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Autore	Lan Haixia
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Nota di contenuto	1. Aristotle and rhetorical invention : a legacy of interdisciplinary inquiry 2. Interpreting the Analects : need to address rhetorical invention -- 3. Rhetorical probability : form, eikos, tianming, and rendao -- 4. Rhetorical reasoning : epieikeia, kairos, ren, and yi -- 5. Rhetorical education : topoi, stases, li, and yue.
Sommario/riassunto	"The study argues that different cultures can coexist better today if we focus not only on what separates them but also on what connects them. To do so, the author discusses how both Aristotle and Confucius see rhetoric as a mode of thinking that is indispensable to the human understanding of the truths of things or dao-the-way, or, how both see the human understanding of the truths of things or dao-the-way as necessarily communal, open-ended, and discursive. Based on this similarity, the author explores for more nuanced understanding of differences to help foster better cross-cultural communication. In making the argument, she critically examines two stereotyped views: that Aristotle's concept of essence or truth is too static to be relevant to the rhetorical focus on the realm of human affairs and that Confucius' concept of dao-the-way is too decentered to be compatible with the inferential/discursive thinking. In addition, the author relies primarily on the interpretations of the Analects by two 20th-century Chinese Confucians to supplement the overreliance on Western scholars' renderings of it in recent comparative rhetorical scholarship. The study

shows that we need in-depth understandings of both the other and the self to understand the relation between the two."--
