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Memory Dis-Membered: A Call to Re-Member the Forgotten Rhetorical Canon

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This essay addresses the dis-membering of memory from the traditional rhetorical canon that has taken place in our contemporary mediated environment. After demonstrating the centrality of memory to invention, arrangement, style, and delivery – the other members of the rhetorical canon – I argue that our culture has largely forgotten the importance of cultivating a strong memory for engaging in the public sphere due to the proliferation of communication technologies that "remember so you can forget." As communication teacher-scholars, we must seek to re-member the forgotten canon of memory within our classrooms by cultivating what Arnett (1992) refers to as a "community of memory" with and within our students.

Keywords: *Memory, Rhetorical Canon, Media Ecology, Communication Pedagogy, Communities of Memory.*

Introduction

In the 2022 film, *Doctor Strange in the Multiverse of Madness*, the Marvel superhero Doctor Strange teams up with a mysterious teenage girl, America Chavez – who has the power to instantly travel from one universe to another – to save all the universes from the evil forces of the Scarlet Witch. At one point in the film, Doctor Strange and America visit Memory Lane, a business that allows a person to view their previously forgotten memories. When the pair walks up to the Memory Lane building, an automated voice welcomes them, saying, "Memory Lane. Replay your significant memories, now at a discounted price. We remember so you don't forget" (Raimi, 2022, 0:42:01). The film goes on to use Memory Lane as a plot device that reveals expository information to the audience before the action of the film continues. The remainder of the plot is of little significance for our current purposes. Rather, we must consider the symbolic nature of Memory Lane as it relates to the mediated environment of our culture and our communication classrooms.

The phrase "We remember so you don't forget" acts as a summary statement of how communication technologies function as an extension of one's mind and memory. Starting with the invention of writing, one of the primary functions of communication technologies has been to extend the memory storage capacity of humans. As Ong (2002) noted, before people began writing, they only knew what they could recall from their memories. In the absence of any recording technologies, all spoken utterances vanished as soon as they were uttered (Ong, 2002). Without technologies to record the spoken word, one had to rely on memory alone to make arguments of all kinds in the public sphere and meaningfully contribute to any private conversations. However, as Descartes (1985) noted, human memory "is often unreliable" (p. 67). The lack of reliability of human memory was especially problematic to civilizations with increasingly complex patterns of political power and organization, like the Greek or Roman cultures of antiquity. Thus, writing developed as a response to the exigence of forgetfulness that prevented a developing society from remembering the ever-important spoken word (Ong, 2002). Indeed, the invention of writing allowed for the extension of human memory in a way that was impossible before writing (McLuhan, 2001).

In the millennia following the invention of writing, the inventions of print, the computer, the Internet, the cell phone, and other subsequent communication technologies have all served to further

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extend human memory (Barnet, 2001). At first glance, the extension of memory using technology sounds as if it will lead to nothing but progress in the overall human condition. Nevertheless, the extension of our memory has come at a cost. McLuhan (2001) demonstrated that whenever we amplify or extend any of our senses using media, we always numb or block our perceptive capacity in some way, depending primarily on the senses that are affected by the medium in question. The price we pay to have the power of nearly infinite digital information storage is therefore the numbing of our memory's natural capacity (Carr, 2011). As Sweller (1999) noted, our long-term memory development depends on our ability to transfer information from short-term memory to long-term memory. Small & Vorgan (2009) additionally found that the use of communication technologies over time changes physical neural pathways found in our brains, including the pathways needed to transfer information between short- and long-term memory. Further, contemporary communication technologies tend to divide attention between multiple stimuli, leading to cognitive overload, which, over time, can sever the neural pathways between short- and long-term memory (Sweller, 1999), thereby obstructing the "consolidation of long-term memories and the construction of schemas" not just within individuals, but across populations of those who use contemporary media every day (Carr, 2011, p. 193).

Furthermore, in our mediated environment, "Knowledge is merely recalled in the instant it is needed and is no longer known and lived in the mind of the individual" (Barnet, 2001, p. 218). On one hand, the exteriorization of memory frees the human mind and therefore liberates the human body to focus on other tasks that one deems more important and a better use of the limited resources of time, energy, and mental capacity. The aforementioned Memory Lane slogan of "we remember so you don't forget" could therefore be more accurately stated as "we remember so you can forget" based on the common mentality toward the faculty of memory in the present day. On the other hand, the exteriorization of memory contributes to the alienation of the human person from human history, the thoughts of other people, and one's own experience (Stiegler, 2019). For communicators of all kinds, the exteriorization of memory is especially problematic because memory always proceeds the rhetorical acts of speaking and writing (Barnett, 2001).

In this cultural situation, one would expect the communication teacher-scholars of our day to emphasize the presence of the rhetorical canon of memory in their theory, practice, and pedagogy. The five rhetorical canons of invention, arrangement, style, memory, and delivery are applicable in all rhetorical situations, and the mastery of the canon of memory is essential to mastering the others (Toye, 2013). Instead, contemporary communication teacher-scholars have largely deemphasized the importance of memory to effective public speaking and writing, arguing that new media have transformed our understanding of rhetoric and that therefore the way we provide rhetorical training and face rhetorical situations should also change (Brooke, 2009). Specifically, Brooke (2009) argued that the canon of memory is completely unnecessary to the way we understand rhetoric today and serves as little more than a reminder of ancient rhetoric in a different place and a different time. For all intents and purposes, it seems as though Brooke's argument has become a taken-for-granted assumption of the communication discipline, based on the increasing emphasis placed on information literacy – which involves the knowledge of how to store, manipulate, evaluate, and retrieve information – over the memorization of speeches in the basic communication classroom (Eyman, 2015). Indeed, in speech and communication departments around the country, "memory is approached largely as an historical interest," rather than a competency to be developed (Pruchnic & Lacey, 2011, p. 473).

As a result, the canon of memory has been largely forgotten by the communication teacher-scholars of our day and has therefore been all but completely dis-membered from the rhetorical canon itself. As I argue below, the dis-membering of memory is quite harmful to the study and practice of human communication. In response to the exigencies that result from the shortcomings of a dis-membered rhetorical canon, we as communication teacher-scholars must seek to re-member the forgotten canon of memory in our communication theory, practice, and pedagogy starting with the cultivation of communities of memory within the communication classroom.

A Fully Membered Canon

We will begin by briefly reviewing the rhetorical canon and memory's relevance to each of the canon's other members. Since the days of Cicero, the rhetorical canon has been used to divide the work of the rhetorician into discrete units of study. The fully membered rhetorical canon consists of invention, arrangement, style, memory, and delivery (Herrick, 2012). In antiquity, the canon largely served as a pedagogical device used to aid students of rhetoric in preparing a speech (Kennedy, 1999). In addition, the rhetorical canon was thought to impose an order to *all* communication and the thought(s) that proceed(s) *all* communication, whether the message is verbal, nonverbal, or written (Herrick, 2021). The rhetorical canon's usefulness – and the centrality of memory within the rhetorical canon – to public speaking and all other forms of communication will be more apparent by taking a brief look at each of the canon members as they relate to the preparation of a speech-act, which we will broadly define as any message actively sent by a rhetorician through any medium.

Invention is the first member of the rhetorical canon. According to Toye, invention is the process of discovery that involves "coming up with arguments appropriate to the situation" (Toye, 2013, p. 36). Traditionally, invention has been stressed as the most important of the rhetorical canons, as evidenced by the fact that the majority of Cicero's rhetorical writings were dedicated to teaching the skill of developing appropriate arguments. Cicero's emphasis on invention led Roman rhetoricians to emphasize invention over the other canons, thereby leading subsequent cultures to do the same (Herrick, 2021). Even so, it must be stated that invention depends on assembling the necessary evidence for persuasion and reflecting on the nature of the audience to be addressed. That is, in order to generate effective arguments for an audience, rhetoricians must draw upon both general lines of argument common to all kinds of speech acts and specialized knowledge about the subject at hand, both of which should be found in the memory of the rhetorician (Griffin et al., 2015). Thus, even though invention is stressed as the most important of the rhetorical canons, memory always proceeds the speech act as it is enacted.

Arrangement is the second member of the rhetorical canon. According to Toye (2013), arrangement concerns the ordering and structuring of invented material in a speech act. Whether preparing a speech, writing an article, designing a website, or enacting any other kind of speech act, the arrangement and structure of the speech act are intimately related to its capacity to inform or persuade the audience at hand. A typical arrangement involves an introduction to capture the audience's attention, establish the speaker's credibility, and make the speech act's purpose clear; a body that clearly explains the background and premises necessary to understanding the conclusion of the speech act; and a conclusion that reminds listeners or readers of key points and leaves them thinking about the ideas espoused in the speech act (Griffin et al., 2015). Thus, the function of arrangement is to make a speech act more memorable for both the audience and the rhetorician delivering the speech act, thereby ensuring the centrality of memory to the canon of arrangement.

Style is the third member of the rhetorical canon. According to Toye (2013), style is concerned with the words selected by the rhetorician. Toye specifies that the words chosen by a rhetor and the ways in which these words are put together using figurative language are never neutral in the audience member's minds. Using style as a mediator, rhetoricians translate complex ideas and messages into the everyday language and experience of their audience (Troup, 2021). A speech's style, according to Aristotle, is primarily rooted in the metaphor. As Aristotle (1991) noted, "to learn easily is naturally pleasant to all people" and the "metaphor most brings about learning" compared to other figures of speech available to rhetoricians (p. 244). Troup (2021) further expressed that properly used metaphors draw on language to connect reason to the imagination. Thus, listeners, readers, watchers, and even speakers are more likely to remember a well-crafted metaphor than a brilliant idea that is not connected to a metaphor. Like invention and arrangement before, memory is also central to the canon of style. Strong metaphors cannot be generated by rhetoricians without a working memory of how the complex idea being expressed is experienced in the daily lives of their audience members. Additionally, strong metaphors are better remembered by the speaker and therefore help the speaker to more effectively deliver their message (Hennessey, 1959).

Memory is the fourth member of the rhetorical canon. According to Toye (2013), memory involves the ability to deliver the different parts of a speech without (or with minimal reference to) notes, teleprompters, or any other exterior memory aids. Toye (2013) further specified that memory is useful for the internalization of relevant facts, phrases, words, and values that essentially form the building blocks of any argument. Even though memory is listed as the fourth rhetorical canon in Cicero's writings on rhetoric, it seems as though memory was the last category to be added. As Griffin and colleagues (2015) noted, "Aristotle's students needed no reminder that good speakers are able to draw upon a collection of ideas and phrases stored in the mind" (p. 291). Even so, memory was added to the canon because "Roman teachers found it necessary to stress the importance of memory" due to the fundamental role that one's memory plays in their ability to effectively apply the other rhetorical canons to their speech act (Griffin et al., 2015, p. 291).

Delivery is the fifth and final member of the rhetorical canon. According to Toye (2013), delivery involves "questions of accent, posture, gesture, tone of voice," and other nonverbal elements of a speech act that have "a profound effect on how a speech is received" by its audience (p. 40). To deliver a speech well, Herrick (2021) wrote that speakers must control their voice and body in a manner that is "suitable to the dignity of the subject matter and the style" (p. 108). However, in the contemporary age, in which rhetoric has been divorced from its original context of public speaking, it is increasingly clear that delivery involves more than a gesture, physical movement, and expression (Welch, 1999). Rather, as Brooke (2005) noted, many contemporary rhetoricians assert that there is an intimate connection between the act of delivery and the medium of communication used to deliver a message. Like the rest of the canon, memory is important to delivery because any rhetorician must remember the affordances and limits of each communication medium to deliver their message effectively to a given audience.

As we have seen from this brief review of the rhetorical canon, the faculty of memory is crucial to each of the other canons: memory always precedes invention; arrangement and style function to make a speech act more memorable to both the audience and the rhetorician; and effective delivery depends on an effective memory of how each medium of communication will impact the meaning of a message. Nevertheless, of the five rhetorical canons, "memory has by far suffered the largest scholarly decline over the centuries" (Pruchnic & Lacey, 2011, p. 472). Starting with Ramus' (1986) reduction of memory to a mere supporting role – rather than a fundamental role – of rhetorical practice, the canon of memory has increasingly been forgotten by teachers of the rhetorical arts. Since Ramus, the conception of rhetorical memory as "little more than the practicing of effective mnemonic techniques" has rarely been questioned by rhetoricians (Pruchnic & Lacey, 2011). Responding to this observation, Griffin et al. (2015) lament that memory is a largely lost art in our society. Even so, they downgrade the importance of memory in relation to the rest of the rhetorical canon by dis-ordering the canon and discussing memory last, after their discussion of delivery. They further demonstrate that the canon of memory is less important than ever before because "most of us aren't speaking in public every day;" thus, "the modern equivalent of memory is rehearsal" (p. 290). The intention of memory, in this sense, is to develop a sort of "muscle memory" of one's speech, rather than emphasizing the importance of increasing the overall capacity of one's mind (Griffin et al., 2015). Thus, it seems as though the canon of memory has been all but officially dis-membered from the rhetorical canon.

The Dis-Membering of Memory

The faculty of memory has been largely dis-membered from the overall rhetorical canon in our contemporary society. Because memory plays a central role in the generation of speech acts of all kinds, rhetoricians must seek to re-member the forgotten canon of memory by emphasizing the importance of memory to the other members of the rhetorical canon. Before we can discuss how to re-member the canon of memory in our rhetorical theory, practice, and pedagogy, we must understand how memory has become dis-membered from the rest of the canon in the first place. The dis-membering of memory is largely a result of a radically changed mediated environment in Western culture. As I argue below, the mediated environment has changed radically due to the proliferation of communication technologies that

extend the capability of human memory by expanding the capacity to store information but numbing the faculty of memory by alienating rhetoricians from the knowledge that they once stored in their mind. This change began with Western culture's shift from being a predominantly oral culture to a predominantly literate culture.

Ong (2002) defined oral cultures as those cultures that are "untouched by writing in any form;" by the nature of the human condition, those in oral cultures must "learn a great deal and possess and practice great wisdom" to survive (p. 8). However, unlike those who live in contemporary cultures that are radically impacted by the invention of writing, those who lived in oral cultures can only learn through the dissemination of sound. As Ong (2002) noted, sound has a special relationship to time, unlike any other human sensation. In his own words, "sound exists only when it is going out of existence" (p. 31). Thus, those in oral cultures must depend on the faculty of memory alone in order to grow in learning, knowledge, and wisdom. The introduction of writing to the oral cultures of the past made it possible for people to "remember" learning, knowledge, and wisdom through the externalization of information. As the medium of writing proliferated through what were once exclusively oral cultures, knowledge no longer needed to be held in the minds and souls of the people, leading to a restructuring of human consciousness (Ong, 2002).

Responding to the restructuring of human consciousness that resulted from the introduction of writing, Plato (1973) noted several objections to the new technology in Phaedrus. First, a written text is unresponsive. As Ong (2002) demonstrated, "If you ask a person to explain his or her statement, you can get an explanation; if you ask a text, you get back nothing except the same, often stupid, words which called for your question in the first place" (p. 78). Plato additionally argued that writing is inhuman, as it is a manufactured product and can therefore only pretend "to establish outside the mind what in reality can only be in the mind" (Ong, 2002, p. 78). Finally, and most importantly for our purposes, writing destroys the faculty of memory: "Those who use writing will become forgetful, relying on an external resource for what they lack in internal resources. Writing weakens the mind" (Ong, 2002, p. 78). Despite Plato's critiques, Ong (2002) goes on to demonstrate that "Plato's philosophically analytical thought was possible only because of the effects that writing was beginning to have on mental processes" (p. 79). The written word does not lead to pure memory in the human mind and soul but rather functions as a reminder of what has been learned in the past (Carr, 2011). Indeed, the written word allows humans to grow in learning, knowledge, and wisdom as it enables them to contribute new thoughts and ideas to the ongoing conversation of life, rather than requiring them to continuously repeat the same thoughts and ideas verbally so that they can be memorized and preserved through the generations. Thus, writing, like Memory Lane in *Doctor Strange in the Multiverse of Madness*, is used by humans so that they do not forget the learning, knowledge, and wisdom that has been bestowed on them from the past.

As the dominant communication technology evolved from writing to print, from print to radio, from radio to television, from television to computers, and from computers to artificial intelligence and beyond, Carr (2014) observed that we have increasingly looked to these technologies to shoulder more of our physical and mental work. Today, when we have a question, instead of asking another human or looking up the answer in a book, we Google it. We constantly consult our screens, take advice from digitally constructed voices, and defer to the wisdom of algorithms as we seek information that is remembered by our technologies instead of our minds (Carr, 2014). In *Technopoly*, Postman (1993) argued that new technologies, like computers, "define our age by suggesting a new relationship to information, to work, to power, and to nature itself…the computer redefines humans as 'information processors' and nature itself as information to be processed" (1993, p. 111). According to Postman (1993), our communication technologies have also shown that they can "think" better and faster than we can, and we have therefore removed a lot of decision-making authority from humans and given a lot of decision-making authority to our computers. As such, we are less likely to engage in the "kind of real-world practice that generates knowledge, enriches memory, and builds skill" (Carr, 2014, p. 84). In other words, we have tacitly given up our faculty of memory and our desire to grow in the faculty of memory within our contemporary mediated environment. Instead of remembering so that we don't forget, our communication technologies remember so that we can forget.

The evolution of communication technologies that store seemingly infinite amounts of information has led us to neglect the importance of human memory to the overall human condition. In other words, we have forgotten the importance of developing the faculty of our own memories. This is apparent in many places in Western society — from the way we educate our children in school to "cram" for tests, "dump" the right answers onto the test, and then forget the material covered by the test soon after, to the way in which digital calendars automatically send notifications to remind us of our commitments each day. All of this leads to what Stiegler (2019) referred to as a "pharmacological condition of anamnesis," or what can be more easily understood as a cultural condition of amnesia (p. 109).

For our purposes, one of the most telling symptoms of our cultural condition of amnesia is the dis-membering of the rhetorical canon in the way in which it is reproduced by and taught to rhetoricians at all levels of the discipline. The canon of memory has been largely forgotten and therefore dis-membered from the rest of the rhetorical canon as Cicero once envisioned it. Brooke's (2005) argument that memory increasingly stands as an unnecessary canon, which was once a radical statement, is now taken for granted by many teacher-scholars of rhetoric as evidenced by the scholarly decline of interest in memory – especially as it is compared to the other rhetorical canons – over the last few centuries (Arellano, 2023). Instead of being seen as a necessary precedent to effective invention for all kinds of speech acts, memory has been reduced to a mere rehearsal of speeches in the way it is taught to budding rhetoricians (Griffin et al., 2015). Indeed, as Pruchnic & Lacey (2011) noted, "memory is approached largely as an historical interest, implicitly foregrounding how foreign the importance of memory in early rhetoric now seems in our own time" (p. 473). The rightful place of memory in the rhetorical canon has therefore been forgotten by contemporary rhetoricians. One way we can begin to address this exigence is by committing to re-member the forgotten canon of memory within the communication classroom.

Re-Membering Memory in the Communication Classroom

As communication teacher-scholars, we must seek to re-member the canon of memory, which has been dis-membered from the rest of the rhetorical canon. In some ways, the dis-membering of memory through exteriorization can be beneficial to humans as it affords greater efficiency in any work that requires knowledge. According to Descartes (1985), writing and computer technologies ensure that it is "impossible for our memory to go wrong, and our mind will not be distracted by having to retain these [unnecessary memories] while it is taken up with deducing other matters" (p. 66). However, while the exteriorization of memory allows "the imagination to devote itself freely and completely to the ideas immediately before it" (Descartes, 1985, p. 67), Stiegler (2019) noted that Descartes' ideas do not account for Plato's warning of the death of human memory, as it was discussed in the prior section. Instead, Stiegler (2019) contended that the exteriorization of memory intended to "liberate" memory leads instead to the "alienation" of memory and imagination from the rest of the human condition. The alienation of memory and imagination becomes problematic when one realizes that memory and imagination proceed all human communication, rather than being a mere vestigial result of the utterances retained in the mind even after the sound of the utterance has vanished from existence.

To Vico (1965), eloquence in all forms was characterized not by natural talent, but by a superhuman effort that required attention to memory. Vico's (1965) conception of effective rhetoric required perspicacity, which is the quality of having insight based on one's memory. In his analysis of Vico's rhetoric, Schaeffer (1990) explained that the best way to grow in one's rhetorical faculty under Vico's conception of perspicacity is to learn "how to select from memory all the learning relevant to a particular situation" and "how to focus such learning on a particular case in an imaginative and effective speech" (p. 56). Memory, to Vico, is "far more than a means of storage;" instead, memory is "the first step in the process of synthesis" that "supplies matter to invention" (Carr, 2011, p. 179). Thus, in order to truly learn something so that it can be used to serve others through a speech act, it must first be remembered by the rhetorician and retained in their long-term memory. This is because ingenuity in

speaking and in writing requires the store of words and experiences, which can only be found in the mind of a rhetorician (Schaeffer, 1990). Nevertheless, a rhetorician cannot just say whatever is on their mind. Instead, a selection of data must be taken into account for a rhetorician to speak into any situation effectively (Schaeffer, 1990). A selection of data is not possible for a rhetorician unless multiple data points are retained in the memory to be selected, interpreted, and translated into meaningful knowledge for a speech act. Thus, in order to have meaningful insight, one must have memories that can be applied to the current situation and the eloquence necessary to translate those memories into a form that is useful to their audience. At the center of this process, of course, is the rhetorical canon of memory.

The purpose of rhetorical training is to equip rhetors "to find and articulate truth in the public sphere" (Schaeffer, 1990, p. 68). As we have seen, this rhetorical training requires the development of the faculty of memory to be successful. Indeed, Vico (1965) directly stated that "the teacher should give the greatest care to the cultivation of the pupil's memory" (p. 14). What actions should teachers of rhetoric and communication take to effectively cultivate the memory of their students? Vico argued that the development of memory can be "encouraged by poetry, painting, and oratory" (Schaeffer, 1990, p. 72). Such activities provided students with the material necessary to draw upon for oral creation at a later time (Schaeffer, 1990); however, the rhetoricians of our day must have a working memory that enables them to "speak into the situation" through other media, such as the written word and the electronic word. How can teacher-scholars of communication help their students to develop a memory that can help them to write effectively as well as speak effectively? Arnett (1992) argued that it all starts with cultivating a "community of memory" within the classroom (p. 131).

A "community of memory" is a community that "does not forget its past" by constantly involving people in the retelling of its story (Bellah et al, 1985, p. 153). As Brooks (2019) claimed, all communities must be organized around a common story: a story that defines the context of a community by specifying where a community came from, where it is going, who the people in the community are, and the proper actions that define them (pp. 282-283). The "community of memory" assumes that all human beings are born in the midst of a story and that to create something new that impacts humans for the better, one must work to cultivate the story into which they are born (Crouch, 2008, pp. 74-75). Arnett further explained that to cultivate the story of a community, one must cultivate the tradition of a community. He writes, "A community of memory is a tradition whose past continues to guide its future. We invite students into a community of memory as we offer conversation, our relationship, and time" (Arnett, 1992, p. 132). As communication teacher-scholars, what tangible actions can we take to cultivate the traditions necessary for communities of memory to thrive in our classrooms? I contend that reading a variety of books, taking advantage of commonplace notebooks, facilitating discussions during class time, and assessing learning outcomes using oral exams are helpful traditions that can be – and, in many cases, already are – integrated into classrooms to cultivate thriving communities of memory, as they are described above.

As a starting point for developing communities of memory, students must be asked to read a variety of books, from a variety of authors, times, and places, that espouse a variety of ideas. Ideas and people are at the center of education, politics, relationships, culture, employment, and organizational life, and therefore many books should be read by students to understand people and ideas, especially primary sources with which they may disagree (Arnett, 1992). Even so, long-term memory is not developed by the act of reading alone. Adler and Van Doren (2014) encouraged students to mark their books by underlining key quotes, doodling a star by the most important passages, circling key terms, and writing their conversations with the author in the book's margins. Using a similar practice, Renaissance humanist Erasmus suggested that every student should keep a notebook, organized by subject, to write down anything worth remembering as they read (Rummel, 1996). These notebooks were called commonplace notebooks, and they were considered to be "necessary tools for the cultivation of an educated mind," especially when entries were transcribed by hand and rehearsed regularly to develop memory (Carr, 2011, p. 179). With a variety of books read and a series of key ideas recorded in their commonplace notebooks, students are ready to discuss ideas in class with one another. By hosting discussions in which students can wrestle with complex contemporary issues, relate those issues to ideas read about and recorded in their commonplace notebooks, and enter into dialogue with their peers, communication teacher-scholars can

reinforce "effective oral communication practices" including the development of strong rhetorical memory (Ruiz-Mesa & Hunter, 2019, p. 140).

After a variety of ideas are read in books, written in commonplace notebooks, and discussed between students, student learning must be assessed. In addition to using conventional assessment methods such as written exams, research papers, and oral presentations, prioritizing the use of oral examinations can further aid the cultivation of communities of memory within the classroom (Burke-Smalley, 2014). Oral exams are especially appropriate for testing students' depth of understanding, ability to organize ideas, and ability to express complex concepts on the spot using language appropriate to their audience (Evans, Ingersoll, & Smith, 1966). These are precisely the skills that the fully membered rhetorical canon aims to develop in students. Furthermore, the fact that during the exam, "the student is sitting a few feet away . . . and making eye contact" with the instructor ensures that the content is held in the student's memory while minimizing the risk of student cheating (Burke-Smalley, 2014, p. 267). As such, oral exams can be especially valuable in our contemporary mediated environment considering the increasing concern over students using ChatGPT and other artificial intelligence tools to cheat on assignments (Keegan, 2023). Ultimately, adopting or maintaining pedagogical traditions including reading a variety of books, encouraging the use of commonplace notebooks, making time for serious discussion in class, and taking advantage of oral exams can make leaps and bounds toward the cultivation of communities of memory within communication classrooms. As Arnett (1992) argued, a commitment to cultivating these communities of memory gives each student an internal catalog of people, ideas, categories, ways of thinking, and experiences from which they will be able to draw when they are communicating or preparing to communicate in any medium. The cultivation of such classrooms around the country will not only benefit the students in each class, but it will benefit our whole society, as it leads to the creation of "a thoughtful and well-educated population from which to elect future leaders" (Arnett, 1992, p. 211). This whole process begins with a commitment to re-member the forgotten canon of memory back into the rhetorical canon.

Conclusion: A Call to Re-Member

Effective communication through any medium has traditionally depended on the rhetorical canons of invention, arrangement, style, memory, and delivery (Herrick, 2021). Since the days of Cicero in the Roman Empire, these canons have been a staple of rhetorical training and communication education. Due to the proliferation of contemporary communication technologies, which not only "remember" information so that you don't forget but "remember" information so that you can forget, the canon of memory has been dis-membered from the rhetorical canon (Brooke, 2005). While the dis-memberment of memory was controversial at first, it has been largely accepted today by communication teacher-scholars, as evidenced by the fact that, when teaching the canons, "memory" is either ignored altogether or typically only refers to the "rehearsal" of a speech or the "memory aids" used when delivering a speech (Griffin et al., 2015, p. 291).

As the communication discipline changes, grows, and evolves with progressively advanced technologies, the importance of memory is increasingly forgotten. However, as I have argued, memory is essential to all other aspects of the rhetorical canon: memory proceeds invention, memory is the goal of arrangement and style, and successful delivery depends on effective memory of how each medium of communication is experienced by the audience. Even though memory has been dis-membered and forgotten by communication professionals and rhetoricians of all kinds, the memory of facts, stories, and experiences is at the root of eloquent speech, eloquent writing, and eloquent production design in all areas of contemporary rhetoric. Thus, memory is essential, rather than vestigial, to the work of a communication professional (Schaeffer, 1990). As such, teacher-scholars of communication must take the advice of Vico and strive to "give the greatest care to the cultivation of the pupil's memory" (1965, p. 14). Several practical implications of these ideas include requiring students to read a variety of books while keeping track of key ideas using commonplace notebooks, discussing these ideas with other students during class time, and assessing students' mastery of these ideas using oral examinations. Such teaching

practices will give students more opportunities to commit course content to long-term memory, cultivate communities of memory between students within the classroom, and give students tools of the mind to draw upon and apply to a variety of circumstances, no matter what kind of work they are doing in the discipline of communication.

The "motto" of our former communication technology is "We remember so you don't forget," as it is espoused by Memory Lane in *Doctor Strange in the Multiverse of Madness* (Raimi, 2022, 0:42:01). Meanwhile, the motto of our contemporary and future communication technology is and is increasingly becoming, "We remember so you can forget." Even so, the canon of memory is increasingly vital to successful theory, practice, and pedagogy in the communication discipline. One must cultivate memory in order to create memorable communication in the future (Crouch, 2008). One must remember the names of the people around them in order to grow in relationships (Van Manen, 2014). Such relationships will only transform into friendships if details from conversations and shared experiences are remembered over time. One must remember the story of their community, especially when they are a communication professional whose role is quite literally to tell the story of their community. Furthermore, a cultivated memory may be one of the only things that set a competent rhetorician apart from artificial intelligence technology which is increasingly used to more efficiently complete the work of communication professionals at all levels of organizational life (Rogers, 2019). A well-cultivated memory will ensure that a human knowledge worker is able to generate and arrange messages and metaphors to communicate with humans more effectively than is possible using artificial intelligence systems. When all is said and done, effective communication in all contexts will not occur unless information is stored in the memory of the human mind to be translated into meaningful terms through the processes of invention, arrangement, style, and delivery. As teacher-scholars of communication, we must work to re-member the canon of memory, the dis-membered and forgotten member of the rhetorical canon.

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