

# CSSR/SCÉR

CANADIAN SOCIETY FOR THE STUDY OF RHETORIC/  
SOCIÉTÉ CANADIENNE POUR L'ÉTUDE DE LA RHÉTORIQUE

June 1 – June 3 2013 / 1- 3 juin University of Victoria, B.C.

All Sessions in Room/Salle B117

Bob Wright Building

## PROGRAM/PROGRAMME

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### Saturday June 1/ Samedi 1er JUIN

9:00—9:15 am

WELCOME/BIENVENUE

9:15 – 10:15 am

INTRODUCTION TO THE SPECIAL SESSION / PRÉSENTATION DE  
L'ATELIER SPÉCIAL

Rhetoric and Humanism/Rhétorique et Humanisme

(Session/Séance 1)

**Chair/Présidente de séance: Judith Rice Henderson, University of Saskatchewan**

**Title: Humanist Applications of Classical Rhetoric**

“Humanism” has taken on multiple meanings during the past five centuries, but it referred initially to the *studia humanitatis*, the study of classical languages and literature, history, and moral philosophy that became central to Renaissance education in 15<sup>th</sup>-century Italy and was further developed in Northern and Central Europe from the turn of the 16th century under the leadership of Desiderius Erasmus and other humanists. Rhetoric, gradually gaining ground in its contest with scholastic logic, eventually permeated all disciplines of schools and universities, even the Queen of the Arts, Theology. The rules of rhetoric taught in ancient Greece and Rome were adapted as much to critical reading and imitation of classical authors as they were to writing and speaking in the hierarchical states of Renaissance Europe, where for the most part democracy was feared, monarchs were considered viceroys of God, and the tyrant demanding flattery was a far more common experience than the Ciceronian ideal of the orator as statesman. Some have seen the “humanities” as a pale, state-supported instrument to indoctrinate the future servants of those in power. Other scholars would argue that this hostile environment encouraged scepticism and produced an exceptionally rich legacy of rhetorical pedagogy, critical thinking, and debate that can still be traced in the humanities today. Moreover, some recent scholarship suggests that even those not originally empowered to speak or write in the lecture hall or the public arena, for instance women, have found ways to assert and legitimize their own voices. Today’s sessions will explore adaptations of ancient rhetorical tradition from the Renaissance to the present.

**NAME Constance Cartmill, University of Manitoba**

**TITLE: Ethos et discours liminaire dans les mémoires de femmes au XVIIe siècle**

Dans cette étude nous voudrions nous pencher sur les stratégies rhétoriques déployées dans les textes liminaires chez les mémorialistes femmes en France au XVIIe siècle (il s’agit des avant-propos et des préfaces ou des introductions servant de préfaces). Certes une lecture attentive de ces textes nous permet de retrouver les topoï associés aux mémoires masculins de l’Ancien Régime, tels que le mépris de la rhétorique et l’argument de

vérité, aussi bien qu'une tendance vers la réflexivité ainsi que l'a soulignée Marc Fumaroli. Mais la notion selon laquelle il faut justifier l'écriture se pose d'une manière plus précise et plus prononcée dans les mémoires de femmes. Qu'il s'agisse de faire le récit de ce qu'on a vu, entendu (Marguerite de Valois, Mme de Motteville), fait ou dit (Mlle de Montpensier et Mme de la Guette), ou plutôt se défendre contre les médisances (les sœurs Mancini), les femmes qui entreprennent l'écriture de leurs mémoires doivent, dès l'entrée en matière, démontrer une volonté de surmonter les « faiblesses » de leur sexe (notamment la frivolité et la vanité). On nous voudrions étudier en particulier la problématique de l'*ethos* dans ces écrits : l'image de soi que la mémorialiste construit dans son texte afin de gagner la confiance de son lecteur. Cet examen permettra non pas de résoudre mais tout simplement de revisiter sous un nouvel angle la question très épineuse de la spécificité de l'écriture mémorialiste féminine.

**10:15 – 10:30**

**Coffee break/Pause café**

**10: 30 – 11 :30**

**Rhetoric and Humanism/Rhétorique et Humanisme**

**(Session/Séance 2)**

**Chair/Présidente de séance: Judith Rice Henderson, University of Saskatchewan**

**NAME: Rachel Stapleton, Centre for Comparative Literature, University of Toronto**

**TITLE: 'Here lies the most famous Sigea': Reading the exceptional in sixteenth-century women's letters**

This paper focuses on the Latin letters of sixteenth-century Spanish humanist, Luisa Sigea. Writing first from the Portuguese court of the Infanta Doña Maria, and later from Spain, Sigea—eulogized as the “Minerva of her time”—wrote to the powerful men and women of her age in search of both recognition and reward. Building on the recognition she received from Pope Paul III in 1547, for “a talent that is rare among men, but rarer still among women” (*qui tale donum [...] in viris quoque rarum, nedum in feminis*), Sigea positions herself, her talents, and her experiences as exceptional and imitable for others, men and women alike.

In “On Reading the Rhetoric of the Renaissance Letter,” Judith Rice Henderson argues that letters were “the one genre in which the writer could still express his own character” (155), and I wish to take this a step further: I argue that for women letter writers like Luisa Sigea, the genre opened possibilities for a kind of personal authority based not only on text, but on lived experience.

This paper is part of a larger project which interrogates modes of exemplarity and exceptionality as rhetorical strategies. In particular, I am interested in the ways in which women letter writers mobilize these two modes, in both their construction of their epistolary personae and in the stories they choose to tell about themselves.

**Name: Loïc Nicolas, Université Libre de Bruxelles**

**Title: Peut-on penser la rhétorique sans la confiance en l'homme? Retour sur l'itinéraire intellectuel de Chaïm Perelman**

Le but de cette contribution est d'engager la discussion sur les fondements, le sens et la portée du projet humaniste ; d'explorer le décloisonnement de la pensée et du monde auquel celui-ci invite. Plus encore, il s'agit d'étudier les liens qui, d'une manière ou d'une autre, unissent humanisme et démarche rhétorique au sens fort. Pour ce faire nous emprunterons la voie ouverte par Chaïm Perelman, laquelle se situe par-delà les postures intellectuelles et les cloisonnements disciplinaires qui empêchent de penser librement. L'humanisme moderne dont ce dernier trace les contours cherche à développer les conditions d'une « communauté des esprits » où la persuasion, l'adhésion, le choix, la décision puissent trouver (ou retrouver) du sens. Partant, associe-t-il redécouverte de la raison pratique, exercice de la critique et confiance en l'homme. Une confiance – sans naïveté ni faux-semblants – dans la capacité que possède chaque homme de se former et d'éprouver son opinion sur les problèmes qu'il rencontre et soumet à son examen. Suivre cette voie, la faire sienne, c'est apprendre à dépasser aussi bien le scepticisme stérile, que le nihilisme destructeur et le conformisme desséchant que

proposent les esprits étriqués. Dès lors, comme l'explique Perelman dans un texte que j'entends analyser : la mission humaniste de l'Université n'est pas (ou ne devrais pas être) seulement d'instruire les étudiants mais de leur enseigner à fonder leurs opinions ; d'en faire des hommes complets : d'ici et d'ailleurs, de l'outil et de l'esprit, du corps et de l'âme, de la critique et de la justification, du doute et de la lumière. Elle devrait leur apprendre à être des « hommes rhétoriques ».

11:30-12:45

Lunch / Déjeuner

12:45 – 1:45

Rhetoric in China /La Rhétorique en Chine

(Session/Séance 3)

**Chair/Présidente de séance: Tania Smith, University of Calgary**

**Name: Qiumin Dong, Henan University**

**Title: Rhetoric and Humanism in the *Analects*: A Cluster Analysis**

Rhetorical practice is universal and culturally bound. Early Chinese rhetoricians, though not influenced by their Greek and Roman peers, also shared the belief in humanism in their works that has sustained in Chinese culture. For instance, in the colloquies of the *Analects*, Confucius (551-479 B.C.E.) presented a unique humanistic rhetorical perspective embedded in his ethical and political themes that are relevant to the social issues in a transitional period of Chinese history. He attributed cultural degradation and social anarchy to the “unclear communication in the use and definition of terms” that identify and regulate individual obligations that he believed would rectify social order and restore societal harmony. Thus, Confucius propounded to the ruling elites a virtuous and a hierarchical system to address moral corruption of government officials and problems in social and human development. I argue that such a system aims to realize human righteousness (*ren*) through “self-monitored and controlled verbal and non-verbal behavior” (*li*) and awareness of individual obligation in interpersonal relationships (*zhengming*). While much philosophical research has investigated these moral concepts in the *Analects*, very few studies have been conducted on the notions from a humanistic and rhetorical perspective. This paper begins such an exploration. Using cluster analysis, it will examine the key terms as mentioned above that emphasize humanism in the Confucian rhetorical practice and other important terms related to the topic. The paper plans to conclude that Confucius’s rhetoric is characterized by unique humanism.

**Name: Liwei Zhang (paper presented by John Moffatt), University of Saskatchewan**

**Title: Rhetorical Analysis of Gender Ideology in China’s News Media**

This paper explores the gender ideology of China’s news media’s visual representations of female and male Chinese athletes. In this paper, Sonja Foss’s three pillars for analyzing visual rhetoric, that is, nature, function and evaluation, permit an assessment of gender bias in the Chinese sports media. If the pillar of nature examines content, the pillar of function will deal with communicative effects, and that of evaluation will ultimately determine whether the media is simultaneously celebrating the athletes’ victory while imposing a traditional hierarchy on their achievement. Moreover, Charles A. Hill’s elaboration on the psychology of images shows that professional rhetors exploit the interconnections between emotions, values, and particular images and allow the critic to identify what the rhetor implicitly aims to “make more present to the audience” (Hill & Helmers, 35), in this case a reinforcement of traditional perceptions of gender roles.

Calling on Foss’s framework and Hill’s psychology of images, this paper analyzes four photographs posted in *China Sports Daily* depicting male and female Chinese gold medalists in the 30<sup>th</sup> London Olympic Games held in 2012. I will argue that these images induce a hierarchical perception in the audience’s mind of male and female achievement, in which male achievement is conveyed by what Perelman and Olbrechts-Tyteca (116-117) define as presence, and thus is more clearly embodied, whereas female achievement is open to interpretation. The audience’s response to the incongruity in the representation of achievement positions these

images as what Kenneth Burke identifies as the “characteristic invitation to rhetoric”, where “identification and division are ambiguously put together, and we are not certain where one ends and the other begins” (Burke, 25).

1:45-2:00

Coffee break/Pause café

2:00 – 3:30

Rhetorical Instruction /Enseignement rhétorique

(Session/Séance 4)

**Chair/Présidente de séance: John Moffatt, University of Saskatchewan**

**Name: Tania Smith, University of Calgary**

**Title: Textual rhetorical instruction for women in 18th century Britain: Definitions, topics, and principles**

In 1999, Robert Connors asserted that “In western culture, women were excluded from formalized training in rhetoric and from forums within which oral civic discourse could be practiced almost absolutely before the seventeenth century and in most situations before the nineteenth” (n.p.). This presentation will provide information that modifies and supplements this sweeping claim of exclusion from rhetorical education. Connors defined rhetorical instruction as a formal, institutionalized practice, and yet rhetorical instruction has also been carried out through texts used in private education and self-education. In Enlightenment Europe, the expansion of print culture and literacy made published instruction on all topics more frequently available. Women were increasingly being acknowledged by authors as readers of educational texts, and were engaging in speech and public writing on topics of civic importance. What could eighteenth-century British women have learned about the art of rhetoric by reading books published in their era?

In 2004, I analyzed a complete classical and modern handbook for women and men called *The Lady's Rhetorick* (London, 1707) and discovered hints that it could be “the tip of an iceberg” of women’s rhetorical education in the period. Keyword searches of Gale’s immense full-text database of eighteenth-century British print publications has revealed more of the iceberg beneath. Examination of this corpus reveals that formal and informal instruction for women on various aspects of rhetoric can be found in a variety of handbooks, essays, and other genres, often hidden in books focusing on other themes and using different terminology than we may expect.

This talk presents a bird’s eye overview of the findings and selected illustrative examples. It reveals insights on how rhetoric in general, as well as women’s rhetoric, was identified and defined in relation to other topics and issues. A variety of rhetorical philosophies, strategies, forums of rhetorical performance, and practical advice were presented as relevant to women rhetors and implied women readers.

**Name: Jeanie Wills, University of Saskatchewan**

**Title: Helen Rosen Woodward: Constructing the Ethos of a “Lady Persuader.”**

Analyzing the ethos of women advertising workers in the early 20<sup>th</sup> Century is difficult, in part, because of a paucity of materials. However, Helen Woodward, one of history’s most prominent advertising women, worked as a copywriter and account executive from 1903 to 1924 and authored two memoirs on her career in advertising: *Through Many Windows* (1926) and *It's an Art* (1938). In this paper, I examine Woodward’s construction of ethos as she portrays it in her reminiscences about her advertising career and analyze the oppositions between the Woodward who authors the texts and the Woodward who is portrayed in the texts. In other words, the “present” ethos is in tension with Woodward’s “historic” ethos, and this tension creates a strategy of subversion. According to Nedra Reynolds, it is “risky to assume, in a view of *ethos* as a social act, a speaker who is a unified, moral individual . . . where opposition is never an issue” (329). Woodward’s memoirs reveal oppositions which present her with the tools to construct her ethos. She has been accused of expressing “a sense of superiority as snobbish as any male dogma,” of reinforcing “nineteenth-century notions of women as the naturally inferior sex,” and affirming the idea that women are as “difficult to work with as men” (Sidvulka, 123). There is some truth to these accusations but in a male-dominated profession, Woodward was

an “outsider within” (Collins 35). Woodward constructs an ethos for her past self that arises in response to two contextual elements. First, she responds to an audience’s expectation of advertising writers. Secondly, she responds to an audience’s expectation of women. Thus, to build ethos, she must negate her outsider status and one of the ways she constructs ethos is to dissociate herself from her female colleagues and create strong identifications between herself as a professional advertiser and her male colleagues. She portrays her sister office-workers in stereotypical ways while at the same time aligning herself with the male business ethos within the professional social context in which she has ambitions to rise. Through her ethos appeals, Woodward carved out a space for a woman in the male-dominated profession and helped to change the advertising profession. In addition, she contributed to a rhetorical theory of advertising as well as a rhetorical critique of the advertising practices in which she was enculturated. While Woodward herself is an outsider in the advertising industry, she constructs an ethos for her “present” self that claims authority at the same time as it dismantles the authority of her male counterparts and of advertising practices.

**Name: Corey Owen, University of Saskatchewan**

**Title: Rhetorical Ethos and Dialectic in the Fourteenth-Century English *Pearl***

As proverb theorists have long observed, the use of a proverb can be a strategically rhetorical act: when invoking a proverb, a speaker asserts a superior position over her audience. Thus, proverbs can be a powerful pedagogical tool, because they place the speaker in the position of an experienced cultural representative, and can thereby be an effective tool for establishing one’s rhetorical ethos. As Cameron Louis argues, when a proverb is widely known and accepted, it carries the authority of tradition; however, if a sententious statement is perhaps being introduced as a proverb, as many were because of the ethical agenda of the medieval church, it requires a “legitimising context” to imbue it with the authority customarily granted to a proverb (86). The authority of a proverb can thus enhance the credibility of a speaker, or can be enhanced by the authority of the speaker.

In the fourteenth-century English poem *Pearl*, a celestial maiden deploys such a sententious statement, which she treats as a proverb, at a key point in a scholastic debate with her grieving father. Ad Putter argues that this discussion between this so-called pearl maiden and her dreaming father depicts the continual expansion of the dreamer’s understanding of semantic potentiality, as well as the failure of syllogisms to explain the nature of the transcendent order (161-93). However, Putter’s fairly standard analysis of the dialectical episode does not consider the implications of the rhetorical function of the proverb: the authority of the proverb enhances the maiden’s ethos, as if it needed to be reinforced, but the maiden’s use of the statement simultaneously valorises it as a proverb. In this paper, I will investigate the intersection of dialectic and rhetoric in the maiden’s use of the statement, and consider specifically how this problematic relationship between the proverb and the maiden’s ethos reflects the author’s ambiguous attitude towards his poetic dialectic that aims to elucidate the mysterious paradoxes of the medieval Christian vision of the celestial kingdom.

**3:50 – 5:00**

**CSSR Annual General Meeting/ ASSEMBLÉE GÉNÉRALE ANNUELLE: All CSSR members are welcome/ Tous les membres de la SCÉR sont bienvenus.**

## Sunday June 2 / Dimanche 2 juin

<b>8:30 – 10:00</b>	<b>Ethos: Performance and Authority /Ethos, performance et autorité</b>	(Session/Séance 5)
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**Chair/Présidente de séance: Jeanie Wills, University of Saskatchewan**

**Name: Pierre Zoberman, Université Paris 13 Sorbonne-Paris-Cité.**

**Title: Rhetoric and/of Performance in Proust and Beyond**

In this paper, I will explore the notion of performance (in the sense that Judith Butler defined the performativity of gender) in its rhetorical dimension as a (mainly non argumentative) persuasive process. This dimension of performance is related to ethos and such notions of decorum, explored by ancient rhetoricians, but of concern all through the history of rhetoric. If, as Butler theorized, gender is not a given, but is the result of repeated and repetitive behaviors that produce and effect of fixed identity (*Gender Trouble*), then gender identity is akin to successful ethical performance. Specifically, I am interested in analyzing slippages in that persuasive process of recognition and identification. My specific corpus will be Proust's *In Search of Lost Time*, on the one hand, because of the *ethos* of the Narrator as reliable witness and perspicacious observer of sexual identities and, on the other hand, because, while Proust seems intent on defining fixed identities, his novel actually creates a space for undecidability and the kind of slippages I am interested in.

Though my perspective is closer to *ethos* than to rhetorical *action*, Proust links the definition of identity to performance and deviant (or dissident) identities to failed performances. Characters whose homosexuality is perceived by the Narrator are spotted because they *fail to perform* their gender in the usual, *heteronormative* way. In other words, by presenting identity as the effect of a persuasive strategy on the part of the individual, the Narrator brings into the limelight a series of individuals who actually should fail to persuade those they come in contact with (as they indeed fail to persuade the Narrator) of the unproblematic connection between apparent gender and sexuality, or, more accurately, between apparent and real gender. At least two characters, Vaugoubert and Saint-Loup, thus *imitate* (Proust's word) perfectly yet unconvincingly the mannerisms of their class and gender and on this basis, the narrator will develop theoretical rules. At the beginning of the 20<sup>th</sup> century, decades, that is, before Judith Butler's groundbreaking definition of gender as performance and in the context of what Foucault sees as the emergence of the *homosexual* as a species in medical-legal literature, Proust is at one and the same time proposing his own species-definition (with the rhetorical implications of the practice of *antonomasia*) and his own undoing of gender/sexuality, through the notion of failed performance. A brief look at Genet's *Notre-Dame-des-Fleurs* will help show the surprising modernity of Proust's slippages. This is a way of contributing to the development of queer rhetoric, at the nexus of rhetoric, gender studies, and cultural studies.

**Name: John Moffatt, University of Saskatchewan**

**Title: Without Borders: The Rhetoric of Remembering Norman Bethune**

The memory of Dr. Norman Bethune has long been a lightning rod for controversy in Canada, given the doctor's status, variously, as communist martyr eulogized by Mao Zedong; as womanizer, bon-vivant, and contrarian who has been the subject of biographies by personalities as diverse as fellow-traveller Ted Allan and former Governor-General Adrienne Clarkson; and as Canadian icon portrayed in film by Donald Sutherland. The Conservative government's announcement of \$2.5 million in spending on the visitor centre at Bethune House, in Gravenhurst, Ontario met with immediate controversy in the media. Alberta Conservative MP Rob Anders accused his own government of promoting communist ideology (CBC July 14 2012), while his colleague, Federal Treasury Board President Tony Clement, in whose riding Bethune House is located,

defended the funding as a celebration of Bethune as not only a humanitarian but as an “entrepreneur” (Allemang 2012).

This paper will argue that the controversy over remembering Bethune represents a case study in rhetorical transcendence and identification as examined by Kenneth Burke in *Attitudes Toward History* (1937) and *A Rhetoric of Motives* (1969). A comparative analysis of the key terms characterizing the opposing points of view in *Globe and Mail*, *Toronto Sun*, *Sun News* and CBC media commentary in July 2012 will demonstrate how the disputing rhetors’ discourse represents more than conflicting acts of “secular prayer”, the “coaxing of an attitude” (AH 321), for or against inscribing Bethune in Canadian public memory. Rather, the debate will enact the kind of “symbolic mergers” (AH 328) which allow the Bethune legacy to transcend its status as an emblem of any particular ideological stance. The “perspective by incongruity” inherent in the public’s capacity to read Bethune simultaneously as revolutionary menace, solid-citizen entrepreneur, Chinese national hero, and Canadian patriot represents the Burkean principle that “identification is compensatory to division” (RM 22); rhetorical activity aimed at erasing Bethune from historical memory ultimately converges with commemorative action, in the project of generating a national debate which implicitly establishes the doctor as a figure of national and international significance.

**NAME: Paul Joosse, University of Alberta**

**TITLE: The Rhetoric of Charisma: and Exploration of Three Aspects**

Charismatic authority, as Max Weber originally conceived it, is predicated on followers' perceptions that their leader possesses superhuman or extraordinary powers. Drawing on the work of various rhetorical theorists of interpersonal silence (Brummet 1980; Bruneau 1973; Beinstein 1975; Jaworski 1993; 2000) and ostracism (Sommer et al 2001; Williams 2001; Williams et al 1998), this paper points to a novel link between silence and charismatic authority by examining the new religious movement (NRM) led by John de Ruiter and showing the important role that interpersonal silence plays in the social construction of his superhuman status. Specifically, de Ruiter's management of three distinct aspects or qualities of interpersonal silence allows him to perform seemingly miraculous feats for his devotees. Firstly, the projection-eliciting aspect of interpersonal silence fosters the belief within devotees that de Ruiter has the ability to speak to the specific personal needs of people whom he has never met. Secondly, the punitive aspect of silence enables de Ruiter to perform superhuman displays of power over others at meetings. Thirdly, de Ruiter's use of silence fosters the belief that he has a miraculous ability to form intimate bonds with complete strangers, simply by gazing at them. To familiarize readers with this NRM, the presentation will begin with a description of the group's culture, belief system, form of worship, methods of generating revenue, and recruitment strategies.

**10:00 – 10:15**

**Coffee break/Pause café**

**10:15 – 11:45**

**Ethos and Technology / Ethos et technologie**

(Session/Séance 6)

**Chair/Présidente de séance: Michael Purves-Smith, University of Waterloo**

**Name: David Beard, University of Minnesota, and John Heppen, University of Wisconsin**

**Title: Rhetoric, Visual Communication, and the Construction of Global Citizenship**

Rhetoric has been bound to civic life, citizenship, and the nation-state. Whether we mean the deliberations in democratic Athens or the construction of the well-mannered Scottish gentleman in belletristic rhetorics, rhetoric has historically been rooted in the work of governing geographic and political communities.

William Ivins, in the landmark *Prints and Visual Communication*, persuasively argues that cosmopolitanism, as a political, aesthetic and social perspective, comes into full expression after the development of photography. Narrative accounts of foreign lands, accompanied by the weaker illustrations

possible in books before the invention of photography, were unable to bring the foreign land into the experience of the individual. Photography broke that barrier and, as a result, visual communication is essential in all pedagogies for global citizenship.

How can visual rhetorical strategies of the 21<sup>st</sup> century create the 21<sup>st</sup> century global citizen? This paper assesses the state of the art in visual narratives for the construction of global citizens. Specifically, it pulls into tension a rhetorical analysis and quantitative student assessment data. Rhetorical criticism of comic books by Guy Delisle, Sarah Glidden, Harvey Pekar, Joe Sacco and others (to describe and assess the rhetorical strategies used to communicate experiences in foreign lands) helps us understand the dynamics at work in the texts. For example, we will contrast strategies maximizing the perception of objectivity through visual communication against strategies for maximizing the individual experience. Student data lets us evaluate whether these strategies work in transforming students into global citizens.

This project has implications not just for pedagogy. More provocatively, we can begin to ask: how can this global citizen help us rethink the work of rhetoric?

**Name: Jennifer Caswell, University of Calgary**

**Title: Teaching, Twitter, and Terministic Screens: Scholarly Ethos in the Digital Age**

Since its origins, rhetoric has been a pillar supporting the institution of education. In ancient Greece, as rhetoric and its practitioners laid the foundation for the modern university system, the relationship between pupil and teacher was direct and personal. As Isocrates tells us in "Against the Sophists", a teacher's character is as important as his expertise and knowledge. During the same period of time, Aristotle articulates ethos as a concept connecting character to persuasiveness. Specifically for Aristotle, ethos concerns how a rhetorician's character was perceived while he was engaged in discourse (Crowley & Hawhee, 2009). Today, a professor's ethos remains a significant factor in the modern classroom. However, today's professor contends with a variety of established and emerging technologies, including social media.

Twitter, as a social media platform, reaches directly into an academic setting to emphasize ethos through its facilitation of creating, sharing and managing a body of content. Whether a professor uses Twitter to convey class-related material, to provide resources for students, or simply maintain a professional account for their own networking, the micro-blogging site offers a new technology to cultivate ethos. **Employing primary research conducted in January 2013, this paper explores contemporary scholarly ethos in the context of social media technologies.** Does Twitter, as a rhetorical device, operate as a positive factor in building scholarly ethos? While classical rhetoric provides a historical grounding, the focus on contemporary rhetorical theory, specifically Kenneth Burke's notions of identification and terministic screens, informs how Twitter operates as a rhetorical device to cultivate ethos.

Given the timely and contemporary nature of the research, first-hand accounts of how Twitter is used offers insight into a rhetorical understanding of the relationship between the use of the technology and ethos in an academic context.

**Name: Kevin Jones, George Fox University**

**Title: Apologies and *Apodiorizo*: Confronting Rhetorical Situations with Sex Scandal Rhetoric**

On February 19, 2010, acclaimed golfer Tiger Woods stepped to the podium at a press conference in Ponte Verde Beach, Florida and provided the media (and thus the world) with an apology for his infidelity. Throughout the course of the address, Woods engages in many of the usual tactics of an apology: he took responsibility for his actions, apologized to his wife, apologized to everyone he had let down, and provided an explanation for what he was going to do to address the damage his behavior created.

However, during his statement, Woods engages a rhetorical act that transcends conventional boundaries of apologia. After taking full responsibility for his behavior and emphasizing that he was the one who had done wrong, he chastises the media for following and hounding his family and tells the media to leave his family alone.



Woods is not alone. In recent years, other celebrities/politicians have addressed sex scandal rhetorical situations by providing constraints that include drawing a boundary with the media. Apologia fails to explain these constraints. As a result, a new tool of apology rhetoric is needed.

This essay examines four speeches by four different celebrities/politicians who engage the same constraint of apologizing for their transgression and then draw a boundary with the media, instructing the media to leave their families alone. The boundary drawing also serves to portray the rhetor as protector and defender of his family (The irony being that it is the rhetor's sins that have put the family in harm's way).

The rhetorical tools of apologia and *Kategoria* are found to be inadequate in explaining this rhetorical situation. A constraint of *Apodiorizo* (meaning "to separate by a boundary") is introduced to explain the boundary drawing phenomenon. *Apodiorizo* modifies or extends current apologia studies to address this rhetorical situation. Additionally, the role of boundary drawing as a definitive act within families and cultures is explored.

11:45 – 12:45

Lunch / Déjeuner

12:45 – 1:45

A Musical Interlude / Interlude musical

(Session/Séance 7)

**Conductor/ direction musicale : Pierre Zoberman, Université Paris 13 Sorbonne-Paris-Cité.**

**Name: Michael Purves Smith, University of Waterloo**

**Title: Locating a Continuum of Rhetoric in Song**

Starting with an inclusive definition of song that would encompass everything from an art song by Hugo Wolf to *Crazy* by Patsy Cline, or an Eminem rap, this paper will examine some of the rhetoric associated with the genre. The author will argue that, apart from questions of performance, there is an antithesis contingent upon a continuum of persuasion ranging from, on the one hand, song in the tradition of high art, wherein music alone may be its source, to, on the other hand, song such as rap where the persuasion mostly resides in the text. The author takes issue with ETA Hoffman in his analysis of Beethoven's Fifth Symphony, Kenneth Burke in his music criticism during his tenure with *Dial* and the *Nation*, and Stravinsky in his *Poetics of Music*, all of whom would privilege the persuasive power of abstract music without text, and who argue that music is denatured by its presence. On the contrary, music is often enriched by text, which in no way changes the fundamental musical utterance. By way of illustration, the paper will examine the musical rhetoric of three settings, including one by the author, of the well known poem *Déjeuner du matin* by Jacques Prévert. These cover much of the persuasive gamut under discussion.

**Name: Shannon Purves-Smith, University of Waterloo**

**Title: Rhetoric in Early Music Today**

In this paper I will discuss theories of the rhetoric of Baroque music. In 1982, Nikolaus Harnoncourt, founder of the period orchestra, Concentus Musicus, argued that Baroque music could be performed and heard as speech, thus meeting the claims of the "Doctrine of the Affections." Since then his theories have evolved and rhetoric is the current rage of the performance practice movement. In her 2001 publication, *The Harmonic Orator: The Phrasing and Rhetoric of the Melody in French Baroque Airs*, Patricia Ranum analyses seventeenth and eighteenth century dances and airs as "miniature orations." She claims to "decode the rhetoric woven into the notation of the airs of Jean-Baptiste Lully and his successors." This paper will address the claims that Ms. Ranum makes for the rhetoric of melody and establish which aspects of musical persuasion scholars and performers discern in early music.

Canadian musicologist Dietrich Bartels says in *Musica Poetica*, that Brian Vickers, ‘in his attempt to denounce a Baroque ‘musical rhetoric,’” does nonetheless make some concessions to the application of the doctrine to the art of music. The ideas of Baroque musicologists such as Ruhnke, Burmeister, and Mattheson about musical rhetoric are not always convincing, especially in their farfetched definitions of rhetorical figures as they apply to musical practice. However, Bartel himself has done much to elucidate the intersection of the two disciplines. Another Canadian scholar, Robert Toft, in *Tune thy Musick to thine Hart*, also describes many rhetorical procedures in Baroque music that clearly make sense to both mind and ear.

These three authors are familiar with both historical and recent rhetorical theories and have responded to sceptics with performance-based knowledge and experimentation to prove them mistaken. I hope to introduce some of their theories about the rhetoric of music to scholars who may be unaware of its application to both composition and performance.

1:45 – 2:00

Coffee break/Pause café

2:00 – 3:00

Rhetoric and Language / Rhétorique et langage

(Session/Séance 9)

Chair/Présidente de séance: Sylvain Rheault, University of Regina

**Name: Randy Allen Harris, University of Waterloo**

**Title: The Fourth Master Trope**

Metaphor, Metonymy, Synecdoche, and Irony—are a significant theme in the history of rhetoric, from Quintilian, through Ramus, Vossius, and Vico, to Burke and White. I would like humbly to suggest that this tradition is wrong in fundamental ways—in fact, that irony is not a trope at all, and that what many of the arguments in this tradition suggest, along with a few new ones of my own, is that the fourth Master Trope should be antithesis. My case builds on a new taxonomy of figures, and a new guiding criterion for that taxonomy.

My guiding criterion is neuro-cognitive responsibility. Rhetoric has rarely understood language as a biological heritage. Its concerns have almost always focussed on language delivered to us by our culture, not by our biology. A neuro-cognitive approach puts materiality strongly into the picture, and sees figuration as reflecting inherent affinities of mind—our natural dispositions to respond to repetitions, contrasts, symmetries, analogies, and other structures of information.

My taxonomy recognizes the ancient division between schemes (formal figures, which operate among the *signantid*), like rhyme and plocche, and tropes (conceptual figures, which operate among the *signata*), like antithesis and personification. But an additional category is necessary (which the jumbled ancient classification, ‘figure of thought,’ does not capture well), for figures that operate at the intentional dimension of meaning, like apostrophe and erotema. I call this category *chroma*.

Metaphor, metonymy, and synecdoche are unequivocally tropes. They involve the ‘substitution’ of one *signantid* for another, so as to evoke a related *signantum*, governed respectively by the cognitive affinities of analogy, association, and meronymy. Irony is, however, a chroma. Tropes are apparent from a direct semantic stretching, but one only ‘gets’ an ironic remark if one understands that the speaker intends for us to recognize she is repudiating the literal meaning, something quite outside semantics.

Moreover, when one interrogates the various discussions of irony in the context of the Four Master Tropes, one frequently finds—perhaps most clearly in Burke’s equation of irony with dialectic—that irony is construed in terms of conceptual opposition (not really in terms of repudiation). The Fourth Master Trope, I argue then, which manifests the cognitive affinity of contrast, is really antithesis.

**Name: Yaying Zhang, Thompson Rivers University**

**Title: Speaking English in a Small City: Chinese Immigrants' Linguistic Behaviors and Their Quality of Life**

In recent years, scholars from a variety of disciplines have contested the official discourse of multiculturalism in Canada. Instead of accepting at face value the political rhetoric that promises cultural freedom and equality of opportunities for all Canadian “cultural groups” (so defined in the multicultural policy, but commonly read “immigrants” or “racial minorities”), they have engaged in a critical discourse of challenge and resistance, in which cultural complexities are recognized and patterns of power, rules of normalcy, and standards of legitimacy are interrogated (Bannerji, 2003; Li, 1998; Fleras and Kunz, 2001; Fernando, 2006). These scholars have critiqued the fundamentally racist and assimilationist ideologies in Canadian social and cultural institutions which privilege Eurocentric values at the expense of racial minorities and immigrants. This project participates in this critical discourse but focuses on the linguistic dimensions of immigrant life. Drawing on new-rhetorical theory of communication, I will examine how immigrants’ linguistic abilities, or rather, perceptions of their linguistic abilities, affect their quality of life in Canada and their sense of cultural proximity to the nation, which, in turn, reflects the extent of Canadian society’s commitment to the ideal of multiculturalism. Data for this project come from two years of qualitative research with Chinese immigrants in Kamloops, British Columbia. I will examine how, in the context of a Western Canadian city, social norms about linguistic behaviours impact the material and psychological life of those who are not fluent in the dominant language, affecting access to material benefits such as employment opportunities, as well as shaping perceptions of who belongs in Canada.

**3:00 – 3:15**

**Coffee break/Pause café**

**3:15- 4:45**

**The Rhetoric of War/ Rhétorique du conflit**

**(Session/Séance 9)**

**Chair/Présidente de séance: Shannon Purves-Smith**

**Name: Sylvain Rheault, University of Regina**

**Title: Argumenter la guerre à la lumière de l’existentialisme**

Dans *Just and Unjust War* (1977), un livre qui date déjà de quelques décennies, Michael Walzer s’est donné pour tâche d’examiner les raisons de faire la guerre en analysant des dizaines de conflits historiques présentant toute une variété de cas. Walzer analyse les différents arguments utilisés pour justifier l’emploi des armes, dont l’argument réaliste, l’argument de la nécessité, l’argument de la politique, l’argument de l’apaisement, etc. pour les soumettre à un examen éthique rigoureux et déterminer s’ils sont justes ou injustes. À peu près aucun se révèle assez convainquant pour justifier de vies humaines et Walzer conclut son étude en suggérant que la seule option morale consiste, pour un peuple envahi, à offrir une résistance passive en attendant que l’occupant s’en aille. Les arguments déconstruits par Walzer sont assez nombreux, et nous proposons de revoir les cas qu’il propose à la lumière de quelques concepts tirés des théories existentialistes de Jean-Paul Sartre, et qui seraient implicites dans les arguments plus complexes. Par exemple, outre la distinction fondamentale entre “soi” et “l’autre”, au centre de toute relation conflictuelle, il y a le “faire”, l’“être” et l’“avoir” que Sartre présente, dans la quatrième partie de *L’Être et le néant*, comme des “catégories cardinales de la réalité humaine”. C’est donc au moyen de diverses combinaison de ces cinq concepts de base que nous proposons de déconstruire les arguments de Walzer et de voir si l’approche existentialiste aboutirait aux mêmes conclusions.

**Name: Matthew A. Kim, Eagle Hill School**

**Title: Revealing Terministic Screens through Cluster Criticism: The Case of the US Gun Control Debate**

Kenneth Burke's theory of identification is a powerful tool for rhetoricians to educate students and publics on how to become agents of social change by first identifying multiple parties engaged in discourse and then moving those parties toward action by narrowing divisions and highlighting common ground.

In *Language as a Symbolic Act*, Burke makes it clear that to begin the identification process rhetoricians must be able to identify a rhetor's terministic screens, or worldviews, on social issues. Burke emphasizes that the terms we select to describe the world constitute a kind of screen that directs attention to particular aspects of reality while simultaneously deflecting from others.

In this presentation, we will display a cluster criticism, a map of the frequency and placement of a rhetor's most invoked terms in a text and the terms located around those key terms, thereby creating clusters that reveal the rhetor's terministic screen. The subject of our cluster criticism will be the responses surrounding the Newtown, Connecticut, USA school shooting, where twenty students and six female faculty members were massacred by a lone gunman. Our cluster criticism focuses on responses to the shooting from President Barack Obama and the National Rifle Association, as well as the public's impassioned response through social media. By closely examining the terministic screens of each rhetor and then charting the clusters in the responses, we desire to accomplish two objectives: (1) to locate stasis amongst the speakers and (2) to actively engage conference participants in thinking through best practices for using Burkean rhetorical criticism and this cluster criticism methodology to teach our students and inform the public about deliberating social issues across communities.

**Name: Paul Joose, University of Alberta**

**Title: Earth Liberators or Eco-terrorists?: The Rhetorical Battles Surrounding the Earth Liberation Front**

Over the past decade and a half, North America has seen a rash of environmentally motivated arsons. One group in particular, the clandestine Earth Liberation Front (ELF), has targeted ski resorts, genetic research labs, SUV dealerships, and forestry buildings, leading James Jarboe of the FBI to declare the ELF the "number one" domestic terrorist threat facing the USA. This paper analyses the social construction of the "ecoterrorist threat" in the pages of the New York Times. Various stakeholders—including ELF spokespersons, moderate environmentalists, corporate interests, and state agencies—have sought to influence the way that media covers the ELF.

Ultimately, much to the chagrin of ELF spokespersons, discourses of ecoterrorism have normalized in mainstream media, which regularly frames the spokespersons and activists as "dangerous clowns." In turn, this coverage has prevented the expression of the ELF's ideology, foreclosing the potential for the mainstream media to represent as legitimate the concerns of the ELF. I argue that blame for this failure rests in part with certain implications of the ELF's organizational strategy of "leaderless resistance," which—unlike civil disobedience movements of the past—is predicated on having its actors remain unsympathetically faceless and nameless.

**6:00 p.m.**

**Rhetoric of Food / Rhétorique culinaire:  
CSSR Reservations at / SCER réservations au  
Café Brio 944 Fort Street  
Victoria B.C.**

## Monday June 3<sup>rd</sup>/ Lundi 3 juin

9:00- 11:30 a.m.

Apology and Transgression/ Excuse et transgression

(Session/Séance 10)

**Chair/Présidente de séance: TBA**

**Name: Garry McCarron, Simon Fraser University**

**Title: Conciliatory Aggression and The Rhetoric of Public Apologies**

This paper provides a rhetorical analysis of a public apology that was issued by conservative talk radio host Rush Limbaugh in response to criticism of on-air comments he made in February of 2012. I am chiefly interested in the way that Limbaugh strategically deployed his apology as a plea for moral exoneration rather than as a formal admission of misconduct. Indeed, although Limbaugh's apology mimics the form of a conventional gesture of regret, its principal focus is with explaining the meaning of his initial comments and in providing an account of the motives underlying those comments. In this respect, the apology is intended to absolve Limbaugh from blame by offsetting acknowledgements of wrongdoing (along with expressions of remorse) with an appeal to truth as a force for exculpation. I refer to this practice as a rhetoric of conciliatory aggression. Thus Limbaugh uses the apology to frame his original commentary as a logically consistent, if ill formed, political expression. Any actual declaration of sorrow is minimalist to the point of aggressive bluntness, for although the apologetic frame provides a tempered acknowledgement of responsibility, the presence of conditional qualifiers detracts from the practice of assuming obligation for what was, ultimately, not defensible.

**Name: Shivaun Corry**

**Title: Re-covenanting and the Apology for the Residential Schools**

Along with nineteen other recommendations in their 2012 interim report, The Truth and Reconciliation Commission of Canada advised that "the Government of Canada distribute a framed copy of the "Statement of Apology to Former Students of Indian Residential Schools for prominent public display and ongoing educational purposes" in every secondary school in Canada (Truth and Reconciliation Commission of Canada, 2012). In a country which no longer insists on flying the flag or displaying the picture of the queen or prime minister and where prayer is not allowed in public schools, an apology from the representative of the Canadian people to indigenous residential school survivors may become a fixture of every secondary school in the nation. Drawing on Kenneth Burke's cycle of order, pollution, sacrifice and rebirth (1962, 1966, 1970), this paper analyses Prime Minister Stephen Harper's Apology for the Indian Residential School System and its media coverage as a process of re-covenanting. The author demonstrates that, by rhetorically splitting the totem of the identity of Canada into a sinning chapter and an essential national character, members of the totem domain were able to sacrifice the totem of Canada, which had been polluted through violations of the beliefs in equality and human rights in the residential school system though the symbolic sacrifice of the leader and representative of the people, the Prime Minister. After sacrificing the totem of the sinning nation through the humiliation of the confession of sin and apology, the totem was regenerated to its unpolluted, ideal state. This apology process constitutes a narrative of re-covenanting in line with Abrahamic and more universal religious structures, reaffirming our commitment to the values of the apology.

**Name: Robin Dahling. University of Science and Technology, Beijing**

**Title: The Failure of Cross-Cultural Persuasion: Anti-Plagiarism Rhetoric and Chinese Undergraduate Students**

If German Ministers, Harvard Undergraduates, and Atlanta educators have shown us anything recently, it is that plagiarism and cheating are still to be vilified, mocked, and punished. In Aristotelian terms, the arguments against plagiarism rely on a measure of apparent *logos*, but are principally *pathetic* in persuasiveness – that is, the arguments promote an environment of, at the very least, concern or, at the other extreme, fear. Ethical discourse of what is “good” or “virtuous” are brought into play, but are the reasons, the *logos* for anti-plagiarism persuasive? The answer would appear to be no – Zwagerman points out that the panoptic nature of anti-plagiarism vigilance is inherently negative, disrupting the teacher-student relationship and making it more akin to prisoner/warden.

As Chinese International students in Western Universities are on the rise, they are (unfairly) targeted for plagiarism policing based on a prevalent misunderstanding of Chinese culture – that it is a culture of imitation – rather than the actual root of the problem. In fact, the problems in Chinese Education, and, more importantly, what can be done to resolve the problems in an EFL environment, may give us solutions to the problems in Western Universities for all students, solutions which the rhetoric has failed to provide.

This paper will begin by looking at the (failed) rhetoric of anti-plagiarism from Aristotelian principles, both in the West and in China, and then determine whether a solution for China is applicable in a Western context.