

participates in any form of dissemination because both dialogue and dissemination are needed for effective communication in our society.

Socrates used dialogue to share his belief of what responsible rhetoric entails. He first shared with his student, Phaedrus, the importance of the speaker knowing the truth about the topic he is talking about.¹ Within that, the speaker must also know the meaning of each word in his definition, until they are ‘invisible.’² After knowing the truth of the subject, the speaker must cater the speech so it resonates with each and every soul, which can be accomplished if the speaker knows the ‘nature of each soul.’³ Socrates believed that if a speaker contained these qualities in their speech, the rhetoric will be artful in ‘directing the soul.’ He also used guidelines of good rhetoric to critique the work of speakers who used their knowledge of rhetoric to manipulate others. That is, the speakers had no knowledge of the truth, just their opinion, however, ‘they know very well everything about the soul.’⁴ This kind of rhetoric would be declared as an ‘artless practice’ because there is ‘no genuine art of speaking without a grasp of truth’⁵ Therefore, stating that an argument used by someone who is not passionate or educated on the topic, but rather is using the rhetoric to manipulate the audience will result in an artless and empty subject matter.

When on the topic of artless speakers, Socrates began to critique the work of Lysias as being incorrect and manipulative to the audience. The same unknowledgeable, yet highly opinionated manner can not only be seen in Lysias, but also in DeVos. Similar to Lysias, DeVos is very uneducated on the topic that she speaks about. For one, DeVos denotes public schools from her own personal opinion despite the fact that she has no information to back her opinions up. She is unqualified to speak out on the subject of public education because she has never worked in the education system as a teacher. She has never seen the benefits that children get from their public education. According to Valerie Strauss in her article, ‘Problems with Charter

1 Alexander Nehamas and Paul Woodru . Plato Phaedrus. (Indianapolis: Hackett, 1995), 277C.

2 Ibid

3 Ibid

4 Ibid, 261A.

5 Ibid, 271C.

