# 2018 RhetCanada / CSSR Conference
# Conférence de la SCÉR

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

University of Regina, May 27 – 29 ♦ 27 – 29 mai

**Room / Salle : Classroom Building, Room 410**

**FINAL Programme With FULL ABSTRACTS /
Programme final avec résumés complets**

## Overview / Aperçu

## Day 1 - May 27

| Sunday 27th | Min | Event | Speaker | Speaker | Chair |
|---|---|---|---|---|---|
| 8:45-9:15 | 20 | Coffee / Café | | | |
| 9:15-9:30 | 10 | Welcome / Accueil | Tania Smith | | |
| 9:30-10:30 | 60 | **Theorizing Rhetoric / Théoriser la rhétorique** | Zwagerman | Sabzian | **John Moffatt** |
| 10:30-11:00 | 30 | Coffee / Café | | | |
| 11:00-12:00 | 60 | **Rhetoric & History I / Rhétorique et Histoire I** | Smith | Sans | **Kyle Gerber** |
| 12:00-13:30 | 90 | Lunch / Déjeuner | | | |
| 13:30-14:30 | 60 | **Rhetoric & History II / Rhétorique et Histoire II** | Gerber | Fox | **Benoît Sans** |
| 14:30-14:50 | 30 | Coffee / Café | | | |
| 14:50-15:50 | 60 | **Canadian Rhetorics I / Rhétoriques canadiennes** | MacKay | McGillivray | **S. Zwagerman** |
| 15:50-16:45 | 55 | **Roundtable on Rhetorical Theory & History / Table ronde : Théorie rhétorique & Histoire** | | | **Tania Smith** |
| 17:00 | | Congress President's Reception / Réception du Président | | | |

## Day 2 - May 28

| Monday 28 | Min | Event | Speaker | Speaker | Speaker | Chair |
|---|---|---|---|---|---|---|
| 8:30-9:00 | 20 | Coffee / Café | | | | |
| 9:00-9:15 | 10 | Welcome / Accueil | John Moffatt | | | |
| 9:15-10:45 | 90 | **Rhetoric online and in organizations / Rhétorique sur le web et dans les organisations** | Laidlaw | Peltier-Huntley | Chokshi | **Kampherm** |
| 10:45-11:00 | 15 | Coffee | | | | |
| 11:00-12:00 | 60 | **Canadian Rhetorics II / Rhétoriques canadiennes II** | Moffatt | Owen | | **McGillivray** |
| 12:00-13:30 | 90 | Lunch / Déjeuner | | | | |
| 13:30-14:50 | 60 | **Politics & Journalism / Politique & Journalisme** | Dadey | Kampherm | | **Peltier-Huntley** |
| 14:50-15:10 | 20 | Coffee / Café | | | | |
| 15:10-16:15 | 60 | **Regional Identities & Ideologies / Identités regionals & Idéologies** | Ogunfeyimi | Black | | **Hakimzadeh** |
| 16:15-17:00 | 45 | **Roundtable on Rhetorical Analysis & Pedagogy / Table ronde : Analyse rhétorique & Pédagogie** | | | | **B. Dadey** |
| 18:30 | | RhetCanada / CSSR Banquet / Banquet de la SCÉR (Restaurant) | | | | |

## Day 3 - May 29

| Tuesday 29 | Min | Event | Speaker | Speaker | Speaker |
|---|---|---|---|---|---|
| 9:00-9:30 | 30 | Coffee / Café | | | |
| 9:30-10:30 | 60 | **Reddit & Rankings / Rhétorique sur Reddit & Classements** | Moriarty | Sanchez-Nunez de Villavicencio | **Tess Laidlaw** |
| 10:30-10:50 | 20 | Coffee / Café | | | |
| 10:50-12:00 | 60 | **Disaster and Dystopia / Désastre et Dystopie** | Dadugblor | Ofili | **Jeanie Wills** |
| 12:00-13:30 | 90 | Lunch / Déjeuner | | | |
| 13:30-14:30 | 60 | **Reconciliation & Reparation / Réconciliation & Réparation** | Hakimzadeh | Wills | **Ogunfeyimi** |
| 14:30-14:45 | 15 | Coffee / Café | | | |
| 14:45-15:30 | 45 | **Roundtable: Rhetorical Practice & Action; 2019 themes / Table ronde sur Pratique rhétorique & Action, réflexion sur les thèmes pour 2019** | | | |
| 15:30-17:00 | 90 | RhetCanada / CSSR AGM / Assemblée Générale Annuelle de la SCÉR<br>All are encouraged to attend / Participation vivement encouragée | | | **Tania Smith** |

# Sunday, May 27 ♦ Dimanche 27 mai

**8:45–9:15 — Coffee, pay membership dues, and meet and greet ♦** *Café, règlement de la cotisation, rencontres informelles*

**9:15–9:30 — Conference Welcome ♦ *Ouverture*: Tania Smith,** RhetCanada / CSSR President / Présidente RhétCanada / SCÉR

## 9:30–10:30 — Rhetorical Theory / Théorie rhétorique

Session Chair/Président: **John Moffatt**

**Sean Zwagerman,** Department of English, Simon Fraser University, Burnaby, BC

**If You Think It's Rhetoric, You're Right: Consciousness and Rhetorical Ontology / Si vous pensez que c'est de la rhétorique, vous avez raison : conscience et ontologie rhétorique**

**ABSTRACT:** While recognizing genre as a rhetorical concept, this paper invokes the vocabulary of contemporary analytic philosophy to identify the range and the essential features of rhetoric. Consciousness and purpose—not genre—distinguish the rhetorical from the non-rhetorical, and participants' collective recognition of the speech situation distinguishes rhetoric from parasitic intentional speech acts such as manipulation and seduction.

My proposal responds to a question posed in the call for papers: is rhetoric "broadly inclusive of genres . . . such as conversation, architecture, graffiti, blogs, and games?" My answer is, "Yes, but . . ." Though genre is indeed a rhetorical concept, genre does not distinguish the rhetorical from the nonrhetorical. Rather, the range of rhetoric is determined by the conscious intentions of the speaker/writer/tagger/architect and by the collective understanding of the participants; an engagement is rhetorical to the extent that all of the participants believe it is and act accordingly. Participants need not use—or even know—the word "rhetoric;" but communication is rhetorical to the extent that those involved are self-conscious of their participation in the collective and selective use of symbols toward a particular purpose.

Though my proposal is not an argument about specific genres, genres help support my definitional argument that there is no rhetoric without conscious intentionality. Graffiti is obviously rhetorical: it's symbolic, intentional, and public, and it hails an audience. As for conversation, imagine meeting a sick friend and saying, "God, you look horrible!" That's intentional but not rhetorical, spontaneous rather than selective. When the friend takes offense and we wish to repair the interaction, we are suddenly in a rhetorical exigence, and our words are not just intentional but strategic: we are intentional about our intentionality. But again, the genre—conversation—does not identify whether or not we're using rhetoric.

Once we understand rhetoric in this way, other definitions and distinctions become clearer. Since a rhetorical situation requires shared recognition, seduction and manipulation are not types of rhetoric. So the claim that the rhetorical motive must (as seduction must) always

conceal itself is false. If communication is, broadly, doing something with symbols, then rhetorical communication is that in which all involved are conscious of, and strategic in, trying to do something with symbols.

**Saeed Sabzian,** English Language & Literature, University of Waterloo, ON.

**Aural Rhetoric: How Does it Work? Rhétorique de l'audition : Comment cela fonctionne-il ?**

**Abstract:** Sound and noise are suasive, and should be worthy of their own branch of rhetorical inquiry. With a rhetorical framework, called Aural Rhetoric, the paper argue that sound and noise are means of persuasion; they affect the audience's cognitive performance and therefore they are a subject of rhetorical study. Rhetorical study could tell us how a society thinks about itself through its sounds and noises.

Our classical pioneers were sharp to discover how orators should use the sound of the voice to mould the mind of the audience. Thus, sound and noise have long been considered suasive, and should be worthy of their own branch of rhetorical inquiry. But for a long time the auditory dimension of persuasion has remained unexplored, largely given up to other areas of inquiry within the humanities, such as 'sound studies.' In dialogue with the conference's theme, I argue that sound and noise are means of persuasion and a subject of rhetorical study.

My paper establishes a rhetorical framework, called Aural Rhetoric, tracing the theories of the effects of sound and noise on the audience's cognitive performance in Aristotle, Quintilian and Cicero who directed the attention of rhetoricians to the sonic dimension of persuasion. Although academics across several fields have given prominence to the impact of sound and noise in economics, politics, and environment, my paper argues that sounds and noises are rhetorical. Modern rhetoricians, Kenneth Burke and Wayne C. Booth, began to formulate a listening rhetoric, which aimed at finding grounds of agreement in dialogue but they left listening to sound and noise for future scholars. While Burke explained the persuasive forms of music, his psychology of form is a powerful tool for rhetoricians to study how the form of sound and noise is inductive of emotions. My paper, while challenging the ocularcentric rhetoric, brings aural rhetoric into the domain of argumentation, using insights from Perelman and Olbrechts-Tyteca, arguing that sound and noise propagate moods, shaping the audience's state of mind. Rhetorical study, therefore, could tell us how a society thinks about itself through its sounds and noises.

For practical application of this framework, I use a few counterpart scenes from the novel Fight Club by Chuck Palahniuk and its film adaptation by David Fincher, to demonstrate how persuasiveness of Fight Club is moulded partly in its sounds and noises. My paper introduces Fight Club as a modern psychomachia, a battle of the psyche, that gains its rhetorical power partly through sound and noise of a psyche in anxiety. In line with the conference theme, I aim to trigger a dialogue on the possibilities of making sound and noise a prominent scholarly field in rhetoric.

**10:30–11:00— Coffee break ♦** *Pause-café*

## 11:00–12:00 — Rhetoric & History I ♦ Rhétorique & Histoire I

Session Chair/Président: **Kyle Gerber**

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**Tania S. Smith,** Communication, Media and Film, University of Calgary, AB

**Cicero's *Orator*: Two English Translations and their Relevance Today / L'*Orateur* de Cicéron : deux traductions anglaises et leur pertinence aujourd'hui**

> **ABSTRACT:** English translations of Cicero's *Orator* have adapted his ancient Roman ideal of eloquence to modern British and American contexts. Cicero's message balanced the rhetorical values of ethical content and powerful expression. Could this text help us articulate our ideals for rhetoric today and the future?

This presentation is part rhetorical history and part rhetorical philosophy. Cicero's *Orator*, written as a letter addressed to his friend Brutus, articulates his materials and methods of ideal oratorical eloquence, condensing some of the most important ideals from his dialogue *De Oratore* while expanding on new ideas. Some of our rhetorical anxieties and interests in 2018 are also addressed by the text: What makes rhetoric ethical, beautiful, and useful to the world? Should rhetoric be explicitly taught, and if so, what are its primary materials and methods?

This was the last work on rhetoric written by Cicero (46 BC, three years before his death) and was also his last rhetorical work to be clothed in the English language. I am interested in the degree to which two English translations, from 1776 and 1939, convey messages in language that can inspire readers renovate the ethos of eloquence and rhetoric in 2018 in Canada and our global public sphere. I believe the text has been too little studied, too infrequently translated and its use in rhetorical education, criticism and theory should be renewed. I also argue that it matters which translation you choose.

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**Benoît Sans,** Faculté de Philosophie et Lettres, Université libre de Bruxelles (GRAL), Belgium.

**Histoire ou rhétorique : comment aborder l'historiographie ancienne ? /
History or Rhetoric: How Should We Approach Ancient Historiography?**

[This presentation will be delivered in French. Abstracts are supplied in FR and EN]

> **ABSTRACT: FR.:** Au cours des dernières décennies, les études qui ont mis en évidence les liens étroites qui liaient rhétorique et historiographie ancienne ont donné lieu à un débat féroce entre ceux qui tendent à assimiler l'historiographie à de la fiction et ceux qui pensent que les historiens anciens cherchaient avant tout la vérité. Dans cette présentation, à travers une étude comparée d'extraits parallèles de Polybe et Tite-Live, je tâcherai de clarifier cette relation et de montrer que l'historiographie ancienne fonctionne comme une narratio rhétorique, qui est pourvue d'une dimension argumentative ou persuasive.

> **EN.:** In the past decades, studies that put into light the close relationship between rhetoric and Ancient historiography created a fierce debate between scholars who tend to assimilate Ancient historiography to a literary genre or fiction and those who think that Ancient historians mainly searched for the truth. In this presentation, through a comparative analysis of parallel extracts of Polybius and Livy, I will try to clarify this relationship and show that Ancient history works as a rhetorical narratio, which naturally includes an argumentative or persuasive dimension.

**FR.:** Le titre de l'atelier spécial de cette année pourrait fort bien convenir à un débat de longue date entre les spécialistes d'histoire de l'Antiquité. Dans la foulée des critiques adressées à l'histoire traditionnelle dans le cadre du « linguistic turn » (Hayden White, Paul Veyne, Michel

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de Certeau, Lawrence Stone, Paul Ricoeur,…), diverses études dans le champ de l'histoire ancienne ont mis en évidence les liens étroits qui existaient, dans l'Antiquité, entre rhétorique et écriture de l'histoire (Laird 2009 ; Lendon 2009 ; Marincola 2001). Elles sont à l'origine d'une vive querelle parmi les historiens modernes sur le statut des histoires anciennes et la façon de les exploiter : certains, comme Wiseman (1979) ou Woodman (1988), estiment que, reposant sur conception très lâche de la vérité historique, l'historiographie ancienne n'est qu'un genre littéraire parmi d'autres, voire une pure fiction, et ont ainsi ouvert la voie à des études plus larges de ces textes (Batstone 2009); d'autres considèrent, comme Momigliano (1984), que la rhétorique était avant tout un ornement et que la recherche de la vérité demeurait le cœur de l'activité de l'historien. Dans cette présentation, je voudrais explorer une troisième voie, entre ces deux approches. À travers l'analyse concrète et comparative d'un ou plusieurs extraits parallèles des œuvres de Polybe et Tite-Live, je tâcherai de clarifier la relation entre rhétorique et historiographie ancienne et de l'interpréter à l'aide de concepts développés en rhétorique, en argumentation et en narratologie : je montrerai que l'histoire ancienne, qui se présente le plus souvent sous la forme d'un récit, se comporte comme une narratio rhétorique, qui comprend une dimension argumentative ou persuasive (Amossy 2010 [2000]).

**EN.:** This year conference's title could well be applied to a long standing debate among scholars in Ancient History. In the following of the critics addressed to traditional history in the frame of the 'linguistic turn' (Hayden White, Paul Veyne, Michel de Certeau, Lawrence Stone, Paul Ricoeur,…), several studies in the field of Ancient History have put into light the close relationship that binded historiography and rhetoric in Antiquity (Laird 2009; Lendon 2009; Marincola 2001). This created a fierce debate among scholars on the status of Ancient histories and the way to approach them : some, like Wiseman (1979) or Woodman (1988) consider that, based on a loose conception of historical truth where Ancient historiography is a litterary genre among others, or even pure fiction and they opened the way to larger studies on these texts (see Batstone, 2009); others, like Momigliano (1984), think that rhetoric in Ancient historiography is merely ornament or style and the search for truth still remains the heart of the Ancient historian's activity. In this paper, I would try to follow a third path that goes between the above mentionned approaches. Through a concrete and comparative analysis of parallel extracts of Polybius and Livy, I will try to clarifiy the rhetorical componant of Ancient Historiography and to find, in comtemporary research in rhetoric, argumentation and narratology, useful concepts to interpret the relation between Ancient historiography and rhetoric, and so, potential solutions to approach it. I will show that Ancient historiography, which is mostly a narrative, works as a rhetorical narratio, which naturally includes an argumentative or persuasive dimension (Amossy 2010 [2000]).

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

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**13:30–14:30 — Rhetoric & History II ♦ Rhétorique & Histoire II**

Session Chair/Président: **Benoît Sans**

**Kyle Gerber,** English Language and Literature, University of Waterloo, ON

**The Figures in the Mirror / Les figures dans le Miroir**

> **ABSTRACT:** This paper examines rhetorical figures in the Martyrs Mirror, especially those that cluster around antithetical "heaven" and "earth" terms. I draw from Fahnestock, Harris, and Burke to suggest this method of analysis illuminates important figural logics in theological argument.

In 1660, a Dutch Anabaptist named Thieleman J. van Braght published an encyclopedic martyrology called *The Bloody Theater*, commonly called the *Martyrs Mirror*. Since then, it has persisted– often colloquially referred to as "the book," a sideways comment hinting at its almost biblical status – within Anabaptist communities. In his recent book, David Weaver-Zercher states "[m]ore than any other text written or compiled by an Anabaptist, *Martyrs Mirror* has shaped the way Anabaptists have conceived of Christian faithfulness" (315). Other scholars have examined the book's publication history as a response to the exigence of revolutionary war in North America (Heatwole), the iconography of Jan Luyken's woodcut illustrations (Covington), and the legacy of embodied witness (Kasdorf). One explicitly rhetorical analysis by Gerald Mast examines the proliferation of epistolary rhetoric in *Martyrs Mirror*. My paper too provides rhetorical analysis, though with a turn towards clusters of rhetorical figures. Such analysis utilizes rhetorical tools to address a text that pretends to merely "mirror" reality, and additionally argues there is much to gain when applying a rhetorical perspective to such a mirror.

In particular, I examine a central antithesis between heaven and earth ubiquitous in much Anabaptist theology, and especially in *Martyrs Mirror*. Fahnestock would identify such contrasted lexis as contraries, which may be undone by figures like *gradatio* and *incrementum*. Such figures cluster around antithesis in compelling ways, and considering antithesis as a more appropriate fourth master trope than irony (as Randy Harris recently has) suggests new opportunities to examine the role of figuration in theological argument. I argue that attending to the rhetorical figures in the *Martyrs Mirror* illuminates important figural logics woven into Anabaptist theology, and that such illumination has much to offer in studying how theology is figured in contemporary discourse. I nest my paper within my ongoing graduate work on the function of rhetorical figures within a Mennonite ethos of forgiveness, and drawing from the field of cognitive rhetoric and the Burkean pentad consider how the clusters of figures at work in *Martyrs Mirror* can be understood to act on and shape the agents engaging with the text.

**Michael Fox,** English and Writing Studies, Western University, London, ON

**Churchill's elocutio: "We shall fight on the beaches" / L'*elocutio* de Churchill : « Nous nous battrons sur les plages »**

**ABSTRACT:** Churchill's "We shall fight on the beaches" speech of June 4, 1940 is well known for its eleven repetitions of "we shall", but (at least rhetorically) for little else. I will demonstrate why it should be better known, analyzing his style and demonstrating under what influences Churchill composed this famous speech.

Though Churchill's "We shall fight on the beaches" speech is widely considered one of the great rhetorical performances of the twentieth century, the speech has never been closely analyzed in terms of style. Lori Maguire has recently looked at audiences, contexts, and the reception of the speech (under such headings as *confirmatio, refutatio,* and *peroratio*), but she considers language only in passing (see Maguire, 260-2). Of course, handbooks of rhetoric and guides to writing do often mention the conclusion of the speech: the sequence of "we shall" clauses is cited as an example of anaphora; the word "parallelism" is used without a clear explanation of how it functions (*Rhetorical Devices*, 186; Keith and Lundberg, 64; *Harvard Business*, 85; Williams and Nadel, 152-3; see also Farnsworth, 30-1); or the diction is said to be "Anglo-Saxon" (Lacey and Danziger, 30; Stott, 84; Bragg, 8). Examples could be multiplied, but observations about Churchill's style tend to be brief, and except for comments on word choice, to ignore how and under what influences Churchill might have composed those famous lines. I will investigate Churchill's style, starting with close analysis and then comparing his comments on rhetoric in *The Scaffolding of Rhetoric* and the style of his stated influences (mainly Bourke Cockran and Samuel Johnson) with what Churchill actually produces. In the end, the most important stylistic aspects of the speech are diction, coordinate structures, and parallelism and

chiasmus (a category which might also include "balance"), and all of these effects are conditioned by Churchill's perception of the English language and knowledge of English history. The most important model for Churchill here was, as it turns out, an ancient one, as Churchill turned to the lexicon and devices of Old English, relying on the "style" of writers a thousand years past, writers facing the same time of crisis and invasion. The presentation will demonstrate what can be discovered when stylistic analysis doesn't stop at identifying tropes and figures.

**14:30–14:50 — Coffee break ♦** *Pause-café.*

## 14:50–15:50 — Canadian Rhetorics I ♦ Rhétoriques canadiennes I

Session Chair/Président: **Sean Zwagerman**

**Gail MacKay,** College of Education, University of Saskatchewan, Saskatoon, SK

**Locating an Indigenous Rhetorical Tradition / Localiser une tradition rhétorique indigène**

**ABSTRACT:** This is an inquiry into an Indigenous rhetoric local to the Saskatchewan parkland. Through rhetorical analysis of communication by three contemporary Cree-Metis women, I develop an Algonquian model of discourse distinct from the Western rhetorical tradition and present it as a means to critically engage with Indigenous rhetorics in the academy.

The belief in a singular origin of rhetoric from western European traditions has been refuted by a decolonial argument for North and South American rhetorics (Powell, Gross, Medina). Rhetorics, deliberately pluralized, is defined as "organized systems of language whose primary function is to convey an idea or an argument in a way that convinces one's audience" (Wieser, 2017: xiii). Indigenous rhetorics is a field of study bolstered by the evidential survivance of Indigenous societies, epistemologies, and traditions of diplomacy and communication in multiple territories across North America. Scholars, respecting Indigenous rhetorical sovereignty, have explored commonalities within and across Indigenous rhetorical expressions through analysis and textual documentation (Acoose, King, Wieser, Powell, Haas).

Inspired by these scholars of Indigenous rhetorics, I seek to answer the question, "What is the Indigenous rhetorical tradition of the parkland region in present day Saskatchewan?" Seeking knowledge of a local Indigenous rhetoric the researcher used interdisciplinary research methods to identify patterns, relationship and coherence in a model of discourse.

This presentation describes a three-stage research study: 1) the rhetorical analyses of modes of communication by three Cree-Metis women, 2) analysis and synthesis of shared features of communication and 3) a conceptualization of a model of discourse relating to communication theory and the rhetorical situation (Bitzer, 1968).

The relevance of the research and the model is its potential for interdisciplinary application in the interpretive study of Indigenous rhetorical communications.

**Andrew McGillivray,** Department of Rhetoric, Writing, and Communications; University of Winnipeg, MB

**Vikings on the Interlake / Des Vikings sur l'Interlake (Entre-les-Lacs)**

**ABSTRACT:** Three significant rhetorical artifacts in Manitoba's Interlake region—the name of the town *Gimli*, the iconic *Viking Statue*, and the new *Viking Park*—evoke imagery from medieval mythology and Viking culture. These artifacts represent community heritage but should also be interpreted within the context of colonialism.

One of the more populous towns in Manitoba's Interlake region, Gimli is also at the centre of Icelandic culture in North America. The term *Gimli*, borrowed from Old Norse mythology, was used to name the town site when Icelandic settlers arrived in the Interlake in 1885. In mythology, *Gimli* is a place which prophecies predict will serve as a homestead for "good" people after eschatological destruction and rebirth. Another of Gimli's most significant artifacts is its *Viking Statue*, erected in 1967, supplementing the medieval imagery woven into the community's identity by adding a symbol which evokes strength and conquest. Finally, in 2017 the town opened its *Viking Pa*rk, a site that envelops the statue and continues the tradition of incorporating medieval Icelandic symbols in rhetorical acts of representation.

The intended contribution to rhetorical scholarship is a localized study of identity and heritage formation within the context of Canadian multiculturalism. The selected artifacts all celebrate Icelandic ethnicity yet their origins also coincide with an important cultural period or date in Canada's history, including the period shortly after Canadian Confederation, Canada's Centennial Celebrations, and concluding with the recent Canada 150. Multiculturalism encourages the celebration of ethnic diversity but also replaces British and Canadian colonial agendas which placed European and Canadian settlers on land and First Nations peoples on reserves. Uncovering how multiculturalism functions to mask memory of colonialism by encouraging settler-community identification with land is therefore a primary motivation. Close analysis reveals that when contextualized these artifacts in fact remind careful interpreters of displacement in the region.

**15:50–16:45 — Roundtable on Rhetorical Theory & History Today ♦ Table ronde : Théorie rhétorique & Histoire Aujourd'hui**

Session Chair/Présidente: **Tania Smith**

Given only 5 minutes each, the speakers of the day (or, if pre-arranged, some scheduled on another day) are asked to reflect from their perspective as rhetorical scholars, teachers, and/or rhetorically-educated citizens. What are the current challenges and opportunities you see in **"rhetorial theory and/or history today,"** locally at your institution, in your nation or continent, and/or internationally?

En seulement 5 minutes, les orateurs / oratrices du jour (ou, si cela a été convenu à l'avance, ceux et celles qui sont programmés pour un autre jour) devront réfléchir depuis leur perspective de chercheurs, enseignants et/ou de citoyens formés à la rhétorique sur ces questions : quels sont les défis et les opportunités que vous voyez dans **le domaine de la théorie rhétorique et de l'histoire aujourd'hui,** localement dans votre institution, dans votre pays ou continent ou sur le plan international ?

**17:00–19:00 — [Optional] Congress 2018 President's Reception ♦** *Réception du Président (événement libre)*

**LOCATION: Centre for Kinesiology – CK 122.**

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. The evening receptions bring a

# Monday, May 28 ♦ Lundi 28 mai

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

**9:00 – 9:15 — Conference Welcome ♦ Ouverture: John Moffatt,** RhetCanada / CSSR Vice-President / Vice-Président RhétCanada / SCÉR

**9:15 – 10:45 —Rhetoric online and in organizations ♦ Rhétorique sur le web et dans les organisations**

Session Chair/Présidente : **Monique Kampherm**

**Tess Laidlaw,** Communication Studies, Mount Saint Vincent University, Halifax, NS

**Rhetorical characteristics of prenatal education: An analysis of online prenatal classes / Les caractéristiques de l'éducation prénatale : une analyse de cours prénataux en ligne**

**ABSTRACT:** A lack of consensus continues regarding the effectiveness and best structure for prenatal education. In 2015, the province of Nova Scotia ceased to offer in-person prenatal education classes, and launched online prenatal classes, inviting registrants to "become the parent you dream of being!" These classes represent an opportunity to explore a site of interdisciplinary communication encompassing morality, agency, and power.

While prenatal care originally developed with the aim of lowering injury or death of the mother, it was then recognized to lead to healthier newborns as well (Alexander & Kotelchuck 2001). Prenatal education (as distinct from prenatal medical interventions) has been correlated with greater confidence during delivery and more positive impression of delivery (Oh, Sim & Kim, 2002). Yet, a lack of consensus continues regarding the effectiveness and best structure for prenatal care.

In 2015, the province of Nova Scotia ceased to offer in-person prenatal education classes, and launched online prenatal classes, inviting registrants to "become the parent you dream of being!" The content was developed by a panel of 17 experts, including family physicians,

academics, a pediatrician, nurses, and professional trainers (lacking, however, midwives or doulas).

Developed by "experts" and targeted to a public of expectant mothers, these online prenatal classes represent an opportunity to explore a site of interdisciplinary communication encompassing morality, agency, and power.

This presentation will explore rhetorical characteristics of the online classes, applying classical Aristotelian rhetorical criticism approaches as well as contemporary approaches (Edwin Black, Kenneth Burke).

This presentation will seek to describe the nature of the online classes at an enthymematic level, exploring how these rhetorical elements function in the persuasion of expectant mothers. I will aim to identify underlying motives and suggest implications of the findings in terms of expectations and understandings conveyed, along with impacts for policymaking and considerations of health literacy.

**Jocelyn Peltier-Huntley,** Interdisciplinary Studies, University of Saskatchewan, Saskatoon, SK

**Closing the Gender Gap in Canadian Mining – Empty Rhetoric or Meaningful Cultural Change? / Refermer l'écart de genre dans l'industrie minière canadienne – Rhétorique vide ou changement culturel significatif ?**

**ABSTRACT:** The diversity initiatives advanced by individual Canadian mining companies follow SMART (specific, measurable, achievable, realistic and timely) gender equity targets. Black's concept of the "Second Persona" (1970) illuminates the rhetorical problem of the failure of existing strategies to cultivate in employees the identification Burke (1969) considers necessary to persuasion.

In October 2016, the world's largest mining company, BHP, announced an "aspirational target" of company-wide gender parity by 2025. BHP's CEO stated that "Without new initiatives it would take us 30 years just to get to 30% female representation. More must, and will be done" (Koh & Stringer, 2016). Meaningful rhetoric from leadership in mining is necessary to motivate the existing male-dominated workplace culture to welcome diversity and create an inclusive environment where women want to work and can anticipate success. Acting in accordance with the United Nations 2030 Sustainable Development goal for gender equality (UN 2017), BHP joins many other mining companies who in the last three years have announced diversity and inclusivity strategies to close the gender gap (BHP, 2017; Teck, 2017; Agrium, 2016; Barrick Gold, 2017; Potash Corp, 2017). However, women continue to be under-represented in the Canadian mining industry, filling only 17% of jobs, while the industry faces a projected labour shortage in critical roles such as engineering (MiHR, 2016 & 2017). Furthermore, less than 13% of practising licenced engineers are women (Engineers Canada, 2016).

The exigence in this rhetorical situation (Bitzer, 1968) is a failure to align the messaging surrounding mining companies' gender equity targets with the male-dominated culture of the industry. This paper analyses the extent to which the rhetoric of gender equity in this situation fails to cultivate the identification that Burke (1969) sees as the basis of effective persuasion, between employees and equity groups and goals. Black's theory of the "Second Persona" (1970) is a useful tool for investigating crucial issues of audience construction in this context. A disconnect can be shown to exist between the ideal audience that the rhetoric invites the actual audience to become, and the actual audience whose cooperation is required. In particular, if the message is directed primarily at a rhetorical audience of potential investors, it may not facilitate the necessary identification between the traditional attitudes of current leaders within companies, or the expectations of future employees in search of a welcoming place to grow their careers, and a vision of an equitable future.

**Crystal Chokshi,** Communication, Media and Film, University of Calgary, AB

**On viewing: Arrangement and/as gendered rhetoric in *The Globe and Mail* / De la visualisation : disposition et/comme rhétorique genrée dans *The Globe and Mail***

**ABSTRACT:** Just as there are "categories through which one sees" (Butler, 1999, p. xxii), there are (potentially gendered) categories through which one reads. This is the consideration I will put before you following several months' worth of quantitative analysis of *The Globe & Mail*.

Displacing qualitative and discursive analysis in favor of an exploration of layout and legibility—elements of the canon of arrangement—this presentation is decidedly uninterested in what the print version of *The Globe and Mail* has recently been saying and looks, rather, at how the newspaper has said what it has said. To put it another way (and, of course, to invoke John Austin), how has *The Globe and Mail* been doing things with the arrangement of words? Moreover, how might this doing be re-read as rhetoric thanks to warrants provided by widely-circulating ideas in gender studies?

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

## 11:00–12:00 — Canadian Rhetorics II ♦ Rhétoriques canadiennes II

Session Chair/Président: **Andrew McGillivray**

**John Moffatt,** Ron and Jane Graham School of Professional Development, College of

Engineering, University of Saskatchewan, Saskatoon, SK

**"Tomorrow, I would begin to know the truth": Farley Mowat's *Sibir* as "Secular Prayer" for the Canadian North / "Demain, je pourrais commencer à connaître la vérité : *Sibir* de Farley Mowat comme une "oraison séculaire" pour le Nord canadien**

**ABSTRACT:** Using Soviet models of Northern development as a foil, Farley Mowat's *Sibir: My Discovery of Siberia* (1970) interpellates Canadian readers by evoking the absence of authentic Canadian rhetorics of Northern engagement. Kenneth Burke's (1959) "perspective by incongruity" motivates the critique implicit in Mowat's ostensibly epideictic celebration of Soviet progress.

Farley Mowat's reputation as a popular author and media figure complicates evaluation of his work, both as literature and as documentary-based advocacy for the environment and for the Canadian North in particular. The undisputed popularity of his work in Canada and abroad sits agonistically alongside academic perceptions of "serious literature", and Mowat's own notorious defiance of the principle of fact-checking (cf. Wheeler 110). Opinion in Canada and abroad is likewise divided, with his acknowledged popularity in places like Russia (cf. Frazier, 40) and his sincere advocacy on behalf of indigenous rights (cf. McGhee 108; 190) set against charges of misrepresentation (Reid, 116; 133).

The latter accusation is levelled at Mowat's 1970 book *Sibir: My Discovery of Siberia*, about his travels in the former Soviet Union in 1966 and 1969. Mowat's wryly humorous account of Siberian modernity moved British journalist and historian Anna Reid to label him "uncritical" (133) and to suggest that "[in the 1990s] it is hard not to believe that he was either blind or lying" (116).

This perspective obscures the rhetorical nature of *Sibir* and of much of Mowat's work on Northern, Indigenous, and Environmental subjects.  In *Sibir*, interpellating an audience to engage with questions of sustainable economic, social and cultural development  in the North, given the Cold War mentality of the times, meant not only painting a provocatively positive image of Soviet-indigenous relations in Siberia, but simultaneously charging Canadian readers to measure that image against the status quo in Northern Canada. In an exercise of what Kenneth Burke calls "perspective by incongruity" (308), Mowat's rhetoric, perceptible throughout in his cagey formulae of witness, relies on an anticipated backlash to his ostensibly epideictic discourse on "progress" in the Soviet North to manoeuvre the Canadian reader into an embarrassed awareness of Canadian neglectful and mismanaged exploitation of the North, despite the rhetoric of John Diefenbaker's "Northern Vision" a decade earlier. The incongruity the Canadian reader will wish to see between Soviet and Canadian approaches to Northern development "coaches an attitude" (Burke 322) of skepticism toward the incongruities in Canada's own ethos as a country that embraces its "Northernness."

**Corey Owen,** Ron and Jane Graham School of Professional Development, College of

Engineering, University of Saskatchewan, Saskatoon, SK

**Observational Rhetoric and Cold-War Canadian Identity in the National Film Board's *Universe* (1960) / Rhétorique de l'observation et l'identité canadienne de la guerre froide dans le film *Universe* (NFB, 1960)**

**ABSTRACT:** The NFB's *Universe* (1960), a seminal Canadian space documentary, represents an exercise in Kenneth Burke's "secular prayer" in its promotion of a Canadian cold-war rhetoric of observation, in opposition to the rhetoric of colonial scientific power that appears in American space documentaries of the same period.

Roman Kroitor and Colin Low's Universe (1960), an early Canadian space documentary celebrated by critics and directors such as Stanley Kubrick for its realistic special effects, depicts a journey through our Solar System in the context of a night with an astronomer at the David Dunlap observatory in Richmond Hill, Ontario.

While the emphasis on the various ways humans would die in space and on other planets invokes the tradition of 1930s planetarium narratives, the film, unlike contemporary American space documentaries, is generally silent about space exploration and instead focuses exclusively on describing various metrics, while including montages that contrast images of commuting, commerce, and consumerism with the transcendent vastness and immense stillness of the universe.

Here, Canadian scientific identity is primarily characterised as a contemplative endeavour, one that transforms the apparent chaos of the universe into a transcendently well-ordered cosmos through observation and measurement, rather than through technological advancement, geopolitical maneuvering, and further colonial expansion.

*Universe* can be regarded as a Canadian "secular prayer," in Burkean terminology (321-27); in its stereotypically Canadian orientation toward contemplation of the natural world, it invites the audience to seek absolution from engagement in or support for scientific discovery by placating the spirit of curiosity through the observation of a scientist performing a priestly role in a secular liturgy.

Contemporary American documentaries—such as Disney's "Man in Space" (1955), "Man and the Moon" (1955), "Mars and Beyond" (1957) and AT&T and the Bell Telephone System's *Our Mr. Sun* (1956) and *The Strange Case of the Cosmic Rays* (1957)—use cinematic techniques to depict the sublimity of the cosmos in order to transfer the experience of awe and terror at infinite spaces and immense celestial bodies to the technologies that would enable America to

conquer space, or potentially achieve global dominance, and thereby ensure patronage for American scientific institutions by mobilising a rhetoric of colonial scientific power.

By contrast, this particularly Canadian documentary "coaches an attitude" (Burke 322) of contemplative passivity, one that facilitates and prescribes observation in order to maintain the status quo of quotidian Canadian life disengaged from certain international conflicts like the space and arms race.

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

## 13:30 –14:50 — Rhetorics of Politics & Journalism ♦ Rhétorique de la politique et du journalisme

Session Chair/Président: **Jocelyn Peltier-Huntley**

**Bruce Dadey,** English Language and Literature, University of Waterloo, ON

**Beyond Shovelware: The Developing Rhetoric of Multimodal Digital Journalism / Au-delà du shovelware : la rhétorique émergente du journalisme digital mutlimodal**

**ABSTRACT:** Originally, digital journalism involved simply shoveling print or broadcast news stories onto websites, but media organizations are becoming more innovative, communicating news through multi-branched hypertext stories, interactive narratives, and video games. That means that the rhetorical analysis of news needs to develop as well, taking into account multimodal and procedural rhetoric.

A significant body of work exists on the rhetoric of journalism, most of it stemming from studies of print news discourse (see for example Teun van Dijk's examination of rhetoric in his seminal study *News as Discourse* or P. R. R. White's often-cited but unpublished dissertation, *Telling Media Tales: The News Story as Rhetoric*). Along with the news industry itself, journalism research has attempted to adapt to new developments in digital journalism. While much attention has recently been given to the effect of social media on the distribution and reception of news, less has been given to the movement in the news industry away from mere shovelware—the posting online of content which was originally produced for print publication with little or no adaptation —to the production of news stories which could only be digital. A push that began with the *New York Times's* Pulitzer Prize-winning "Snow Fall" has ramified, leading to news stories taking the form of multi-branching hypertext stories ("Syrian Journey"), interactive narratives (Beck Grace and Helios Labs), and video games (Shaw et al.), to identify only a few possibilities.

Traditional rhetorical analysis of news stories is no longer adequate to capture the means by which these digitally native news artifacts teach, delight, and suade audiences. The convergence of multiple media, including text, video, static images, sound, and interactive functionality, requires that multimodal theory now be an integral part of the rhetorical analysis of digital news stories. Critics such as John A. Bateman, Gunter Kress, and Robert Waller provide a foundation for such integration. Further, the new digital news stories are as much coded as they are written, which places them within the purview of procedural rhetoric, although Ian Bogost's focus on video games needs to be expanded to encompass the complex journalistic aims that inform interactive digital news stories. Similarly, the principles defined by Janet H. Murray in her studies of cybernarratives, *Hamlet on the Holodeck* and *Inventing the Medium,* can be extended to analyze the digital presentation of non-fiction journalistic narratives. My presentation will examine a number of interactive digital news stories in order to demonstrate

not only how they employ convergent rhetorical strategies to achieve their ends, but how, when journalism becomes truly digitally native, the shift in medium leads to a transformation in the rhetorical ends to which journalism is directed.

**Monique Kampherm,** English Language and Literature, University of Waterloo, ON

**Democratic *prosopopoeia*: The rhetorical influence of embodying a political statement online / La prosopopée démocratique : l'influence rhétorique de l'incarnation d'une declaration politique en ligne.**

**ABSTRACT:** The act of applying the "I will vote Oct 19" image filter to a profile picture on Facebook and/or Twitter during the 2015 Canadian federal election may have suaded the image filter user and their online community to become civically engaged; *prosopopoeia* leading to Burkean identification.

Canadian political satirist Rick Mercer advocates that "voting is contagious," suggesting that non-voters are more likely to cast a ballot by placing a voter nearby (Mercer). Mercer noted that the 2015 Canadian federal election had "a major push to engage young voters through social media," and initiated his #votenation campaign to develop this mission into visually salient expressions (Mercer). Civically engaged social media users were provided with an option to use an "I will vote Oct 19" image filter, which could be placed over a profile picture on their Facebook and/or Twitter accounts prior to the election ("#votenation"). It is suggested that this would do two things: first, give accountability and responsibility to those who have pledged to vote, for if you say you will vote, you are more likely to do so; and second, encourage others to vote, as those who see friends voting may also be inspired to vote (Mercer). Image filters are a visual-rhetoric instantiation of the ancient rhetorical figure, *prosopopoeia* (literally, 'to create a face/person,' to put on a mask).

Yet, this particular visual *prosopopoeia*, a political statement over a personal image, may have also had an unanticipated effect on an individual's identity; those exhibiting the image filter may have become an electoral advocate, *prosopopoeia* leading to Burkean identification. After voting, image filter users may have shared a "voting selfie" online and/or may have applied a hashtag such as #cdnpoli, #votenation, #canadavotes, or #elxn42 to an image or statement. This would validate their act of voting and consolidate their identification by visually communicating their action to their online community.

Some may protest, "That's not rhetoric!" But yes, yes, it is! In the case of an image filter, the object is speaking for the person, advancing their ethos by displaying their allegiance; considered *en bloc*, image filters visually encode Burkean identification, like uniforms or conference badges. I argue that the seemingly insignificant act of applying the "I will vote Oct 19" image filter to a profile picture on Facebook and/or Twitter during the 2015 Canadian federal election may have suaded the image filter user and their online community to become civically engaged.

**14:50 –15:10 — Coffee break ♦ *Pause-café***

**15:10 – 16:15 — The Rhetoric of Regional Identity & Ideology ♦ Rhétorique de l'identité régionale et idéologie**

Session Chair/Président: **Sarah Hakimzadeh**

**Adedoyin Ogunfeyimi,** Institute for Writing and Rhetoric, Dartmouth College, Hanover, New Hampshire, US

**Invention or Oppression(?): The Governing Ethos of Postcolonial Africa / Invention ou Oppression (?) : l'*ethos* dominant de l'Afrique postcoloniale**

**ABSTRACT:** This presentation engages with theories of rhetorical ethos as a place-oriented mode of invention, in the vein of theorists Baumlin, Hyde, and others. I question whether such a theory of ethos excludes dissent, and I discuss the potential for ethos in Nigerian politics as an example.

Ethos, a mode of invention, has gained a renewed interest in rhetorical studies through the work of John Baumlin, Michael Hyde and others. These rhetorical scholars do not merely reify the classical oriented idea of ethos that locates invention in rhetors' moral standing and authorizes individuals as the site of invention. Instead, they reconstruct individual rhetors as part of the broader rhetorical situation rather than stand as the origins of the situation (Hyde; Baumlin). This is not to say that individual rhetors are decentered as the locus of invention insofar as individuals, from a modern rhetorical standpoint, can invent as a "sovereign authoring subject" (Crowley). But that these rhetors do not operate as an isolate in the "act of signification" (Baumlin). This reconstructive work foregrounds ethos as a place where invention takes place and as a resource for inventing a hospitable place where, as Hyde claims, people "can deliberate about and know together" (xv).

While the place-oriented notion of ethos provides an inclusionary space for collective invention and co-habitation, this paper contends that ethos – as a place – often excludes dissident bodies and the bodies that are marked as "others." It does so by drawing on the concept of "governing ethos," a controlling mechanism deployed by the Nigerian state and other African states to sustain their hold on power and resist any dissenting citizens who threaten such power. Woven around the notions of "spoils of power" (the privileges of the elite ruling class) and the "politics of revenge" (the violent tactics against dissent), this paper concludes that ethos--as manifested in the Nigeria's politics--does not provide an inclusionary space of rhetorical invention; in fact, it disrupts the possibility for hospitality. This paper concludes that a nuanced perspective of ethos will guide rhetorical scholars to better understand the troubling political and social relations between the state and the citizens.

**Jason Edward Black,** Communication Studies, University of North Carolina at Charlotte, US

***We celebrate our own funeral, the discovery of America*: Pathos, Promise, and Constraint in Simon Pokagon's (Potawatomie) Resistance to the 1893 World's Fair
/ *Nous célébrons nos propres funérailles, la découverte de l'Amérique* : pathos, promesse et contrainte dans la résistance de Simon Pokagon (Potawatomie) à l'exposition mondiale de 1893.**

**ABSTRACT:** This essay explores a case of Native resistive rhetoric in order to attend to the vivification of pathos as a part of rhetorical theory. Such a return to pathos is vital due to its timeliness involving Native-U.S. contexts and its importance in the face of current socio-political challenges to logos, reason, and civility.

The 1893 World's Fair celebrated, in part, the "close of the frontier" and showcased the way that American expansion had helped tame "virgin soil" and "civilize the savage." Seeking indigenous testimony as ethos, fair organizers asked Simon Pokagon (Potawotamie) to deliver a "Red Man's Greeting" that would affirm and justify U.S. expansionist efforts. Pokagon agreed to speak glowingly, but instead engaged in a trickster rhetorical tactic, whereby he delivered a heated oration designed to lay-bare the lived realities of the U.S. government's Indian policies.

This essay explores Pokagon's pathos appeals for their decolonial potential; that is, how did Pokagon detourn the U.S. government's rhetoric and why might his address have worked at this particular fin de siècle moment in Native-U.S. relations? Concomitantly, how were Pokagon's decolonial tactics constrained and, in fact, potentially dangerous for Native agency moving into the 20th and 21st centuries? In the end, the variability between his pathos appeal's promise and constraint is analyzed for its implications on resistance in colonial and neocolonial contexts, both historically and presently.

Overall, Pokagon's case speaks to the importance of re/examining the way that pathos functions in rhetorical theory, especially in the realm of social change and more particularly across colonial tableaus. His use of detournement through the discursive forms of invective and funereal rhetoric reflects past rhetorical efforts of resistance, but also holds the potential to vivify theories of pathos in our contemporary renderings of rhetorical theory. Such a renewal of attention to pathos is vital due to its timeliness involving Native-U.S. contexts (i.e., the Dakota Access Pipeline controversy, the NFL's Washington R-dskins debate, U.S. presidential insults involving stereotypical figures such as "Pocahontas," and the U.S. executive's reduction of Native land use). Largely, though, a return to pathos informs current states of affair in the United States and North America, and across the globe, as logos continues suffering assaults through challenges to reasoned discourse, truth, what counts as "news," civic discourse, rhetorical civility, and critical decision-making. To heed the conference's call, pathos is rhetoric, as is decolonially resistive public address.

## 16:15 –17:00 — Roundtable on Rhetorical Analysis & Pedagogy today ♦ Table ronde : Analyse rhétorique & Pédagogie aujourd'hui

Session Chair/Président: **Bruce Dadey**

Given only 5 minutes each, the speakers of the day (or, if pre-arranged, those scheduled on another day) are asked to reflect from their perspective as rhetorical scholars, teachers, and/or rhetorically-educated citizens. What are the current challenges and opportunities you see in **"rhetorial analysis and/or pedatogy today,"** locally at your institution, in your nation or continent, and/or internationally?

En seulement 5 minutes, les orateurs / oratrices du jour (ou, si cela a été convenu à l'avance, ceux et celles qui sont programmés pour un autre jour) devront réfléchir depuis leur perspective de chercheurs, enseignants et/ou de citoyens formés à la rhétorique sur ces questions : quels sont les défis et les opportunités que vous voyez dans **le domaine de l'analyse rhétorique et de la pédagogie aujourd'hui**, localement dans votre institution, dans votre pays ou continent ou sur le plan international ?

## 18:30 — RhetCanada Conference Banquet ♦ *Dîner festif*

RSVP to Tania Smith (smit@ucalgary.ca) by May 25. Dinner to be held at "The Cottage" Restaurant, 4409 Albert St, Regina, Tel: (306) 584-1313 http://www.thecottagerestaurant.ca/ Seats may be available for late RSVP. Pay for your own bill at the restaurant. For travel directions, enter the address into Google Maps at https://www.google.ca/maps/ The journey is 7 minutes by car or 38 minutes by foot.

Prière de confirmer votre presence aurpès de Tania Smith pour le 25 mai. Le banquet se tiendra au restaurant "Le Cottage" " Restaurant, 4409 Albert St, Regina, Tel: (306) 584-1313 http://www.thecottagerestaurant.ca/. Des places seront éventuellement disponibles en cas de reservation tardive. Prière de payer votre propre addition. Pour les itinéraires, entrez l'adresse dans Google Maps à l'adresse https://www.google.ca/maps/ La durée du trajet est de 7 minutes en voiture et 38 minutes à pied..

## Tuesday, May 29 ♦ Mardi 29 mai

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

### 9:30 –10:30 — The Rhetoric of Reddit & Social Media Rankings ♦ Rhétorique de Reddit & Réseaux sociaux

Session Chair/Président: **Tess Laidlaw**

**Devon Moriarty,** English Language and Literature, University of Waterloo, ON

**The March for Science: *Reddit's* Role in a Movement of Rhetorical Resistance / La marche pour la science : le role de *Reddit* dans un movement de résistance rhétorique**

> **ABSTRACT:** This case study examines an Ask-Me-Anything (AMA) question-and-answer session hosted by the March for Science event organizers that went viral on the social media platform *Reddit*. With consideration of human actors and non-human agents, this presentation addresses why the physical success of The March for Science did not translate to success in achieving the social movement's broader political aims.

While disentangling the historical relationship between social movements, political institutions, and the production of scientific knowledge, Andrew Jamison claims that the "interactions between social movements and science [must] receive more sustained attention from both academics and activists in the years to come" (58). And while a wealth of such scholarship has since emerged, especially with citizen science focused cases in the rhetoric of science, academics have been keen to point out that the relationship between social movements and science is clearly mediated by *tangible* political goals. Take, for example, environmental science activism and the demand for countries to sign the Kyoto Protocol, AIDS activism and the call for more pharmaceutical treatments with a shorter approval time, or anti-GMO advocates and the call for food labelling. Thus, scholars have been ill-equipped to tackle The March for Science, a science movement with no clear political goals, where the scientists are the activists, and that originated and found its following on *Reddit*, an online site that's been given scant attention by scholars of social media and the rhetoric of science alike.

The March for Science began with an off-the-cuff comment by *Reddit*-user (redditor) u/beaverteeth92 on January 20, 2017, responding to a link from VICE shared in r/politics titled "All References to Climate Change Have Been Deleted From the White House Website." u/beaverteeth92 framed this link negatively and politically, saying "There needs to be a Scientist's March on Washington." Other redditors enthusiastically supported the idea. u/beaverteeth92 later added to the comment stating "Apparently, this is happening for real! Here's the Facebook page being used for the organization. So far I have nothing to do with the organization, but I wish it the best of luck!" The movement quickly picked up momentum, gathering supporters as it spilled out of Reddit into other social sites, like *Imgur, Facebook*, and *Twitter*. Other prolific groups and organizations soon joined the cause (see Wessel), and the physical culmination of the March for Science took place on April 22, 2017 as more than 600 rallies involving hundreds of thousands of people took place across the globe.

In this case study I gesture briefly to the origins of the March for Science, but focus my attention on the viral Ask-Me-Anything (AMA; an online question-and-answer session) hosted by the

March for Science organizers (March_for_Science) in the r/science subreddit of *Reddit*. Paying equal attention to the questions posed and comments offered by participating redditors, and the March for Science organizer's responses (or lack of responses) to these questions and comments, I consider why the physical success of the movement did not translate to political success in achieving the March's intended outcomes. Drawing on work in the rhetoric of science (Ceccarelli, Waddell), along with a rhetorical application of Actor-Network Theory (Latour) which recognizes how non-human agents – such as the architecture of a website, algorithms, or policies – reciprocally shape and are shaped by human activity, I argue that the March for Science and its continued socio-political movement has failed to meet its objectives, with the rhetorical strategies deployed by event organizers often alienating potential allies and supporters.

**Paula Catalina Sanchez-Nunez de Villavicencio,** English Language and Literature, University of Waterloo, ON

**The Rhetoric of Quantified Social Media Rankings / La rhétorique des classements quantifiés des réseaux sociaux**

**ABSTRACT:** This paper examines the use of social media rankings as a rhetorical device by western individuals for the purpose of establishing a social hierarchy. The quantification of individuals are determined through an implicit code of behaviours, and affiliations. Which is more rhetorically charged: the number or the action behind it?

20th century critical theorist Pierre Bourdieu demonstrates that cultural and social capital are a significant aspect of our class structure and hierarchy. The embodied, objective and institutionalized cultural capital of the 21st century are no longer left to the subjectivity of an individual's observation, but rather relayed through rankings in the forms of likes, followers and other numbers on social media. While these rankings correlate and often respond to actions, material goods, and affiliations, they leave no space for interpretation and explicitly state the social hierarchy.

This paper examines Gary Shteyngart's "Super Sad True Love Story" to determine the rhetorical capacity of the new cultural capital. I investigate the rhetoric of the quantified data in comparison to the actions behind the number to determine the effectiveness of the social media system in terms of social hierarchy. It is the position of this paper that Shteyngart indicates modern society's obsession with quantifying the human individual in an effort to indicate the rhetorical power of these numbers. These rankings represent both consumption patterns and economic values and are the result of society's constant need to organize individuals within social systems. As social media becomes more prevalent in modern western lifestyles, it is imperative to understand the repercussions of our new cultural capital.

**10:30 – 10:50 — Coffee break ♦** *Pause-café*

### 10:50 – 12:00 — Rhetorics of Disaster & Dystopia ♦ Rhétoriques du désastre et de la dystopie

Session Chair/Président: **Jeanie Wills**

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**Stephen K. Dadugblor,** Department of English, The University of Texas at Austin, US

**Genres in the Public Domain: Disasters, Uptakes, and the Performances of Public Life / Genres dans le domaine public: Désastres, adoptions et performances de la vie publique.**

**ABSTRACT:** This paper analyzes a rhetorical genre ecology of a disaster to argue that in their operation within the contingent environment of public spheres, genre uptakes may be highly unpredictable, but also serve multiple, varied functions that together respond to the multiplicity of exigences presented by the diffused contexts of publics.

Scholars working at the intersection of rhetoric and genre studies have long investigated the rhetorical dimensions of genre, with rhetorical genre studies spanning such professional settings as financial institutions (Devitt, 1991; Freedman & Smart, 1997), engineering companies (Winsor, 1999; Artemeva, 2009), and medical fields (Berkenkotter, 2001; Schryer & Spoel, 2005). But although research in these areas have examined rhetorical functions and social actions genres perform, there is a dearth of scholarship on research on the rhetorical functions of genres within more dispersed environments of the public.

With their recent publication of *Genres and the Performance of Publics*, Reiff and Bawarshi (2016) have called for more research in this area that engages the intersections of rhetoric, genre studies, and public discourse, with a focus on genre uptakes in diffused contexts of the public.

In this paper, I attempt to respond to this call through an investigation of the rhetorical function of genres in their publicness and uptakes. Taking as a point of departure a flood and fire disaster that claimed over 150 lives in Ghana in 2015, I analyze a genre ecology consisting of a presidential post-disaster speech, a government department's assessment report, and a report by the World Bank concerning the disaster.

I argue that a focus on the genre uptake that connects disasters and responses such as assessment and research reports could afford genre scholarship at least three crucial insights: (a) the extremely high levels of unpredictability and contingency in the uptake of genres within a public sphere; (b) the role of diverse genres in the performance and enactment of publics; and (c) the historical conditions that may orient events toward one uptake and motivate collective action. As the analysis would demonstrate, in their operation within the contingent environment of the public, genres in the public domain could serve multiple varied functions that together respond to the multiplicity of challenges presented by the diffused contexts of a public, and at the same time provide insights into questions of responsibility.

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**Patricia Ofili,** English Language and Literature, University of Waterloo, ON

**Resisting the Rhetoric of Utopia and Dystopia / Résister à la rhétorique du désastre et de la dystopie**

**ABSTRACT:** The rhetoric of extremities employed in the dialectic of climate change has produced a tug of war between the images of utopia and dystopia. The need to find a middle ground in order to undercut a resistance to the rhetoric is exigent.

Daniel Quinn's *Ishmael* and Chellis Glendinning's *My Name is Chellis and I'm in Recovery from Western Civilization* create an image of civilization as a dystopic phenomenon involving the

arrest of utopic nature and the evolution of cities. In this vision, there is a frenzied need to produce surplus food meant to cater for the consequent population explosion in these cities. These cities have produced overpopulation, disease, and all forms of mental illness, all of which have resulted in the degradation of the planet.

The apocalyptic images evoked by descriptions of devastation in Marcel Theroux's *Far North*, where there is a virtual absence of human life represents an extreme, may have inspired a resistance to the rhetoric of climate change. Civilization, capitalism, and consumerism have been evinced as the culprits, and this evocation supports Adorno and Horkheimer's claim that "[i]ndividuals define themselves now only as things, statistical elements, successes or failures" (21). Going by Adorno and Horkheimer's argument, the psychodynamics that define human activities in the planet require serious interrogation.

This paper argues that the rhetoric of extremes, which has characterized the polemics surrounding climate change, needs to find a middle ground in order to mediate the incommensurable stance on both sides of the divide. In essence, the images of dystopia and utopia which are constantly tugging at each other are an oversimplification of a complex problem.

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

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### 13:30 – 14:30 — Rhetorics of Reconciliation & Reparation ♦ Rhétoriques de la reconciliation et de la réparation

Session Chair/Président: **Adedoyin Ogunfeyimi**

**Sarah Hakimzadeh,** Department of English, University of Pittsburgh, PA

*William Hohri v. United States* **and the Japanese-American Movement for Reparations: A Case Study of the Power of Law as Rhetoric
/ *William Hohri contre les États Unis* et le mouvement nippo-américain pour les reparations : une étude de cas du pouvoir de la loi comme rhétorique**

**ABSTRACT:** In this paper, I demonstrate the power of law as rhetoric by analyzing the rhetorical arguments in *William Hohri v. United States*, a key legal decision in the Japanese-American movement for internment reparations. *Hohri* illustrates how legal rhetoric yields considerable power inside and outside the courtroom, even in the most technical disputes over statutory construction.

Orthodox legal perspectives invite audiences to remember the rules, standards, and legal principles upon which court cases are decided, denying or disavowing its rhetorical dimensions. In this paper, I argue for a thoroughly rhetorical perspective of law and legal practice and claim that the law is a rhetorical construct through which we negotiate distributions of wealth and power.

In the first part of my paper, I propose that the peril of not conceiving of the law rhetorically is that the public is prevented from knowing just how much their words can impact legal doctrine. Both the public and legal practitioners too often disregard the fact that especially when deciding a controversial case, the judge necessarily draws from the public vocabulary to justify her opinion to the public. Far from being "mere rhetoric," the judge's rhetorical choices have potentially far-reaching political effects.

In part two, I turn to my case study of the internment of Japanese-Americans during WWII and the Japanese-American Redress Movement's forty-year struggle for reparations. After a brief

review of the judicial arguments which initially upheld and later reversed the criminal convictions of Japanese-Americans who challenged the constitutionality of the internment, I analyze *Hohri v. United States*, a court case in which William Hohri sued the government for monetary compensation on behalf of all former internees.   Although Hohri lost on a motion to dismiss after a legal battle that was appealed all the way to the Supreme Court, the judges' rhetorical arguments at each stage of the lawsuit made a moral case for reparations drawn from the public discourse that the legislature was hard pressed to ignore. Right after the case was dismissed, the President authorized a payment of $20,000 in reparations to each former internee.  *Hohri* illustrates how legal rhetoric yields considerable power beyond the courtroom, even in the most technical disputes over statutory construction.

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**The Truth and Reconciliation's "Calls to Action" Document: Negotiation as Transformative Identification / Les "Appels à l'action" du document de la Vérité et de la Reconciliation : la négociation comme identification transformative**

**ABSTRACT:** This paper argues for an understanding of negotiation practice as a form of transformative identification rather than transactional exchange. Using key terms for Burke's "Dictionary of Pivotal Terms," I explore how negotiation can be understood as a symbolic bridging device that transcends the transactional process.

Negotiation practice is a fundamentally rhetorical exercise that deals with identifying and engaging rhetorical audiences and adapting messages; constructing convincing ethos, pathos, and logos appeals; identifying the constraints of a rhetorical situation, and recognizing and emphasizing common ground. However, even when negotiation is understood in terms of instrumental rhetorical activity, it is still most often theorized as a transactional practice that seeks tangible exchanges, rather a relational rhetorical practice that seeks transformation of rhetorical situations.

Traditional understandings of negotiation depend on opposing parties trading off interests to arrive at an agreement that benefits both in the face of conflicting interests. When we understand negotiation in Burkean terms, we can see how it is a bridging device that allows parties to transcend negotiation's transactional focus to centre on relation-building. Kenneth Burke's "Dictionary of Pivotal Terms" provides a vocabulary with which to frame negotiation practices from a rhetorical perspective. The Truth and Reconciliation's document entitled "Calls to Action" provides an example of a negotiation that focusses on rhetorical identification building practices. The document's intention is to "redress the legacy of residential schools and advance reconciliation" which suggests a process of bridging a gap between indigenous and non-indigenous Canadians and their experiences of Canada. The Calls to Action document is a call for social cooperation and healing relationships. While the word "redress" may be associated with compensation, this paper argues that the TRC's document is not forensic but rather a deliberative document whose rhetorical purpose is to "coach attitudes" in its rhetorical audience, which is both indigenous and non-indigenous Canada. The TRC's document advocates actions that are meant to heal "social estrangement" by reorienting the basis of negotiation away from transaction toward transformative identification.

**14:30 – 14:45 — Conference wrap-up roundtable, 2019 brainstorm ♦ Table ronde de clôture et brainstorming**

**14:45 – 15:30 — Roundtable on Rhetorical Practice & Action, 2019 theme ideas ♦ Table ronde : Pratique de la rhétorique & Action, idées de thèmes pour 2019**

Session Chair/Président: **Tania Smith**

Given only 5 minutes each, the speakers of the day (or, if pre-arranged, those scheduled on another day) are asked to reflect from their perspective as rhetorical scholars, teachers, and/or rhetorically-educated citizens. What are the current challenges and opportunities you see in "rhetorial practice and/or action today," locally at your institution or city/town, province/state, your nation or continent, and/or internationally?

En seulement 5 minutes, les orateurs / oratrices du jour (ou, si cela a été convenu à l'avance, ceux et celles qui sont programmés pour un autre jour) devront réfléchir depuis leur perspective de chercheurs, enseignants et/ou de citoyens formés à la rhétorique sur ces questions : quels sont les défis et les opportunités que vous voyez dans le domaine de pratique de la rhétorique et de l'action aujourd'hui, localement dans votre institution, dans votre pays ou continent ou sur le plan international ?

Nous allons aussi prendre 10 à 15 minutes pour réfléchir et ajouter des idées à la liste des thèmes pour notre prochain congrès. Les thèmes font l'objet d'un vote à l'assemblée générale par les participants.

**15:45–17:00 — CSSR Annual General Meeting ♦ *SCÉR Assemblée Générale Annuelle.* All members are encouraged to attend. Refreshments provided for those who attend / Rafralchissemnts pour les participants**

- **2017 AGM Agenda and / et Documents at** https://app.box.com/v/cssr-2017
- **Executive Reports / Rapports du comité exécutif**
- **Nominations and votes for open positions on CSSR committees / Nominations et votes pour les postes vacants dans les comités de la SCER**
- **Vote on theme for next year's conference / Thème du prochain congrès**

# End of Conference / Fin du congrès