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**ROB ALEXANDER**

Brock University

**Double Trouble: Exorbitant Bodies, Monstrous Figures, and the Rhetoric of Satire in the Scriblerian's "Double Mistress"**

As Brian A. Connery and Kirk Combe note in the introduction to their essay collection *Theorizing Satire*, that genre's peculiar capacity to disturb is often generated by rhetorical figures of doubleness. The subject of satire, for example, is frequently the duplicity of its victims and this self-difference is commonly expressed in the doubled rhetoric, Connery and Combe argue, of "irony, paradox, and oxymoron." To this list of figures I add a fourth, the pun, exploring through a discussion of the "Double Mistress" episode of *The Scriblerian Club's Memoirs of the Extraordinary Life, Works, and Discoveries of Martinus Scriblerus*, the relationship between the body, puns, identity, and satire. A project of a group of Tory wits including Alexander Pope and Jonathan Swift, the *Memoirs* was part of an elaborate satirical project to ridicule what they perceived to be the folly rampant in the learned discourses of their day. Nowhere is the Scriblerian's satire on pedantry and false learning more trenchant than in the romance the *Memoirs* describes between its protagonist, the learned fool Martinus Scriblerus, and the conjoined twins Lindamira and Indamora. In this paper, I will examine the curious link the *Memoirs* establishes between the double body of the twins and the double meaning of the many puns which pervade the work. In both cases, I argue, doubleness exposes a disturbing fluidity in the borders which divide selves from selves and meanings from meanings, exposing a radical excess, both corporeal and rhetorical, which, in its capacity to fascinate and horrify constitutes a significant source of the power of Scriblerian satire.

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**10:45 to 11:45 a.m. .... 10h45 à 11h45**

RHETORIC & SOCIETY  
RHÉTORIQUE ET SOCIÉTÉ

Chair / Président(e) de séance:  
Pierre Zoberman

**TERRI PALMER**

York University

**The rhetoric of intelligent design**

In this paper I will discuss the outlines of the intelligent design debate in the United States. Intelligent design is a theory that is a modification of Darwinian evolutionary theory: while intelligent design advocates do not deny that macro-evolution (i.e., speciation) occurs, they propose that there is evidence that this process is guided rather than the outcome of a truly random process. This debate largely takes place in the public sphere, as it has found little in the

way of a scientific audience. However, the issue is of great public interest, and has been the subject of great debate in much of the US.

Many commentators have claimed that intelligent design advocates are engaging in mere rhetoric, and yet no one seems to have said what that term means in this context. I will discuss this problem in terms of probabilistic argument, specifically forensic probability as used by intelligent design advocates versus the statistical methods of modern evolutionary biologists. I will argue that the true rhetorical dimensions of this debate can be fruitfully understood as the conflict between two different styles of argument and their relative public appeal.

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**JEANIE WILLS**

University of Saskatchewan

**The New Age Ethic and the Spirit of Consumerism: Rhetoric of Individuality**

According to Kenneth Burke, "religious cosmogonies are designed, in the last analysis, as exceptionally thoroughgoing modes of persuasion." In *The Protestant Ethic and the Spirit of Capitalism*, Max Weber argues that the Protestant work ethic provided the moral sustenance of capitalism. In other words, it was the religious cosmogony that persuaded society of capitalism's rightness. Gradually, however, the spirit of conservation of capital wealth has shifted to a spirit of consumption, which now sustains economic enterprise. The spirit of consumption is nurtured, in fact, enflamed by advertising messages which are ubiquitous. The rhetoric of advertising suggests the benefits of consumption are not simply instrumental or utilitarian. In fact, consumption is an act that achieves a spiritual function and is sustained by its own system of morality. What is the religious cosmogony that underpins consumption?

This spirit of consumption, like the spirit of capitalism, is underpinned by a moral system manifested in New Age spirituality and echoed in the rhetoric of advertising. New Age philosophy is primarily a North American phenomenon that has grown from being an element on the fringe of mainstream culture to providing a foundation for much of mainstream's practices and beliefs. The religious cosmogony of New Age practice is also a mode of persuasion which intends to stabilize the concept of individuality as sacred. Drawing upon Burke's dramatic pentad, I'll show how New Age spirituality provides the scene that validates acts of consumption through the philosophy of advertising and entrenches the notion of sacred individuality.

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1:30 to 3:00 p.m. .... 13h30 à 15h00

RHETORIC & RELIGION  
RHÉTORIQUE ET RELIGION

Chair / Président(e) de séance:  
Sylvain Rheault

**SÉBASTIEN ROY**

Université du Québec à Montréal

**L'idéologie messianique dans la politique extérieure de l'administration Reagan entre 1980 et 1988**

Cette recherche constitue une analyse de la présidence de Ronald Reagan sous un nouvel angle. Au sein de cet ouvrage, nous analysons l'influence que l'idéologie du messianisme américain a eue sur Ronald Reagan lors de son passage à la Maison-Blanche. L'originalité de notre étude tient du fait que nous analysons le contenu des discours prononcés par le Président suite à certains événements marquants de sa présidence en matière de politique étrangère, dans le but de constater si ce dernier fait usage d'une rhétorique messianique. En procédant de la sorte nous combinons deux facettes de sa personnalité : l'homme religieux avec le messianisme et le communicateur avec sa rhétorique. À l'aide de cette méthodologie, nous souhaitons corroborer notre hypothèse de départ stipulant que Ronald Reagan était réellement influencé par l'idéologie du messianisme et qu'il s'en servait au sein de ses discours pour justifier ses décisions en matière de politiques extérieures. Pour ce faire, nous avons sélectionné les allocutions du Président qui étaient liées aux principaux événements qui ont marqué la politique étrangère américaine entre 1980 et 1988. Une fois nos analyses complétées, nous avons été frappé de voir à quel point notre hypothèse se voyait confirmée par nos résultats. Effectivement, Ronald Reagan fait usage d'une rhétorique messianique pour justifier à la nation ses décisions en matière de politiques étrangères. En plus, il va même plus loin en se laissant influencer par des idéologies découlant du messianisme, telles que le missionnarisme, l'exceptionnalisme et le millénarisme. Enfin, nous croyons que notre approche novatrice et nos conclusions auront comme principale conséquence d'élargir le champ d'étude existant sur la présidence de Ronald Reagan tout en ouvrant une possibilité d'analyse sur les similitudes existantes entre la rhétorique messianique de Ronald Reagan et celle de George W. Bush.

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**MIRELA SAIM**  
McGill University

**A Homiletic for the Other, the Interfaith Sermonic Discourse**

The place of religion in the formation of public space opinion is as important as it is likely to be currently unrecognized: as citizens of a modern democratic society, we live in a culture that takes for granted the separation between state and church and - for that reason - have an inherently secular perception in our current social and political negotiations. But recent events as well as the continuing resurgence of religious intolerance in our own times do indicate that the influence of the discourse from the pulpit remains influential, deserving of a better and more extensive examination. Many contemporary scholars, like Giorgio Agamben, Jean-Luc Nancy, Jean-Marc Ferry, Luc Ferry have studied the recent return of the religious in public and private life, particularly addressing the topic of limited secularization, of a modern culture that seems to be progressively marked by the reconstituted space of religion, of "la religion après la religion" (Luc Ferry).

For this reason, it is all the more important to investigate that part of the religious tradition that has constantly struggled to go beyond the borders of religious dogmatism in a will to establish better interfaith understanding and to promote social harmony between different denominations and faiths. In this endeavour modern liberal trends of religious thought, Liberal Judaism (mainly Reform, but also other Jewish denominations), Liberal Protestantism and Liberal Catholicism meet in their outreach for social harmony and peaceful coexistence. It is within this frame of a liberally constituted agenda that the modern practice of interfaith preaching has evolved into an important trend. This practice, formed by an exchange of pulpits, where a religious orator addresses a congregation of a different faith from his own, is today quite common. But it has a long and understudied history and, as yet, a poorly examined rhetoric. Since it engages anew religious rhetoric, this rhetoric can be appropriately called interfaith homiletic: it supports a discourse that engages the limits of persuasion in an effort to go beyond one's religious commitment, towards an efficient communication of peaceful coexistence, regardless of one's particular creed. But does it also fit into a discourse of dialogue and exchange? How is this accomplished, what argumentation structures and procedures are used, what kind of public discourse is thus shaped? What are the new limits of this rhetoric? In other words, what place does interfaith preaching occupy in the community of discursive memory thus created? This paper will try to offer a synthetic answer to these questions and to broach the methodological consequences of studying this new rhetorical field.

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**JOSEF SCHMIDT**  
McGill University

MONDAY 29 MAY  
ROOM **HNE 032**  
Health, Nursing and Environment Building

LUNDI 29 MAI  
SALLE **HNE 032**

**The Rhetoric of the Idealized Village Versus the Sinful City in 20th Century Fiction: Two Case Studies**

I am presently engaged on a research project comparing popular novels written by Catholic priests during the 1st half of the 20th century in Québec and in Central Switzerland. Both societies underwent a drastic change of secularization; and the confrontation of an idealized village versus the sinful city dominated by the oppressing elite was a major feature in this type of fiction. The priest authors tried to provide a new literate class of readers (mostly lower class and lower middle class) with suitable literary entertainment. The book became their pulpit in which they tried to propagate proper doctrine.

But the narrative rhetoric of these authors was often a very self-contradictory one. In the case of Lionel Groux (*L'appel de la race*) there was on the one hand the homecoming of the hero to his roots in his native village; but on the other hand, the economic success that the Abbé so advocated in real life happened in the city. The same is true for my "high literature" example of a Swiss author (Heinrich Federer: *Papst und Kaiser im Dorf/Pope and Emperor in the Same Village*).

What makes this type of literature interesting from a rhetorical point of view is how these priests tried to apply their homiletic skills to the narrative of a popular novel.

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**3:15 to 4:30 p.m. .... 15h15 à 16h30**

**ANNUAL GENERAL MEETING**

**ASSEMBLÉE GÉNÉRALE ANNUELLE**

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**7:00 p.m. .... 19h00**

**BANQUET**

Tremonti Ristorante  
3850 Steeles West  
Woodbridge ON  
(905) 856-6600

.....  
**9:00 to 10:30 a.m. .... 9h00 à 10h30**

**RHETORIC & THE SENSES  
LA RHÉTORIQUE ET LES SENS**

Chair / Président(e) de séance  
Josef Schmidt

**DEREK S. FOSTER**

Wilfrid Laurier University

**Resisting Hummers through visual rhetoric. Visual tropes and visual arguments**

Following Hariman and Lucaites (whose recent work interrogates the "trope of the visual"), I seek to understand how a particular website ([www.FUH2.com](http://www.FUH2.com)) operates as a form of postmodern argument. My case study will advance the field of visual rhetoric and contribute to the study of images as important cultural and rhetorical forces. A starting-point for this investigation is the idea that verbal and visual modes of representation should be understood as symbolic practices. A contemporary definition of rhetoric defines it quite broadly as the uniquely human ability to use symbols to communicate with one another. Increasingly, images rather than words are used as symbolic inducements. The ubiquity and importance of images in the public marketplace of ideas, information and opinions is underscored by such websites as [www.werenotafraid.com](http://www.werenotafraid.com) and [www.sorryeverybody.com](http://www.sorryeverybody.com). These sights archive multitudes of images to advance a particular argument (anti-terrorism and anti-George W. Bush appeals, respectively), in a simple and direct fashion. Rather than reveal truth or even provide understanding, these websites offer images as a means to advance another meaning. The website [FUH2.com](http://FUH2.com) (fuck you and your H2) performs the same function. It introduces the "official Hummer H2 salute" by circulating thousands of pictures of people giving the Hummer vehicle "the finger". In so doing, it dramatizes social, cultural and political opposition to the vehicle. An analysis of this website's images seeks to understand not just popular opposition to the Hummer but also how visual appeals operate and how culturally shared values are both shared and shaped via imagistic discourse.

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**STEPHEN PENDER**

University of Windsor

**Perambulation and the Rhetoric of Modernity**

Attempting to capture the baroque contours of quotidian practice, Michel de Certeau explores what he calls "walking rhetorics," the tropes and figures of urban perambulation. The "long poem of walking," he argues,

particularises and politicises place: walkers tactically code, recode, and decode the strategies of cities. De Certeau's examination of urban walking - recalling, as it does, the flaneur, the Situationist stroller and détournement - is merely one example of the ways in which rhetoric offers its precise imprecision as a model for the ruses, tricks, and tactics of the everyday. As de Certeau claims, there is "nothing surprising about these homologies between practical ruses and rhetorical movements." Practical ruses, perambulation, rhetoric: in this paper, I argue that historical conceptions of modernity are underwritten by urban peripatetics, that such wandering is predicated on the transformation of place into space, and that this transformation is negotiated - and must be understood - rhetorically. Beginning with de Certeau, I trace 'walking rhetorics' in the work of key modern thinkers about the urban, the rhetorical, and the everyday - Hegel, Nietzsche, Heidegger, Lefebvre, and Benjamin - and I argue that rhetorical excursion characterises the ways in which these thinkers explore and figure everyday life. Flexible canons of rhetorical inquiry provide the means, models, and methods for the analysis of a variable ensemble of practices that constitute modernity.

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**MICHAEL PURVES-SMITH**

Wilfrid Laurier University

### **The Musical Tropes of the Wal-Mart Movies**

Two recent films document the "Wal-Mart experience": Robert Greenwald's *The High Cost of Low Price* (the censure) and the Galloway brothers' *Why Wal-Mart Works* and *Why That Drives Some People Crazy* (the defense). Together these films provide as perfect an example of deliberative rhetoric as one is likely to find. While both film makers might well have "studied at the feet of Aristotle", it is striking to discover in a debate so thoroughly steeped in the classical traditions of the art that the most persuasive tools of argumentation have moved from the foreground (the spoken word) to the background. One of the most potent tools in the films is their music tracks, which are presented as a series of tropes. This paper will examine the way music operates in these two epideictic diatribes and will attempt a playful taxonomy of the tropes themselves.

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**10:45 to 11:45 a.m. .... 10h45 à 11h45**

**RHETORIC & LANGUAGE  
LA RHÉTORIQUE ET LA LANGUE**

Chair / Président(e) de séance  
Jeanie Wills

**BRUCE DADEY**  
Laurentian University

### **Toward Tribal Rhetorics: A Comparative Study of Narrative in Euro-American and Aboriginal Rhetoric**

In my paper I use theories of comparative rhetoric to examine similarities and differences in how persuasion occurs in Euro-American and Aboriginal contexts, and more specifically to compare how narrative functions as an element of persuasion in western and Aboriginal cultures. My proximal aim is to demonstrate that the social structures associated with traditional oral societies lead to forms and strategies of persuasion that are different from those represented in the canonical texts of western rhetoric and used in western society; my ultimate aim is to interrogate the underlying assumptions of comparative rhetoric itself, a field which often frames cultural variations in rhetorical practice as differing means to a common end. I argue that the epistemic foundation of many tribal societies leads not just to distinctive means of persuasion, but to differing conceptions of what the ends of rhetoric can be. I suggest, following Barbara Biesecker's terminology, that western rhetorics tend to be governed by a logic of influence, in which the rhetor uses language to act upon the audience, whereas many traditional Aboriginal rhetorics are governed by a logic of articulation, in which rhetor and audience engage in a mutual construction of identity that leads to new forms of relationship and new ways of seeing. Narrative is central to both forms of rhetoric, but in western rhetoric it functions as an element of cognitive closure, whereas in traditional oral societies, it functions as a way of opening the audience to new ways of framing the self and others.

The paper draws on the work of many Aboriginal critics and writers, such as Lee Maracle, Leslie Marmon Silko, Vine Deloria, Paula Gunn Allen, and especially Kimberley Roppolo, who has written on the importance of using Indigenous rhetorics to understand Native literatures. It also draws on many western critics such as George Kennedy, Barbara Biesecker, and particularly Walter Benjamin, whose work on the nature of storytelling has been thus far unexplored by people working in the fields of comparative literature and rhetoric. Benjamin's distinction between story and information serves especially well to suggest the early commonalities that may have existed between European and Native narrative traditions, and to illustrate how and why the traditions diverged.

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**YAYING ZHANG**

Thompson Rivers University

### **Rhetoric and Ideology of a "Global" Language**

It is a common argument in current liberal discourse on English that the global expansion of English is a natural and neutral movement that is beneficial for international communication and global development. What seems lacking in this predominant view of English is that images of English as a global language are embedded in broader socio-political relations in the world in general, and in colonial binaristic constructions of Self and Other in particular. In this paper, I will examine examples in popular culture that support the view of the superiority of English, the notion of English as a pure, advanced language, and the belief that speakers of English are the most capable thinkers. A critical analysis of discourses on English in various forms of popular culture -- popular books on language, magazines, newspapers, the internet, and so on -- points to some remarkable similarities between the rhetorics of colonial writers in the nineteenth century and contemporary writers. I will speculate on the far-reaching implications of the glorification of English for educators in the multicultural classroom and their non-native-speaking students. I suggest that popular discourses may work together with academic discourses in the formulation of educational policies, teaching practices, curricula, and research agendas, since those who are involved in education are also inevitably surrounded by the everyday images of English embedded in popular culture.

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**1:30 to 2:30 p.m. .... 13h30 à 14h30**

JOINT SESSION CAUCTF-CSSR  
Canadian Association of University  
and College Teachers of French  
Canadian Society for the Study of Rhetoric

ATELIER CONJOINT APFUCC-SCÉR  
Association des professeur(e)s de français  
des universités et collèges canadiens  
Société Canadienne pour l'étude de la rhétorique

AUTOUR DU *TRAITÉ DES TROPES*

Chair / Président(e) de séance  
Mirela Saim

**SHANNON PURVES-SMITH**

Wilfrid Laurier University

### **Is Dumarsais Still Relevant?**

Gérard Genette (Figures of Literary Discourse) regards Des Tropes ou des différents sens, the treatise of linguist and semanticist César Dumarsais, as the first stage of "the passage from classical rhetoric to modern neo-rhetoric." Certainly, the eighteenth century grammarian's definition

of a figure of discourse, "a manner of speaking removed from the common and simple expression," corresponds with that of Genette: "a gap between sign and meaning," or in other words "the opposition between the literal and the figurative." This paper will introduce the author to Anglophones who may be unfamiliar with this French counterpart of such "figuratists" as, Sherry, Peacham, Puttenham, Day, and Susenbrotus and to those who may not have considered Des Tropes in the light of modern literary theory. In it I will argue that Dumarsais' encyclopedic treatment of the figures of speech is not mere "pigeon-holing" but an investigation of the reasoning behind them. It helps us to participate in the creative process of the speaker or writer, which in turn illuminates the persuasive strategy in question. His meticulous study of how and why we use tropes goes beyond pedantic taxonomy and the identification (or imitation) of stylistic elegance in literature, both of which provoke some to label tropology as the useless search for the "flowers of rhetoric." Despite his identification with Ramus, Dumarsais' analysis of the figures demonstrates that they arise naturally from the three persuasive appeals and so are essential to argumentation as well as to ornamentation in discourse.

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**SYLVAIN RHEAULT**

Université de Regina

### **La taxinomie des Tropes**

Le 18e siècle, au point de vue des sciences, a surtout été une époque de compilation et de classement. Les travaux à caractère encyclopédique allaient servir de catalyseurs aux découvertes scientifiques des siècles suivants. Par exemple, en 1751, Linné (1707-1778), dans *Philosophia Botanica*, introduit une nouvelle nomenclature et un nouveau système de classement fondé cette fois sur le nombre, la forme et la position des étamines. Ce que sa taxinomie avait de révolutionnaire, c'était sa simplicité et sa perfectibilité. Qu'en est-il de la taxinomie des Tropes de Dumarsais? Était-elle simple et perfectible? Comment se compare-t-elle, aujourd'hui, avec un ouvrage de compilation et de classement comme la *Rhétorique générale* du groupe mu?

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2:45 to 3:45 p.m. .... 14h45 à 15h45

CONFÉRENCE D'HONNEUR  
DE PIERRE ZOBEMAN  
Invité de l'ambassade de France,  
de l'APFUCC et de la SCÉR

Chair / Président(e) de séance:  
Sylvain Rheault

### **Queer au dix-septième siècle ? Stratégies discursives et culture sexuelle dans la France d'Ancien Régime**

A partir d'une analyse des textes de l'époque qui évoquent la vie et les plaisirs de Monsieur, frère de Louis XIV, un personnage dont le rang imposait qu'on parlât souvent de lui - et connu à l'époque, comme sodomite - j'examinerai la fécondité de théories et de concepts développés dans le contexte culturel récent et actuel (identité sexuelle, théorie queer, etc.). Comment et à quelles conditions peut-on identifier des contextes gay dans la culture des débuts de l'époque moderne ? Peut-on définir des personnages et des comportements queer au dix-septième siècle et comment une telle définition enrichit-elle notre saisie de ce à quoi le terme queer renvoie aujourd'hui ? Les sources de l'époque dépeignent Monsieur comme un être voué à un plaisir apparemment dégage de toute logique de pouvoir, ce qui invite à voir dans le plaisir un marqueur discursif, soit de l'homosexualité (voire d'un style de vie potentiellement gay), soit de la construction textuelle d'une "différence" sociale (par exemple, celle du libertin) - indice, donc, de marginalité pour le français, et, pour l'anglais, d'une éventuelle queerness. Or le décalage de Monsieur, marié deux fois, et ancêtres de tous les monarques européens actuels, est éminemment circonscrit, au contraire de la nature autrement dérangeante de personnages fictifs comme la Princesse de Clèves, dont le comportement a engendré chez les lecteurs de l'élite mondaine débats passionnés, incompréhension et réprobation. Curieusement, le refus exprimé par le personnage de se conformer aux conduites attendues d'une femme amoureuse (et, comme veuve, libre de disposer de sa personne, donc de se donner) - son rejet de la logique de l'échange matrimonial et surtout le plaisir qu'elle se donne de déclarer ses sentiments à l'homme qu'elle aime et refuse, le réduisant ainsi à un silence qui le dévirilise et inverse les rôles - semble avoir ébranlé l'ordre hétéronormatif (qui régit les rôles et les rapports socialement déterminés des hommes et des femmes) de manière beaucoup plus traumatique que l'homosexualité de Monsieur. D'où pour nous, l'intérêt de chercher dans la littérature (et peut-être dans la littérature féminine) une véritable peinture queer (les personnages réels, même Monsieur, sont engagés dans l'économie royale réelle, ce qui limite leur capacité de remise en cause de l'ordre). D'où aussi des pistes pour identifier les comportements potentiellement perçus comme "queer" d'une manière qui ne coïncide pas exactement avec l'identité sexuelle.

TUESDAY 30 MAY  
ROOM HNE 032  
Health, Nursing and Environment Building

MARDI 30 MAI  
SALLE HNE 032

.....  
9:00 to 10:30 a.m. .... 9h00 à 10h30

RHETORIC & THEORY  
RHÉTORIQUE ET THÉORIE

Chair / Président(e) de séance:  
Shannon Purves-Smith

**REBECCA CARRUTHERS DEN HOED**  
University of Calgary

### **Zombie Trouble: The New Unconscious and Rhetorical Agency**

Rhetoric has celebrated the agency of the autonomous, intentional, conscious rhetor for centuries, aligning conscious, intentional, and (by extension) rational suasion with the production of powerful rhetorical effects since the time of Aristotle. However, under the influence of poststructuralism, rhetoric has begun to re-examine some of its assumptions about the rhetorical agent and agency: e.g., challenging the assumption that rhetorical agency is something individual agents always already "own," and investigating agencies that lie beyond the control or awareness of individual agents. However, the current debate over rhetorical agency still tends to neglect investigations of unconscious suasive processes, processes that might very well explain some of the ways rhetorical agency lies beyond the control or awareness of an individual rhetor. To address this lack, I intend to bring to bear some of the most recent theories of the unconscious on the core assumptions of the current debate over rhetorical agency; however, unlike the few scholars currently undertaking similar projects, I intend to extend my consideration beyond Freud's or Lacan's respective views of the dynamic unconscious - views that, while deeply embedded in poststructuralist theory, are painfully out of date and limited in scope. Rather, I will focus my attention on theories of the "new unconscious": theories gathering considerable force in psychological circles, and theories that should not be neglected in the current debate simply because rhetorical scholars are less familiar with them. While these theories of the "new unconscious" do not negate key aspects of Freud's or Lacan's view of the dynamic unconscious, they extend far beyond these views, and cut deeper into some of our core assumptions (and anxieties) about rhetorical agency.

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**MARK ROWEL WALLIN**  
Thompson Rivers University

**"Everything in its Right Place:" Eurythmia as a Function of Adaptive Accrual**

Perhaps the most debated term in ancient art criticism, eurhythmia signifies a beauty in movement, derived from a relationship between a dance and the music. It is inextricably linked with rhythmos in its fusion of order, structure, and aesthetics. In his Memorabilia, Xenophon speaks to the blacksmith Pistias about what distinguishes his armour from others. It is the proper fit, the perfection of shape, or eurhythmia which brings together two distinct parts (in this case the armour and the body) into a unified whole. Pistias replies: "I make [the armour] to fit; that which fits is well shaped" (3.10.10-12). Here we see eurhythmia's relationship between art and inspiration: the armour is not the body; it is designed to fit the body. But neither is it an imitation of the body to which it conforms. The two are distinct, as the armour cannot be conflated with or mistaken for the body. Thus, the integrity of each is maintained, but the trace of the form is inferred in the armour: it is literally an adaptation of the body, pointing to its inspiration, yet distinct from it in form and function.

This ancient rhetorical principle is uniquely qualified to inform a discussion of the rather modern problem of adaptation. Since Bluestone, adaptation studies has wrestled with the inevitable give and take which occurs as texts move between media \* certain modes of expression and aesthetic constructions are drained of their veracity as they are shifted into new forms of delivery, with their own generic conventions and structural expectations. Eurhythmia accounts for this give and take, while retaining the sense of growth, and accrual of meaning consistent with my theory of Adaptive Talmudic Accrual.

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**MONINA WITTFOTH**  
University of British Columbia

Re-configuring classical rhetorical theory: epistemology as theory of knowledge

The title of Harpine's 2004 article "What Do You Mean, Rhetoric is Epistemic?" vocalizes a two-fold confusion in contemporary rhetorical theory over the meaning of the terms "rhetoric" and "epistemic." This confusion is produced both by our failure to reach consensus on the definition of "rhetoric" itself (and by extension rhetorical theory), and by the varying interpretations of the terministic screen "epistemic." For instance to some, claims that language is "epistemic" implies that it is logically referential (see Garver 1973, xiii), whereas for others the linguistic structure of knowledge obviates the possibility of logical referentiality (i.e. Derrida 1998, Nietzsche 1973, Burke 1969). Further, the rhetoric/epistemic confusion is exacerbated by rhetoric's ties to persuasion (with its tainted reputation as manipulative and underhanded) - ties entangled in the consensus failure about the meaning of

the term "rhetoric" itself. The common practice of defining rhetoric by signalling the range of its meanings from antiquity to the present links contemporary theory to its ancient forebears; in so doing, it reproduces a generally accepted, though (contradictory and) mistaken assumption in American rhetorical theory that the subject of classical rhetorical theory is (democratic) political/public speech (see Giltrow 2003, and Schiappa 1999). This misunderstanding of classical rhetoric (as democratic public speech) couples with a knowledge gap (about the productive and positive nature of the classical figure of persuasion): obscuring understanding of the relation between classical rhetorical theory and epistemology (see Buxton 1982, and Naas 1995 on "persuasion" and Schiappa 1990, 1992, 1999 on the pre-Platonic logon techne).

This paper draws on contemporary and classical texts in an examination of Scott's (1967, 1973, 1976, 1990, 2000) rhetoric-epistemic discussions. I will consider this discourse in conjunction with my contention that a long standing preoccupation in ancient Greece with the linguistic mediation of thought - an epistemological concern with mediation evident in the texts of ancient Greek thinkers from Parmenides to Plato - informed the intellectual climate that was interested in and sponsored Aristotle's Rhetoric. In this context language is seen as having a primarily epistemological function by playing a central role in the-way-we-understand-the-world, determining both how and what we know. Has American rhetorical theory misapprehended ancient philosophic concerns with language and, as a result, misunderstood the nature of what we might want to call rhetorical theory? This paper examines the rhetoric/epistemic confusion with the aim of contributing to the reassessment of classical rhetorical theory - and consequently what we think rhetoric and rhetorical theory is.

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**10:45 to 12:15 a.m. .... 10h45 à 12h15**

ECLECTIC RHETORIC  
RHÉTORIQUE ÉCLECTIQUE

Chair / Président(e) de séance:  
Michael Purves-Smith

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**DANA LUPYPCIW**  
University of Calgary

**Appealing to Ethos: Women Speak about Experiences with Contraceptives**

Rhetorical studies have long examined how a wide range of speakers appeal to logos, ethos, and pathos to best persuade their audiences to some end. Building on this multitude of studies, this paper will examine how women mobilize an appeal to ethos to establish themselves as credible users of contraception. This study is based on nine semi-structured interviews conducted with women as part of the requirements for a master's degree. The

practice of effective pregnancy prevention via contraception affords women a rhetorical opportunity to assume positions as responsible and accountable individuals. Thus, in interaction, women skillfully warrant and account for their choices of-and experiences with-particular birth control methods, and in the process they lay claim to valued identities. This paper utilizes a discursive/rhetorical approach and examines which discourses and rhetorical devices afford women legitimacy in defining themselves as rational or disciplined beings. However, rather than adopting a realist perspective and assuming that discourses are static entities with fixed meanings, this paper takes a constructivist approach and argues that women themselves are active and flexible in negotiating the meanings of both discourses and birth control methods, in order to persuade their audience and to serve the interactional and identity-related tasks at hand. Specifically, women mobilize but simultaneously infuse discursive and rhetorical resources with particular meanings in order to build up persuasive, credible, and responsible identities in the interview interaction.

and H.P. Lovecraft's short story "The Dunwich Horror" to suggest that the familiar form of the haunted house functions as a non-traditional form of "personification": an ontologically precise reflection of the self-deluded individual within the fiction who serves as the catalyst for the horrific events, and who eventually comes to a type of self knowledge-but perhaps too late.

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**The Architecture of the Solitary Psyche: The Haunted House as a Personification of the Dysfunctional Individual**

In ancient Greek tragedy, the word *prosopa*, meaning "masks," indicated the cast of characters of the play, or *dramatis personae*. *Prosopa* is clearly related to *prosopoeia*, the Greek word for the trope of personification, wherein an inanimate or abstract entity is represented by a physical manifestation, often human. Personification is not common in the modern day: in fact, when discussing it in *The Poetics of Personification*, James Paxson suggests that "modern critical voices. . .are, for the most part, theoretical devaluations of personification."

Although such discussions of an ancient trope seem far removed from the modern-day horror story, this is not an accurate assumption: the haunted house itself is often portrayed as being "animate" and directly linked to the main human character and his or her state of mind. Indeed, in *The Philosophy of Horror*, Noel Carroll suggests that one of the "données" of the haunted house genre is that "the house [takes] possession of" its main character, forcing that character to "relive its terrible past."

In its literal manifestation, the haunted house often occupies an isolated landscape spatially removed from the nearby city, either by its location in the distant countryside or by its demarcation and circumscription within the urban context. If the city is a place teeming with people creating a collective knowledge, however, what kind of knowledge is to be found in this isolated space, which can potentially function as a kind of mask for the individual most directly connected to it? In this paper, I will thus explore the rhetorical function of the haunted house within these isolated spaces as they appear in the film *The Haunting*