**Journal Entry #1**

Key Takeaway Points:

1. The reading suggests that people who identify with each other are not identical. I agree with this statement because having the same preferences about a specific topic does not mean that you will agree on every topic discussed. A good metaphor Burke including in the reading to describe the people of the United States was the word “melting pot, which implies that all the people who come here are blended into an indistinguishable mass”(Palczewski 9).
2. Another takeaway from this reading was that the use of rhetoric could alter culture. Anthropologist Clifford Geertz defined culture as the, “historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in symbolic forms by means of which mean and women communicate, perpetuate, and develop their knowledge about and attitudes toward life”(Palczewski 23). Women’s right to vote was the example that the reading used to express how rhetoric could alter culture.
3. The last takeaway from this reading was that whether we know it or not symbols are basically used everywhere to convey meaning. In the reading, the author describes a symbol as, “an arbitrary representation of something else, a word, an image, or an artifact that represents a thing, thought or action”(Palczewski 6). Symbols also are considered verbal or visual. The reading suggests that the word “Apple” might mean fruit or it could be used to describe the brand of technology.

**Journal Entry #2**

Key Takeaway Points:

1. The theory of linguistic relativity was the first takeaway that I would like to discuss from our reading. The theory of linguistic relativity is “the idea that the structure of a language influences the way people perceive the world”(Palczewski 43). In the reading, Saphir states that, “language is … prepared road or groove”(Palczewski 44). For example, language behaviors back in the 1800’s referred to black people as slaves, which meant that they were not considered equal in society. Frederick Douglas was one of the activists that was listed in the reading that was able to see beyond the “grooves” of white supremacy.
2. Another important concept from this reading is the term ideograpgh. Michael Calvin McGee states that the term ideograpgh represents, “an ordinary language term found in political discourse, and that it is a high-order abstraction representing collective commitment to a particular but equivocal and ill-defined normative goal”(Palczewski 49). The book talks about the two abstract words freedom and security. For example, in the United States on September 11, 2001 The World Trade Center and the Pentagon was under attack. The president used abstract language to announce collective commitment on the War on Terror. Abstract words are used to permit the use of power.

1. Finally, the last key takeaway point I thought was interesting from this reading was the word doublespeak. Professor William Lutz explained that, “doublespeak is the language in the real world to confuse or deliberately distort its actual meaning rather than to achieve understanding” (Palczewski 59). For example, the phrase “Gone to the lord” is just a nicer way to say that someone has recently died. I believe that people use doublespeak in language to make things seem less negative and more positive.

**Journal Entry #6**

Key Takeaway Points:

1. The term ethos is the first key takeaway that I would like to discuss from our reading. The word **ethos** is defined as “the character of a rhetor preformed in the rhetorical act and known by the audience because of prior interactions” (Palczewski 167). According to Aristotle, he believed that the term ethos has three dimensions practical wisdom, virtue, and goodwill. The use of common sense is a good example of how people can use practical wisdom. An example of someone having virtue would be sharing values the audience considers worthy of merit. For someone to have goodwill, the audience needs to believe that this person is putting the needs of the audience before their own needs and wants. Ethos was used when Richard Nixon was president and normalized relations with “Red China.” In the end, the US people thought it was okay for Nixon to make relations with communist China because of ethos.
2. Another important concept from this reading is the term social power. The term **social power** is defined as “the influence that people possess within a particular social structure, and that enables them to induce others to act”(Palczewski 175). The book states that people can have various types of power, such as reward power, coercive power, expert power, referent power, and legitimate power. For example, professors are considered to have expert power when discussing their specific subject. Coercive and reward power from professors would be the grades and course credit received. An example of legitimate power would be the authority that professors have within a university. Finally, a good example of referent power would be thinking highly of professors because of the knowledge they possess.
3. The last key takeaway point I thought was interesting from this reading was the term strategic essentialism. The term **strategic essentialism** is defined as “the process of making an identity ingredient the core part of one’s persona that legitimizes the right to speak” (Palczewski 174). The book states that “marginalized groups tend to be the ones to practice the use of strategic essentialism because they are people who are fighting misrepresentations of their group identity, these people are also struggling for a right to speak with social power”(Palczewski 174). For example, Native Americans appealed to their nationality/race by using the slogan “Red Power”.

**Journal Entry #8**

Key Takeaway Points:

1. The termexigence was the first key takeaway that I would like to discuss from our reading. Bitzer defines **exigence** as, “an imperfection marked by urgency; it is a defect, an obstacle, something waiting to be done, a thing which is other than it should be” (Palczewski 227). The book explains how exigence calls for, or demand, a rhetorical response. For example, a hurricane or natural disaster is not considered a rhetorical exigence because people cannot literally stop them from happening. However, how people respond to hurricanes or natural disasters is considered a rhetorical exigence because most people panic or feel fear when these situations occur.
2. Another important concept from this reading is the term constraints. Bitzer defines the term **constraints** as, “ persons, events, objects, and relations, which are parts of the situation because they have the power to constrain decision and action needed to modify the exigence” (Palczewski 231). People who are considered a part of marginalized groups have more constraints and fewer opportunities than people who are considered privileged in our society.
3. Finally, the last key takeaway point I thought was interesting from this reading was the term nonparticipation. Branham and Pearce defined **nonparticipation** as, “a response that denies the legitimacy of the rhetorical situation” (Palczewski 253). An example in today’s society, some NFL players kneel during the National Anthem as a form of nonparticipation. These players are silently protesting because they feel as though minorities are oppressed in our country.