



May 19, 2020

Topic: Personality Profile

#### OVERVIEW

1. A personality profile usually focuses on a single aspect of the person's life. From the Latin word *profilare* (outline), the profile is not a life story or a biography. The profile is a portrayal of what is most interesting or compelling about that person now.
2. Interviewing is the fact-gathering method. The writer's instruction is to make the person talk and reveal a focal aspect of his/her life. Whatever the focal point of the person's life, the writer uses information to capture a captivating profile.
3. According to William Zinseer (2001), "the ethical duty to the person being interviewed is an accurate presentation of their position." The interviewee puts on the line the person's honor and reputation – and also your own.

The outline of the profile according to American profile writer Lori Russell is listed below.

1. An intriguing beginning  
This explains to the readers what makes this person interesting. It can be in the form of simple information, a question, a description, or a flashback to the person's life.
2. The body of the profile  
It provides background information. Statements from family members, friends, colleagues, or anyone who knows the person as well as other sources are to be included. It can be written chronologically or thematically.
3. Wrapping it up  
Just as you begin intriguingly, you also end it the same way. Refer back to what makes this person interesting. Write a descriptive scene or catching remarks from the person to make the profile memorable to the readers.

Directions: Answer the following questions.

1. Why does interview put on the line the "person's honor and reputation"?
2. Create a personality profile of one of the members of your family. Observe the guidelines used in the discussion.

Reference: Creative Nonfiction page 129



May 20, 2020

Topic: Reportage

1. *Reportage* is the French word for reporting. It is derived from the Latin word *reportare* which means “to report or announce news”.
2. According to Chivalier 1977, it is also known as eyewitness account, in-depth reporting, interpretive reporting, and investigative reporting. Reportage became the preferred word because the French word suggests “things been seen” while reporting connotes the opposite – as if the one reporting does not see what’s going on.
3. Reportage highlights the keen involvement of the eye in reporting the “things being seen”. For the reportage writer, the basic instruction is ‘eye and I report’. It means that the writer does not only get the facts but also the meaning behind those facts. The writer is an eyewitness and supplies the following:
  - a. background information about the event,
  - b. the human element of the story,
  - c. extensive explanation to help readers realize the significance of the events.
4. These are woven together like a plot, around a character or setting and use of dialogue. In other words, reportage is a story and the story teller narrates it like a photographer taking a picture.

Directions: Answer the following questions based on the selection “Herodotus and the Art of Noticing”

1. Did the writer conform to the “art of noticing” as Kapuscinski /Herodotus suggested? How?
2. Did the writer supply sufficient background information in his reportage/ How?
3. Did the writer supply sufficient explanation about his story? How?
4. What makes the journey to the Milky Way the greatest of travels as the writer implicitly indicates in the last paragraph of the article?
5. Explain this statement: An attentive “I” can “eye” an enchanting shadow behind a seemingly dull place or person.

### HERODOTUS AND THE ART OF NOTICING

Ryszard Kapuscinski

Where does reportage come from? It has three sources, of which travel is the first. Not in a sense of a tourist trip or outing to get some rest. But travel as a hard, painstaking expedition of discovery that requires a decent preparation, careful planning and research in order to collect material out of talks, documents, and your own observations on the spot. For years, he would travel to the farthest comers of the world as the Greeks new it. He went to Egypt and Libya, Persia and Babylon, the Black Sea and the Scythians of the north.

Why? The way he put it; you can learn your own culture best only by familiarizing yourself with others. What did he accomplish with his comparative method? Well, Herodotus taught his countrymen modesty, tempered their self- conceit and hubris, the feeling of superiority and arrogance toward non-Greeks, toward all others. “You claimed that Greeks have created gods. Not at all. As a matter of fact, you’ve appropriated them from the Egyptians. You say your structures are magnificent. Yes, but the Persians have a far better system of communication and transportation.” Thus, Herodotus tried by means of his reportage to consolidate the most important message of Greek ethics: restraint, a sense of proportion and moderation.

Beside travel, another source of reportage is other people. Those encountered on the road, and those who travelled to meet in order to get them to convey their knowledge, tales and opinions to us. Here, Herodotus turns out to be the master of extra ordinate. Judging by what he writes, whom he meets, and the way he talks to them, Herodotus came across as a man open and full of good will toward others, making contact with strangers easily, curious about the world, investigative and hungry for knowledge.

Herodotus notices the weakness of human memory, aware that his interlocutors relate different and often contradictory versions of the same event. Trying to be impartial and objective, he leaves for us to decide about the most disparate variants and versions of the same story. Hence, his reports are multidimensional, rich, vivid, and palpable. Herodotus is a tireless reporter. He takes the trouble to go hundreds of miles by sea or horseback or simply on foot only to hear another version of a past event. He wants to know, no matter the price he pays and wants his knowledge to be the most authentic, the closest to the truth.

The third source of reportage is the reporter's homework: to read what has been written and endures in texts. Inscriptions or graphic symbols on the topic on a given reporter is working on. Herodotus also teaches us how to be investigative and careful. In his times, the amount of materials he could rely on was far smaller than the available today. So, whatever he managed to collect was precious. By his own example, Herodotus showed that a reporter should be a careful observer, sensitive to details seemingly insignificant and banal, which may turn out to be symbols or signs of world much more important, stretching farther out, and of higher order.

Reference: Creative Nonfiction pages 126