

## CSSR/SCÉR 2017 CONFERENCE ♦ CONGRÈS 2017

Canadian Society for the Study of Rhetoric (CSSR)  
Société Canadienne pour l'Étude de la Rhétorique (SCÉR)

Ryerson University, May 30 – June 1 ♦ 30 mai – 1 juin

Room / Salle : OAK-Oakham 218, Layton Room (Oakham House, 63 Gould Street)

### FINAL Programme / Programme With FULL ABSTRACTS



#### Tuesday, May 30 ♦ Mardi 30 mai

**8:30–8:50 — Coffee, pay membership dues, and meet and greet ♦ *Café, règlement de la cotisation, rencontres informelles***

**8:50–9:00 — Conference Welcome ♦ *Ouverture*: John Moffatt, CSSR Vice-President / Vice-Président SCÉR**

**9:00–10:15 — Keynote session ♦ *Conférence d'honneur* : Rhetoric and Interdisciplinarity / Disciplinarity ♦ *Rhétorique et (inter)disciplinarité***  
Session Chair/Président : **Tania Smith**, CSSR President / Présidente SCÉR

**GRAVES, Heather, and GRAVES, Roger**, University of Alberta, Edmonton

Disciplining Lady Rhetorica: An Allegorical Dialogue about Disciplinarity and Rhetoric

Rhetoric, known as the “plastic” art, can and has been conjoined with other areas of study and practice. Perhaps the most well-known statement of this is one of the earliest: Aristotle noted that rhetoric “is not concerned with any special or definite class of subjects” (24). Cheryl Glenn’s work on rhetoric and gender, together with male-centred histories of rhetoric (M.L. Clarke, for example) provide good touchstones for the range of rhetoric’s contacts with other disciplines through history.

Today, rhetoric’s ability to frame the discourse of any particular discipline allows us to create better learning experiences and support

student writers in all disciplines; as researchers, it enables us observe, decode, and interpret the discursive practices of a wide range of disciplines (H. Graves). Our actual interactions with people outside of rhetorical studies, however, lead to issues of power and control that cannot be disentangled from the context of each discipline. Collaborative work of the kind Carl Herndl has done with agriculture, for example, leads to what Anthony Pare has called “critical interdisciplinarity” wherein the rhetorician has set up camp (physically as well as mentally) across campus or across town. Pare contrasts this work with what he calls “rhetorical tourism” or the kind of

## Full Abstracts Submitted to CFP

rhetorical analysis that is done from afar or without partnering with an insider in the area under study.

This talk will briefly consider the history of rhetoric's entanglements with other disciplines before dwelling on the more recent dalliances of rhetoric and the humanities—philosophy, communication, literature—as well as encounters with the sciences—mathematics, physics, biology—and the professions—engineering, nursing, and the law. We will adopt and adapt rhetoric's alternate identity as Lady Rhetorica to create an allegorical exchange between her and her long-time companion, Philosophy/Logic, as to the nature of these relationships and what, if anything, is to be done about it.

Aristotle. (1984). *The rhetoric and poetics of Aristotle*. Modern Library Edition. New York: Random House.

Clarke, M. L. (2002). *Rhetoric at Rome: a historical survey*. New York: Routledge.

Glenn, C. (1997). *Rhetoric retold: Regendering the tradition from antiquity through the renaissance*. Carbondale: Southern Illinois University Press.

Graves, H. (2010). Introduction. In *Interdisciplinarity: Thinking and writing beyond borders*. Eds. H. Graves & R. Graves. Edmonton: Canadian Association for the Study of Discourse and Writing.

Pare, A. (2010). *Interdisciplinarity: Rhetoric, reasonable accommodation, and the Toto effect*. In *Interdisciplinarity: Thinking and writing beyond borders*. Eds. H. Graves & R. Graves. Edmonton: Canadian Association for the Study of Discourse and Writing.



**Heather Graves** is Professor of English and Film Studies at the University of Alberta, where she teaches academic and technical and business communication. Her research interests include argument in academic discourse, visual rhetoric, and the rhetoric of science. She has published three academic books: *Rhetoric in(to) Science: Style as Invention in Inquiry* in 2005; *Writing Centres, Writing Seminars, Writing Culture: Writing Instruction in Anglo-Canadian Universities* edited with Roger Graves in 2006; and *Interdisciplinarity: Thinking and Writing Beyond Borders* edited with Roger Graves in 2010; and four writing textbooks: *A Strategic Guide to Technical Communication* with Roger Graves in 2007/2012; *The Brief Penguin Handbook* (Cdn Eds) with Lester Faigley and Roger Graves

(2008/2011/2014/2016); *The Little Penguin Handbook* (Cdn Eds) with Lester Faigley and Roger Graves (2009/2012/2015); and *Dynamics of Business and Professional Communication: A Case-Based Approach* with Roger Graves (2015).



**Roger Graves** is Professor in the Department of English and Film Studies, and Associate Director of the Centre for Teaching and Learning at the University of Alberta. He is the author, co-author, or editor of eight books and 30+ articles, including *Writing Instruction in Canadian Universities*. He is a member of the editorial boards for *College English* and the *IEEE Proceedings on Technical Communication*, and publisher of Inkshed Publications, the publications initiative of the Canadian Association for the Study of Language and Learning (CASLL/Inkshed). His current research interests include writing assignments across disciplinary fields and the gamification of peer response systems in writing classrooms. Since 2008, he has given over 250 public presentations locally, nationally, and internationally. From 2014-2017 he served on the ISAWR Steering Committee; previously he served on the

Executive Committee of the Conference on College Composition and Communication (2010-2022) and of the Canadian Association for the Study of Discourse and Writing (2008-2014).

**10:15–10:45 — Coffee break ♦ Pause-café**

**10:45–11:45 — Rhetorical theory: Gender and Narrative ♦ Théorie rhétorique : étude du genre et récit**

Session Chair/Président: **Ilon Maceio Lauer**

**ZOBERMAN, Pierre**, Université Paris 13, France

Rhetoric And / Rhetoric of

**This paper examines the conceptual and analytical inflections produced by rhetoric's association with, subordination to, or qualification by other disciplines, and specifically gender studies. What does rhetoric do to gender in rhetorical approaches to gender, and how do gender/gender studies affect the rhetorical theory and analysis?**

From the time of the revival of the study and history of rhetoric in the second half of the twentieth century, the term rhetoric has been associated at least two paradigmatic phrases, the rhetoric of + a genre or a medium (as in Booth's *Rhetoric of Fiction* or *Rhetoric of Irony* or Barthes' "Rhétorique de l'image", and rhetoric and + another discipline or field, as in Kibedi Varga's seminal *Rhétorique et Littérature* (1970), or, more recently, and in the reverse order, Plate and Zoberman's *Gender and Rhetoric* (2014). Similarly, rhetoric has been qualified in adjectival phrases which imply that specific perspectives, from other disciplinary fields, inflect our understanding of rhetoric – feminist or queer rhetoric are perceived, not only as a special part of rhetoric, but as something different from what is considered traditional rhetoric ("we acknowledge the often disavowed sexualized nature of these persuasive appeals while also remixing the raw materials of logos, pathos, and ethos to think and envision the queer." – Alexander) While such coordinations and subordinations have served to shed light on the scope and potential adaptability of rhetoric as discipline, practice, and concept, and on the interdisciplinary connections involved in its

applications, they also made the very definition and extension not only of rhetoric, but also of the fields it has been associated with in the paired phrases created on the patterns mentioned above, problematic.

This paper will specifically question the relation of rhetoric and gender in two symmetrical ways. What does rhetoric do to gender when one takes a rhetorical approach to gender, and how do gender, as an analytical category, and the methods and presuppositions of gender studies affect the definition, purview, and value of rhetorical theory and analysis? The connection is doubly fruitful as gender is relatively new as a field of study and questions some of the tradition of (Western) rhetoric. It can thus serve as a possible model for similar reflections on other fields which question the very evidence on which the Western definition of rhetoric is based (i.e., postcolonialism).

- Alexander, Jonathan and Jacqueline Rhodes (ed.), *Queer Rhetoric and the Pleasure of the Archive*. Enculturation, <http://enculturation.net/files/QueerRhetoric/queerarchive/intro.html> (accessed Jan. 7, 2017)
- Booth, Wayne C., *The Rhetoric of Fiction*. Chicago: Chicago UP, 1st ed., 1961.
- , *The Rhetoric of Irony*. Chicago: Chicago UP, 1974
- Kibedi Varga, Aron, *Rhétorique et Littérature*. Paris: Didier, 1970.
- Plate, Liedeke and Pierre Zoberman, *Comparatively Speaking: Gender and Rhetoric*, special issue of *Intertexts* 18, 1 (Spring 2014)
- Zoberman, Pierre (ed.), *Queer: Écritures de la différence? Vol. 1: Autres temps, autres lieux*. Paris: L'Harmattan, 2008.

**SHILTON, Wendy**, University of Prince Edward Island, Charlottetown, PE

Re-turning the Rhetorical Turn to Narrative Practice

**The recent shift toward narrative studies as "narrative writ large" has submerged the role of the rhetorical turn in narrative ethics and narrative practice. This presentation will argue that rhetorical study is critical to understanding narrative power and needs to be re-turned, conscientiously and rigorously, to studies in narrative and narrative practice.**

"The "narrative turn," or variations on that phrase, is a term used to refer to an intellectual shift in the mid-to-late twentieth century away from objectivist research approaches in the social sciences to the importance of storytelling, intersubjectivity, context, multiple voi-

ces and perspectives, perception, narrative structure, and interpretation in expressing, organizing, and representing human meaning and experience. By the mid-nineties, the "narrative turn" also had begun to enter into the health sciences and bio-ethics, expanding inquiry, understanding, definitions, diagnoses, and treatments practices in illness contexts. Rita Charon, founder of the Narrative Medicine program at Columbia University's Faculty of Medicine, writes that the "narrativist turn that has overtaken many fields exposes the centrality of storytelling in many human activities . . . . Telling stories, listening to them, being moved by them to act are recognized to be at the heart of many of our efforts to find,

make, and honor meaning in our lives and the lives of others” (Narrative Medicine 11).

Yet, the power of story rests on far more than the narrative turn. Scholars as various as Herbert W. Simons, Richard Rorty, and Matti Hyvarinen have argued that the twentieth century was marked by a series of “turns” – including the rhetorical turn – each influencing the other in an intricate, historical interplay of disciplinary identity politics. More recently, however, with the strong push toward innovative multidisciplinary approaches to inquiry, the narrative turn now predominates, often under the aegis of “narrative writ large.” The result has submerged the role of the rhetorical turn within narrative studies. But rhetorical forms are inseparable from the ways in which narrative shapes realities and discourse politics, especially at the level of invention, intentionality, purpose, audience, framing, tropes, circumstances, persuasion, and effects. More important, rhetorical forms are inseparable

from any inquiry into ethics and narrative practice.

A fuller intellectual grasp of the rhetorical underpinnings of the narrative turn and the “work” of narrative in the world would enrich the intellectual, political, and ethical implications of the close ties among narrative, health, and humanity.

Charon, Rita. *Narrative Medicine: Honoring the Stories of Illness*. Oxford UP, 2006.

Charon, Rita and Martha Montello, eds. *Stories Matter: The Role of Narrative in Medical Ethics*. Routledge, NY. 2002.

Frank, Arthur W. *The Wounded Storyteller: Body, Illness, and Ethics*. U Chicago P, 1995.

Hyvarinen, Matti. “Revisiting the Narrative Turn.” *Life Writing*. Vol. 7. No. 1 April 2010

Meza, James P and Daniel S. Passerman. *Integrating Narrative Medicine and Evidence-Based Medicine: The Everyday Social Practice of Healing*. Radcliffe, London and NY. 2011

Simons, Herbert W. *The Rhetorical Turn: Invention and Persuasion in the Conduct of Inquiry*. U Chicago P, 1990.

**11:45–13:15 — Lunch ♦ *Pause-déjeuner***

**13:15–14:45 — Truth and Ethics in Public Discourse ♦ *Vérité et éthique dans le discours public***

Session Chair/Président: **David Beard**

**CALIENDO, Guillermo**, Temple University, Philadelphia, PA, USA

Fake News: Political Influence, Memory and the Rhetoric of Ignorance

**This essay analyzes the rhetorical formation of fake news during the 2016 presidential elections in the U.S. A journalistic phenomenon that enunciates a problematic anti-knowledge and a discursive construction of rhetorical ignorance. Via network-sharing and media bias, fake news activates well-crafted narratives that can seriously affect a public political opinion.**

The deployment of fake news about Hillary Clinton during the 2016 presidential elections enunciates a rhetoric of ignorance whereby text, textuality and subject position act upon seemingly objective “knowledge inconsistencies.” I examine fake news narratives that were able to symbolically (re)construct, (de)emphasize, and change political beliefs and attitudes.

"Rhetoric as epistemic or rhetoric as knowledge all too often has dealt with dominant narratives (frequently hegemonic in nature)

that, up to now, have paid more attention to the mechanics of knowledge—argumentative and persuasive will to truth—but pay less attention to cognitive gaps, substitutions, misinformation, and silences. To redirect this episteme, it would require a change in our academic attention from an epistemology of knowledge to an epistemology of ignorance. Indeed, recent fact checking websites demonstrate and ever increasing social concern with “true knowledge” based on information accuracy. In effect, the 2016 fake news phenomena in the U.S. has showed that if left unexamined, facts can not only vastly and quickly be disseminated, but most importantly change socio-cultural beliefs and attitudes. In a recent Pew Research survey (2016) researchers found that “Overall, 23% say they have ever shared a made-up news story, with 14% saying they shared a story they knew was fake at the time and 16% having shared a story they later realized was fake. Aided by network effect and confirmation bias, fake news employ a seemingly genuine style

and form while hiding in plain sight inconsistencies in knowledge.

This essay first observes how counter-recollections are able to (re)situate well-crafted narratives as seemingly objective and historically relevant. Second, this article examines the formation of rhetorical ignorance and its influence on texts and intertextuality. A *techne* of ignorance that ultimately can qualify and disqualify knowledge.

To uncover the text's trajectory requires a genealogy of ignorance which I called "igmology" or the *techne* of ignorance that ultimately exhumes the text buried underneath layers upon layers of socio-historical signification, questions knowledge's presumption of innocence, and engages dominant discourses with a critical approach that involves problematizing assumptions (i.e., what was left behind or what was put aside). It interrogates how it is that knowledge, in this case about Hillary Clinton (concept and body), becomes mapped, articulated, and remembered.

Lastly, to unveil these moments of ignorance (fake news), this article examines how counter-narratives about Hillary Clinton enunciate specific discursive formations that quickly become dominant narratives at their most intrinsic level of sociocultural interaction: text, intertextuality and subject position. In so doing, the rhetoric of ignorance uncovers and identifies not just the dominant narrative (what was said), but the linguistic structure of

presuppositions, assumptions, interpretations, and representations.

- Balmas, M. (2014). When fake news becomes real: Combined exposure to multiple news sources and political attitudes of Inefficacy, alienation, and cynicism. *Communication Research* 41(3), 430–454. doi: 10.1177/0093650212453600
- Barthel, M. Michell, A. and Holcomb, J. (Dec. 16, 2016). Many Americans believe fake news is sowing confusion. Pew Research Center. <http://www.journalism.org/2016/12/15/many-americans-believe-fake-news-is-sowing-confusion/>
- Brewer, P. R., Young, D. G.; and Morreale, M. (2013). The impact of real news about "fake news": Intertextual processes and political satire. *International Journal of Public Opinion Research*, 25 (3), 323-343. doi: 10.1093/ijpor/edt015.
- Foote, K. (1990) To remember and forget: Archives, memory, and culture. *The American Archivist*, Summer 53(3), 378-392.
- Foucault, M. (1977). *Discipline and punish: The irth of the prison* (A. Sherican, Trans.). New York, NY: Vintage Books.
- Foucault, M. (1988). *Technologies of the self: A seminar with Michel Foucault* (L. Martin, H. Gutman & P. Hutton, Eds.). Boston, MA: The University of Massachusetts Press.
- Irwin-Zareka, I. (1994). *Frames of remembrance: The dynamics of collective memory*. New Brunswick, NJ: Transaction Publishers.
- Marchi, R. (2012). With Facebook, blogs, and fake news, teens reject journalistic "objectivity." *Journal of Communication Inquiry*, 36(3), 246–262. doi: 10.1177/0196859912458700.
- Rojecki, A. and Meraz, S. (2016). Rumors and factitious informational blends: The role of the web in speculative politics. *New Media & Society*, 18 (3-4), 25-43. doi: 10.1177/1461444814535724.

**LAILAW, Tess**, Mount Saint Vincent University, Halifax, NS

Communication across lay/expert divides: A rhetorical decision-making framework

This presentation will explore, first, societal change in how expertise is constructed; and second, the means by which one can convey oneself as an "authority" in an online context, via Aristotle's classic modes of appeal: *ethos*, *logos*, and *pathos*—tangible rhetorical principles accessible to those within the discipline of rhetoric and beyond.

The focus of this presentation lies in contemporary divergence from the traditional separation of experts from the lay public, which contributed to the maintenance of "expertise": The status of the expert, the degree of authority perceived by lay audiences. I believe that this view of expertise facilitated persuasion (via "the great persuasive power of mystery"; Kenneth Burke, 1969, 278) in contexts where lay publics needed to engage in behavioural change in order to maintain or protect their

health.

The status of "expert" as a category of social capital "enacted and so maintained and reinforced in exchanges" (Bourdieu 86) requires constant performance. Those with "expert" status have for the most part remained the key forces in the maintenance of social order. If, following Kenneth Burke, "the makings of 'mystery' are to be found in any lack of knowledge" (1970, 308), in a nation where "tweeting" is encouraged in the publicization of one's research, where emergency room doctors become media personalities, and where scientists blog, the traditional hierarchies that create grounds for division between experts and lay publics are challenged. As Sherry Turkle has argued, "These new media are not just changing our lives, the way we work and communicate – but they are profoundly changing our

selves... our own identities, and authenticity” (1995).

Processes subverting expertise compromise the status of expertise in being able to maintain social order in contexts involving risk, with impacts that have not yet been brought into relief. Consequently, the role of “expert” requires performance aimed at securing the support of lay audiences through explicit enactment of expert status. Following James Herrick, “A trained rhetor must understand what the community believes makes a person believable” (2005). This presentation will explore, first, societal change in how expertise is constructed; and second, the means by which one can convey oneself as an “authority” in an online context, via Aristotle’s classic modes of appeal: ethos,

logos, and pathos—tangible rhetorical principles accessible to those within the discipline of rhetoric and beyond.

- Aristotle. (1909). *The rhetoric of Aristotle*. Trans. Richard Claverhouse Jebb. Ed. John Edwyn Sandys. Cambridge: Cambridge University Press.
- Bourdieu, P. (2011). *The forms of capital*. (1986). *Cultural theory: An anthology*, 81-93.
- Burke, K. (1969). *A rhetoric of motives* (Vol. 111). Univ of California Press.
- Burke, K. (1970). *The rhetoric of religion: Studies in logology* (Vol. 188). Univ of California Press.
- Herrick, James A. (2005). *The history and theory of rhetoric: An introduction*. Boston, MA: Allyn and Bacon.
- Turkle, Sherry. (1995). *Life on the Screen: Identity in the Age of the Internet*. New York: Simon and Schuster.

### **BEEMER, Cristy**, University of New Hampshire, USA Publicly Anonymous: Ethical Rhetorical Analysis Online

**This presentation reports on the methodological challenges of conducting a large research project on online breast cancer support communities, advocates adapting research protocols to honor online identities, shares adaptations that the speaker used in her research, and invites attendees to discuss innovations in online research methodologies.**

In the Association of Internet Researchers’ 2012 “Ethical Decision-Making and Internet Research: Recommendations from the AoIR Ethics Working Committee (Version 2.0),” Markham and Buchanan ask: “What counts as a human? Can a person’s avatar in Second Life or another virtual world qualify for privacy protection?” (2).

As the speaker, herself a breast cancer survivor, embarked on a research project about the online breast cancer support community of which she was a member, the Institutional Review Board determined that the online identities of the research subjects were not “human subjects;” therefore, the project was exempt from IRB approval. However, as a member of the community herself, the speaker was aware of the value of the avatar as a holder of ethos, as a virtual person with friends, relationships, a reputation, and a past, and she embarked on developing a methodology that honored the humanity of the avatar. As we continue to study the rhetoric of online communities, guidelines for ethical research need to catch up to technology.

The speaker shares the difficult choices she made to extend the anonymity from just the human subject sitting at the computer to the virtual subject—the avatar-represented subject online. Protecting the anonymity of online sources is particularly challenging. As Markham and Buchanan question “Given current capacities to track, collect, archive, and analyze our digital traces, is it even possible to entirely protect or anonymize our personal data?” (2). But new methods must be created that take into account the searchable traces of online identities. Ultimately, this presentation argues for consideration of the online persona as an identity in need of protection, shares strategies that the presenter used to protect her research subjects, and initiates a discussion of others’ methodological adaptations in online research.

- Boellstorff, Tom, et al. *Ethnography and Virtual Worlds: A Handbook of Method*. Princeton: Princeton UP, 2012.
- Markham, Annette. “Remix Cultures, Remix Methods: Reframing Qualitative Inquiry for Social Media Contexts.” *Global Dimensions of Qualitative Inquiry*. Eds. Norman K. Denzin and Michael D. Giardina. Walnut Creek: Left Coast Press, 2013. 63-83.
- Markham, Annette and Elizabeth Buchanan. “Ethical Decision-Making and Internet Research: Recommendations from the AoIR Ethics Working Committee (Version 2.0)” *Association of Internet Researchers*. 2012. Web. 16 February 2015. <http://aoir.org/reports/ethics2.pdf>
- McKee, Heidi A. and James E. Porter. *The Ethics of Internet Research: A Rhetorical, Case-Based Process*. New York: Peter Lang, 2009.

14:45–15:00 — Coffee break ♦ *Pause-café.*

15:00–16:00 — Covert Ideologies and Power: Rhetorics of Incarceration and Apartheid ♦ *Idéologies cachées et pouvoir : rhétoriques de l’incarcération et de l’Apartheid*

Session Chair/Président: **Shilton, Wendy**

**THORSTEINSON, Katherine**, Cornell University, Ithaca, NY, USA

*Orange is the New Black*-face: economies of enjoyment and rhetorical “killjoying”

**Following this year’s theme “Rhetoric and Interdisciplinarity/ Disciplinarity,” I bring together genre theory, psychoanalysis, and rhetoric to understand how failed comedy in the final episodes of *Orange is the New Black* (2016) implodes the economy of enjoyment structuring Black subjugation. If slavery was legitimated by minstrelsy and critiqued by melancholy realism, what might the situation-tragedy’s rhetorical ambivalence mean for mass incarceration now?**

Angela Davis and Ruth Wilson Gilmore see the prison industrial complex as a neoliberal “fix” to state and economic surplus. Martha D. Escobar further shows how civil rights disrupted the legal exploitation of Black labor since slavery—prisons warehouse the resultant “racial neoliberal excess.” And Michelle Alexander’s compendium of statistics and citations confirms this crisis is no laughing matter. Yet somehow, *Orange is the New Black* frames these issues through irreverent and over-the-top humor. Given Sigmund Freud’s theory that laughter releases surplus emotional energy used for repression, this combination of form and content is actually quite fitting. Putting these neoliberal and psychic economies in relation, I ask: what happens when the joke fails? Even after beloved character Poussey Washington’s tragic asphyxiation, the gags grind on. Two women clownishly put on face masks, practicing for news cameras. On brink of revolt, a drunken duo echoes the vaudevillian bits of Abbott and Costello: “What’s Attica?” “Maybe the Dad from that bird book... To Kill a Mocking Jay?” “Hungry

games!” But in the wake of Poussey’s death, this slapstick farce falls flat. Perhaps we can understand this failed comic relief as an example of what Lauren Berlant calls “situation tragedy”: “the marriage between tragedy and situation comedy where people are fated to express their flaws episodically, over and over, without learning, changing, being relieved, becoming better, or dying.” But might the failure of these jokes reroute our emotional energy away from sentimental tears—what Wendy Brown and Walter Benjamin call “left melancholy”—toward a more politically operative emotion such as rage? While Ian Baucom traces the emergence of “melancholy realism” as a counter-discourse to slavery and early finance capital, I explore the ironic failure of comic relief as a critique of mass-incarceration and neoliberalism now.

- Alexander, Michelle. *The New Jim Crow: mass incarceration in the age of colorblindness*. New York: New Press, 2010.
- Baucom, Ian. *Specters of the Atlantic: finance capital, slavery, and the philosophy of history*. Durham: Duke U Press, 2005.
- Berlant, Lauren. *Cruel Optimism*. Durham: Duke U Press, 2011.
- Brown, Wendy. “Resisting Left Melancholy.” *Boundary 2*, vol. 26, no. 3, 1999, pp. 19–27. [www.jstor.org/stable/303736](http://www.jstor.org/stable/303736).
- Davis, Angela Y. *Are prisons obsolete?* New York: Seven Stories Press, 2003.
- Escobar, Martha D. *Captivity Beyond Prisons: criminalization experiences of Latina (im)migrants*. Austin: U of Texas Press, 2016.
- Freud, Sigmund, and James Strachey. *Jokes and their relation to the unconscious*. New York: Norton, 1960.

OFILI, Patricia, University of Waterloo, ON

### Apartheid Legal Screens and Nelson Mandela's Luminescence

**To deconstruct the underpinnings of the apartheid policies, which violate basic human rights, Mandela employs a braided form of rhetoric, which combines western and African rhetorical traditions, to counter the apartheid strategy of deflecting attention from the racist nature of South African Nationalist legal framework.**

I propose to examine the legal framework of the apartheid regime in South Africa and how this framework was practically a racial subterfuge that is crafted to appear benign. In essence, the legal rhetoric of the policies of apartheid South Africa amount to screens for ideological baselines. To make this argument, I will use Mandela's "A Black man in a White man's Court" to discuss the racist laws in South Africa and how these laws constitute an antithesis to the Freedom Charter, which stipulates the legal framework that the anti-apartheid struggle hoped to enthrone. Mandela uses his braided rhetoric to draw attention to the injustices embedded within the apartheid laws and policies, which are not only racist in construction, but are violations of basic human rights like freedom of movement and association. Drawing upon Kenneth Burke's concept of "Terministic Screens", I will examine how apartheid policies attempts to direct attention away from the unjust nature of their laws. While Mandela makes overt rhetorical moves to show what anthropologist/comparative literature expert Vincent Crapanzano describes as a classificatory system designed to legalize Blacks out of existence (20), and get the victims to take the blame.

Mandela's rhetoric uses legal luminescence to shed light into the inherent contradictions of apartheid policies. Mandela's legal rhetoric is a product of his Western legal training, which finds a counterpart in his deeply ingrained African roots. The Western legal heritage provides a platform to harness his cultivated style, which relies on narratives and performativity. Mandela's rhetoric is metamorphic enough to exploit legality, illegality, violence, conciliation, negotiation, flexibility and inflexibility as instruments for exposing the chimeric nature of apartheid policies and legal frameworks. Despite

employing binary terms of black/white, Mandela rises above the fallacy of employing the complicit rhetoric of essentialism. Mandela employs identification in a way that he goes beyond merely identifying with one group against another. In continuously calling the marginalized people "my people", he owns them, he speaks to them, and speaks for them in a manner that transcends race and class. His manner is very similar to the biblical analogy of a shepherd who is willing to lay down his life for his sheep. Thus, without ascribing the "Christ" figure to himself, he constantly joins his suffering to that of the masses.

It is imperative to note that Mandela's knowledge of the Western legal system provided a solid platform from which to attempt dismantling the apartheid legal framework. Mandela uses his knowledge of South African history and the various nuances of apartheid exploitative maneuverings to successfully deflate attempts at whitewashing apartheid policies. Mandela displays a combination of wisdom and eloquence, which is necessary for persuasion to exemplify what Augustine describes as "a wholesome sweetness or a sweet wholesomeness" (123). Mandela displays wisdom in the manner in which he employed Kairos to give impetus to the anti-apartheid struggle whenever he was given the opportunity, especially in the courtroom. Mandela uses the courtroom to put the aspirations of the oppressed in the public sphere, as well as ruffle the moral feathers of the legal minds used to enforce the unjust laws.

Burke, Kenneth. *A Rhetoric of Motives*. Berkeley: University of California Press. 1950. Print.

Crapanzano, Vincent. *Waiting: The Whites of South Africa*. New York: Random House. 1985. Print.

Mandela Nelson. *A long Walk to Freedom*. New York: Back Bay Books/Little, Brown and Company Book Group. 1994. Print

-----"A Black man in a White man's Court". Available at <http://www.nelsonmandela.org/omalley> Retrieved September 24, 2016

Saint Augustine. *On Christian Doctrine*. Translated by Robertson, D. W. Indianapolis & New York: The Bobbs-Merrill Co. Inc. 1956. Print.

### 16:00–17:00 — Rhetoric in Elections & Activism ♦ Rhétorique de campagne et activisme

Session Chair/Président: **Beemer, Cristy**

**HAKIMZADEH, Sarah**, University of Pittsburgh, PA, USA

Occupy Wall Street, C.S. Peirce's Theory of Rhetoric, and the Right to the Commons

**This paper is a rhetorical analysis of a key court case from the Occupy movement, People of the State of NY v. Nunez. I demonstrate how the court's rhetorical choices undermined the public interest, and then turn to Peirce's theory of rhetoric to explain how citizens can reclaim rights discourses.**

The Occupy Wall Street movement represented a shift in popular values and brought the commons back into mainstream politics, in part by challenging the private ownership of public spaces. In contrast to private property rights, which define, police, and protect private wealth, commons are based on cooperative stewardship of natural and social resources.

Despite the fact that legal rights to the commons are not new in the Anglo American legal tradition – and there is a judicial history of protecting them which dates all the way back to the Magna Carta – courts across the U.S. failed to recognize the commons and issued rulings privileging private property over the public's rights to free speech and assembly, even in publicly subsidized, semi-private spaces. In my paper, "Occupy Wall Street, C.S. Peirce's Theory of Rhetoric, and the Right to the Commons," I first provide a rhetorical analysis of a key court case from the Occupy movement, the People of the State of New York v. Nunez (2012). I demonstrate how the court's normative commitments and rhetorical choices undermined the public interest, and how the opinion was blind to the non-economic

relationships in the Occupy camp and the ways in which these relationships generated nonmonetary value. I then turn to American Pragmatist C.S. Peirce's little known theory of rhetoric and explain how his innovative conception of audience can contribute to the newly emerging field of critical legal rhetoric and how these together can in turn help citizens reclaim rights discourses for egalitarian ends.

Celeste Condit, Marouf Hasian Jr., and John Luis Lucaites, "The Rhetorical Boundaries of the Law: A Consideration of the Rhetorical Culture of Legal Practice and the 'Separate But Equal' Doctrine," *Quarterly Journal of Speech* 82.4 (Nov. 1996): 323-342.

Benjamin Shepard, "Occupy Wall Street, Social Movements, and Contested Public Space," in *Beyond Zuccotti Park: Freedom of Assembly and the Occupation of Public Space*, ed. Ron Shiffman, Rick Bell, Lance Jay Brown, and Lynne Elizabeth (Oakland: New Village Press, 2012).

James Arnt Aune, "On the Rhetorical Criticism of Judge Posner," *Hastings Constitutional Law Quarterly* 23.3 (Spring 1996): 658-670

James Boyd White, *Justice as Translation: An Essay in Cultural and Legal Criticism*, (Chicago: University of Chicago Press, 1990).

John Michael Krois, "Peirce's Speculative Rhetoric and the Problem of Natural Law," *Philosophy & Rhetoric* 14.1 (Winter 1981): 16-30, 27.

Marouf Hasian Jr. and Edward M. Pannetta, "Anti-Rhetoric as Rhetoric: The Law and Economics Movement," *Communication Quarterly* 42.1 (Winter 1994): 57-74.

Tabatha Abu El Haj, "All Assemble: Order and Disorder in Law, Politics, and Culture," *Journal of Constitutional Law* 16.4 (April 2014): 949-1040, 963.

**KAMIPHERM, Monique**, University of Waterloo, ON

"Liberals Lead:" The Rhetorical Influence of CBC's Aggregate Polling Data on Voters in the 2015 Canadian National Election

**In the 2015 Canadian National Election, Éric Grenier's aggregate poll tracker on CBC's News website influenced Canadians to cast their ballots in favour of the Liberal Party. With its use of statistical data, persuasive language, and convincing visuals, Grenier's poll tracker used presence as a rhetorical device to shape the election outcome.**

Are statistics rhetorical? McCloskey argues yes, because they depend "on a conversation,

an agreement among human beings about what they are going to take seriously" (McCloskey 487). In addition, statistics come "armed with a rhetoric of mathematical proof" (McCloskey 486), where "even the tone of a statistical work carries a message" (McCloskey 488). Through Donald McCloskey's Rhetoric within the Citadel: Statistics, and Chaïm Perelman and Lucie Olbrechts-Tyteca's rhetorical concept of presence, this paper assesses how the combination of politics,

## Full Abstracts Submitted to CFP

science, and rhetoric influenced voters through Éric Grenier's poll tracker publicized on the CBC News website. This is displayed in the statistical data presented, the persuasion of the textual and linguistic elements associated with the data provided, as well as the convincing nature of the visuals used to illustrate poll averages and seat projections in showcasing the validity of the poll statistics publicized on 18 October 2015. This paper concludes that through the rhetoric of presence, the aggregate polling data communicated to the public through the CBC's poll tracker website influenced electorates to vote for the Liberal Party of Canada on 19 October 2015 in the 42nd Canadian general election.

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"Éric Grenier's Poll Tracker." CBC News: Canada Votes. N.p., 18 Nov. 2015. Web. 29 July 2016.

"Federal Election 2015: Keep on Top of Election Trends with CBC's Poll Tracker." N.p., n.d. Web. 22 June 2016.

Grenier, Éric. "Everything You Need to Know about Political Polling." The Globe and Mail. N.p., 3 Sept. 2014. Web. 28 July 2016.

Jasinski, James. Sourcebook on Rhetoric: Key Concepts in Contemporary Rhetorical Studies. California: Sage Publications, Inc., 2001. Print.

McCloskey, Donald N. "Rhetoric within the Citadel: Statistics." Argument and Critical Practices. Ed. Joseph W. Wenzel. Annandale, VA: Speech Communication Association, 1987. 485–490. Print.

Meffert, Michael F. et al. "More than Wishful Thinking: Causes and Consequences of Voters' Electoral Expectations about Parties and Coalitions." Electoral Studies 30.4 (2011): 804–815. ScienceDirect. Web.

Perelman, Chaïm, and Lucie Olbrechts-Tyteca. The New Rhetoric: A Treatise on Argumentation. Notre Dame, Ind.: University of Notre Dame Press, 1969. Print.

Rose, Gillian. Visual Methodologies: An Introduction to the Interpretation of Visual Materials. London: Sage Publications Ltd., 2001. Print.

Siekierski, BJ. "A Polling Post-Mortem: How Polls Influenced Voters in the Federal Election Campaign." iPolitics. N.p., 27 Nov. 2015. Web. 22 July 2016.

**19:00 — Conference Dinner ♦ *Dîner festif*: Lola's Kitchen, 634 Church Street, Toronto, ON, <http://lolaskitchen.ca/>**

RSVP online by May 25 at <http://www.signupgenius.com/go/5080c45a8a62aa1f58-banquet> . Banquet room seats 30. Seats may be available for late RSVP. Pay for your own meal at the restaurant.

♦ RSVP en ligne le 25 mai au lien ci-dessus. La salle de banquet peut accueillir 30 personnes. Les sièges peuvent être disponibles pour le RSVP tardif. Payez votre repas au restaurant.



**Wednesday, May 31 ♦ Mercredi 31 mai**

**8:30–9:00 — Coffee, pay membership dues, meet and greet ♦ *Café, règlement de la cotisation, rencontres informelles***

**9:00–10:30 — Rhetorical History: Classical Greece and the Enlightenment ♦  
Histoire de la rhétorique : Grèce classique et Lumières**

Session Chair/Président: **Létourneau, Alain**

**DAINVILLE, Julie**, Université libre de Bruxelles, Belgique (GRAL) –

Rhétorique et divination : comment rendre le divin évident dans la Grèce classique ?

♦ *Rhetoric and divination: how to make the divine obvious in classical Greece?*

[Presented in French]

**Mon objectif dans cette présentation sera de mettre au jour les processus rhétoriques mis en œuvre par différents auteurs pour démontrer l'importance de la divination dans la littérature grecque classique (aux alentours du Vème siècle av. J.-C.) dans un contexte de remise en question du divin.**

♦ *This presentation aims at analysing the rhetorical mechanisms used by classical Greek authors (fifth century BC) to show the importance of divination in a context of doubts towards some religious practices and their societal role.*

FR: La divination est un phénomène particulièrement bien attesté dans la littérature grecque, quelle qu'en soit l'époque. Déjà dans les récits homériques, datés aux alentours du VIIIème siècle avant notre ère, le devin, avec l'aide du dieu Apollon, guidait les rois dans leur expédition troyenne. Quelques siècles plus tard, à l'époque classique (aux alentours du Vème siècle av. J.-C.), la divination est toujours présente, malgré des différences importantes dans son mode de fonctionnement. Avec l'avènement de la démocratie et la place de plus en plus importante que va occuper le raisonnement logico-philosophique dans la vie intellectuelle et politique du siècle, ce rôle toujours non négligeable de la divination peut sembler paradoxal et, à y regarder de plus près, ne faisait d'ailleurs pas l'unanimité. Certains auteurs, comme l'historien Hérodote, témoigne toutefois du plus grand respect à l'égard des institutions oraculaires, en particulier du sanctuaire de Delphes à qui il accorde toute sa confiance. Mon objectif dans cette présentation sera de mettre au jour les processus rhétoriques mis en œuvre par différents auteurs pour démontrer l'importance de la divination, qu'elle soit inspirée (comme dans le cas de la Pythie de Delphes), ou technique (comme dans le cas du devin), dans un contexte de remise en question du divin. Je me concentrerai en particulier sur la question de l'ethos du devin et du prophète, qui joue un rôle capital dans la capacité persuasive de ces deux acteurs, et exploiterai la notion de

fonction-statut social, telle que définie par John Searle dans le cadre de la construction de la réalité sociale, qui se révèle particulièrement pertinente pour cette question. Enfin, je terminerai par montrer l'intérêt, trop souvent négligé, d'une approche rhétorique de l'oracle et du processus divinatoire, comment elle peut aider à mieux comprendre les jeux d'influence en présence et à résoudre, dans certains cas, des semblants d'incohérence dans la littérature de l'époque.

*EN: Divination is a particularly well-attested phenomenon in ancient Greek literature. In the Homeric epics (around the 8th century BC), seers, supported by the god Apollo, already guided the kings through the Trojan expedition. A few centuries later, during the classical time (fifth century BC), divination still plays an important part in the Athenian society, even though its working and representation have changed. This may sound surprising, because at the same time democracy, public deliberation and logico-philosophical reasoning considerably grew, and for a matter of fact, consulting gods to help the decision process was not positively considered by a quite large part of the population. Still some famous authors, like the historian Herodotus, have the greatest respect for divinatory practices, and especially the oracular sanctuary at Delphi, in which he had a boundless confidence. My presentation aims at analysing the rhetorical mechanisms used by several authors to show the importance of divination, whether technical (seers) or inspired (the Pythia at Delphi, for example) in a context of doubts towards some religious practices and their societal role. In the end, I will show how a rhetorical approach, whose interest is often underestimated in this matter, may help better understand global strategies adopted to preserve or belittle divination and to resolve some seeming inconsistencies in the literature of the time.*

J. R. SEARLE (1995), *The Construction of Social Reality*, New York, The Free Press.

L. PERNOT (2006), *The Rhetoric of Religion*, *Rhetorica* 24, p. 235-254.

A. BOUCHÉ-LECLERCQ (1879-1882), *Histoire de la divination dans l'Antiquité* (4 vol.), Paris.

**LAUER, Maceio**, Western Illinois University, Macomb, IL, USA

Vico's rhetorical angle: geometry, genealogy, and argumentative ingenuity

**This paper analyzes the geometric concepts and terms in Vico's rhetorical writings and argues that such usage presented Vico's rhetorical theory as an extension of Pythagorean principles and as a competitive alternative to Descartes' system. Vico's Neo-Pythagorean rhetoric presented reasoning as a combination of figurative language usage and probabilistic argumentation.**

Scholars agree that Vico's vision of ingenium is a critical source for understanding the ways invention prefigures and refigures logical categories before they are deployed in an argumentative context. But such scholarship overlooks Vico's elaboration of ingenium as a capacity of perception, not expression. As a consequence, Vico's innovative efforts to nurture argumentative modes of expression receive limited scholarly attention. This paper draws more attention to Vico's innovative pedagogical ideals by tracing how Vico's rhetorical theory connects rhetorical instruction to Pythagorean reasoning processes. Vico was concerned with teaching the cultivation of a rhetor's ingenium, but this concern necessarily led him to prioritize acuity when training the rhetorical mind. Acuity operates as a creative form of rationality that contested the Cartesian emphasis demonstrating conclusively what has already been determined to be true. Vico positions acuity as the verbal analogue to Pythagorean mathematical processes and contrasts the Pythagorean use of geometry as a means to understanding the natural world with the Cartesian geometric system, which envisions the reasoning product as the telos. Vico accomplishes several goals when using the language of geometry to compare Cartesian modes of thought to topical reasoning instruction. First, this idiom enables an interdisciplinary scholarly conversation

regarding the use of reason. Second, the idiom allows Vico to draw sharp distinctions between his vision of argumentation as process and the Cartesian view of rationality as product. Finally, it authorizes Vico's mystic genealogy, a process that situates his pedagogical project within an imagined Pythagorean tradition and gives legitimacy to his novel speculations regarding the role and use of language in formulating thought. Analysis of Vico's reconstructed Pythagoreanism and its connection to his conception of argument demonstrates why Vico's synthetic vision of rhetorical production represents an enduring contribution to rhetoric.

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- Mooney, M. (1985), *Vico in the Tradition of Rhetoric*. Princeton: UP.
- Schaeffer, J. D. (1990), *Sensus Communis: Vico, Rhetoric, and the Limits of Relativism*. Durham: Duke University Press.
- Tagliacozzo, G, Verene, D.P. Eds. (1976) *Giambattista Vico's Science of Humanity*. Baltimore, Johns Hopkins UP.
- Verene, D.P. (1981), *Vico's Science of Imagination*. Ithaca: Cornell UP.
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- Vico, G (1988). *On the Most Ancient Wisdom of the Italians Unearthed from the Origins of the Latin Language*. Trans. L.M. Palmer, Ithaca Cornell UP.
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**SMITH, Tania S.**, University of Calgary, Alberta –

The Context of Melmoth's 1749 English Translation of Tacitus' Dialogue on Oratory

**The first English translation (1749) of Tacitus's Dialogue on Oratory (c. 100 CE) was widely disseminated within William Melmoth's popular letter collection, Letters by Sir Thomas Fitzosborne. This study of the letters and the translation examines Melmoth's representation of ancient and modern rhetoric in eighteenth-century Britain.**

Why was the first English translation of Tacitus's Dialogue on Oratory published within

a popular collection of letters? The Latin work *Dialogus de Oratoribus*, c. 100 CE, once attributed to Quintilian and now agreed to be by Tacitus, presents a historical, philosophical and critical dialogue among four men on the the role of rhetoric in Roman public life and literature. The dialogue not only voiced complaints about the decline of old oratory, but also described new rhetorics arising within a new political regime (Syson, 2009; van den Berg, 2014). This presentation will examine how its famous English translator, William

Melmoth, framed Tacitus's rhetorical work and clothed it in language that reflected his Enlightenment ideas and culture.

Melmoth's translation was the sole English version of Tacitus's Dialogue available between 1749 and 1793. It was widely disseminated as part of his pseudonymous work, *Letters on Several Subjects* by the Late Sir Thomas Fitzosborne. The Dialogue on Oratory was introduced by the final letter and filled the final 92 pages (almost 20% of the two volume set). William Melmoth (1710-1799) was also a translator of Horace, Pliny, and Cicero, but his Letters by Fitzosborne outsold them all. By 1820, more than 20 editions of Letters by Fitzosborne had been published including Tacitus's Dialogue within its seventy-fifth letter. The letter collection was anthologized within editions of Harrison's *British Classics* and *The British Prose Writers*. The catalogue of Thomas Jefferson's library even featured Fitzosborne's Letters alongside other works of "criticism" by Aristotle, Longinus, and Lord Kames (Gilreath & Wilson, 2008, p. 125).

I will focus on the way Melmoth's translation of this dialogue resonates with ideas about

rhetoric within the Fitzosborne collection as a whole. A large number of the letters focus on rhetorical subjects, as shown in the table of contents: oratory, ancient Roman history and literature, modern literature, satire, fable, metaphors, "grace in writing", taste, and style. However, the final letter that contains Tacitus' dialogue focuses not on oratory, but conversation. Melmoth's inclusion of Tacitus's work suggests that it affirmed an expansive view of rhetorical genres in the late Enlightenment.

- \* Gilreath, J., & Wilson, D. L. (Eds.). (2008). *Thomas Jefferson's Library: A Catalog with the Entries in His Own Order*. Clark, NJ: The Lawbook Exchange, Ltd.
- \* Melmoth, W., & Tacitus. (1749). *Letters on several subjects*. By the late Sir Thomas Fitzosborne, Bart. To which is added, (translated by the same hand) *A dialogue upon oratory: attributed to Quintilian*. Vol.II. London: printed for R. Dodsley in Pall-Mall.
- \* Syson, A. (2009). Born to speak: Ingenium and natura in Tacitus's Dialogue on Orators. *Arethusa*, 42(1), 45–75. <https://doi.org/10.1353/are.0.0017>
- \* van den Berg, C. S. (2014). *The world of Tacitus' Dialogus de Oratoribus*. Cambridge, England: Cambridge University Press.

**10:30–10:45 — Coffee break ♦ *Pause-café***

**10:45–11:45 — Rhetorical theory and education ♦ *Théorie rhétorique et éducation***

Session Chair/Président: **Zoberman, Pierre**

**DOERING, Jonathan**, University of Western Ontario, London, ON

Rhetoric Meets Structuralism at the *École Pratique des Hautes Études*

**At the *École Pratique des Hautes Études* rhetoric encountered the apogee of structuralism in the mid-1960s, fundamentally reconfiguring the trajectories of both disciplines in France. Focusing on Roland Barthes and Gérard Genette, I chart the underappreciated history of this most mercurial meeting. Structuralism's deep debt to rhetoric must be acknowledged.**

At the Sixth Section of the *École Pratique des Hautes Études*, rhetoric encountered the apogee of structuralism in the mid-1960s, fundamentally reconfiguring the trajectories of both disciplines in France. This underappreciated interdisciplinary juncture entailed manifold implications for this era's intellectual history, two of which I examine here. Firstly, Roland Barthes, the nurturing "mother figure of structuralism" (Dosse) appropriated enough rhetorical methods, themes, and topoi to be considered a veritable

rhetorician, despite his later reticence on this recondite study. Teaching two successive seminars on rhetoric during 1964-66 enriched the work of Barthes with a formidable Greek lexicon and further rhetorized his thought. Barthes indeed trained as a Hellenist, it is often forgotten, and tackled rhetoric in various unpublished or untranslated works of the 1940s. Secondly, his close associate Gérard Genette created an influential narrative of "rhetoric restrained", alleging that the discipline was reduced to the study of trope (starting with Dumarsais circa 1730), culminating in the "great shipwreck of rhetoric" that killed its formalized study. Though Genette eventually recanted this thesis, his erroneous history of rhetoric, disproven by later French scholarship, reveals crucial lessons. Genette projected his structuralist passion back onto Enlightenment thinkers like Dumarsais (a philosophe and grammarian who can be barely considered a rhetorician), and Barthes saw the projects of

structuralism and his “semio-criticism” anticipated by the vast multi-millennial “rhetorical empire”. Rhetoric, in these views, was indeed proto-structuralism. Though many rhetoric scholars will be familiar with Barthes’ “Aide-mémoire”, a survey of the discipline published in 1970, I summarize his obscure engagements rhetoric and the paidia of the Greeks dating back to the 1940s, as well as Genette’s elisions and insights in rhetoric’s history. Genette’s centripetal sense of rhetoric, and Barthes’ centrifugal approach to this most interdisciplinary art, as presented here are but the most minor forays into the vast intellectual territory revealed by works like *History of Structuralism, French Theory, and Why There is No Poststructuralism in France*. A properly rhetorical history of postwar French thought must still be written.

Abbot, Don Paul. “Splendor and Misery: Semiotics and the End of Rhetoric.” *Rhetorica* 24.3 (2006) : 303-323.

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- Genette, Gérard. « Figures I. » *Figures I*. Paris : Seuil, 1966. 205-221.
- . « Rhétorique et enseignement. » *Figures II*. Paris : Seuil, 1969. 23-42.
- . « La rhétorique restreinte. » *Figures III*. Paris : Seuil. 1973. 21-40.

### SANS, Benoît, Université libre de Bruxelles, Belgique (GRAL)

#### Les usages de l’ekphrasis ♦ *The uses of ekphrasis [Presented in French]*

**Dans le cycle des progymnasmata, l’ekphrasis consistait à faire la description d’une chose (objet, personne, scène, etc.) de façon à la “mettre sous les yeux”. Ce faisant, l’ekphrasis était propre à créer la persuasion et l’émotion, mais a aussi connu d’autres usages et réalisations, notamment afin d’exercer la mémoire. Dans cette communication, je présenterai les résultats d’une expérience d’enseignement de cette technique et les perspectives qu’elle offre pour les capacités de ceux qui s’y exercent.**

**♦ *In the progymnasmata cycle, the ekphrasis consisted of describing something (object, person, scene) so that the described thing was put before the eyes. In this way, ekphrasis was likely to create persuasion and emotions, but also received other uses and realizations, notably in order to support memory. In this lecture, I will present the results of a teaching experiment around this technique and the benefits of it for the capacities of the learners.***

FR. Lors du congrès de 2016, j’ai présenté les grandes lignes d’un projet de recherche visant à réintroduire dans les classes des exercices de rhétorique inspirés de ceux qui étaient pratiqués dans l’Antiquité, afin de mieux comprendre leur fonctionnement à travers la pratique et d’observer les effets de cette formation sur les apprenants. Je voudrais cette fois me concentrer sur l’enseignement d’une technique particulière, l’ekphrasis. Parmi les

exercices de rhétorique élaborés par les Anciens, et plus précisément dans le cycle des progymnasmata, l’ekphrasis consistait à faire la description de quelque chose (objet, personne, scène, etc.) de manière à “mettre sous les yeux” et à rendre évident par le biais d’une image mentale. Cette propriété particulière était appelée *enargeia* et distinguait l’ekphrasis d’un simple récit. Ce faisant, l’ekphrasis était propre à créer la persuasion et l’émotion dans un discours, mais elle a aussi connu d’autres usages et des réalisations plus suprenantes ; de telles images servaient notamment de support à la mémoire. Selon Quintilien (VI, 29-36), c’est parce que nous sommes capables de mobiliser telles images dans notre esprit que nous pouvons les susciter dans les esprits des auditeurs. Ces propriétés techniques, pourtant utiles, ont été rarement éprouvées depuis que la rhétorique a disparu des programmes scolaires. Au cours de l’année 2016, j’ai décidé de faire revivre cette technique en l’enseignant à des élèves âgés d’une quinzaine d’années dans le cadre d’un cours de français. Je présenterai la séquence de cours réalisée et les résultats obtenus, mais aussi les perspectives offertes par l’ekphrasis, à travers ses différents usages, pour améliorer la formation et les capacités des élèves.

*EN. For 2016 Conference, I presented the guidelines of a research project aiming at reintroducing in classrooms rhetorical exercises inspired by those practiced in Antiquity in order to better understand through practice the working of the exercises and to*

*observe the effects of this training on the learners. This time, I would like to focus on the teaching of a specific technique: the ekphrasis. Among the Ancient rhetorical exercises, and more precisely of the progymnasmata cycle, the ekphrasis consisted of making a vivid description of something (an object, a person, a scene, etc.) so that the described thing was put before the eyes and became evident by creating a mental image. This property was called "enargeia" and distinguished the ekphrasis from a normal narrative. In this way, ekphrasis was likely to create persuasion and emotions in a speech, but it also received other uses and more surprising realizations ; such images were notably used in order to support memory. According to Quintilian (VI, 29-36), we are able to create mental images in the minds of the listeners because we possess and evoke such images in our own mind. However, these properties have been scarcely tested since rhetoric disappeared from the teaching curricula. In 2016, I decided to revive this technique and taught it to a group of pupils aged fifteenth in the frame of a French class. In this lecture, I will present this course and its results, but also the prospects offered by the ekphrasis to improve the rhetorical training and the capacities of the learners.*

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- Webb, R. (2007). The Model of Ekphraseis of Nicolaos the Sophist as Memory Images. In *Theatron : rhetorische Kultur in Spätantike und Mittelalter*. Berlin : De Gruyter, p. 463-475.
- Webb, R. (2009). *Ekphrasis, Imagination and Persuasion in Ancient Rhetorical Theory and Practice*. Farnham : Ashgate.

**11:45–13:30 — Lunch ♦ Pause-déjeuner**

**13:30–14:30 — Rhetoric in the Professions ♦ Rhétorique en milieu professionnel**

Session Chair/Président: **Benoît Sans**

**LÉTOURNEAU, Alain**, Université de Sherbrooke, Campus de Longueuil, QC

Une rhétorique critique et inclusive. L'enseignement des questions rhétoriques à des professionnels se formant en éthique appliquée ♦ *A Critical and Inclusive Approach to Rhetoric. Teaching rhetorical issues to professionals training in applied ethics.*  
[Presented in French]

Il s'agira de faire un retour réflexif sur un enseignement des questions rhétoriques à des classes d'éducation permanente en éthique appliquée, et ce depuis une vingtaine d'années. Après avoir précisé quelle conception de la rhétorique est retenue, entre la tradition cicéronienne et les travaux critiques en argumentation, et avoir présenté les multiples provenances des étudiants concernés, quelques défis seront soulignés.

♦ *This presentation aims at discussing, in a reflective manner and after twenty years of practice, the many pitfalls of teaching rhetoric and argumentation to professionals training in applied ethics. Students coming from different backgrounds have to develop knowledge and competence in a field that is interdisciplinary, between Cicero's tradition and critical thinking. A conception of rhetoric and some specific challenges will be presented.*

Dans les classes de type professionnel qui s'inscrivent dans l'un des programmes offerts par mon Université en éthique appliquée, se trouvent des huissiers, avocats, éducateurs, cadres gouvernementaux et personnels des services de santé, avec quelques bacheliers de philosophie sans oublier les ingénieurs et journalistes. L'une des questions clé concerne donc leur caractérisation en tant qu'auditoire ou public ; on pourrait dire aussi en tant que lecteurs au sens de Eco. L'hypothèse est que leur conception de l'éthique leur vient surtout des médias et/ou des ordres professionnels (avec leurs équivalents). Se pose la question, qu'on pourrait elle-même qualifier d'interdisciplinaire, de l'articulation étroite entre ce qui relèverait d'une théorie de l'argumentation et ce qui relève de la rhétorique, en pensant qu'il y a ici une complémentarité. L'analyse des discours peut alors devenir, dans le contexte d'exercices dirigés menés en classe, un lieu fécond pour montrer comment dans la pratique de ces derniers, les composantes rhétorique et argumentative sont indissociables ; les auteurs soutiennent des positions avec des arguments à l'appui, mais ils ne le font qu'à l'intérieur de genres et de styles, en supposant des présupposés présents chez les récepteurs. Ils le font aussi par le travail des figures et des lieux, dans des interactions avec des partenaires de discussion, dans un cadre agonistique ou simplement en réponse à d'autres prises de parole. Le cadre théorique bakhtinien semble alors approprié pour cerner l'appartenance des discours tenus par les rhéteurs à différents ensembles d'interactions.

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**WHYTE, Sarah**, University of Waterloo, ON

From persuasion to presumption to standards and surveillance: Rhetorical mechanisms in the promotion and uptake of surgical checklists

**Surgical safety checklists have progressed rapidly from being a subject of overt persuasion, to a presumed good, to a compulsory standard of competent professional communication. This presentation examines a variety of rhetorical mechanisms that have driven the**

**rapid uptake of checklists across popular, epistemic, professional, and regulatory texts.**

"Since the World Health Organization launched its Safe Surgery Saves Lives campaign in 2009, surgical checklists have been rapidly

## Full Abstracts Submitted to CFP

adopted into professional practice, formal policy, and popular imagination. This rapid uptake is often attributed to the decisive results of a major trial, published in *The New England Journal of Medicine*, which reported that use of a checklist at 8 hospitals around the world reduced rates of postoperative complication and death (Haynes et al., 2009). Appeals to experimental evidence, however, are just one among many rhetorical strategies through which the surgical checklist has been firmly established as a common good (that is: simple, standard, effective, cheap, and universally applicable). This presentation will examine a number of prominent strategies.

The case of surgical checklists is informative for rhetoric, in large part, because it illustrates how multiple persuasive mechanisms can operate in concert across popular, professional, and epistemic genres to effect material change. In some senses, the rhetorical life of the surgical checklist has been remarkably traditional. This is best illustrated by the checklist's central advocate, Atul Gawande (a quintessential good man speaking well) and his bestselling book, *The Checklist Manifesto* (an exemplar of overt, monologic suasion with readily identified appeals to ethos, pathos, and a logical sequence of examples, vividly depicted). More broadly, however, the uptake of surgical checklists has been driven

by dynamic interactions among professionals, institutions, funders, researchers, and publics, all constructing and responding to a common scene: surgical work is complex, fragmented, and unnecessarily dangerous.

This analysis raises interesting questions concerning the role and funding of non-clinical scholars—particularly engineers and safety scientists—relative to clinicians in the study, design, and promotion of professional practices. Although these issues are not a primary focus of the presentation, they will provide an opportunity to consider the place and value of rhetorical criticism in this domain. These reflections should contribute to the conference theme of interdisciplinarity.

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**14:30–14:45 — Coffee break ♦ *Pause-café***

**14:45–17:00 — CSSR Annual General Meeting ♦ *SCÉR Assemblée Générale Annuelle***

2017 AGM Agenda and / et Documents at <https://app.box.com/v/cssr-2017>

- Nominations and votes for open positions on CSSR committees / Nominations et votes pour les postes vacants dans les comités de la SCER
- Constitutional Revisions CSSR / SCÉR / Révisions des statuts de la société
- Theme for next year's conference / Thème du prochain congrès

**Refreshments provided for those who attend / Rafraîchissements pour les participants**

**17:00–19:00 — [Optional] Congress 2016 President's Reception ♦ *Réception du Président (événement libre)***

### LOCATION: the Mattamy Athletic Centre, the historic Maple Leaf Gardens

Registered attendees of an association receive one free beverage ticket with their registration package and are encouraged to attend on the date of their association's reception. CSSR registered attendees are scheduled for the May 31 Congress President's Reception. Refreshments are served.

♦ Les délégué/es d'une association inscrit/es au Congrès reçoivent une contremarque pour une boisson gratuite parmi les documents qui leur sont remis et sont invité/es à assister à la réception du jour assigné à leur association. — La date de la réception prévue pour la SCÉR est le 31 mai. (Avec des rafraîchissements)



Thursday, June 1 ♦ Jeudi 1 juin

**8:30–8:45 — Coffee, pay membership dues, and meet and greet ♦ *Café, règlement de la cotisation, rencontres informelles***

**8:45–9:45 — Rhetorical figures in theory and criticism ♦ Les figures rhétoriques dans la théorie et la critique**

Session Chair/Président: **M. Shivaun Corry**

**HARRIS, Randy**, University of Waterloo, ON

A neurocognitive ontology of rhetorical figures

**Rhetorical figures are neurocognitively motivated linguistic pairings of form and function. I will report on an ongoing project that is building and populating an ontology of figures that expresses all of these dimensions as an integrated knowledge representation, with a public web interface.**

Rhetorical figures are neurocognitively motivated. The famous Four Master Tropes—Metaphor, Metonymy, Synecdoche, and Antithesis—are the linguistic projections of neurocognitive affinities that have been studied since Aristotle, and that have substantial contemporary support from cognitive science: respectively, Similarity, Correlation, Meronymy, and Contrast. All other tropes can be plotted in these terms as well. The schemes, too, are projections of neurocognitive affinities which also have support from contemporary cognitive science, such as repetition, symmetry,

proximity, edge detection, and relative position. What have conventionally been called figures of thought align with intention, a function of, in psychological terms, Theory of Mind.

Rhetorical figures are linguistic. Tropes are semantic. Schemes are phonological, morphological, lexical, and syntactic. Figures of Thought are pragmatic.

Rhetorical figures are form / function correlations. In Jeanne Fahnestock's (1999) terms they epitomize lines of argument. Take the famous John F. Kennedy / Theodore Sorenson aphorism:

*And so, my fellow Americans: ask not what your country can do for you—ask what you can do for your country.*

This expression epitomizes the central argument of Kennedy's inaugural address, the address that forecast the Peace Corp, to reject an ethos of entitlement and embrace an ethos of duty because of antithesis (a trope of opposition) and antimetabole (a scheme of reverse repetition) buttress each other in concert with the semantic parallelism of mesodiplosis (medial lexical repetition), the pivoting modal verb complex, can do.

The project I will report on is a computational ontology (a database organized on principles of knowledge representation) of hundreds of instances of figures captured from public

domain sources, categorized by neurocognitive affinity, linguistic domain, and rhetorical function, structured in the Web Ontology Language (which, for mysterious reasons, is abbreviated as OWL), and I will demonstrate a website displaying those instances in these terms.

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**GERBER, Kyle**, University of Waterloo, ON

“On Earth as it is in Heaven”: Transitive Action in The Lord’s Prayer

**This paper examines rhetorical figures in The Lord’s Prayer, especially the chiasmic imperative “forgive us our trespasses as we forgive those who trespass against us.” I use Burke and Fahnestock to locate this conversation within scholarship on Mennonite attitudes of forgiveness, arguing for a rhetorically expanded theory of forgiveness.**

In *The Limits of Forgiveness* Maria Mayo argues that forgiveness is “conditional (depending on perpetrator repentance) and contextual (defined or limited by circumstance and setting)” (104). She provides a close reading of The Lord’s Prayer from the Gospels of Matthew and Luke and argues that rather than “instruction relating to unconditional forgiveness,” The Lord’s Prayer instead “prescribes community solidarity by way of a bilateral understanding of forgiveness in which believers must ask for forgiveness as often as they dispense it” (105). Her argument depends on an understanding of the “forgive us as we forgive” structure as being reciprocal, as most antimetabolic structures are. My paper resists such a limited, conditional definition of forgiveness by examining The Lord’s Prayer’s call to forgiveness through the lens of rhetorical figures.

In particular, I examine the chiasmic imperative “forgive us our trespasses as we forgive those who trespass against us” in terms of its unique transitive quality. Where chiasmic figures like the antimetabole forgive us/we forgive generally involve agents in reciprocal relationship, here the action originates in the divine sphere through a divine agent and is transferred into the mortal sphere through a mortal agent.

Kenneth Burke reminds us that “one may place the object of one’s definition in contexts of varying scope,” noting that the choice of “circumference” for a scene of definition “will have a corresponding effect upon the interpretation of the act itself” (77). I argue a transitive understanding of the forgive us/we forgive antimetabole demonstrates a shift between circumferences that figures mortal action in divine terms. In addition to using this reading to resist Mayo’s limited definition of forgiveness, I apply it to my ongoing graduate work on the function of rhetorical figures within the Mennonite ethos of forgiveness. I consider how the daily practice of reciting The Lord’s Prayer within some Mennonite communities results in a cognitively embedded attitude towards forgiveness, and suggest an understanding of how these individuals rhetorically position themselves as agents working out God’s will “on Earth, as it is in Heaven.”

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- Ruth, John L. *Forgiveness: A Legacy of the West Nickel Mines Amish School*. Scottdale: Herald Press, 2007. Print.

9:45–10:45 — Presidents and Prime Ministers ♦ Présidents et premiers ministres

Session Chair/Président: **Tania Smith**

**BEZANSON, Mary Elizabeth**, University of Minnesota, Morris, USA

The Transformative Power of Rhetoric: Speaking to Become the President or Prime Minister

**Employing Campbell and Jamieson’s work establishing the genre of U.S. presidential inaugurals, and Elizabeth Dudash’s essay expanding the genre, this presentation explores: How fully does President Trump’s Inaugural confirm to the genre? And can an examination of Prime Minister Trudeau’s first speech to parliament support further expansion of the genre?**

Following what was one of the most highly contested and closely watched presidential campaigns in the history of the United States, Donald Trump became the forty-fifth president of the United States on January 20, 2017. In the exploration of inaugurals in their seminal work, *Deeds Done Into Words*, Karlyn Kohrs Campbell and Kathleen Hall Jamieson contend that inaugurals are a genre of rhetorical discourse, possessing five features: unifies the audience as a people, reinforces communal values originating in the past, indicates the political principles that will shape the new administration, demonstrates an understanding of the contours of executive position. Additionally, each of these elements exists within an epideictic address. Dudash suggests that the features of the inaugural

genre need to be expanded to include international relations. Fundamentally, through speaking, an individual transcends his previous status as citizen and becomes the president of the United States. Does this same process exist when a commoner becomes a prime minister? By conducting the generic analysis proposed by Campbell & Jamieson with the Dudash expansion on Trump and Trudeau’s first speeches, this presentation seeks to answer two questions: How fully does Trump’s inaugural address conform to the genre expectations? And whether the dimensions of the genre presidential inaugurals can be successfully applied to other types of transcendent discourse? In essence, this presentation explores how well Trump’s Inaugural fits the genre, and can the genre fit inaugural speeches given by prime ministers.

Campbell, Karlyn Kohrs and Kathleen Hall Jamieson. *Deeds Done in Words*. Chicago: The Chicago University Press, 1990.  
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**WHALEN, Tracy**, University of Winnipeg, MB

Pierre Elliott Trudeau’s Pirouette as Canadian Ideograph

**Michael McGee defines the ideograph as “an ordinary language term found in political discourse,” which encourages “collective commitment to a particular but equivocal and ill-defined normative goal” (15). This presentation examines how Doug Ball’s 1977 photograph of Pierre Elliott Trudeau pirouetting at Buckingham Palace has been reconfigured in Canadian editorial cartoons.**

Michael Calvin McGee’s concept of the ideograph has been a generative one for rhetorical scholars since his landmark essay appeared in 1980. McGee defines the ideograph as “an ordinary language term found in political discourse,” which encourages “collective commitment to a particular but equivocal and ill-defined normative goal” (15). An ideograph, McGee argues, has cultural authority and “warrants the use of power” (15). It encourages collective identification with social attitudes and action deemed appropriate

and commendable. Ideographs include such shared abstractions as <equality>, <patriotism>, <freedom>, <peacekeeping>, and <security>. Rhetoricians have examined ideographs like <home> in World War II discourse (Enoch), the phrase <personal relationship with Jesus> in Catholic evangelism (Carpenter-Bennett, McCallion, and Maines), <family values> during the 1992 U.S. Presidential election (Cloud), and the word <Illegals> in American immigration politics (Potter). Janis L. Edwards and Carol K. Winkler in 1997 introduced the visual ideograph in their examination of the Flag-Raising on Iwo Jima photograph as it was re-appropriated in editorial cartoons. Their novel understanding of image-as-ideograph has informed studies of suffrage lithographs and gender (Palczewski), physical landscape and <heritage> (Ewalt) and the <clash of civilizations> in images of women during the 2001-2002 US war in Afghanistan (Cloud).

My conference presentation builds on this considerable body of work about visual and verbal ideographs. It examines how Doug Ball's 1977 photograph of Pierre Elliott Trudeau pirouetting at Buckingham Palace has been reconfigured in recent Canadian editorial cartoons. The original picture for many Canadians reinforces the ideographic concepts of <nationalism> and <identity> as understood in terms of irreverence, opposition to the British crown, and flamboyance. Photographer Ball opines that "the picture expresses [Trudeau's] maverick anti-conformism, his democratic disdain for aristocratic pomp" ("Trudeau's Pirouette"). Since Justin Trudeau's 2015 election as Canadian Prime Minister, editorial cartoonists appear to have "drawn" on the pirouette as visual topos in their work. The cartoons rely on the original photograph for meaning, but also speak to current understandings of Canadian identity—and highlight comparisons between Trudeau-the-father and Trudeau-the-son. The different meanings suggested by this forty year old representative form—the pirouette—is the focus on this presentation.

Carpenter-Bennett, B., McCallion, M. J., and Maines, D R. "<Personal Relationship with Jesus>: A popular ideograph among Evangelical Catholics." *Journal of Communication and Religion*, vol. 36, 2013, pp.1-24.

- Cloud, D. L. "The rhetoric of <family values>: Scapegoating, utopia, and the privatization of social responsibility." *Western Journal of Communication*, vol. 62, 1998, pp. 387-419.
- . "To Veil the Threat of Terror": Afghan women and the <Clash of Civilizations> in the imagery of the U.S. war on terrorism." *Quarterly Journal of Speech*, vol. 90, 2004, pp. 285-306.
- Edwards, Janis L., and Carol K. Winker. "Representative Form and the Visual Ideograph: The Iwo Jima Image in Editorial Cartoons." *Quarterly Journal of Speech*, vol. 83, 1997, pp. 289-310.
- Enoch, J. "There's no place like the childcare center: A Feminist analysis of <Home> in the World War II Era." *Rhetoric Review*, vol. 31, 2012, pp. 422-42.
- Ewalt, J. "A colonialist celebration of national <Heritage>: Visual, verbal, and landscape Ideographs at Homestead National Monument of America." *Western Journal of Communication*, vol. 74, 2011, pp. 367-85.
- McGee, Michael Calvin. "The 'Ideograph': A Link between Rhetoric and Ideology." *Quarterly Journal of Speech*, vol. 66, 1980, pp.1-16.
- Palczewski, C. "The male Madonna and the feminine Uncle Sam: Visual argument, Icons, and Ideographs in 1909 anti-woman suffrage postcards." *Quarterly Journal of Speech*, vol. 91, 2005, pp. 365-94.
- Potter, J. E. Brown-skinned outlaws: An ideographic analysis of "Illegals". *Communication, Culture, and Critique*, vol. 7, 2014, pp. 228-45.
- "Trudeau's Pirouette." *Iconic Photos*. <https://iconicphotos.wordpress.com/tag/doug-ball/>. Accessed 21 January 2017.

**10:45–11:00 — Coffee break ♦ *Pause-café***

**11:00–12:00 — Rhetoric and the Environment: Wind power, and Urban renewal ♦  
Rhétorique et environnement : énergie éolienne et nouveau urbain**

Session Chair/Président: **Dadey, Bruce**

**TAGUE, Noel Thistle**, University of Pittsburgh, PA, USA

Resonance Chambers & Industrial Nightmares: Big Wind's Rhetorical Afflictions

**In the past decade, industrial wind installations have proliferated throughout the rural United States and Canada. So have medically implausible reports of residents suffering from Wind Turbine Syndrome (WTS). This presentation argues that WTS is a rhetorical affliction through which rural residents bodily protest negligent civic deliberation and its aftermath.**

As industrial wind installations have proliferated throughout rural regions of Canada and the United States, so has the phenomenon of Wind Turbine Syndrome. This presentation considers the rhetorical implications of Wind Turbine

Syndrome as a performance of a longer history of rural environmental exploitation.

Amidst grim updates on our global climate crisis, the increasingly common sight of wind farms in rural regions of Canada and the United States is likely a refreshing one, an affirmation that our energy future is finally headed in a progressive direction. However, in the discourse surrounding "green energy," rhetorics of progress tend to veil the fact that, like non-renewable resource industries, Big Wind is also capable of exploiting communities and natural environments. Wind developers' rhetoric of "harvesting" the wind is best understood as the newest iteration in a

genealogy of industrial exploitation, which includes rhetorics of extraction (mining, drilling, fracking), a genealogy all too familiar to the rural communities that live among and, often, under the turbines. So how do we, as citizens and scholars, interrogate the exploitative rhetorics of industrial wind while still attending to the climate crisis?

This presentation discusses what is happening on the ground in rural communities remade by industrial wind installations—that is, installations of 50 or more turbines spread across tens of thousands of acres, each rising 475 feet from base to blade. The dialogue surrounding industrial wind development, as environmental rhetorical theorist Kimberly Moekle observes, diverges from traditional American environmental discourse, turning conventional moral and political binaries on their head. Committed environmentalists find themselves fighting wind projects in the name of community advocacy, while residents who would be more likely to identify as climate-change skeptics become fervent promoters of “green” energy. Public deliberation regarding industrial wind development is, therefore, exceptionally rhetorically complex and rife with drama, from accusations of municipal corruption, to insistent claims of turbine-induced sickness.

In this presentation, I focus on the latter, known as Wind Turbine Syndrome. I argue that Wind

Turbine Syndrome is a rhetorical affliction, an embodied and consequential performance of the failures of public deliberation. Debates in the medical literature about the biological validity of this “non-disease” serve to reinforce its rhetoricity. In communities that have been long susceptible to a history of industrial and environmental exploitation, rhetorical afflictions like Wind Turbine Syndrome remind us of the importance of inclusive deliberation in issues of rural development.

Christidis, Tanya, and Jane Law. “Annoyance, Health Effects, and Wind Turbines: Exploring Ontario’s Planning Process.” *Canadian Journal of Urban Research* 21.1 (2012): 81–105. Web.

Engleman, Alexa Burt. “Against the Wind: Conflict Over Wind Energy Siting.” *Environmental Law Reporter News & Analysis* 41.6 (2011): 10549–10566. Web.

Goodman, Steve. *Sonic Warfare: Sound, Affect, and the Ecology of Fear*. Cambridge, MA: MIT Press, 2010. Print.

Hill, Ian E. J. “Not Quite Bleeding from the Ears: Amplifying Sonic Torture.” *Western Journal of Communication* 76.3 (2012): 217–235. Web.

Moekle, Kimberly. “The Vision or the View: Cape Wind and the Rhetoric of Sustainable Energy.” *Rhetorics, Literacies, and Narratives of Sustainability*. Ed. Peter N. Goggin. New York: Routledge, 2009. 78–96. Print.

Pezzullo, Phaedra C. *Toxic Tourism: Rhetorics of Pollution, Travel, and Environmental Justice*. Tuscaloosa, AL: University of Alabama Press, 2007. Print.

### **CORRY, M. Shivaun**, Duquesne University, Pittsburgh, PA, USA

#### Hyperreal Gentrification in Istanbul

**In this rhetorical analysis of the technology of gentrification, I argue that hyperreal spaces are shaped by and bolster neoliberalism. This analysis applies a phenomenological understanding of place verses space, drawing on the work of Eco and Feenberg, to examine neo-Ottoman urban renewal in contemporary Istanbul.**

Rhetorical analyses of technology look beyond the role of technologies as tools to understand how technologies shape and reinforce ideologies. In this study of urban renewal in Istanbul, I argue that the technology of gentrification has created hyperreal spaces which are shaped by and, in turn, bolster neoliberalism.

Jorge Luis Borges “On Exactitude in Science” (1975) tells the tale of cartographers who attempt to create a map of their empire so exact that only a map on the same scale as the empire itself offers sufficient detail. When the empire falls apart, all that is left is the map. For Baudrillard (1998) we live in the map, the

simulation of reality, while reality is crumbling from disuse. This metaphor is particularly useful when examining a common phenomenon of contemporary urban life – gentrification: hyperreal recreations of what has crumbled from disuse.

A rhetorical analysis of a technology allows us to look critically beyond the role of technology as merely a tool to understand how technologies shape and reinforce ideologies. For Brazerman “the rhetoric of technology shows how the objects of the built environment become part of our systems goals, values and meanings.” (p. 386, cited in Toscano 2012, 39). The way that we talk about technology, our metaphors and short-hands, define how technologies will be integrated into our lives and value systems.

While most accounts of gentrification rely solely on the work of economists and sociologists, this paper combines these with the work of rhetoricians, semioticians and philosophers of technology to inform a rhetorical analysis of

'urban renewal' in Istanbul and understand how the hyperreality of gentrification bolsters and reproduces the ideology of neoliberalism. The rhetoric of gentrification blends an imagined past with the technological present to the extent that we cannot tell what is history and what is fantasy. In the oft cited example of Disneyland, Eco understood that this celebration of an imagined past was "[a]n allegory of the consumer society."

In addition to bringing attention to the ongoing situation in Istanbul, it is my hope that a rhetorical analysis of gentrification as a technology will help open a space for a constructive discussion of how gentrification can become a more democratic technology.

- Baudrillard, Jean. 1998. "Simulacra and Simulations." In *Selected Writings*, by Mark Poster Ed., 166-184. Stanford: Stanford University Press.
- Borges, J. L. 1975. *A Universal History of Infamy* (Norman Thomas de Giovanni. Trans.), London: Penguin Books.

- Eco, Umberto. 1975. "Travels in Hyperreality." In *Travels in Hyperreality*, by Umberto Eco.
- Feenberg, Andrew. 2009. "Democratic Rationalization: Technology, Power and Freedom." In *Reading in the Philosophy of Technology*, edited by David M. Kaplan, 139-155. New York.
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- Winner, L. (1986). *The Whale and the Reactor: A Search for Limits in an Age of High Technology*. Chicago: University of Chicago Press.

**12:00–13:30— Lunch ♦ Pause-déjeuner**

**13:30–14:00 — Visual Rhetoric ♦ Rhétorique visuelle (1-person panel due to a late cancellation)**

Session Chair/Président: **Laidlaw, Tess**

**DADEY, Bruce**, University of Waterloo, ON

From Usability to UX: Visual Rhetoric, Comics, and Technical Communication

**This paper examines the visual rhetoric of comics in technical communication. Through both visual and semiological analysis, it demonstrates how the comics medium allows technical communicators not only to convey information more effectively but to influence the actions and attitudes of users toward technology and technical information.**

Although the use of comics in technical communication may seem an odd idea, it actually has a long history, from Will Eisner's groundbreaking work on *Army Motors* magazine in the 1940s to Scott McCloud's 2008 comics introducing Google Chrome and beyond. Like many technical documents, comics use a combination of words and images. But the intertwining of word and image in comics allows for closer interaction between verbal and visual elements, and as writers such as Kevin Cheng, Neil Cohn, and Han Yu point out, the sequential nature of comics melds

space and time in ways that open up new possibilities for conveying information.

Historically, the introduction of comics into technical communication was rhetorically motivated: Eisner wanted to influence soldiers to read and more effectively follow maintenance instructions and McCloud wanted a broad range of people, not just engineers, to read and appreciate how the Chrome browser differed from others. The unique communicative resources of comics as a medium, such as degree of iconicity, panel breakdown and layout, and focalization (see McCloud, Will Eisner, and Thierry Groensteen), were used rhetorically to influence not only readers' comprehension of information but their attitudes and actions in relation to technologies and documentation. Narrative or symbolic elements in comics-based technical documentation are used to motivate users to follow proper procedures or to make users more comfortable with complex information or instructions. More profoundly, the visual

rhetoric of comics is used to construct particular subject positions for readers and to orient them in particular ways toward given technologies, the contexts in which they are used, and the industries that produce them.

Technical illustration typically focuses on issues of usability, but the introduction of more sophisticated comics elements broadens the focus in technical communication to encompass user experience: a consideration of the overall rhetorical effectiveness of documentation. This paper shows how visual rhetoric is an integral part of that shift.

Cheng, Kevin. See What I Mean: How to Use Comics to Communicate Ideas. Rosenfeld, 2012.

Cohn, Neil. The Visual Language of Comics: Introduction to the Structure and Cognition of Sequential Images. Bloomsbury, 2013.

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Groensteen, Thierry. The System of Comics. Translated by Barty Beaty and Nick Nguyen, UP of Mississippi, 2007.

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Klanten, Robert, et al. Visual Storytelling : Inspiring a New Visual Language. Gestalten, 2011.

Kostelnick, Charles, and Michael Hassett. Shaping Information : the Rhetoric of Visual Conventions. Southern Illinois UP, 2003.

Kress, Gunter, and Theo van Leeuwen. Reading Images: The Grammar of Visual Design. Routledge, 1996.

McCloud, Scott. Understanding Comics. William Morrow, 1994.

Yu, Han. The Other Kind of Funnies, Comics in Technical Communication. Routledge, 2015.

### 14:00–15:00 — Rhetorics of Health and Wellness ♦ Rhétoriques de la santé et du bien-être

Session Chair/Président: **Gerber, Kyle**

**EBERHARDINGER, Mary**, Duquesne University, Pittsburgh, PA, USA

The Meme is the Message: Subtervising through Self-Care Internet Memes

**Self-care Internet memes are subtervisements about one's own precarity. They yield rhetorical insight about how individuals come to resort to new forms of coping mechanisms in response to market pressures. Such rhetorical devices diffuse otherwise complicated and complex realities about the human condition into more manageable comic frames.**

Self-care memes pose a timely rhetorical exigence for consumers and advertisers, today. The widespread democratization of memes cannot be ignored as insightful communicative phenomena with unavoidable cultural force and should be taken seriously as objects of study for advertisers. Their mere presence suggests that something is happening and changing in the current attitudes of the workforce. Not to mention, complex issues can arise in regards to one's reputation management online when so many people "give in" to the practice of posting self-care memes. Such messages celebrate particular cultural practices and goods while discourage other cultural practices and goods. It is important to disclaim that the particular meme posting patterns under analysis are of those who do not seem to suffer from any kind of major psychological disorder. In other words, this essay looks at the phenomenon of able-bodied and able-minded individuals who resort to meme language. In

the memescape, creators become advertisers and readers become consumers. The memescape creates polysemy as a mechanism for solidarity, a tool for empathy, an indication for common ground, a cry for identity, and in some cases, the assassination of one's character. Meme creators advertise what they would like to do or buy in that given moment.

Through the process of mimesis, audience members learn how to cope with the effects of neoliberalism by reading and mimicking displayed practices and behaviors within meme signs. Not only are memes a form of advertising for particular goods and practices, they are reveal directives for how to live one's life. Advertising practitioners could use these contemporary codes to understand what consumers are looking for in this very historical moment. In lieu of better understanding the aforementioned claims, this analysis and presentation will unfold in the following six areas: historical exigence, precarity and neoliberal residue, and adulating memes as rotten perfectionism from a Burkean perspective. In order to better understand how memes have become ubiquitous, sub-cultural form of advertising phenomenon, a review of rhetorical literature will delineate how this practice has evolved diachronically.

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- Bourdieu, P. (1984). *Distinction: A social critique of the judgment of taste*. Cambridge, MA: Harvard University Press.
- Burke, K. (1937). *Attitudes toward history*. Los Angeles: University of California Press.
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### MORIARTY, Devon, University of Waterloo, ON

#### Viral Vaccines: Proposed Policy and the Rhetoric of Redditors Response

**I explore the discussion and arguments generated by Reddit community members in response to proposed legislation that would require some parents to attend a “science of immunizations” course. This case study also pays close attention Reddit, a social voting platform, and how the affordances of this virtual community are conducive to a deliberative democracy.**

Focusing on content that went viral on Reddit, an online social voting community, this paper analyzes the discussion and arguments generated by community members (redditors) in response to proposed legislation by the Ontario government that would require some parents to attend a “science of immunizations” course administered by their public health unit.

This paper is a response to Condit, Lynch, and Winderman’s review of over 17 years of literature in the rhetoric of science in which they recognize that “further studies of reaction to, and protest against, scientific and medical policies might be helpful in more fully charting how publics engage with scientifically-justified policies. . .” (394). “Viral Vaccines” illustrates how discussion on Reddit, an online social voting community where comments are ranked through the democratic system of voting, produces discourse of epistemological value that should be taken seriously by scholars and policy makers alike. This case study focuses on user responses to a viral story pertaining to proposed legislation by the Ontario government that would require parents considering not vaccinating their children to attend a course on the science of immunizations administered by their local public health unit. I analyze the rhetorical qualities of commentary and argumentation encouraged by the affordances of this virtual platform, and explore how social voting communities might provide a litmus test of public response to scientifically-justified policies. This research is significant because within rhetorical criticism Reddit has been

neglected, despite its deeply democratic structure and heavily linguistic form—two hallmarks of rhetoric as a discipline. Further, rhetorical scholarship concerning anti-vaccination rhetoric has so far come up short, focusing on the MMR vaccine-autism controversy to the exclusion of other vaccine-related discussions going on in the public sphere.

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- Miller, Carolyn R., and Jeanne Fahnestock. "Genres in Scientific and Technical Rhetoric." *Poroi* 9.1 (2013): 1-4. Print.
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- Wynn, James, and Lynda Walsh. "Emerging Directions in Science, Publics, and Controversy." *Poroi* 9.1 (2013): 1-5. Print.

15:00–15:15 — Coffee break ♦ *Pause-café.*

### 15:15–15:45 — The Rhetorics of National Identity ♦ Les rhétoriques de l'identité nationale (*1-person panel due to a late cancellation*)

Session Chair/Président: **Whalen, Tracy**

**MOFFATT, John**, University of Saskatchewan, Saskatoon, SK

Cautiously Optimistic: Imagining a Multicultural Canada in 1941

**In *Canadians All: A Primer of Canadian National Unity* (1941) Watson Kirkconnell called on Canadians to embrace cultural diversity as an expression of authentically Canadian culture and as an antidote to totalitarianism. Using theories of Charland and Burke, this paper explores Kirkconnell's rhetorical management of his audience's resistance to diversity.**

In June of 1941, Dr. Watson Kirkconnell of McMaster University published *Canadians All: A Primer of Canadian National Unity*, an illustrated, 48-page booklet, issued by "Director of Public Information, under the authority of the Minister of National War Services". The text was part of a three-part initiative that year, which included a series of public broadcasts under the same title on the Canadian Broadcasting Corporation, and a documentary film entitled *The Peoples of Canada* produced by the National Film Board.

The text begins, "Before the Nazi attacks with military strength, he attempts to undermine the moral and physical resistance of his victim nation by termite tactics", and the foreword argues that Canada's diverse population makes it particularly vulnerable to such tactics. As a response, Kirkconnell's booklet "tells the story of all the peoples of Canada, and points a road for us to follow towards permanent unification of all our groups into one strong, resolute nation."

My analysis focusses on Kirkconnell's opening essay, where the recognition of diversity as

essential to the fabric of Canadian experience is opposed to the intolerance which breeds totalitarianism. Kirkconnell, the first Canadian academic to translate and promote Canadian literature in languages other than French or English, was no xenophobe. The instrumental nature of *Canadians All*, given its status as a "primer", invites rhetorical analysis of how Kirkconnell intends to persuade his audience to embrace diversity as a mark of authentic Canadian nationality. However, the text's rhetoric must struggle to distance diversity from disunity in the audience's perception, and the analysis will show how Kirkconnell must manage the extent to which distinct communities within the "strong, resolute nation" are perceived to have agency within Canadian culture. The paper examines Kirkconnell's rhetoric partly in the context of the "constitutive rhetoric" explored by Maurice Charland, where the context of diversity poses specific challenges to the "interpellation" of an audience, and also in terms of Kenneth Burke's understanding of "frames of acceptance" and the role of rhetoric in shifting an audience's allegiance between "symbols of authority" as explored in *Attitudes Toward History*.

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## End of Conference / Fin du congrès