus was similar to (or more likely) to be a thief and fraud than Nicias was similar to (or more likely) to be a wrongful accuser (Hoffman, 2008, p. 22).

Eikos is judgment based. Hoffman (2008) says,

While *eikos*-based judgments about past occurrence, and the truth of accounts thereof, most frequently concern whether a person's actions "fit the profile" of what a certain type of character would do in a given situation, occasionally *eikos* is pushed beyond the realm of social expectation to form a judgment on the basis of what is typically true of the world. (p. 22)

Revisiting the Flex Shot advertisement example, the expectation is that the product works, because if it did not, the canoe or boat would sink. So, *eikos* judgments are not always just based

on the expectation of what a certain type of person does, but also on the expectation of what typically happens or can naturally unfold.

Four Semantic Fields of *Eikos* in Isocrates and Its Relation to Verisimilitude

Hoffman (2008) says there are four “semantic fields” of *eoika/eikos* that make comparisons and judge appropriateness in early Attic oratory (p. 16). These same fields are evident in the work of Isocrates and can be directly applied to verisimilitude in postmodern advertising today. These fields include befittingness according to 1) custom, 2) justice, 3) character and position, and 4) to circumstance (p. 16). Hoffman (2008) appears to define befittingness as a judgement of appropriateness for the truth or the verisimilitude of an action (p. 16). *The Compact Edition of the Oxford English Dictionary* (1971) defines befittingness as “The quality of being fitting; appropriateness” (p. 191). While there are numerous formulas and definitions today to explain the function of advertising, few focus on the significance of *eoika/eikos* as it relates to verisimilitude. This particular framework of semantic fields developed by Hoffman may be enhanced as it captures the social expectations, “narrative fidelity,” and “prototype theory” that one can use to realize Isocrates’s place in postmodern advertising.

Befittingness According to Custom

Befittingness according to custom has advertising implications. Hoffman (2008) says that “befittingness according to custom” is defined by comparing words or deeds and judging that “actual conduct to the way people should conduct themselves according to custom” (p. 16).

According to Hoffman (2008),

Sophocles’ Electra invokes *eikos* as custom as she mourns the supposed death of Orestes abroad. Addressing the urn that she believes to contain his ashes, she says: “And I,

unhappy one, did not wash you with loving hands or take up the sad burden, as is fitting, from the ‘blazing fire’” (*Electra*, 1140). (p. 17)

As is commonly known, it was a Greek custom for the member of a family to wash and clean a dead body before it was cremated, thus making it an appropriate task for Electra.

Using *eoika* to signify befittingness to custom was also used in court speeches to a small extent. Hoffman (2008) found only three examples each in the works of Antiphon, Lysias, and Isocrates (p. 17). Hoffman does not specify the Isocrates examples, but in *Busiris* and *Helen*, both written about mythical subjects of legend, Isocrates judges the customary practices written about by Polycrates and Gorgias, respectively, ultimately presenting a review of their works and describing how he himself would have done it better. For example, in *Busiris*, Isocrates (2000c) writes to Polycrates:

Others who have attempted to malign him have only slandered him for sacrificing the strangers that visited him. You even accuse him of cannibalism. And when you attempted to accuse Socrates, you gave him Alcibiades as a student as if you wanted to make that a point of praise. No one had noticed that Alcibiades had been taught by Socrates. (sec. 5, p. 51)

The name Busiris is a Greek corruption of the Egyptian Bu-Osiris meaning “the place of Osiris,” a temple for the god of the dead. Customarily, human sacrifice was abhorrent to Greeks and not even used in their myths. However, being accused of cannibalism was even more egregious (Mirhady & Too, 2000, p. 50). This is a revealing glimpse of what the Greeks thought about Egyptian culture and what Isocrates thought of Egyptian myths. Isocrates is angered because accusations appear to be more important than education.

Isocrates uses common sense, that he applies from his previous experience in *phronesis* and *praxis*, to avoid foolish arguments. In *Busiris*, Isocrates (2000c) admits the theme of this speech is not serious:

In order that I do not appear to be doing what is easiest by attacking what you have said without presenting anything of my own, I will try to clarify my point for you briefly on the same theme although it is not a serious one and calls for no exalted language, from which both praise and defense must be composed. (sec. 9, p. 52)

Imagine if Isocrates were writing a commercial ad for a traditional funeral home today and using humorous words to criticize another civilization's burial customs. While it may be offensive to another culture's customs, it may also be a very effective and very humorous advertisement. One can see that Isocrates occasionally used different forms of dry wit and humor to elucidate his exhortations.

In Isocrates's *Helen* (2000c), which he takes much more seriously as a customary speech of praise for his own civilization and his hero Theseus, he criticizes Gorgias: "What intelligent person would try to praise misfortune? They clearly take refuge there because of their weakness" (sec. 10, p. 34). Isocrates later states,

He [Gorgias] says that he has written an encomium about her [Helen], but he has actually spoken a defense (*apologia*) for what she did. His argument is not drawn from the same forms (*ideai*) nor is it about the same subject matter as an encomium. It is entirely the opposite. (sec. 14–15, p. 35)

Isocrates appears to have a good conception of customary epideictic speeches for display where speeches of praise (encomium) require a judgment from the listener even though they may be already commonly agreed upon.

What is most ironic here is that Isocrates does not treat the works of the Egyptians and their customs as serious as his own Greek culture. According to Mirhady & Too (2000c), what is also ironic is that, in *Helen*, Isocrates's description of Theseus, the great hero of Athenian legend, and his political persona is a judgment that may reveal significant aspects of Isocrates's own political opinions and aspirations. Isocrates appears to praise Theseus more than he does Helen. To Isocrates, Theseus becomes a much lauded hero and not certainly just an unsung one. This is important, since Theseus was portrayed in a variety of manners "depending on the political outlook of the person doing the portrayal" (2000c, p. 31).

In Isocrates's (2000c) *Helen*, he grades Theseus's accomplishments as the ultimate hero befitting to all four of Hoffman's semantic fields when he states,

Theseus displayed his courage in these actions, in which he faced dangers by himself. He also displayed military knowledge in battles that he fought with the whole city at his side. He displayed piety toward the gods when Adrastus and the children of Heracles were suppliants: he rescued the children of Heracles by defeating the Peloponnesians in battle, and despite the Thebans he delivered to Adrastus for burial those who met their end under Cadmeia. He displayed the other aspects of his virtue and soundness of mind in the actions I noted before and especially in his management of the city. He saw that those who seek to rule the citizens by force become slaves to others and that those who put others' lives in danger live in fear themselves. (sec. 31–32, p. 39)

One could only imagine how Isocrates would have directed a television commercial featuring his hero Theseus using images and sounds that correspond to his powerful written words. In Isocrates's view, it would probably be more epic than the later story of Achilles in Homer's *Iliad* or Odysseus and Telemachus in the *Odyssey*. Equivalent mythic heroes in postmodern cinema

ranked as the “40 Greatest Movie Heroes of all Time” by movie fans in 2021 are 1) Luke Skywalker (Mark Hamill) in the 1977 *Star Wars Episode IV: A New Hope* and 2) Sarah Connor (Linda Hamilton) in the 1984 *The Terminator* (Hansen & Sulc, 2021). Another is James Bond, who was ranked 12 in this poll and as high as number 3 in others. And what about the successes of real-life heroes like Chesley Burnett “Sully” Sullenberger’s frigid-water landing in Hudson River or Captain Richard Phillips’s rescue? Clearly Isocrates did understand the significance of communicating customs and myths about heroes and their value to the Greek polis. Perhaps he would also understand the “befittingness to custom” significance behind advertising endorsed by some of our American heroes today.

Befittingness According to Justice

The second semantic field of *eikos* as verisimilitude is “befittingness according to justice,” or what Hoffman (2008) classifies as “some vision of social or cosmic justice” that becomes “the standard that words and deeds are compared to” (p. 17). In other words, “When words and deeds resemble this vision of how things should be, they are found to be fitting according to justice. When they do not resemble such a vision, they are unbecoming” (Hoffman, 2008, p 17). Of course, it is known that justice was of main importance in the courtroom oratory of the 4th and 5th century BC Greeks, relating to private litigation, political deliberation, juries, and laws. This civic rhetoric of the courts was one subject about which Isocrates educated the pupils of his academy. Around 393 BC, Isocrates founded his academy in Athens at the Lyceum, which was known as one of the first schools of rhetoric and the rival of Plato’s Academy (Bizzell & Herzberg, 2001, p. 67). According to *American Rhetoric* (n.d.), while there is no direct proof of this, it is believed that Tisias created legal rhetoric based on the work completed by his teacher Corax, who was a lawyer. Tisias is also said to be one of the teachers of Isocrates. Some Greek

rhetoric scholars argue that Tisias and Corax were not real and only discussed as Greek legends. Other rhetoricians believe that Corax and Tisias were the same person. All that is known of the works of Tisias is from writings by Aristotle, Cicero, and Plato (American Rhetoric, n.d., p. 1).

Unfortunately, it would take too much time to recount the long history and development of democratic principles in Athens and their direct impact on legal and legislative justice. However, justice was administered through public and private court cases (Lambert, 2018). One can ascertain that public court cases were advertised in advance. A proclamation or decree was advertised for a summons to a hearing to be attended by a plaintiff and defendant. Jurors were picked and word spread by mouth to the audience. Private cases were only between the complainants, the accused, and jurors (Lambert, 2018). It is worth noting in a broad brush sense that the use of *eikos* and verisimilitude befitting to justice occurred in courts and assemblies to maintain the welfare of the polis and that those rhetorical practices were inherited by Isocrates. Poulakos (1997) states it best:

For rhetoric had evolved alongside a fluctuating democracy whose ongoing restructuring of the courts and the assembly continued to make the process of decision-making in both arenas (the courts and assemblies) increasingly more conducive to the art of speaking well, or *eu legein*. By the mid fifth century the authority to make legal decisions on constitutional, public, and private affairs had been completely handed over to juries who were selected by lot. (pp. 63–64)

One must realize that each year in Athens approximately 6,000 jurors were picked and disseminated to a variety of courts with up to 500 jurors per court, with high profile cases having close to 2,000 jurors. Verdicts were final and the power of ordinary citizens reigned supreme (Poulakos, 1997, p. 64). The sheer number of jurors is obviously a stark contrast to today's court

systems. According to Lambert (2018), “there were no prosecutors, no professional lawyers, and no crime-investigating police” (para. 2). It is hard to imagine having to defend oneself without a lawyer in mid-5th and 4th century BC Athens in front of hundreds or even thousands of peers. This is why educational training in eloquence for public speaking was so important and linked to social success.

Accordingly, the civic rhetoric befitting of justice was significant for Isocrates. Marsh (2017) explains,

For Isocrates, civic rhetoric is not, ideally, an Aristotelian amoral instrument in the service of whoever chooses to wield it; it is not the “mere rhetoric” ...Rather, the purpose of rhetoric is...to advance the values of justice, moderation, and dissent in the service of social harmony...Modern critics agree that Isocrates, not Plato or Aristotle, inspired the central rhetorical theorists of Classical Rome. Western civilization’s most successful rhetoric advocated social unity, which was to be built by the sincere advocacy of justice and moderation and the protection of dissent. (p. 207)

Civic rhetoric uses truth and verisimilitude for justice and social unity to prevail. However, one also has to consider the historicity of justice and the caste and class system conditions of the time. Study of this can generate more respect and sensitivity to the diverse intellectual and societal differences that Isocrates had to contend with and understand in order to help unite Athenians for a common purpose.

This unity and plurality is just as pertinent today as it was then. Most rhetoric scholars are aware that the Athens of the 5th and 4th century BC was a slave society. Poulakos (1997) clarifies that Athenian females and non-Athenian males were not considered citizens and that a small minority of the wealthy aristocracy of Athenian-born men controlled the economy. The

majority of people earned a low income by working in the fields or completing other manual labor, if not relying on public treasury assistance. It was a war-driven society that focused on expanding its borders by dominating other cultures for the purpose of slavery or tributes (Poulakos, 1997, p. 2). Despite the legal and hierarchical considerations inherent in ancient Athens, a constructive value from Isocrates's work can be ascertained for today's advertising.

Indeed, three of Isocrates's works relate to the *eikos* of justice and public deliberation: *Antidosis*, *Panegyricus*, and *On The Peace*. In the *Antidosis*, Isocrates provides an example of eloquence and reflection in his own fictional legal defense (discussed at length later in the dissertation) and in the *Panegyricus*, Isocrates uses practical wisdom (*phronesis* and *praxis*, also discussed later) to advocate a course of action for public deliberation and agreement on war against Asia. But, Isocrates's (2004) most prolific and useful philosophy about justice with implications for advertising and verisimilitude can be found in *On The Peace* when he states,

Some have become so foolish that although they consider injustice to be reprehensible, they think it is profitable for daily life; similarly, they consider justice to be praiseworthy but not profitable, more beneficial to others than to the just themselves. They do not know that nothing contributes as strongly to material gain, to reputation, to whatever one must do, or to overall prosperity than excellence (*aretē*) and its parts. (sec. 31–32, p. 143)

Truth and honesty in advertising are directly relatable here and apropos to befittingness according to justice when verisimilitude and *eikos* are at play. If one had a conversation with Isocrates in postmodernity on this subject matter, defining the concepts of advertising in postmodernity and Hoffman's (2007) "befittingness according to justice," how would he react?

One can turn to two examples from successful law firms and profitable used car dealers. While some may contend that the advertisements of used car dealers requesting one to choose

them for their low prices and number of late model cars or of lawyers appealing with their successful cases and pro bono services are just a method to lure in customers, Isocrates may disagree. Do used car salesmen really care if what they say is the truth if they gain a profitable sale from the buyer? Some may retort that only the respectable ones do. This section contends that Isocrates, once fully briefed on the subject, would agree that not all used car salesman are truthful, but many, whether truthful or not, use verisimilitude (the appearance of the truth) to win their argument with persuasive words and actions. One could say this is why the expression “You’re just a used car salesman” is used so pejoratively today. Is there such a thing as an honest lawyer? Some may answer, “How can there be if they must manipulate the truth to fit their clients’ needs?”

Isocrates may argue that whatever is befitting to justice for a lawyer’s current case is what becomes important to him or her. This is also an example of verisimilitude. Considering the many jokes about lawyers, and their connotations, it is obvious that many people perceive lawyers to have a bad reputation. If we showed Isocrates print and television advertisements done, for example, by personal injury lawyers Edgar Snyder & Associates or disability lawyers Berger and Green that describe how each firm contributes to worthy causes as community benefactors, he may be inclined to see them as very constructive advertisements for reputable, just, and truthful firms that care about their constituents. In all probability he may at least respect them for their good, charitable contributions. Perhaps Isocrates may even admire the founder Edgar Snyder of Edgar Snyder & Associates (2020) for his popular advertising slogan reassuring potential clients, “There’s never a fee unless we get money for you!” (How much, para. 12). Isocrates may see the advantage of law firm advertising designed to put a human face on the proverbial social responsibility they desire to accentuate. In this form, advertising becomes a

constructive mini public relations campaign waged in order to reverse negative public perception of the dreadful “lawyer” word. However, Isocrates would find it distasteful if an advertisement unjustly compared itself as equivalent in quality to something that it was not, just like his argument against the sophists.

To stand above the rest and compete with exclusive online-only dealers (e.g., Carvana, CarMax, and Vroom), increasingly more car manufacturers (e.g., Toyota) advertise that a buyer can pre-order any vehicle online via their smartphone before it is even made on the assembly line. Choices include the exact make and model, specific trim levels, colors, and amenities for direct home delivery. Previously, only Porsche and a limited number of prestige dealers have done the same. This is also an obvious attempt to be the most convenient, time saving, and economic solution for car-buying consumers. Of course, competing in this market is contingent upon the wait time on the backend for car manufacturing, which has recently slowed due to lack of available parts, especially semiconductors. Perhaps after examining these types of commercial car pre-ordering ads, Isocrates (2004) would be pleased that he had some constructive impact long ago on persuading his audience “to cultivate excellence (*aretē*)” (sec. 36, p. 144).

One can see that considerations of “befittingness according to justice” for *eikos*, or verisimilitude, in advertising can easily lead to questions about a person or a group’s reputation, truthfulness, fairness, morals, and ethics, which, for Isocrates, give rise to questions of character and excellence. Hoffman (2008) affirms, “It sometimes happens that a sense of fairness, signified by *eikos*, is invoked in the evaluation of arguments themselves” (p. 18). In Hoffman’s (2008) estimation, the use of *eikos* does not mean that one story, or, in this case, one advertisement, is more “probable” than the other, but that it is “more fitting and fair” for the jury (or people) to believe someone who has told the same story (or advertisement) consistently (p. 18). People have

“shaded” the truth to varying degrees to fit their own agenda since time immemorial. These “shades” become ranges of truth in verisimilitude that people rank in varying degrees of probability. One could contend that, knowing this, Isocrates (2004) sought to provide a black and white, unequivocal answer in *On The Peace* when he states, “Those who live piously [devotedly] and justly, however, lead a safe life in the present and have sweeter hopes for the future” (sec. 34, p. 144). While Isocrates appears to be focused on good character and reputation as the attributes of excellence, he is essentially saying that to live justly is to live a correct and truthful life.

Advertisements can be truthful and just while using verisimilitude, especially if one defines verisimilitude as the appearance of truth in a hypothetical situation. If, for example, the content of a Subaru Forester print or television ad focuses on the benefits of all-wheel drive in three potential scenarios, including driving on snow-packed roads during a snow storm, off-roading in muddy terrain, and driving on rain-saturated highways at high speed, then the Subaru must be able to succeed in them. However, these scenarios are not occurring at present, they only *could* occur. As such, they are hypothetical, merely verisimilitudes.

***Eoika* Befitting Justice and Ties to Akrasia**

The importance of *eoika/eikos* to *akrasia* must not be understated. According to Blackburn’s (1996) *Oxford Dictionary of Philosophy*, *akrasia* (in ancient Greek, ἀκρασία) means “lacking command over oneself,” or incontinence and weakness of will, and is occasionally translated to “*acrasia*,” the state of acting against one’s better judgment (p. 10). One can connect occurrences of *akrasia* to *eoika* through Isocrates. One interesting twist of *eoika* befitting to justice and verisimilitude occurs when Isocrates (2004) addresses truth from the perspective of *akrasia* and cognitive dissonance, saying that the “most illogical behavior of all is when people

consider justice a more noble pursuit and more loved by the gods than injustice but think that if they practice it, they will live a worse life than those who prefer wickedness” (sec. 35, p. 144).

Isocrates is saying it is harder to live a just life than it is to live a wicked one.

Isocrates’s perspective is not that dissimilar to that of Renaissance Dutch philosopher Spinoza’s akratic belief in what many people call, weakness of the will, which often occurs when an individual knows the just, truthful, or morally sound course of action but voluntarily does wrong anyway or acts against their better judgment. Spinoza (2000) defines akrasia in proposition 17 of his *Ethics*: “I see and approve the better; I follow the worse” (p. 238). As many rhetoric scholars know, Spinoza sought to answer the questions of why the state of akrasia occurs and how it could be overcome. Perhaps Isocrates would be able to relate to Spinoza’s etymological thinking akin to 1970’s comedian Flip Wilson’s famous line, “The devil made me do it!”

There have been numerous multimedia commercials for products and services that feature humorous ads touting akratic errors in judgment. If Isocrates was to view or read them, he would probably agree that they are illogical behaviors and unbefitting to justice. Perhaps he would consider them addictions or actions committed by one who is insane. In the same regard, these advertisements make their point very clearly by bringing one back to reality. They may even have the constructive effect, if properly contemplated, of reversing bad behaviors befitting justice, *eikos*, and verisimilitude. Some examples in the food industry include the 2005–2016 Carl’s Jr. ads featuring famous female models eating fat, greasy, triple-patty burgers (Fashion Gone Rogue, 2015) and the 2021 Taco Bell commercial featuring Saga cosplay (SN, 2021). Another example is the ad campaign launched by People for the Ethical Treatment of Animals (PETA) that compared cows to rape victims, featured KKK members protesting dog shows,

compared chickens to holocaust victims, and used former President Donald Trump's infamous line from the Billy Bush tape, "Grab a p--ssy! Adopt a cat from your local shelter" (Peirano, 2018). Isocrates would have appreciated humorous advertisements using akrasia that are also significant arguments for eikos (verisimilitude).

To conclude this section, one could intuit that Isocrates was not the only philosopher who discussed beliefs about justice and akrasia. Socrates in Plato's (1961) *Protagoras* states that "no one goes willingly toward the bad" (252c, 358b–d), and Aristotle says in the *Nicomachean Ethics* (1984), "What it lies in our power to do, it lies in our power not to do" (c. 350). In Romans 7:15, the apostle Paul says, "For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I" (KJV, 1973, p. 1664). John Searle said, "Akrasia [weakness of will] in rational beings is as common as wine in France" (Wise Famous Quotes, n.d.). One could translate akrasia as a form of sin, an act of moral turpitude that gravely violates social standards, or an ethical mistake. One could also claim that akrasia directly corresponds to truth and verisimilitude because the akratic person may initially deny the actual truth from what they may reason is the appearance of the truth. However, they ultimately know the difference between right and wrong or eventually realize the mistakes they have made. Perhaps their conscience brothers them. Epictetus (1998) in his *Enchiridion* XVII.26 states that "your decision compelled you—that is, choice compelled choice" (p. 36). Aristotle (1984) states, "We become just by the practice of just actions, self-controlled by exercising self-control, and courageous by performing acts of courage" (p. 1213). The habit of akrasia exemplifies that there is truly nothing new under the sun. People are still struggling today with issues of weakness of the will that also plagued ancient Greeks, 2 millennia ago. Isocrates would find it interesting that today's humorous advertisements use akratic stories to persuade consumers to buy products and services.

If this discussion with Isocrates was to continue in regard to advertising and justice from the perspective of *akrasia*, then he may not be surprised that justice and the rule of law in postmodernity is not always being upheld by the courts or the officials who swore oaths to do so. Failures of the justice system pervade news headlines. One example is the inappropriate low-dollar bail sentences and low probationary periods for lawbreakers in certain states, which some believe encourages more crime. This revolving door for jail time is reflected in many national news examples. One instance is the 2021 Thanksgiving parade incident in Waukesha, Wisconsin, in which Daryl E. Brooks's bail from a run-over criminal case against his wife was set at an extremely low \$1,000, allowing him quickly to make bail and be released to cause the parade killings with an SUV (Simmons, Kovalski, & Thrush, 2021). Other examples include smash-and-grab robberies of upscale shops in wealthy neighborhoods of Minneapolis, Los Angeles, and Chicago. The blame has been cast on unjust laws thought to be soft on crime, unjust liberal district attorneys, and unjustly lowered shoplifting charges from felonies to misdemeanors (Dorman, 2021, para 1,14). Therefore, as one can see, justice and the rule of law is not being upheld by the courts, no matter how *akratic* the perpetrator may be.

Truth in Advertising

One final reflection on befittingness according to justice must clearly relate to the contemporary legal impact of regulating truth in advertising sales today in comparison to Isocrates's time. It seems that there were not specific laws governing ancient advertising. However, it was commonplace to trademark or place seals on products (Wengrow, 2008), utilize "town criers" or "hawkers" calling out news to combat illiteracy issues (Sampson, 1874, p. 35), and develop sign-boards (Beard, 2017). Truth in advertising is more regulated today than it was for the ancient Greeks of the 4th century.

Advertising communications has undergone much scrutiny with the development of new technology and industry practices. According to Mason (2014), the US sales law *caveat emptor* (meaning “let the buyer beware”) began following an 1817 Supreme Court ruling in a case titled *Laidlaw v. Organ*, which regarded a dispute over the purchase of tons of raw tobacco (p. 19). Since its inception on September 26, 1914, the Federal Trade Commission (FTC) has been protecting consumers from the fraud and violations outlined in the FTC Act that President Woodrow Wilson signed into law (Federal Trade Commission, 2022). Isocrates would likely agree with the honorable and just tenants of this act and the FTC’s purpose to enforce truth-in-advertising laws as a standard across the board, no matter where an ad appears. One could also understand how Isocrates could see the vital importance of the FTC’s monitoring of industry practices and its ability to stop violators with federal lawsuits (Federal Trade Commission, 2022). It has been noted that advertising directly impacts not only what people prioritize and how their individual lifestyles are tracked on social media, but also how advertisements as marketing strategies can be unethical though lawful (mha2975, 2020).

Baldelomar (2016), a *Forbes* journalist who writes about corporate wellness, work-life balance, and the creative process, states that one controversial example of lawful but unethical advertising and business practice was the Daraprim case. On September 20, 2015, Martin Shkreli, former CEO of Turing Pharmaceuticals, increased the price of the Daraprim drug (used to treat toxoplasmosis) 5,000%, increasing the cost per pill from \$13.50 to \$750.00 in one night (Baldelomar, 2016, para. 2). According to Baldelomar (2016), Ezekiel J. Emanuel, MD, PhD, chair of the department of medical ethics and health policy at the University of Pennsylvania, said that while this was perfectly legal, it was unethical (para. 3). Baldelomar (2016) also indicates that the public felt it was wrong (para. 4). This is significant because false advertising

can impact consumers who may switch from one trustworthy company to another in the case of negative exposure from the news or the law (mha2975, 2020). Also, advertisements for products or services with distorted results might give false hopes to purchasers or become hazardous for their health (mha2975, 2020). Isocrates (2004) would likely agree that it does not pay to deceive the public, but that it is instead prudent to be ethical and honest in the pursuit of excellence, given his comments in *On the Peace*:

We have been corrupted for a long time now by men who can do nothing but lie to us and who think so little of the people that whenever they want to wage war against someone, they take bribes and then have the audacity to say that we must emulate our ancestors. We should not allow ourselves to be mocked or allow people to sail the sea if they refuse to pay us their contribution. (sec. 36, p. 144)

Just like Isocrates, consumers do not like to be deceived or lied to about a product or service. Once a deception is discovered, consumers rebel against the brand, product, company and advertiser.

Other examples of false advertising not befitting to justice include Volkswagen's false advertisements of environmentally-friendly diesel cars, Activia's claim to have "special bacterial ingredients" in its yogurt, Red Bull's promise to "give you wings," Kellogg's statement that Rice Krispies could boost your immune system and that Mini-Wheats could make you smarter, and New Balance's assertion that its shoe could help burn calories (Heilpern, 2016). These cases resulted in millions of dollars of settlements.

Some of Isocrates's constructive suggestions, offered in *On The Peace* over 2 millennia ago in a speech for his fellow Athenians, may provide an answer. Isocrates (2004) states,

Thus, it is my task and that of all others who care about the city to choose words that are not necessarily the most pleasant but those that are the most *helpful*. As for you, first you should know that for bodily illnesses many and varied remedies have been discovered by doctors, but for minds that are ignorant and full of evil desires, there is no other drug than *discourse*, a thing that dares to rebuke errors. Furthermore, it is ridiculous that we will endure the cauteries and incisions of the doctors so that we might be rid of greater pains, but we reject discourses before we know clearly if they have the *power to help their audience*. (sec 39–40, p. 145, emphasis mine)

What does this portend for advertising in postmodernity? Perhaps Isocrates was expressing a simple but frequently overlooked fact: While pleasantries exchanged in passing are often considered to be inconsequential or casual remarks of banter exemplifying the playful teasing of the art of badinage or clever repartee, the “helpful words” of “powerful discourse,” in contrast, provided counsel, therapy, honesty, improvement, and redirection.

Indeed, Isocrates (2004) seems to justify his discourse by contrasting it with the misguided actions his current Greek leadership and past ancestors have taken (sec.41-62, p. 145). First, he appears to emphasize that it is the form and function that important “discourse” takes; its critical nature, while sometimes biting or hard to take, is of significance. For example, someone who is overweight or chain smokes does not want to hear advice on how to improve because they are embarrassed and self-conscious about their problem. They would rather just share pleasantries. But Isocrates is making the point that, more times than not, true “powerful discourse” is honesty that cannot be held back. Perhaps there is a lesson here for postmodern advertisers. It is not that you catch more flies with honey than with vinegar. Instead, it is more that people appreciate and respond more positively to honesty and truth when it is given in a

serious and “helpful” manner. Isocrates believes that a powerful, helpful discourse that cannot be held back and must be spoken should be given with full disclosure and openness. His view is that productive discourse for the benefit of the entire polis is only possible through the serious conviction of one’s own responsibility placed on the line as its blame.

Isocrates says that blame should not be placed on the errors of our enemies but on ourselves for the current state of our affairs. Isocrates believes that his current time falls short of what his ancestors accomplished, yet he does not want to fail as badly as these same predecessors did. He does not seem remorseful, embarrassed, or feel guilty to say that his ancestors said one thing and did the other just as his fellow citizens are often doing in his time. This is a form of akratic verisimilitude unbefitting to justice. Isocrates is angry and frustrated that a repetitive nature for empire building and war is the prevalent attitude. He believes this attitude is the cause of his culture’s infighting and strife. He believes that these problems, inflicted on his own citizens and others, will lead to his society’s downfall. In *On the Peace*, Isocrates (2004) says,

I spoke a short time ago about the qualities people must have if they are going to flourish: Piety, moderation, justice, and the rest of virtue. How we are educated to acquire such qualities most quickly, however, I will speak about truthfully, though my words will perhaps seem frightening to you when you hear them and very different from opinions of others. I think that we will manage our city better, we will ourselves be better people, and we will prosper in all our affairs if we stop desiring a naval empire, for this is what now throws us into confusion, destroys that form of democracy under which our ancestors were the most prosperous of all Greeks, and is the cause of nearly all the troubles that we have ourselves and inflict on others. I know this it is difficult for someone to seem to say

anything tolerable when he condemns an empire that is desired by everyone and was acquired in great battles; nevertheless since you have thus far put up with the rest of my words, which have been true but combative, I ask you to allow this too. Do not judge that I am so mad that I would prefer to speak on topics so contrary to your views, if I did not have something true to say about them. I think I can now make it clear to everyone that the empire we desire is neither just, nor possible, nor in our own interest. (sec. 63–66, pp. 149–150)

Isocrates's brutally honest discourse is filled with exceptionally constructive criticism. Honesty, for Isocrates, is the best policy just as Benjamin Franklin is commonly attributed to have said. Isocrates is describing how his fellow Athenian citizens and statesmen turn a blind eye to key internal governance and social issues that deserve serious discourse marked by justice, truth, equity, and honesty, instead misplacing priorities to focus on foolish and greedy attempts to conquer other empires.

Perhaps honesty is what is needed even more in the advertising marketplace today. Isocrates's speech has direct implications for the field of advertising and the marketing of brands. It is imperative that successful marketing campaigns and honest advertisers accentuate the serious needs of customers using "helpful, effective discourse" when describing a product or service. According to Dahl (2001), effective advertisements must 1) communicate a strong, creative, and unique message; 2) contain a hard-hitting headline, copy, or graphic element to "stop readers in their tracks"; 3) be memorable to ensure that customers will easily recall the business, product, and message; 4) utilize clear, simple, and concrete terms; and 5) inform, educate, and illuminate customers about the company and product or service being sold (p. 10). As Dahl (2001) puts it, "If your message is creative, clear, and concise, if your product or service

is something that will truly benefit people and live up to its hype, then you're on the road to producing effective advertising" (p. 11). One could say that some of the greatest, well-known advertisements and even the most beloved movies of all time portray plausible truth through fiction or what one could contend is *eikos* and verisimilitude. Isocrates may have been the first ancient advertising executive 2 millennia ago. The words in his speech to Athens in *On the Peace* not only reflect the tenants of effective advertising long before it was popularized in postmodernity; Isocrates's words also reflect his view of social justice expectations and verisimilitude in early Attic rhetoric.

Befittingness According to Character and Position

Isocrates valued reputation and consequently its ties to character and position. According to Hoffman (2008), "Often the appropriateness of words or deeds is judged on the basis of consistency with the character and social position of the speaker or doer" (p. 18). Hoffman (2008) found 23 occurrences of *eoika* as signifiers in the works of Antiphon, Lysias, and Isocrates (p. 18). Along these lines, Haskins (2004) states that Isocrates's *Antidosis* uses *mimesis* (imitation of the real world) when he describes his own career or *paideia* (education and upbringing) with his *pedagogy* (teaching practice) (p. 39). Isocrates (1929/2000b) appears to link his acts and words of character and position with how he educates his students to build their character and position in society (sec. 181–184). In doing so, Haskins (2004) argues that Isocrates describes how his educational abilities have a higher value than those of Plato and his dialogues because he uses the term *doxa* (to appear as popular opinion) (p. 40).

In line with Haskins, one could use *doxa* as a signifier of *eikos* or verisimilitude in contrast to the word *episteme* (knowledge). Isocrates is persuading the audience to believe that

his character and philosophy of education is being attacked by Plato and other teachers motivated by greed and fame. This is verified by Too (2000), who explains that

Isocrates is an individual who engages in “philosophy.” By “philosophy,” however, the rhetorician means the use of language to maintain order where an individual’s home, the city state, and Athens’ larger political interests are concerned; if is the basis of the political community, then “philosophy” helps to create and maintain this community as such. For him, the philosopher is the true “sophist” (*sophistēs*), who is not to be understood as the contemporary teacher motivated by greed and fame but as the true political wise man (*sophos*), for whom the paradigm is Athens’ great legislator Solon. (p. 202)

Isocrates’s “self-representation” or “self-characterization,” which Too (2000) calls that of the “quiet Athenian” (p. 203), is critical for Isocrates to display in order to set himself apart from the rest of the teachers of heuristic (self-discovery) who take short cuts that he perceives as reprehensible or not of proper character and position.

This differentiation made by Isocrates also correlates to homologous mimesis. As Haskins (2004) explains,

Next, the arts for nurturing the body and mind are said to be “homologous” (*homologoumenas*). This is an implicit reference to the infamous analogy constructed by Plato in the *Gorgias* [502a–504e]. According to this analogy, poetry and rhetoric are to the soul what cosmetics or cookery is to the body. Thus, poetry and rhetoric cannot promote justice and temperance in the soul just as cosmetics and lavish meals corrupt the body’s health. (p. 40–41)

It is evident that, in addition to differentiating his character and position as a true *sophos* (wise man), Isocrates objects to Plato's views and considers his own character and position to be more worthy. In wise contention against Plato and using almost similar words, later in the *Antidosis* Isocrates (2000c) thinks that an "art that can produce self-control (*sōphrosynē*) and justice (*dikaiosynē*) in those who are by nature badly disposed to virtue (*aretē*) has never existed and does not now exist" (sec. 274, p. 255). Further, he contends that "those who previously made promises to this effect will cease speaking and stop uttering nonsense before such an education (*paideia*) is discovered" (sec. 274, p. 255).

Clearly, Isocrates disagrees with Plato's views of the truth in rhetoric and believes that character and position are foundational for the education of the individual.

Wisdom plays a key role in guiding what Isocrates considers befitting to character and position for himself and for the education of his students. This is confirmed by Haskins (2004): "Wisdom (*sophia*) for Isocrates is neither a divine gift nor a scientifically precise art. Rather it is an intelligence acquired through habituation and trial by concrete circumstances" (p. 41).

Isocrates explains the connection between wisdom and befittingness to character and position. In the *Antidosis*, Isocrates (2000c) claims to "understand it quite simply," explaining that "human nature cannot attain knowledge that would enable us to know what we must say or do" (sec. 271, p. 254). He goes on to say that "the wise (*sophoi*) are those who have the ability to reach the best opinions (*doxai*) most of the time" and that "philosophers are those who spend time acquiring such intelligence as quickly as possible" (sec. 271, p. 254). Haskins (2004) explains that "Isocrates advocates a discursive education (*logon paideia*) as a training in social conduct," meaning that a student learning from Isocrates "should expect not only to memorize poetry and prose for the sake of gaining facility in speech but also to gradually become a public person

whose actions are worthy of being praised in similar discourses” (p. 41). Further, “In putting *eu pratein* and *eu legein*—acting well and speaking well—on the same level, Isocrates affirms the continuity between the traditional poetic education (*mousikē*) and the ‘philosophical’ program of his school” (Haskins, 2004, p. 41). Isocrates connected the proper education of his students in the wisdom of acting and speaking well to be a reflection of his good character and position, thereby creating in them a good character and position for the benefit of the polis.

Isocrates created a new version of rhetoric. Poulakos (1997) echoes Isocrates’ positive intent, “examining Isocrates’s effort to disassociate rhetoric from its reputation as a tool for individual self-advancement and to associate rhetoric instead with social interactions and civil exchanges among human beings” (p. 5). Isocrates’s virtuous wisdom about maintaining a good character and position is what sets his perception of rhetoric apart from Plato’s and Socrates’s view of rhetoric as merely a tool for advancement. Poulakos (1997) confirms this about Isocrates when he states that “these changes amounted to a radically new version of rhetoric and an innovative program in rhetorical education,” showing that “the changes made were political . . . not in the narrow sense of party politics but in the broader sense of care and concern for the general welfare” (p. 4). Isocrates’s new rhetoric was significant for the polis.

If Isocrates was interviewed today, he would perhaps agree that the secret in designing a good advertisement befitting character and position is selecting the best spokesperson or organization. This spokesperson or organization must be considered by the audience to be wise in the ability to act and speak well with virtue (*aretē*) toward excellence. The audience must perceive extensive experience in phronesis and praxis. For Isocrates, this would be a person or entity above reproach, of a morality above question, of a focus on perfect form and function (*teleios ergon*), of an ethics (*ethos*) of the highest esteem. As Isocrates was in search of the ideal

of excellence or perfection befitting to character and position, there is almost a hermeneutically divine need for the fulfillment of this role. Isocrates may contend that it does not exist unless it takes the form of a petulant Greek god or is subsumed into a divine being or entity. One would highly doubt that current advertisements with celebrity endorsements or sports heroes and heroines would live up to that expectation due to their lack of virtue. However, popular war heroes and gladiators were used in advertisements for products and services in Isocrates's time.

Perhaps in modernity this trend may translate to a higher level of authority, like the Christian God. It would certainly be interesting to experience an advertisement from God. Ironically, such comedic advertisements have already been attempted in postmodernity, with quite a few situated in the Garden of Eden including commercials created by Fruit of the Loom (Internet Lurker, 2008), Doritos (TheBalrog, 2011), and Vogue (Ramses Media, 2021). Others, like the famous television ad "So God Made a Farmer" voiced by Paul Harvey for Dodge trucks (Collision Hub, 2013), are serious attempts that promote hard work and the American Spirit. A constructive advertisement that allows one to become more virtuous in their own community may be requesting one to volunteer time, donate money, or use a talent to support a local fire department, food pantry, hospital, or high school. Or, a benevolent national ad campaign may take the form of support for Tunnel to Towers Foundation, Wounded Warriors, Make a Wish Foundation, Doctors without Borders, the Red Cross, the International Fellowship of Christians and Jews, etc.. Isocrates might view these latter earnest commercials as constructive tools for reminding society to help and support one another, as he attempted to do in his pious speeches written for his beloved Athenians.

“Identification” Befitting Character and Position in Isocrates and Burke

Isocrates associates identification with persuasive performance. Haskins (2004) reminds us that Isocrates’s work, from the perspective of the neo-Aristotelian turn, often gets cast as a prelude to Aristotle’s belief in rhetoric as *techne* (pp. 2–3). However, unlike Aristotle’s view of rhetoric as a “neutral tool,” placing it outside the ethical or political deliberation of human agency as “extralinguistic,” Isocrates describes it as an “identity–shaping performance” (Haskins, 2004, p. 5) which enhances civic responsibility that “constitutes both culture and human agency” (p. 3). This description is not only befitting to rhetoric but also to individual character and position.

These attributes are also prevalent in 20th-century theorist Kenneth Burke’s (1969) argument in *A Rhetoric of Motives*. Burke contends that rhetoric is rooted in identification anytime an individual attempts to persuade. One party must identify with another. That is, the one who becomes persuaded sees that the other party is like itself in some way (p. 43). Burke (1969) says that rhetoric is rooted in “the use of language as a symbolic means of inducing cooperation in beings that by nature respond to symbols” (p. 43). Burke adds that “you persuade or communicate with a man only insofar as you can talk his language by speech, gesture, tonality, order, image, attitude, idea, *identifying* your ways with his” (p. 43). Burke and Isocrates agree that identity is a valuable and persuasive tool.

Burke’s argument for identification goes well beyond the advertising adage “consider your audience” and is particularly applicable to advertising, just as Isocrates’s perception of rhetoric is. In the introduction to *A Rhetoric of Motives*, Burke (1969) says that the concept of identification “ranges from the politician, who, addressing an audience of farmers, says, ‘I was a farm boy myself,’ through the mysteries of social status, to the mystic’s devout identification

with the source of all being” (p. xiv). Ironically, Isocrates was especially cognizant of appealing to an audience’s emotions, values, and attitudes for effective persuasion, just like the “So God Made a Farmer” ad for Dodge trucks. This ad was so successful as a 2013 Super Bowl commercial that it ran in a variety of versions until 2016 (Collision Hub, 2013). If Isocrates was to see it, he would likely understand it perfectly in all its performative virtue regarding its constructive orality, poetry, *kairos* (timeliness of an argument), use for identification, and impact on social change.

Could Isocrates indeed be the “ancient antecedent” of Burkean philosophy? Isocrates and Burke shared many views in common and were both proto-pragmatists when it came to understanding how rhetoric correlates to identity for an individual’s character and position. Matson (1957) agrees when he asserts that Isocrates’s rhetoric makes use of probable knowledge with the aim of resolving real problems in the world (p. 427). Real problems involve relationships between real people. Real problems involve communication between people. Real problems involve how people identify with one another. Real problems can interrelate with a person’s character and position on multiple levels. Real problems can be constructively approached through Isocrates’s arguments, to find constructive postmodern advertising solutions, just illustrated in the “So God Made a Farmer” ad for Dodge Trucks. Isocrates would likely understand the analogy of a farmer’s job for humanity, just like the ad powerfully illustrates upon its conclusion when each of seven single-written words reads, “To the farmer in all of us” (Collision Hub, 2013). Tindall (1976) expressed it best when he said in the conclusion of his book, *The Ethnic Southerners* that “...[T]o change is not necessarily to loose one’s *identity*; to change sometimes is to find it” (p. 251, emphasis added). In discussing one’s own identity, Kierkegaard also once remarked “The greatest hazard of all, losing one’s self, can occur very

quietly in the world, as if it were nothing at all” (Guardian, 2010, para. 5). Real problems of identity and probable knowledge can be solved by constructive advertising that encourages consumers to be themselves or maintain their personal identity.

Befittingness According to Circumstance or Occasion

Isocrates understood the importance of the rhetoric of circumstance and occasion as it relates to truth and verisimilitude. Hoffman (2008) says that “a final context for judgment about what is and is not befitting is the situation itself,” asking, “what is generally expected under the circumstances?” (p. 19). Hoffman (2008) identified 39 instances of “circumstantial fittingness” using *eoika* in Antiphon, Lysias, and Isocrates (p. 19). What is appropriate for a situation or circumstance becomes a huge catch-all category which even Hoffman considers “nebulous” (p. 19). Hoffman admits this category is difficult because it is hard to differentiate judgments of circumstance or situation from judgements about occurrence or likelihood of occurrence (p. 19). Generally, here, the type of *eikos* desired is that which is normally expected by someone using their best understanding. A problem of omission arises when a judgment about whether or not an event was fitting can also imply that it did or did not occur. This problem is resolved if *eikos* can be defined, as stated earlier, as the “appearance of the truth,” including occurrences that have the possibility of being hypothetical. “Hypothetically speaking” means that one makes an assumption for the sake of discussion or argument.

One example of advertising appropriateness befitting to circumstance and occasion surrounds Beijing 2022 Olympic skier Eileen Gu. She is a Chinese American from San Francisco who refused to compete for Team USA, only to represent China instead and endorse the games worldwide for it (Smith, 2022, para. 1–2). Gu still has lucrative advertising sponsorships with US companies Cadillac, Tiffany’s, Visa, Therabody, Victoria’s Secret, and Oakley (Smith, 2022,

para. 5). It is unclear if she renounced her US citizenship (China does not allow dual citizenships) or why American companies are still supporting her monetarily (Smith, 2022, para. 4). The citizens of the US and China will have to decide if she helped or hindered her reputation based on the circumstances and occasion.

Circumstantial fittingness concerning *eikos* is also evident in Greek Olympic celebrations, the veneration of gods at such venues, and Isocrates's use of myth regarding them. One must remember that during Isocrates's time there were many gods, demigods, heroes, and creatures, with 75 goddesses, including the Furies, the Graces, and the Muses, and 62 gods including 12 main, 4 minor, 14 Olympian, and 8 primordial gods (Greek Gods and Goddesses, 2022). Additionally, Greek mythology includes 10 hero and heroine demigods, 26 hero and heroine mortals, and 35 mythic creatures (Greek Gods and Goddesses, 2022). One can presuppose that Isocrates knew and understood the value of these gods and myths based on what he says in *Panathenaicus*. According to Papillon's (2004b) introduction of *Panathenaicus*, Isocrates claims that he began writing the speech at the age of 94 "just before the celebration of the Great Panathenaea," completing it at 98 before his death in 338 (p. 167). Papillon also notes that this ceremony and festival (as important as the Olympic or Pythian games) was held every 4 years and ended in the Panathenaic Way, processing from Ceramicus cemetery outside Athens, through the marketplace, and uphill to the Acropolis and Parthenon (p. 167). One purpose of the procession was to take new robes to adorn the goddess Athena in the Erechtheum of the Greek cult and to satisfy the Delphic Amphictyony of 12 tribes dwelling around Thermopylae, who led the veneration of gods and declared sacred wars before the creation of the Greek polis (Papillon, 2004, pp. 167–168). The Amphictyonic league supported Apollos's temple at Delos, the temple of Demeter in Anthela, and the Oracles like that of Pythia at Delphi (Rodriguez, 2018).

Thus, one must realize how sacred the gods were for ancient Greeks. In Isocrates's introduction of his last discourse, *Panathenaicus*, he (Papillon, 1996) says:

When I was younger I chose to write discourses which were not mythic nor full of wonders or falsehoods which many enjoy more than discourses spoken to their own safety, nor discourses which narrate ancient deeds and Greek wars, although I know that these are justifiably praised, nor further discourses which seem to be spoken simply and have no share in elegance, which experts in the law courts admonish the young to practice if they wish to have success over their adversaries. But, rejecting all these I spent my time in those discourses concerning what is advantageous to the city and in those discourses advising the rest of the Greeks. (p. 9)

However, Papillon (1996) remarks that this is not true because “we know that from early to late in his career, Isocrates used myth” (p. 9). For example, Papillon (1996, pp. 9–10) points out mention of Theseus in *Helen* (390 BC), Demeter in *Panegyricus* (380 BC), Heracles (Hercules) in *To Philip* (346 BC), and Agamemnon in *Panathenaicus* (339 BC), in addition to his treatment of *Busiris* (390–85 BC) and his praise of Paris in *Helen*. Thus, to Papillon (1996), it seems “that Isocrates's protestations at the beginning of *Panathenaicus* do not coincide with his actual practice” (pp. 9–10). Papillon then describes many possible reasons for this incongruity, including what he perceives as Isocrates's use of the words “mythic” vs. “myth.”

Isocrates's purpose in using myth in some circumstances, while not in others, may be to differentiate befittingness to circumstance, from befittingness to occasion. Isocrates puts greater value on judgment of appropriateness to a circumstance (a fact or condition relevant to an event or action) because he is using it as a “teachable moment,” (a point in time when learning a particular topic or idea becomes possible or the easiest) over the judgment of occurrence

(whether something did or did not occur). In this framework, Isocrates is choosing the more important value of educating someone over the question of the likelihood or unlikelihood that an event occurred.

In Isocrates's texts *Panegyricus*, *To Philip*, *Panathenaicus*, *Helen*, and *Busiris*, he appropriately and effectively uses the prime "teachable moment" to get his point across. This ancient teaching method is critical for successful product and service advertisements and marketing campaigns in postmodernity. Some advertisements do not have teachable moments. Some advertisements, therefore, cannot and do not sell the sizzle. Many of today's advertisements leave viewers scratching their heads about the educational and informative value of the message. Isocrates would likely agree. However, sensationalism does not always sell a teachable moment that is as well articulated and well-explained as using either truth or *eikos* (verisimilitude). For example, ads for LeafFilter gutter guards, Dixie paper plates, Kayak travel searches, and Stamps.com labels are straightforward, effective, creative, and memorable, just like Isocrates would like them. These same commercials impart utilitarian wisdom so well that they would make Peter Singer, Jeremy Bentham, Henry Sidgwick, and John Stuart Mill proud. They have enough pragmatic application to be appreciated by George Herbert Mead, John Dewey, Herbert James, and Richard Shusterman. If we could speak to Isocrates, and show him these ads visually and in writing he just might agree they would be worth what Herodotus (2008) says are 20 talents (one talent or 26 kilograms is equal to 57 lbs. in silver or a total of 1,140 lbs.) he would get paid for a single oration or advertisement (p. 593).

Isocrates and Fisher's "Narrative Fidelity" or "Prototype Theory"

Judgments were made differently in ancient Greek culture because they didn't seem to use probability. Hoffman (2008) ends his categorization concerning *eikos* well with "reflections

on similarities” between the ancient Greek concept and two postmodern concepts (p. 23). He states that there is not much evidence for “frequency-based probability reasoning” or “rule of thumb” reasoning tied to use of *eikos* or verisimilitude in the 5th century since judgments were governed by comparisons rather than exact counts (Hoffman, 2008, p. 23).

Hoffman (2008) suggests that another mode of study that coincides with Attic and Hellenic *eikos* or verisimilitude is “prototype theory” (p. 24). Prototype theory was developed by cognitive scientists George Lakeoff and Michael Billig, who essentially said that a concept is determined by a set of characteristic or “most typical” traits rather than specifically defined features (Hoffman, 2008, p. 24). For example, if something has four legs, no feathers, hooves, and says “moo”, then it is probably a breed of cow. But discovering the exact type of breed may present a fuzzy boundary. Or the most prototypical type of furniture could be selected by polling people to see which type of furniture they think of first. Is it a stool, chair, sofa, recliner, or coffee table, etc.?

The term “prototype” does not do the “theory” portion justice. This theory’s name, with a seemingly more negative connotation exploiting human social cognition, could be perceived as untrustworthy, fake, or nefarious. After all, one definition of a prototype from *Oxford English Dictionary* (1971) is an initial design used or copied to make other facsimiles (p. 2337). Prototypes are first tests but are not the final product and always need improving. Thus, as an *eikos*-based mode of reasoning, it seems less objective and more nebulous. One could agree with Hoffman (2008) that a mode or graded categorization is just not the “ideal” in comparison to a more frequency-based, probability-driven, dative-rich result (p. 24).

However, Hoffman (2008) suggests that Walter Fisher’s creation of “narrative fidelity,” or narration as human communication, is similar to what Antiphon, Lysias, and Isocrates

achieved with their use of *eikos*. Fisher (1989) defines “narrative fidelity” as the quality narratives have when they “ring true with the stories they [the audience] know to be true in their lives.” (p. 5). If *eikos* could truly be identified as an integration of social expectation and verisimilitude, then as Hoffman’s and Fisher’s work suggests, it could have a critical application for postmodern advertising and marketing communication campaigns. Since the appearance of truth is already prevalent in much of persuasion today, especially acrimonious and polarizing forms with “woke attitudes” and “cancel culture,” a more constructive rhetoric could be developed. This constructive version would use the categories of befittingness outlined in this chapter to extend the reach of narrative and rhetoric through advertising and marketing communication of the marketplace. Integrating Isocrates’s work, which sought to do the most good for the greatest number of people through a united fidelity of discursive actions utilizing *eikos*, is the goal.

Examples of this new communication paradigm in postmodernity may be an extension of the commonwealth of households and polis theories understood 2 millennia ago by Isocrates, discussed in earlier chapters. Social expectations of *eikos*, because they essentially have the appearance of truth, offer characteristics that allow messages to be positive, unified narratives. This is in contrast to what contemporary society or our polis today is experiencing, with the woke and cancel culture movement, which has bifurcated the country into a ‘them vs. us’ mentality. The traditional American democratic values and laws of our forefathers are being destroyed just like our historic American statues are being demolished.

What if a new communication paradigm akin to Isocrates’s approach could promote unity, healing, virtue, trust, honesty, and mutual support to the populace today through its narrative fidelity? There can be a healthy synthesis, instead of a virulent spread, of what

Isocrates (1945/1968a) said was true of the world in *Against Euthynus*: “For it is self-evident that it is always for the sake of gain that men do wrong” (sec. 6, p. 355). An advertisement of this new communication paradigm might represent a narrative (similar to what Hoffman and Fisher envision) that is strong in the positive emission of narrative fidelity and *eikos*, correlating not only with other stories that the audience knows from the perspective of the who, what, where when, and why of the narration, but also including a constructive, unifying message that clearly emphasizes its befittingness. In other words, the narrative story has a mode of reasoning that is clearly understood by all in order to capture and enhance human social cognition. After all, this is what Isocrates was trying to do. Therefore, a discussion of advertising and the works of Isocrates using truth and verisimilitude could be used to improve postmodern advertising practices.

Chapter 6

Dissertation Summary and Conclusions

This final chapter attempts to synthesize and distill to its essence the research accumulated in this work. The objective of ascertaining constructive practices for postmodern advertising is extremely challenging when one is limited to using the extant works of a writer of discourse who never used another communication medium and has been dead for over 2,500 years. As a result, the assumptions and presuppositions made in the research are bound to be misunderstood or questioned. Hopefully the conclusions drawn on these pages will in some small way inform and extend the knowledge and practice of the field of postmodern communication, rhetoric, and the function of advertising. One can only anticipate that these findings will be advantageous to other students, scholars, and professionals in the discipline. At the very least, this work may inspire others to choose the ‘ethical difference’ and ‘walk the humanities into the marketplace’ just as the Duquesne University Department of Communication and Rhetorical Studies espouses.

Outlining Isocrates’s Principles of Commonwealths of Households to Advertising

In Chapter 1 it was established that during Isocrates’s period of antiquity households were considered a significant economic unit whose ties extended back through the historicity of ancient Greek culture. Indeed, according to Leshen (2016), “The principle of commonwealths of households as an extension of family and cultural values was expressed by Aristotle over 2,500 years ago with the term *oikonomia* or ‘household management’” (p. 225). According to Foxhall (1989), the household was “the building block of ancient Greek society” (p. 22). Boardman (1986) also states that property and consumables were inherited and divided for use by the

household and not individuals. Households became the central source for citizens' legal legitimacy (p. 211).

The principle of commonwealths of households understood by Isocrates and Aristotle was that they were a critical part of the economy as they are today in postmodernity. As such, advertising must appeal not only to individuals but also to the household as one unit including all of its constituent members. Despite the fact that no formalized form of advertising for commonwealths of households existed in the ancient Greece of Isocrates's time, household consumption of goods was prevalent. According to Douglas and Isherwood (2001), since then "industrialization has complicated life for the consumer...extending the scale of operations" (p. 74). Today, one could argue that the efficient acquisition and consumption of goods and services relies on effective advertising to commonwealths of households to sell those goods and services efficiently. While income does become a factor in allowing families to afford certain goods and services, there is also a value that families can place on purchases for all members to use. Leiss, Kline, and Jhally (1986) conclude that goods function as "communicators" and "satisfiers," forming and mediating social and cultural relations (p. 252). Utilizing the principle of commonwealths of households understood by Isocrates alongside the application of modern day research can inform postmodern advertising techniques. These techniques as marketplace functions can be of value to the fields of integrated marketing communication, branding, and especially advertising.

Applying Constructive Solutions for MCAA's and Isocrates's Commonwealths of Households

Isocrates's work provides insight to consolidate advertising messages and advertising organizations. According to Bloomberg (2022), the WPP Group USA, Inc. provides

communications and media management services, offering “advertising, media, public relations and affairs, branding, promotion, and marketing services” worldwide (para. 1). According to Clarke (2018), as per the 2018 Forrester analyst report, the WPP “needs to ‘dissolve’ its hundreds of agency brands into just dozens to better serve today’s chief marketing officers” (para. 1). Isocrates’s “Hymn to Logos” holds the solution.

What if rather than dissolving its marketing communications companies (MarComs) or its marketing communication and advertising agencies (MCAAs) completely, the WPP consolidated them into a certain number to work together in an advertising collective? This advertising collective could be similar to what Isocrates meant in the “Hymn to Logos” (Poulakos, 1997, pp. 9–11). This collective could function by using “logos as maker,” working in unity and cohesion as “deliberating agents,” giving rhetoric “cultural legitimacy” through “traditional narratives” that “sustain social bonds and communal ties,” and developing products and ideas as a “collective enterprise” in order to constructively examine and solve advertising challenges and to better support clients and consumers (Poulakos, 1997, p. 10).

This approach might even encourage other large marketing MCAA-holding companies around the country to follow suit. The real benefit would not be just for the simplicity, accountability, and scale of the MCAAs, as mentioned by Clarke (2018, para. 2), but also for everyone with which they work. Imagine if all the marketing communication and advertising agencies in the US were able to merge and function as one, sharing information, technology, and pulling their resources to benefit themselves, their clients, and their customers. This unification would not be done for the benefit of the government, such as the socialist collective ideology of Russia was, neither would this unification be done as a form of “hive mentality” or groupthink decision making. The MCAAs would unite for the greater good of the marketplace to minimize

costs, realize economies of scale, build intellectual capacity and creative potential, and better assist their clients and, ultimately, the consumer. Now imagine that these MCAAs all agreed upon the shared objective of advertising to collective groups of family households, similar to the commonwealths of households principle that Isocrates understood.

Using the “Hymn to Logos,” imagine if families could unify as commonwealths of households, use “logos as maker,” work in unity and cohesion as “deliberating agents,” give rhetoric “cultural legitimacy” through “traditional narratives” that “sustain social bonds and communal ties,” and buy and share products and ideas as a “collective enterprise” with other like-minded and numbered families in order to constructively solve their demand for consuming goods and services and to better support the needs of their immediate family, extended family, close-knit friends, and family caretakers. Again, this unification would not be done as a socialist collective, hive mentality, or for groupthink decision making. All members would be able to register their own opinions and decide what is best to collaborate upon together.

Obviously, these collective unification solutions would be ideal and not easily obtainable or fully functional without the passage of time and the orchestration of some form of communication and organizational infrastructure. These solutions may be considered by some as pie-in-the-sky scenarios. However, if even a small group of MCAAs and family households joined forces in collective unification, then they would be able to share the constructive advantages described in Isocrates’s “Hymn to Logos.”

The benefits for MCAAs who consolidate and work together in collective unification could entail a simplified corporate hierarchy, fewer agency relationships, greater problem-solving potential, a well-integrated corporate culture, reduced pressure and micromanaging by the holding company, stronger earnings, better employee compensation, and greater capacity to

leverage resources across all markets, specific campaigns, and large projects (Clarke, 2018, para. 8–14).

This collective unification paradigm could conceivably streamline all forms of advertising and how employees train and perform to carry each form to its conclusion. This has occurred, with less trauma than expected, within the company Gannett. Image or brand advertising and retail or direct response advertising are the main forms that would be improved. Becoming well versed in these two main forms would include but not be limited to processes like understanding the consumer path to purchase, budgeting tool use, building creative, client needs analysis (CNA), prospecting sales leads, Google analytics/metrics certifications, call preparation and actions, product presentation and solutions, gaining agreement, and sales. Of course, not performing these processes effectively could be detrimental.

Advertising products that can benefit from MCAA consolidation and collective unification are sponsored promotions, marketing and design consultation, social media ads/plans, turnkey contests and campaigns, sweepstakes and photo contests, partner marketing, pulse messaging, rich and digital display ad functions, outdoor and billboard ads, client data-tracking systems, targeted display and targeted display video and proactive targeted display ads, video and full-motion video ads, website retargeting ads, website traffic ads, direct-email ads, live-chat ads, call tracking ads, points-of-contact ads, native ads, price search ads, smartphone pin ads, social tracking ads, streaming content ads, OTT (over-the-top) and CTV (connected television ads), addressable-fencing, geo-fencing, and event-fencing ads, local and primary listing ads, reputation monitoring, search engine optimization, reactive ads, search engine marketing and pay per click (PPC) ads, ad words auctions, site skin ads, and many more. Again, an ill-advised or

untrained advertiser or lackadaisical client could cause these advertising products to be ineffective or problematic.

The benefits of collective unification in and among households could include buying in bulk (from big-box stores such as Sam's, Costco, etc.); collective transport, distribution, and packaging reductions; scale and frequency of consumption reductions, energy reductions, commodity-composition-to-income fluctuation, waste reduction, and shared technology acquisitions (e.g., stereo components, computers, headphones, smartphones, security systems, etc.); shared consumer durables (e.g., washing machines, refrigerators, microwaves, etc.); shared hobby objects (e.g., musical instruments, pianos, sewing machines, etc.); shared cleaning supplies (e.g., bleach, laundry detergent, vacuum cleaners, etc.); shared sporting goods (e.g., tennis rackets, volleyball equipment, weight-training equipment, etc.); shared repair tools/tool chest, vehicles, furniture, jewelry, apparel, and everything else one cares to name (Douglas & Isherwood, 2001, pp. 74–78). Of course, there are always possible implications for problems. Time, availability, and demand become a factor with shared resources (unless there are multiple objects accessible), especially if someone else is using the desired object that another wants to use at the same time. Of course, someone's personal objects could have restricted circulation requirements that make them off-limits for other users in order to prevent miscommunication among collective members.

The benefits of a collective MCAA group working with a collective household group are exponentially advantageous, due to the potential benefits both could realize. An advertising conglomerate whose business extensions work effectively together and who has already established a strong rapport with partners that a household collective needs to work with could pave the way for the household collective to succeed. One similar example of this is the Avid

Collective of Australia. According to Nick Pringle (2020), Impact's partner development manager for APAC,

Avid Collective has something for every Aussie. The network of seven digital media brands engages audiences across its owned social pages and websites on a variety of topics and passion points, ranging from retail to travel. All the Avid Collective brands communicate through short-form video articles, which they produce and publish at a rate of around 1,500 videos monthly, reaching more than six million Australian consumers. And across those videos, hundreds of Avid's brand partners are featured and promoted.

(para. 1–2)

One could only imagine the advantages of this on an even larger scale, if the consumers being reached were part and parcel of their own networked group of collective households.

Another example of a household collective developed on a smaller scale is Ring's "Neighbors" smartphone app. This app allows neighbors who live in the same development or neighborhood and have Ring security devices to see potential crimes occurring in their community on each other's infrared wireless video systems, free of charge (Ring, n.d.).

Outlining Isocrates's Integration of Reputation, Elegance, Substance, and Style for Advertising

Chapter 2 established that one could examine the integration of reputation, elegance, substance, and style in rhetoric through Isocrates's eyes and trace the emergence of the Greek hero. Isocrates scholars Margulies (2011, para. 2) and Too (2000c, p. 140) make the case that Isocrates's discourse about reputation, elegance, substance, and style were preferred over physical traits of the hero, constituting a deliberate stylistic change from physical attributes to character attributes. This change signals a number of things. It is an indication that political

heroism has a particular function for its audience in uniting the Greeks through epideictic and encomiastic discourse. It is also plausible to trace the emergence of the Greek hero to the postmodern day hero or heroine that exists in contemporary advertising. Finally, the hero character trait ties to the research of Leiss, Kline, and Jhally (1986), who believe that goods and services function as communicators of image and satisfiers to mediate social relations (p. 170). Only modern day heroes or heroines wear Rolex watches (e.g., Tiger Woods and Lexi Thompson), drive Porsches (e.g., Taylor Swift, Michael Fassbender, and Steve McQueen), use Gold Bond lotion (e.g., Shaquille O'Neal and Mary J. Blige), promote Old Spice (e.g., Ray Lewis, Terry Crews, and Heather Graham), etc., as their reputation, elegance, substance, and style are communicators of image. Even David Ogilvy's commercials for Rolls-Royce, Schweppes, and Dove products were designed around "finding the character or symbol that turned a product into a brand, and a brand into a byword" (Hays, 1999, p. 10). Of course, Isocrates would argue that the key to finding the right person for an endorsement is ascertaining his or her virtues not flaws.

Isocrates gives us a paradigm for creating successful advertising campaigns by integrating reputation and elegance through substance and style and, in essence, perpetuating the hero character attributes from 2 millennia ago to this day in many ads. Therefore, the influence of the virtue, substance, and style of the traditional hero are perpetual because of the manner in which they are held in esteem since Isocrates's time. According to Margulies (2011),

The personality traits important to the later Greek biographer, and what constituted either a virtue or a flaw, remained constant as core biographical elements. Consistency can also be found in the way that the biographer structured his subject's life, with achievements and virtues intimately connected yet often separated by section. (para. 1)

Pure character traits also give us a historiological glimpse into how we still espouse the values inherent in the most perfect, virtuous, and honest person and translate them in communication to the field of advertising. These values also incorporate the tenants learned in public speaking and writing: Always be aware and inclusive of your audience's interests, including their ethos, pathos, and logos. We still glorify heroes and heroines today using both material and, most importantly, non-material or character-related virtues. But for postmodernity's multicultural society, that includes new societal norms not limited to sexual and racial diversity, or being "woke" and accepting of all, including the LGBT community. After all, advertising has to appeal to all of the masses.

Isocrates also taught through his works *Evagoras* and *Helen* that moderation and temperance are part of the character attributes of a hero or heroine. But Isocrates looks to a person's prior reputation for discovering his or her real worth. Isocrates discusses this proof in the *Antidosis*. It can be interpreted that Isocrates (1929/2000b) considers the speaker's ethos, or prior reputation, to be equal to or of more importance than the substance of the discourse:

The man who wishes to persuade people will not be negligent as to the matter of character; no, on the contrary, he will apply himself above all to establish a most honorable name among his fellow citizens; for who does not know that words carry a greater conviction when spoken by men of good repute than when spoken by men who live under a cloud, and that the argument which is made by a man's life is of more weight than that which is furnished by words? (p. 278)

Later, in the *Antidosis*, Isocrates's (1929/2000b) meaning becomes unmistakable when he declares that

probabilities and proofs and all forms of persuasion support only the points in a case to which they are severally applied, whereas an honorable reputation not only lends greater persuasiveness to the words of the man who possesses it, but adds greater luster to his deeds, and is, therefore, more zealously to be sought after by men of intelligence than anything else in the world. (p. 280)

It is not what a person says but how they live that displays their character. Constructive advertising must use a spokesperson that is highly respected by the consumer.

When the concept of prior reputation is examined further, Isocrates, like other educators of his time, seems to measure ethos by splitting it into complementary segments as a rhetorical device. One such significant segment of ethos is measuring a man's "ethical achievements." While many scholars lump this concept of ethos of achievement into discussions of style, Isocrates may more aptly frame it as an important revelation of the perception of one's indwelling soul. The other segment of ethos that Isocrates appears interested in is a form of pure honesty in achievements. Isocrates's belief is similar here to the beliefs of Plutarch, Xenophon, Diogenes, and Augustine. However, Augustine gave all the credit to God.

It appears as though Isocrates and Augustine are using core aspects of the ethos of achievements for praise several centuries apart from when they were first used. However, it appears as though Isocrates understood and used *eikos*—the nuance of verisimilitude to truth which allows one to question "plausible deniability" as a rhetorical device. One could say that Isocrates even used a form of plausible deniability to advertise for his academy.

According to Poulakos (1997), Isocrates uses analogies to *mousike* (song and verse) in order to explain his rhetoric in *Evagoras* and *To Nicocles* (p. 76). Poulakos (1997) believes that by "redefining his relation to the tradition of poetry," music, and song, "Isocrates accepts the

poetic function of *psychagogein* (guiding souls) as part and parcel of his oratorical enterprise” (p. 76). Isocrates followed the traditional Greek belief that music has the power to speak to human emotions and ethos, the spirit of his culture. Isocrates and other thinkers in ancient Greece perceived that music had a pathos that could soothe and heal the soul.

As a result, one can examine Isocrates’s view of *mousike* and song as an extended rhetoric for constructive postmodern advertising practices. One could contend, as Haskins (2004) appears to, that Isocrates could accept music or song as a form of “*paideia* or lifelong pursuit of an honorable reputation through civic performance” (p. 49). If Isocrates’s view of *paideia* extends to the practitioner of an art like music, and they are in an active pursuit of a lifelong honorable reputation, then why can it not be made through making music? If Isocrates’s view of *paideia* extends to the effective use of music, why can it not extend to the effective practice of advertising, or, more importantly, a combination of both? One can effectively argue that it does.

Numerous types of traditional music that come from poetry and prose are elucidated to explain the value it holds for Isocrates’s “Hymn to Logos.” The hymn is conceptualized by Poulakos (1997) (and outlined above) as constituting “human beings as deliberating agents,” taking “deliberation to be a collective enterprise,” and approaching “deliberation as a collective inquiry into ethical and political choices” (p. 10). In Poulakos’s (1997) terms,

the hymn to logos as an effort on Isocrates’ part to give rhetoric cultural legitimacy by making logos the protagonist of traditional narratives about the origin of civilization; to associate rhetoric with a civilized life by discussing logos as maker; and to link rhetoric with the production and sustenance of social bonds and communal ties by characterizing logos as guide. (p. 10)

In this form, collective unification advertising, whether musical, spoken, or written, is a form of communication rhetoric which Poulakos (1997) says is “a general conception of rhetoric as speech [or music] leading to concerted action for the benefit of the polis; for it is this conception of rhetoric that informed Isocrates’ teaching of the art and distinguished him from other rhetoricians” (p. 10). Using Poulakos’s explanation of Isocrates’s “Hymn to Logos,” this work calls this new form of advertising collective unification advertising. This form of advertising derives from what Poulakos (1997) calls Isocrates’s “exaltation of logos as the origin and cause of civilized life” (p. 11). Often, in ancient times, written discourse such as poems or encomiums, like Isocrates’s work, translated into *mousike* when set to music. Today, we call this work the art of music composition and lyric writing, but this work also constitutes a form of advertising.

Applying Constructive Solutions for the Integration of Isocrates’s Reputation, Elegance, Substance, and Style in Advertising

The use of heroes and heroines and reputation-based advertising strategies using Isocrates’s principles of reputation, elegance, substance, and style must be done in moderation and temperance. Isocrates believed that self-control and ethical discipline combined with an education in practical wisdom serve the truth. Therefore, postmodern advertisements should be honest, thought-provoking, and appealing to someone’s common sense, remembering the audience’s upbringing. Audiences are not stupid. Advertisements that can also effectively use Isocrates’s *dissoi logoi*, demonstrating arguments for both sides of an issue, provide an effective, unified message. Advertisements can be made more constructive using Isocrates’s “Hymn to Logos.”

Isocrates approved of the extension of his rhetoric into *mousike*, according to Haskins (2004), as a form of *paideia*, or “lifelong pursuit of an honorable reputation through civic

performance” (p. 49). If Isocrates’s view of *paideia* extends to the practitioner of an art like music, then it also extends to the effective practice of advertising (as an equivalent art) and, more importantly, a combination of both. However, Isocrates’s stipulation is that advertising must function as an honorable pursuit and follow in form and function to his expectation of logos, which, according to Poulakos (1997), “constitutes human beings as deliberating agents,” “takes deliberation to be a collective enterprise,” and “approaches deliberation as a collective inquiry into ethical and political choices” (p. 10). Advertising that effectively reaches this state constitutes collective unification advertising because it integrates human agency to “link rhetoric with the production and sustenance of social bonds and communal ties by characterizing logos as guide” (Poulakos, 1997, p. 10). Constructive advertising using Isocrates’s “Hymn to Logos” can strengthen and sustain consumers and their communities.

If advertisers in the marketplace could gather and engage in considerate communications, using reason and creative order, to develop a message that extends and maintains community and cultural narratives of ethical and political value, then it can be called collective unification advertising, but it must have logos as its guide and maker. Poulakos (1997) believes that Isocrates’s meaning of logos is “to invoke tradition in order to firm up the connection between logos and civilized life, which had thus far remained undetermined ” (p. 14). One could question, of course, if there is a dual meaning to this term that relates to the theological definition of logos. Could this alternative meaning of logos add to Isocrates’s understanding of the Ultimate Hero and Maker to illuminate the divine God of Christianity and not the Greek gods? This just might be the case. Research indicates that, other than brief references, there is no direct extended discourse in Isocrates’s work that suggests he believed in multiple Greek gods.

Examples of substantive, patriotic, emotive, and eloquent advertisement forms using Isocrates's definition include but are not limited to the Declaration of Independence, the US Constitution, the Star-Spangled Banner, the "So God Made a Farmer" ad for Dodge trucks, Pete Seeger's song "Turn, Turn, Turn" (from Ecclesiastes 3: 1–8), Emma Lazarus's poem "The New Colossus," and the WCHC Quecreek Mine rescue miner bear campaign.

Outlining the Value of Isocrates's Education and Public Discourse in Advertising

Chapter 3 discusses what most scholars gravitate to in describing Isocrates's work because he was a teacher of heuristic and founded his own training academy. Isocrates's public discourse was admired in Athenian politics. However, fewer scholars have examined Isocrates's rhetorical communication in this field through the lens of its intrinsic value for postmodern advertising.

Isocrates realized the importance of an educated mind which determined a person's vocabulary, interests, activities, status, vocation, etc. Norlin (1928/1980) notes that Isocrates said "a rhetor must be a useful citizen (emulate moral behavior) and teach the community of young men to be useful citizens" (Isocrates & Norlin G., 1928, p. ix). Advertisers must be educated and knowledgeable about the products they sell and be capable of persuading and educating others through advertising. The consumer must be educated about the products or consumables they are purchasing.

The principles that make modern day advertising effective are some of the same ones that Isocrates used with the application of ethos, pathos, and logos. Isocrates would likely agree with Dahl's (2001) premise that advertisers should not make promises that their products or services cannot live up to (p. 10). Isocrates would likely agree that an education in public discourse, like

advertising, should be “creative, hard–hitting, memorable, clear and informative” (Dahl, 2001, p. 10). Constructive advertising that is ethical results in repeat purchases of products and services.

Isocrates would clearly agree that effective advertising sells a product or service that fulfills all the promises made about it just as his “instruction in philosophy” must function. To set himself apart from the sophists, Isocrates avoids the term rhetoric, instead labeling his educational program an “instruction in philosophy” (Poulakos, 1997, p. 9). In his “Hymn to Logos,” Isocrates asserts two main claims about rhetorical logos: “First, logos is an instrument of devising or making. Second, as maker, logos has the potential to create strong ties among members of a society” (pp. 9–10). In *To Nicocles* 5–9, Isocrates lays out his reverence for logos. one can easily agree with Poulakos (1997) that Isocrates “had a general conception of rhetoric as speech leading to concerted action for the benefit of the polis; for it is this conception of rhetoric that informed Isocrates’ teaching of the art and that distinguished him from other rhetoricians” (p. 10). Advertising using Isocrates “Hymn to Logos” can be a tool for creation, and unify advertisers as well as consumers.

Isocrates scholars Jaeger (1971) and Poulakos (1997) share similar views about the “Hymn to Logos.” Their views directly impact the work of postmodern advertising in the marketplace. Humans are seeking a dignified life in society. As Poulakos (1997) suggested, if logos is maker and guide, humans are its deliberating agents, then deliberation is a collective enterprise into the choices humans make (p. 10). Then, constructive advertising is both a tool and product of Isocrates’s formulation of rhetoric, his “instruction in philosophy.” Proof is shown through numerous television commercials and media advertisements that characterize humans as deliberating agents only wanting to make the best choice for themselves and their families. Next, there is discussion of examples of advertisements (e.g., USGA, NRA, NHL) that adhere to

Isocrates's hymn and demonstrate human collectives (in both business systems and non-business enterprises) that make and guide the logos of storytelling. This discussion establishes the claim that these forms of advertising could be considered collective unifiers, or what this work constitutes as collective unification advertising. Further research is then provided from advertiser interviews that supports this claim.

Much of ancient to modern history (including the birth of the United States) links to storytelling, allegories, or narrative rhetoric, which is a prominent feature in most advertisements. Poulakos (2004) says that Isocrates is "Reconstituting Communal *Doxai*" (p. 62). Poulakos explains that this is a unique rhetoric that combines epideictic and political styles culminating in a form that relies "not only on the speaker's persuasive arguments but also on the auditors' identification with their past experiences as constituted by the speaker (p. 64). In the notion of communal *doxai*, identification is just as important as persuasion, epideictic oratory is as equally valued as political argumentation, and *logos politikos* is intimately connected with artistic performance. Poulakos explains,

When the orator's performance with language takes as its subject matter the community's collective experiences with past values, traditions, and commitments, the excess of the orator's *epideixis* [skill of rhetoric] spills over to the space of politics and the domain of advocacy. Conversely, when political discourse grounds persuasion on a prior constitution of the community's past experience, the tone of the advocacy is already nuanced by rhetorical performance. (p. 65)

What Poulakos claims here as a new version of rhetoric that benefits the polis, a form of political and epideictic discourse that links with artistic performance, is the greatest example of educating with the utmost power.

There are several implications of communal *doxai* for postmodern advertising. Since the goal of advertising is seeking to persuade, is one not doing advertising when attempting to convince a potential customer or client to try a product or service for a number of reasons? Could not those reasons be politically motivated using expert skill, tied to a political and artistic performance that is nuanced through judgment and reputation and part of a community's past collective experiences and stories? Then, is advertising not what Isocrates is really doing? Therefore, does not what Isocrates did over 2,000 years ago constitute a working definition of advertising (which is only said to have started in the 16th century)? Does not Isocrates's intent to persuade through education become advertising? This work contends that it absolutely does. Isocrates was possibly the greatest and earliest advertiser who can be pinpointed by name. This claim is supported with findings from Polletta and Lee (2006), Poulakos and Depew (2004), and Papillon (2004).

There is also discussion of collective education (*logos paideia, paideusis*) and Blank's (2013) "paradoxographic" forms of rhetoric. Next, the value of "assertoric" meaning in Isocrates (Murphy, 2013, p. 311) is discussed using advertising examples of Balance of Nature, Relief Factor, and the Tunnels to Towers Foundation. Then, there is discussion of Isocrates's use of *eidos*, metaphor, and metaphorical extensions in Zanker (2016), Poulakos (1997), Sullivan (2001), and Collins II (2015), all of which translates to advertising. This knowledge leads to a translation of rhetorical education to forms of *phronesis* and *praxis*, which can inform the work of mentors and mentorships. Two examples are described that elucidate the value of mentorships and the research of Arnett (1993) and Holba (2012). Finally, an example of the Book of Proverbs 1–5, where Solomon as mentor is imparting wisdom to his son Menelik I, is presented.

Applying Constructive Solutions for Isocrates's Education and Public Discourse in Advertising

Chapter 3 suggests that advertisers heed Isocrates's philosophy of instruction. Isocrates would clearly agree that effective advertising sells a product or service that fulfills all the promises made about it, just as his "instruction in philosophy" functioned.

The direct benefits of education and public discourse for advertising is about how one defines the positioning of the advertising message. Perhaps the positioning elements that are most effective, based on Isocrates's principles, are storytelling and strong narratives, extended metaphors, an attitude of mentorship, and promotion of cultural legitimacy and knowledge through a unified message.

Ads must ethically inform and educate the consumer so that they understand the value of a product or service. Specific products and services can be distanced from those of competitors using clear and concise advertising. William Feather in *The Business of Life* used an interesting adage: "The philosophy behind much advertising is based on the old observation that every man is really two men—the man he is, and the man he wants to be" (Dahl, 2001, p. 33). Through educational instruction and an emphasis on public discourse, Isocrates used a method for elevating his students to reach their highest potential—the person they wanted and needed to be as an integral part of the polis. Advertising needs to elevate people by showing them how their civilized lives could be improved using products and services that are also valued by others who share their needs (logos) as part and parcel of their own unified collective. Based on Poulakos's (1997) assertion, humans beings that become more knowledgeable "deliberating agents" and develop "collective enterprises" can approach "deliberation as a collective inquiry"

which helps them make clear “ethical and political choices” about the products and services they acquire (p. 10).

Outlining Isocrates’s Value of Phronesis and Praxis Using Common Sense for Advertising

Chapter 4 extends the discussion of education by examining practical wisdom and goal-directed action. One could reason that Isocrates’s view of phronesis was wisdom relevant to practical action, implying both good judgement and excellence of character and habits, or practical virtue. Praxis becomes the practice garnered from real-world experience. LifeLock, My Pillow, and FlexSeal products are effective advertising case studies of an owner’s phronesis and praxis.

One can link phronesis and praxis to the two main forms advertising takes. According to Dahl (2001), advertising takes two main forms to attract the attention of an audience. The first is national and international media advertising, otherwise known as brand or image advertising, produced by large advertising companies with even larger budgets. The second form is retail advertising, or direct response advertising, and is made up of all advertising produced by a business that does not have unlimited funds and may be specific to a local area (p. 11).

Using knowledge from scholars Poulakos and Depew (2004) and Haskins (2004) allows for a discussion of Isocrates’s “reformed” and “distanciated” rhetoric, which changed its form from oral to written speech designed and circulated for reading. In his works *Against the Sophists*, *Antidosis*, *Areopagiticus*, *Panegyricus*, and *On the Peace*, Isocrates effectively demonstrates a practiced skill of transitioning from oratory to the written word in order to persuasively advertise his positions which he felt were of benefit to the polis.

According to Papillon (2004), Isocrates uses “self-conscious speech. Isocrates talks of himself often, and often in glowing terms. This may seem arrogant to modern readers, but a

person's claim to superiority was a natural part of discourse in ancient times" (p. 18). Like Gorgias, was not Isocrates talking about himself and his academy to persuade others to attend it? Today's social norms have influenced postmodern advertising requiring viewers to be more practical, tolerant, and open-minded.

Isocrates's principles correlate to what occurred in the WCHC advertising campaign. The WCHC staff used accumulated knowledge of the history and struggles of local coal miners coupled with the decisive actions of Quecreek Mine rescuers to plan and advertise a national Quecreek Mine rescue exhibit and promote the Quecreek Mine Rescue Bear. This process used the principles of *phronesis* and *praxis* developed by Aristotle and refined by Isocrates. Isocrates relied on a method of adjusting his opinions and conjectures to focus on a specific case. Poulakos (2001) calls this "bringing *doxa* [common beliefs] in closer proximity to *kairos* [the right moment]" (p. 62). WCHC management succeeded in connecting common beliefs to the right moment in producing and selling its mine rescue exhibit and miner bears immediately after the 2002 Quecreek Mine rescue. This study in *phronesis* and *praxis* was accomplished using principles of *doxa*, *kairos*, *phroneo*, and *logos* described by Isocrates and Aristotle, with supporting research by scholars Poulakos (2001) and nonprofit advertiser Steckel (1989, 1992).

Another example of the effective use of Isocrates's conception of *phronesis* and *praxis* using common sense is attributable to Harry Gordon Selfridge and his creation of the Selfridge & Company department store (Selfridges) that opened on March 15, 1909 and is still in operation today (Honeycombe, 1984, p. 9). The chapter ends with a detailed description of this case study and compares Selfridge and his unique ambition and creativity to similarities prevalent in Isocrates's principles and life works.

Applying Isocrates's Value of Phronesis and Praxis Using Common Sense to Advertising

The benefits of Isocrates's practical wisdom and goal-directed action for the field of advertising are instrumental for a number of advertising processes: defining and positioning an advertising message, generating ideas and building the creative for effective ads, identifying what sets a product or service apart, identifying a unique selling proposition, communicating with clients and the consumer, delivering a message with clarity, creating graphic elements, scripting and video, putting key points at the top (funnel paragraph method), gaining publicity and public relations, managing ad budgets, co-oping a campaign, developing a creative hook or interest with an audience, educating clients about a product or service, and much more.

In the context of the WCHC and Selfridge case studies, one can see how gaining practical knowledge and experience allows advertisers to continually perfect and refine their craft. This, in turn, allows them to hone their own skills while strengthening and expanding an agency's knowledge base. Much of it relates to the value Isocrates saw in training. Here, one can turn to Isocrates's (1929/2000b) argument for training in practical wisdom from the *Antidosis*, in which he prefers not to "apply the term 'philosophy' to training which is no help to us in the present either in our speech or in our actions" but to call it "a gymnastic of the mind and a preparation for philosophy" (sec. 266, p. 333). Using Isocrates's work and the WCHC and Selfridge case studies, one can see how advertising requires constant skill and practice to become refined.

Advertisers need to develop new material. As Steckel (1986) writes, "Fantasy is the free play of imagination. This means letting go of old ideas and patterns and searching for the truth in unlikely places for developing useful and new ones" (p. xv). Does not fantasy come from taking practical knowledge and experience and imagining with it? Often, advertisers in the marketplace have to throw away old ideas in order to find new ones. On other occasions, social trends dictate

the markets advertising fits best in. One example today is the ever-trending explosion of social media platforms.

Advertisers are heavily promoting their products and services on the 10 most popular social media platforms, especially TikTok, Facebook, YouTube, Instagram, Snapchat, Reddit, Pinterest, WhatsApp, Twitter, and LinkedIn (Walsh, 2021, para. 10). Walsh (2021) says, “This means for brands wanting to reach an audience, the choice of social media platforms is growing and shifting. And attention must be paid to where your demographic might be moving to” (para. 5). The question is, Where will the bigger advertising demographics shift to in the next week, month, or year? What will be the newest trend? Maybe it will not be related to social media platforms at all. Maybe it will revert once again to crowd sourcing, forums, or sponsorships, but it appears that search engine marketing and search engine optimization is here to stay. Keyword optimization of metadata on websites seems to be another exploding advertising medium along with search engine marketing, where companies and brands who pay large sums for a top spot in search results vie for the best positioning on consumer smart phones, tablets, or laptops.

Regardless, Isocrates’s sage advice in his instructions of philosophy and principles of education and public discourse are still at play. In *Busiris*, Isocrates (1945/1968b) describes philosophy as “a pursuit which has the power, not only to establish laws, but also to investigate the nature of the universe,” or the nature of how and why things happen (sec. 22–23, p. 115). This offers a reminder of Isocrates’s “Hymn to Logos,” or as Poulakos (1997) calls it, “an exaltation of logos as the origin and cause of civilized life” (p. 11). Isocrates teaches advertisers and communicators to always re-evaluate what success looks like in order to innovate, and continually progress, making decisions through practical common sense and action.

Outlining the Value of Isocrates's Truth and Verisimilitude in Advertising Today

Chapter 5 is so lengthy that even a good summary will not do it justice. One could say that Isocrates's view of truth, verisimilitude, and *eikos* characterized by Hoffman (2008) is well-defined. The chapter attempted to expand Hoffman's (2008) *eikos* research by adding Isocrates's perspective and an advertising perspective to each category of befittingness he used, which included 1) befittingness according to custom, 2) befittingness according to justice, 3) befittingness according to character and position, and (4) befittingness according to circumstance (p.16). This summary attempts to highlight some key factors.

Truth and verisimilitude, for Isocrates, are differentiated by what is real or true and what is the appearance of truth. Truth, rather than the appearance of it, was the most the important to Isocrates. This becomes clear in his work *On The Peace*, in which Isocrates (2000c) states,

Intelligent people should not debate about what they already know—that is a waste of time—but should do what they have decided; and when they deliberate about something, they should not assume that they know what will happen, but they should think about such matters aware that they are relying on their best judgement (*doxa*) and that the future depends on chance (*tyche*). (sec. 8, p. 137)

Understanding Isocrates words here can allow MCAAs or MARCOMs to seek and find real advertising solutions by appealing to truth, logic and reason.

Isocrates believed that people of the polis perceived truth based on what their own individual desires and pleasures were, and he equated truth with trust and good judgment. But he also cautioned that one must keep an open mind to both sides of a deliberation and weigh out the advantages. For example, in *On The Peace*, Isocrates (2000c) differentiates truth from verisimilitude by expressing it this way:

Indeed, if you really want to find out what is most advantageous for the city, you should pay attention to those who oppose your views more than those who favor them, for you know that some of those who come here can easily trick you by telling you what you want to hear. For what is spoken to please you clouds your ability to see what is best. But you would have no such experience from advisors who are not seeking to please you, for there is no way they could persuade you unless they made the advantages clear. And besides this, how could anyone judge well about the past or plan well about the future unless he sets out the arguments on both sides and then examines them both equally. (sec. 10–11, p. 138)

Here, Isocrates is arguing for his version of *dissoi logoi*, or how the opposing argument response is the most persuasive one to listen to and act on. This provides great insight for how an advertiser or marketer may work effectively with customer test panels who are giving their feedback on a product or service.

Isocrates clearly knew the difference between truth and verisimilitude. However, one must emphasize that he would align the word truth to the virtue that belonged to an orator. According to Walters (1993), “Isocrates conflated the historian's virtue, which ‘was to tell the truth,’ with the orator's virtue, which was ‘to convince people’” (p. 155). Therefore, Isocrates would likely agree that advertising today may lack truth and depend more on verisimilitude. As such, a potential solution for advertisers and companies that sell products and services would be to always tell the truth that is most convincing. Today, through social media and word of mouth it does not take long for a company or product that does not meet advertised expectations to get a bad reputation.

Salespeople and ads that merely tell viewers what they want to hear, do not tell the entire truth, and even lie by omission to gain consumers' trust to purchase a product or service are using a form of verisimilitude and not the truth. Many hypothetical situations that are used to sell products or services could also be considered a form of verisimilitude because while they *could* come true, they did not really occur.

Communication issues concerning *eikos* can inform how advertisers function in the marketplace. Hoffman (2008) says, "Argument from (*eikos* – often translated as probability) was a central component of early Greek rhetoric" (p. 1). Evidence to support this can be found in Plato's *Phaedrus* (267a, 272d–273d), Aristotle's *Rhetoric* (1357a33–bl, 1376a17–23, 1402a3–27), and the *Rhetorica ad Alexandrum* (1428a27–35) (Hoffman, 2008, p. 1). Evidence can also be found in Isocrates's *Against Euthynus* 5–6, in both the George Norlin (Isocrates, 1945/1968a) and the Mirhady and Too (Isocrates, 2000c) translations. In addition, Hoffman (2008) proposes that *eikos* has four other meanings that include 1) "to be similar," the core meaning of *eoika*, 2) a "similarity" sense, 3) a "befittingness" sense of great importance by early Attic orators, 4) and a befitting or socially expected sense that is verisimilar to a "profiling" strategy (p. 1).

Hoffman (2008) is very thorough in his approach to tracing the origins of *eikos* by defining its probability, doxastic, dative construction, and its etymological definitions through the works of multiple scholars (listed above). Hoffman (2008) discovers that the Greeks did not have a frequency-based conception of probability because they "lacked a perspicuous notation of numerals" necessary to arrive at it (p. 5). Rather, Hoffman suggests that *eikos* means "to be similar" and that which is "like truth" (p. 6). Hoffman (2008) then examines 394 occurrences of *eikos* to develop a numeric summary for total confirmed uses in all extant works of Isocrates, with the following results: 74 times in Homer's *Odyssey*, 27 times in Aeschylus's 7 plays, 64

times in the works of Antiphon, 42 times in Books 3–7 of Herodotus’s histories, 84 times in Isocrates’s speeches, 35 times in Lysias, and 68 in Books 1–4 of Thucydides’s history (pp. 28–29). The 84 occurrences of *eoika* in the works of Isocrates made up the highest number of total confirmed uses. Of those occurrences, 53 (63.1%) were described as fitting (appropriate)/likely and 81 (96.4%) total participles were counted (p. 29). This underscores that Isocrates understood *eioka/eikos* to mean “similar to the truth” or the “appearance of the truth.” This makes further sense when one realizes that Isocrates’s teacher Tisias is commonly known by rhetoric scholars as one of the inventors or key theorists of *eikos* arguments.

Next, discussions of the views of Aristotle, Plato, and Isocrates ensue as they relate to enthymemes and the value of *eikos* rhetorical proofs through the research of Hoffman (2008) and this work. The exploration of Isocrates’s extant works in this dissertation suggests that Isocrates defined the relationship between *eikos* and verisimilitude as the appearance of truth, or what one would consider similar to a hypothetical situation or an example rooted in truth. This is a very important aspect when it is translated to viewing the impact of advertising as a social medium. This also correlates with what Hoffman (2008) discovered:

Social expectations, because they have nearly the force of truth, have a large role to play in judgments of verisimilitude. They often define a “profile” against which accounts are compared. If the characters and events of a courtroom account seem typical in that they describe events that the audience would expect under the circumstances, then the narrative is *eikos*, and apparently true. It “fits the profile.” If the characters and events are strange and atypical, then the narrative is not *eikos*, and apparently false. It does not fit the profile. (p. 21)

Then, the same can be said for advertisements, presupposing that Isocrates knew what defined them. He would likely understand the intrinsic value of advertisements based on the historical evidence from his time (shared above). In order to have a better quality of life, someone wants or needs a good or service. Said person sees an advertisement “befitting the profile” for the good that he or she desires or needs and imagine how it could be used constructively for his or her benefit. There is an exchange of money or form of payment for that good, and it is put to use, such as in the example of the Flex Shot product.

There is discussion of Hoffman’s (2008) contention that Isocrates questioned whether an argument governed by *eikos* actions fits a certain profile in *Against Euthynus* 5–6. Hoffman (2008) says,

While *eikos*-based judgments about past occurrence, and the truth of accounts thereof, most frequently concern whether a person’s actions ‘fit the profile’ of what a certain character would do in a given situation, occasionally *eikos* is pushed beyond the realm of social expectation to form a judgment on the basis of what is typically true of the world.

(p. 22)

Revisiting the Flex Shot advertisement example, the expectation is that the product works, because if it did not, then the canoe or boat would sink. As such, *eikos* judgments are not always based solely on the expectation of what a certain type of person does, but also on the expectation of what typically happens or can naturally unfold, like advertising the Flex Shot product or service.

Finally, Hoffman’s (2008) forms of “befittingness” are discussed to ascertain Isocrates’s view of truth and verisimilitude for each. What follows in the application section below are some of the findings discovered.

Applying Isocrates's Perceptions of Truth and Verisimilitude to Advertising

Using Befittingness According to Custom

Hoffman (2008) defines befittingness according to custom by comparing words or deeds and judging that “actual conduct to the way people should conduct themselves according to custom” (p. 16). Hoffman’s research is discussed in detail in Chapter 5 and provides examples of how Isocrates may have developed advertising commercials for this category.

After discussing the *eikos* value of Isocrates’s *Busiris*, based on the research conducted by Mirhady and Too (2000), there is speculation on what it would be like if Isocrates wrote a funeral ad. Imagine if Isocrates were writing a commercial ad for a traditional funeral home today using humorous words to criticize another civilization’s burial customs. While it may be offensive to another culture’s customs, it may be a very effective and very humorous advertisement. One can see that Isocrates did occasionally in his works use different forms of dry wit and humor to elucidate his exhortations.

One could only imagine how Isocrates would have directed a television commercial featuring his hero Theseus using images and sounds that correspond to his powerful written words. In Isocrates’s view, it would probably be more epic than the later story of Achilles in Homer’s *Iliad* or Odysseus and Telemachus in the *Odyssey*. Equivalent mythic heroes in postmodern cinema ranked as the “40 Greatest Movie Heroes of all Time” by movie fans in 2021 are 1) Luke Skywalker (Mark Hamill) in the 1977 *Star Wars Episode IV: A New Hope* and 2) Sarah Connor (Linda Hamilton) in the 1984 *The Terminator* (Hansen & Sulc, 2021). Other examples include James Bond, who was ranked number 12 in this poll and as high as number 3 in others, and the successes of real-life heroes such as Chesley Burnett “Sully” Sullenberger’s frigid-water landing in the Hudson River or Captain Richard Phillips’s rescue. Clearly, Isocrates

did understand the significance of communicating customs and myths about heroes and their value to the Greek polis. Perhaps he would also understand the “befittingness to custom” significance behind advertising endorsed by some of our American heroes today.

There is less truth than verisimilitude (appearance of the truth) in customary tributes to heroes. However, postmodern society still values customs that derive truth from an ethnic cultural heritage, religion, or family legacy of certain rituals passed down from generation to generation. This form of truth is inherent in our daily lives and provides great examples of the use of Isocrates’s principles found again in the “Hymn to Logos.” Advertisements using “befittingness to custom” give Poulakos’s (1997) statement about Isocrates’s conception of logos relevance. The “Hymn to Logos” is

an effort on Isocrates’ part to give rhetoric cultural legitimacy by making logos the protagonist of traditional narratives about the origin of civilization; to associate rhetoric with civilized life by discussing logos as maker; and to link rhetoric with the production and sustenance of social bonds and communal ties by characterizing logos as guide” (Poulakos, 1997, p. 10).

Isocrates gives rhetoric and by extension advertising cultural legitimacy, because it produces and sustains cultural identity and civilization.

Applying Isocrates’s Perceptions of Truth and Verisimilitude to Advertising Using Befittingness According to Justice

Hoffman (2008) classifies befittingness according to justice as “the standard that words and deeds are compared to is some vision of social or cosmic justice. When words and deeds resemble this vision of how things should be, they are found to be fitting according to justice. When they do not resemble such a vision, they are unbefitting” (p. 17). Of course, it is known

that justice was of main importance in the courtroom oratory of the 4th and 5th century BC Greeks relating to private litigation, political deliberation, juries, and laws. This civic rhetoric was one subject about which Isocrates educated the pupils of his academy. After discussing in broad detail how court cases and juries were chosen, one can examine the value Isocrates's rhetoric had for advancing social unity and justice. According to Marsh (2017),

For Isocrates, civic rhetoric is not an Aristotelian amoral instrument in the service of whoever chooses to wield it; it is not the "mere rhetoric." Rather, the purpose of rhetoric is to advance the values of justice, moderation, and dissent in the service of social harmony. For Isocrates, rhetoric is the discourse of responsible citizenship and is built upon the primary values of justice and moderation. Modern critics agree that Isocrates, not Plato or Aristotle, inspired the central rhetorical theorists of Classical Rome. Western civilization's most successful rhetoric advocated social unity, which was to be built by the sincere advocacy of justice and moderation and the protection of dissent. (p. 207)

Isocrates's civic rhetoric can be extended to advertising to interpret and inform ethical and political choices for a dignified life.

However, one also has to take into consideration the historicity of justice and the caste and class system conditions of the time. Study of this evokes more respect and sensitivity to the diverse intellectual and societal differences that Isocrates had to contend with and understand in order to help unite Athenians for a common purpose. This unity and plurality is just as pertinent today as it was then. Despite the legal and hierarchical considerations inherent in ancient Athens, there is a constructive value that can be ascertained for today's advertising from Isocrates's work.

The value of rhetoric and social cohesion that defines Isocrates's "Hymn to Logos" is once more apparent from Poulakos's (1997) definition: The "Hymn to Logos" is an effort on Isocrates' part to give rhetoric cultural legitimacy by making logos the protagonist of traditional narratives about the origin of civilization; to associate rhetoric with civilized life by discussing logos as maker; and to link rhetoric with the production and sustenance of social bonds and communal ties by characterizing logos as guide. (p. 10)

Accordingly, truth and honesty in advertising are directly relatable here and apropos to befittingness according to justice when verisimilitude and *eikos* are at play. Truth and honesty are two elements that give Isocrates's rhetoric cultural legitimacy because they are formed by laws that humans create in collective deliberation. This is an example of using logos as maker and guide to create a civilized life. The two examples used in Chapter 5 regarding successful law firms and profitable used car dealers provide advertising-related applications.

Isocrates would perhaps admire founder Edgar Snyder of Edgar Snyder & Associates (2020) for his popular advertising slogan reassuring potential clients, "There's never a fee unless we get money for you!" (How much, para. 12). Isocrates may see the advantage of law firm advertising that is designed to put a human face on the proverbial social responsibility they desire to accentuate using *eikos* or verisimilitude. In this form, advertising becomes a constructive mini public relations campaign waged in order to reverse negative public perception of the dreadful "lawyer" word. It also may be a way of unifying a message to "link rhetoric with the production and sustenance of social bonds and communal ties by characterizing logos as guide" (Poulakos, 1997, p. 10). This advertising is significant for an individual in need of help and advice.

In order to stand above the rest and compete for customers with exclusive online-only dealers (e.g., Carvana, CarMax, and Vroom), increasingly more car manufacturers (e.g., Toyota) advertise that a buyer can pre-order any vehicle online via their smartphone before it is even made on the assembly line. Choices include the exact make and model, specific trim levels, colors, and amenities for direct home delivery. Here, again, using Isocrates’ “Hymn to Logos,” one can see how advertisements from car dealers and manufacturers might work to “associate rhetoric with civilized life by discussing logos as maker” (Poulakos, 1997, p. 10). Is it not more civilized to save time and inconvenience by purchasing a car on one’s smartphone, tablet, or laptop?

Of course, there are many other advertising mediums and situations in which Isocrates’s “Hymn to Logos” could be applied constructively in the postmodern marketplace. Other examples discussed in Chapter 5 that are befitting to justice are the topics of akratic advertising and truth in advertising. Perhaps after examining all these types of ads, Isocrates (2000c) would be pleased that he had some positive impact long ago on persuading his audience “to cultivate excellence (*aretē*), as it is fitting to praise it” and to live as he expressed in *On the Peace* (sec. 36, p. 144).

Applying Isocrates’s Perceptions of Truth and Verisimilitude to Advertising Using Befittingness According to Character and Position

Isocrates believed strongly that a person’s prior reputation must be examined to determine their *eoika* (likely) character and position. According to Hoffman (2008), “Often the appropriateness of words or deeds is judged on the basis of consistency with the character and social position of the speaker or doer” (p. 18). Hoffman (2008) found 23 occurrences of *eoika* in the works of Antiphon, Lysias, and Isocrates (p. 18). Isocrates also used mimesis to describe a

person's character and position. Haskins (2004) states that Isocrates's *Antidosis* uses mimesis (imitation of the real world) when he describes his own career or *paideia* (education and upbringing) with his pedagogy (teaching practice) (p. 39). Isocrates (1929/2000b) appears to link his acts and words of character and position to how he educates his students to build their character and position in society. In doing so, Haskins (2004) argues that Isocrates describes how his educational abilities have a higher value than those of Plato and his dialogues because he uses the term *doxa* (to appear as popular opinion) (p. 40). This work contends that Haskins is correct since one could use *doxa* as a signifier of *eikos* in contrast to the word *episteme* (knowledge).

Are not advertisements a form of mimesis or imitation of the real world to begin with? If this is so, are not the acts and words of character and position also imitated in today's advertisements? And, if this is true, are not advertisements a form of *doxa* that reflects public opinions through the use of *eikos*? This work contends that they are.

"Befittingness according to character and position" in Chapter 5 is not devoid of the use of wisdom. Practical knowledge and experience (*phronesis* and *praxis*) are categorized as part of wisdom. Wisdom plays a key role in guiding what Isocrates considers befitting to character and position for himself and for the education of his students. This is confirmed by Haskins (2004): "Wisdom (*sophia*) for Isocrates is neither a divine gift nor a scientifically precise art. Rather it is an intelligence acquired through habituation and trial by concrete circumstances" (p. 41). Attaining character and position through wisdom has many implications for constructive advertising alone. These key attributes are discussed in more detail in Chapter 5 by examining spokespeople, heroes, and the notion of identification in Burke and Isocrates.

A constructive advertisement exemplifying character and position that might allow one to become more virtuous in his or her own community may be requesting one to volunteer time,

donate money, or use a talent to support a local fire department, food pantry, hospital, or high school. Or a benevolent national ad campaign may take the form of support for the Tunnel to Towers Foundation, Wounded Warriors, Make a Wish Foundation, Doctors without Borders, the Red Cross, the International Fellowship of Christians and Jews, etc. Isocrates might view these latter earnest commercials as constructive tools for reminding a society who has attained virtuous character and position to unite and help support one another, as he attempted to do in his pious speeches written for his beloved Athenians.

Other constructive advertisements relating to character and position involve identification to form solutions. Real problems involve relationships between real people. Real problems involve communication between people. Real problems involve how people identify with one another via storytelling, narratives, and metaphors. Real problems can interrelate with a person's character and position on multiple levels. Real problems can be successfully approached through Isocrates's arguments to find constructive postmodern advertising solutions, as illustrated in Chapter 5. One of these advertising examples is the Paul-Harvey-voiced "So God Made a Farmer" ad for Dodge Trucks (Collision Hub, 2013). Isocrates would likely understand the analogy of the job of a farmer to humanity, just like the ad powerfully illustrates when across the television screen upon its conclusion each of seven single-written words read, "To the farmer in all of us" (Collision Hub, 2013). Tindall (1976) expressed it best when he said in the conclusion of his book, *The Ethnic Southerners* that "...[T]o change is not necessarily to loose one's *identity*; to change sometimes is to find it" (p. 251, emphasis added). In discussing one's own identity, Kierkegaard also once remarked "The greatest hazard of all, losing one's self, can occur very quietly in the world, as if it were nothing at all" (Guardian, 2010, para. 5).

This dissertation has attempted to connect Isocrates's principles to advertising, including his principle of commonwealths of households, his integration of reputation, elegance, substance, and style, his emphasis on education and public discourse, his understanding of phronesis and praxis using common sense, and his prioritization of truth and verisimilitude. These overarching principles make Isocrates the unsung hero of how postmodern advertising is conceptualized in the marketplace today. Isocrates's work helps us not only to walk the humanities into the marketplace, but also to realize constructive solutions, through the application of his "Hymn to Logos," that have an ongoing and future impact on how advertising is conducted.

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