

CSSR/SCÉR

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

July 21 – 22 juillet, 2009, McGill University/Université McGill, Montréal. Québec

Room/Salle 109
Leacock Building
855 Sherbrooke St. West
Montréal, Québec H3A 2T7

PROGRAM / PROGRAMME

Contact: Shannon Purves-Smith, President(e)
s.purvessmith@rogers.com

TUESDAY, JULY 21/MARDI 21 JUILLET

9:00 am **WELCOME/BIENVENUE** (room/salle 109)
INTRODUCION TO THE SPECIAL SESSION ON RHETORIC AND EMBODIMENT
Chair/Président de séance: PIERRE ZOBERMAN, Université Paris 13

=====

9:30 – 10:30 am **INTERNET IDENTITY** (room/salle 109) Session/Séance 1

Chair/Présidente de séance: REBECCA CARRUTHERS DEN HOED, University of Calgary

9:30 am ALAN BENSON, University of North Caroline at Greensboro

The Machine in the Ghost: Physical Embodiment and Internet Identity

In much of the popular discourse about technology, the Internet is depicted as a space of unlimited identity play, a realm of freedom where individuals create new selves unfettered by the identity signs associated with their “real world” bodies. Yet this easy Cartesian distinction between body/physical and mind/virtual masks the interrelation of off- and online embodiment. Internet identity negotiation takes place within an embodied realm, one conceptualized rhetorically as physical bodies moving through space. Graphical user interfaces, Internet terminology, and even slang like “LOL” and “;-)” reference physical bodies as a means of bringing order to the seemingly unbounded digital space, thus analogizing the virtual body to the physical. At the same time, the physical body is (re)read in terms of its virtual signifiers; online identity play serves as evidence of liminality/confusion/otherness in the physical body. This rhetorical transposition results in the creation of hybrid bodies, entities whose truth lies somewhere between the real-virtual divide. In this paper, I explore the creation of these hybrid bodies and the new face (to use a material term) of the physical/virtual individual. Building upon the work of Lisa Nakamura, Anna Munster, Sherry Turkle, and other theorists of Internet interaction, I propose that studies of online embodiment should focus on individuals’ negotiation of the interconnected physical and virtual realms. Such a move would shift discussions away from issues of authenticity or freedom and toward more nuanced considerations of the terministic screens imposed by dominant narratives, thus enabling new means of reimagining the virtual as a space for non-traditional legibility and thus agency.

10:00 am BELLE GIRONDA, The American University in Cairo

The Post-Human Body from "Virtual Community" to "Social Network"

This paper applies concepts from N. Katherine Hayles explorations of "post-human" subjectivity to analyze the rhetoric of embodiment emergent in social networking services like Facebook, and Twitter. I am interested in how, in these hugely popular and commercially motivated digital environments, normative notions of embodied subjectivity are designed for and invoked by rhetorical strategies embedded in the interface. This invites comparison with the previous generation of "virtual communities" that were often characterized by a liberatory rhetoric of non-normative relationships between identity and embodiment. I will contrast the rhetoric of embodiment and identity in virtual community with that of social networks in order to probe the interests at stake in this shift and the degree to which users are conforming to or attempting to subvert the conditions of embodied identity prescribed by the rhetoric of social networking.

9:30 -10:30 am **IDENTITY: CULTURE, RACE, and RELIGION** (room/sale 110) Session/Séance 2

Chair/Président de séance: MICHAEL PURVES-SMITH, Wilfrid Laurier University

9:30 am JOSEF SCHMIDT, McGill University

Reasonable Accommodation. Rhetorical Perspectives Concerning the Recommendation of the Bouchard-Taylor Report about Accommodating Immigrants to Québec

The pragmatic context: after the reaction to the Herouxville declaration (from a village with no known Muslim immigrants, whose administration, pronouncing itself on the undesirability of accommodating to Muslim customs), Premier Jean Charest created a *Commission de consultation sur les pratiques d'accommodation reliées aux différences culturelles (CCPARDC)* consisting of noted historian and sociologist Gérard Bouchard and world famous (political) philosopher Charles Taylor. On May 22, 2008 the committee submitted its final report containing 37 concrete recommendations.

From a rhetorical perspective, the most relevant result of this report is a strong recommendation to drastically change the language of key concepts of public discourse in order to facilitate mutual respect and understanding. The key component of the public discussion is the position of a francophone majority that feels threatened by an influx of foreigners that seem to be unwilling to integrate into the francophoneie and choose the global lingua franca, English, instead. Since Québec and Canada are in the enviable position to have the social and physical space to welcome immigrants from problem areas of our global condition this paper will try to present two specific aspects of the pragmatic context of "reasonable accommodation." And the way in which the above commission tries to prescribe a rhetorical solution to resolve a social problem. The two specific areas of this report to be scrutinize are interculturalism and secularism.

The report exudes a spirit that is straight out of the European 18th century enlightenment in that it implies and states that changing the vocabulary/concepts of public discourse will change social attitudes. Politically, it was killed before it was tabled in parliament. Premier Charest declared, before the report was that tabled, that he would defy one of the more prominent recommendations (G 3), namely that "the crucifix above the chair of the president of the National Assembly be relocated in the Parliament building in a place that emphasizes its meaning from the standpoint of heritage;" there has been hardly any reaction to the report since!

10:00 am MIRELA SAIM, McGill University

Clamoring in the House of Jacob: Judaism and Rhetorical Space in American Oratory (1770-1870)

Despite its importance, the Jewish tradition of rhetoric has only recently been recognized as a valid academic field of scholarship; the situation is particularly complicated in the study of modern Jewish rhetorical ideas and practices, given the difficulty of obtaining definite data. In my contribution, I propose to discuss the culture of rhetoric and eloquence in Nineteenth century American Judaism by examining it in interaction with the religious rabbinical tradition and the many changes and progressive reformulations widespread in the Nineteenth century. I am particularly interested in the renewal of the rhetorical space, as a space of publicity and transition between sacred and secular.

In discussing the evolution of the modern Jewish homiletics, as seen in Colonial and post-Colonial America, I will focus on the development of the core rhetorical views expressed in the first American Jewish sermons: ideas about the language of address, the structure of sermon composition, and about the formation of a standard of religious eloquence. My contexts of

comparison will be the contemporary history of rhetorical religious ideology in Germany, France and England, although I will argue for a more flexible and extended field of correlative analogies, taking into account the parallel formation of a secular area of American Jewish rhetoric, particularly important in the aesthetic and political spheres. My analysis will consider the period between 1770 and 1870.

10:30 – 10:45 am **Coffee break/Pause café**

10:45 – 12:15 pm **IDENTITY: CULTURE, GENDER, and RACE** (room/sale 109A) Session/Séance 3

Chair/Présidente de séance: JEANIE WILLS, University of Saskatchewan

10:45 am PIERRE ZOBERMAN, Université Paris 13

Tropes of color, attire, and identity in Proust's *À la recherche du temps perdu*.

I will analyze the way Proust creates identities through projecting colors onto his characters' bodies. Though my usage of *trope* clearly includes the sense of *cultural* trope, it is also incorporates the rhetorical notion of trope. Not only does Proust set up identity through a double process of metaphor that leads to the construction of prototypes (Charlus becomes the prototype of the homosexual; Swann becomes the prototype of the Jew) and antonomasia (Charlus's name becomes the paradigm for the homosexual, as a species), colors (and clothing) function as tropes in a process of identification rooted in a fantasized cratylysm. Thus the magic lantern projects a yellow expanse metonymically implied by the name Brabant, just as the duchesse de Guermantes is imagined in the hues of a tapestry or of the ray of sunshine that illuminates the stained glass window representing Gilbert le mauvais—a paronomastic justification for the *mauve* necktie the duchesse de Guermantes wears when the Narrator first meets her. Swann as the Jew and Charlus as the invert are metaphorically and metonymically linked by the redness of the former's nose (in his last appearance) and the dash of red to which the Narrator draws attention as « imperceptible » on Charlus' tie; the Baron de Charlus and the Duchesse de Guermantes are linked by their common name, Guermantes, but even more by the tie they both wear (hers mauve, his only distinguished by the imperceptible red spot), and the Guermantes are metonymically linked to a specific color (that of a sunny day) that eventually appears to belong superlatively to the one individual, Saint-Loup, who will bring together the various threads (he embodies the dying aristocracy, but transforms the generic color into a « plumage » that turns him into a rare bird; he marries Gilberte, thus weaving in the Jewish thread, and he is recognized as a homosexual). In other words, Proust develops a discourse of colors and attire that is neither fully a metalanguage nor a system of connotation (in Barthes slightly simplified description), but truly an ever expanding tropological network that creates meaning and weaves identities.

11:15 am VALERIE KINSEY, University of New Mexico

Isabel Crawford's Body of Work: Locating Rhetorical Authority, Salvation, and the Construction of the Kiowa's Saddle Mountain Creek Baptist Church in the /Narrative/ Labor of a Canadian Missionary Woman

Isabel Crawford, a Canadian missionary sponsored by the Women's Baptist Home Mission Society, worked from 1896-1906 alongside the Kiowa in what is now Oklahoma. In the first pages of her account, *Kiowa: Story of a Blanket Indian Mission*, Crawford describes her reception: "A few who had heard the news came in haste through the storm, and squeezing themselves into the mass of living, moving, damp humanity stood before me with hands raised to their mouths....they signed, 'No White Jesus man ever sat down with us. One Jesus woman all alone and no skeered. This is good'" (17).

Immediately, Crawford's physical presence establishes her rhetorical authority among the Kiowa. The paper will explore how Crawford's body becomes the primary topos upon which the Gospel is inscribed and the locus of her discursive power. Crawford deploys the specific, contextual materiality of the body (Price and Shildrick 5) to conversive practice. How the Kiowa "read" and claim Crawford's body (her remains were sent from Canada to Oklahoma and buried in the cemetery she helped build) will also be discussed. The paper will also address her desire as narrative subject as she repeatedly links the perilous physical conditions she endures to the exalted spiritual life she craves. She writes: "Don't talk to me about 'a strenuous life.' I don't call it strenuous to hunt lions and bears on a dandy horse in jolly company, in good health, in good clothes and in good spirits. And I don't call it strenuous to chop wood and carry water when you have both handy and don't have to do either" (209, emphasis original).

Crawford conceptualizes and enacts spiritual communion with God through the deployment of her body in "hard labor;" labor which she rhetorically situates as "womanly" and in opposition to the manly work of preaching.

11:45 am LUBA MARKOVSKAIA Université McGill

Le corps éloquent : la danse comme rhétorique muette

Le maître danseur Thoinot Arbeau, dans *l'Orchésographie* (1589), décrit la danse comme une rhétorique muette par laquelle « l'orateur » peut persuader et émouvoir ses spectateurs sans prononcer un mot. Cette communication se propose d'analyser les occurrences du rapprochement entre la danse et la rhétorique dans les traités de danse parus sous l'Ancien Régime, ainsi que d'illustrer ce rapport par l'étude de la performance de certaines danses de l'époque baroque.

10:45 am – 12:15 pm GESTURE & IDENTITY: THE BODY SPEAKS (room/salle 110) Session/Séance 4

Chair /Président de séance: SYLVAIN RHEAULT, University of Regina

10:45 am MICHAEL PURVES-SMITH, Wilfrid Laurier University

Glenn Gould's rhetorical gesture, the embodiment of musical expression.

The Canadian pianist, Glenn Gould enjoys a following unique among Canadian classical musicians. Alone among them, he has been the subject of a major exhibition in a national museum. *The Sounds of Genius*, the Canadian Museum of Civilization, September 28th 2007 to May 17th, 2009, lavishes praise on Gould, including this quote taken from the exhibition web site:

Gould's extraordinary success as a classical pianist has been attributed to many things, ranging from his gift of perfect pitch to his bold and uncompromising artistic vision. Music experts have marvelled at his mastery of the keyboard, his unique phrasing and tempo, and the passion and honesty of his performances.

The exhibition is witness to Gould's "extraordinary success." Yet, as the contemporary of such pianists as Michelangeli, Kempe, Horowitz, Solomon, Curzon and Arrau, it is difficult to understand the fuss made of Gould's pianism. What is described as "bold and uncompromising" appears to some as wilful and experimental, perfect pitch is hardly exceptional, both the passion and honesty of his performance are questionable, and unique is not a word that may be usefully attached to phrasing and tempo. What then makes him so memorable fifty years after he left the stage?

This paper will argue that Gould's most remarkable achievement was the deliberate, detailed construction of a public persona, one that he successfully rendered indelible. Using videos of his performances, this paper will focus on the contrivance of his gesture for rhetorical effect, a remarkable achievement in itself because his physical rhetoric frequently does not coincide with his musical gesture and is often at odds with the curiously detached music that he is making. Thus it might be argued that his gesture was a contrivance designed to persuade his public that his extraordinary artistic "passion and honesty" is the embodiment of musical genius.

11:15 am ANN DOBYNS, University of Denver

Self-Fashioning and the Body in the Rhetoric of Tango

This paper examines the rhetorical elements of the embodied self in Argentinian tango. It will be a study of a culture, the immigrant culture of Buenos Aires at the turn of the twentieth century and the pride and self-fashioning of a city in the twentieth-first century; of a constructed history, the competing narratives of the evolution of this dance from the streets of Buenos Aires to its status today as an international phenomenon; of an artistic expression, its music and dance, its rhetorical principles and improvisational play with its grammatical paradigms; and of a form of communication, its essential heart to heart connection as the two dancers listen to and cooperate to collaboratively interpret the rhythms of the music. This paper also considers the grammar of the improvisational form.

The rhetorician Kenneth Burke identified the basic function of rhetoric to be "the use of words by human agents to form attitudes or to induce actions in other human agents." Elsewhere he speaks of rhetoric as rooted in language, "the use of language as a symbolic means of inducing cooperation in beings that by nature respond to symbols." Like the speaker in persuasive discourse, the dancer through the symbolic moves of the body induces identification while engaging in self-fashioning, and, like discourse, the act of dancing is deeply rooted in its cultural occasion. Employing Burke's dramatisitic analysis, my study will examine the "grammar of motives" in tango—in its history, its cultural context(s), and the principles of the dance.

11:45 am CORY HOLDING, University of Illinois at Urbana Champaign

Who Has His Soule in His Fingers: John Bulwer & a Hand's Mind to Reason

John Bulwer (1606-1656) is perhaps best known to rhetorical scholars as "the one with the pictures." Indeed, in large part for the tens of illustrations of postured fingers and hands in his treatise on oratory, Bulwer features most often in rhetorical histories as a novelty between name rhetoricians of the Renaissance and the elocutionists. This paper argues Bulwer—for scientific background; timeliness (he publishes on the cusp of

Descartes); and legacy (he influences British elocutionist rhetoric well into the 18th century)—is worth reconsidering.

By reading Bulwer's oratorical treatise, *Chironomia: or the Art of Manuall Rhetoricke. Consisting of the Naturall Expressions, digested by Art in the Hand*, in conjunction with his *Pathomyotomia, or a Dissection of the Significant Muscles of the Affections of the Minde*, I will show Bulwer's rhetorical theory advances a bodily ethics reliant on a pre-Cartesian conception of mind and affect—centered on the co-constitution and mutual effect of “rational soule” and “animal spirits” (common sensory)—suggesting the body plays a crucial role in processing appeals to reason. This contrasts with the usual caricature of Enlightenment rhetoric, which divorces the two, relegating the body to indiscriminate conduit for affective manipulation. For Bulwer, rhetoric is literally *embodied*, infolded; but belief depends on voluntary assent.

This I offer to support recent scholarship that attends to rhetoric's physical/ material dimensions (Crowley, Hawhee, Edbauer), and so challenges Cartesian premises ingrained to rhetorical theory. This paper is part of a project to assert a materialist historiography that not only locates support and precedent for this attention off the histories' worn paths, but also explores the physical aspects to persuasion and their contemporary exigence more generally.

=====

2:15 -1:45 pm **LUNCH/DÉJEUNER**

=====

1:45 – 2:45 pm **FEMALE IDENTITY (room/salle 109) Session/Séance 5**

Chair/Présidente de séance: TANIA SMITH, University of Calgary

1:45 pm CHRISTINE CEDILLO, Texas A & M University

Embodying Rhetoric: The Female Figure as Antanacastic Trope

Throughout history, the female body has been used by male authors as a symbol of lack and inferiority. What such destructive representation often points up, however, is the inability for these authors to make their case(s) without corroborating some notion of female authority. In this paper, I consider Plato's representation of Aspasia in the *Menexenus* as the model for formulating an ironic trope through which later female figures can be examined, a trope based on Aspasia's standing as the quintessential antanacastic figure. Even as she is associated with negative notions in the dialogue, her very presence signifies a feminine potency which the detrimental depiction strives to conceal. While it remains unclear whether Plato's Socrates means to demean or honor his former instructor, the exclusion of women from the political—and hence, rhetorical—sphere, and Plato's blatant suspicions regarding rhetoric, position Aspasia as evocative of women's lack of political standing in ancient Athens and of rhetoric's denigration in comparison to philosophy. Yet, even as she serves to represent general inadequacy, Socrates' reference to her as both teacher and speaker underscores Aspasia's transformation from literary figure (representation) to rhetorical figure (locution), from mere representation to empowering method.

2:15 pm HEATHER PALMER, University of Tennessee, Chattanooga

Rhetorics of Embodiment—Feminine *Ethos* and the Ethics of Affect in Margery Kempe

The devaluation of the body in the Western Rhetorical Tradition leaves behind the possibilities of the embodied *affect*, by ignoring the dimension of the lived intensity of textual becoming, an ethics of the body. I argue that the textual practices of medieval women mystics such as Margery Kempe give us viable alternatives to patristic traditions of establishing *ethos* through self-effacement (effacement of the body) by reviving Greco-Roman rhetorical practices of self-cultivation, in which the lived reality of the self is affirmed through discourse.

Ethos is the place from which we speak, the locus of our identity-experience, and provides a space to reconsider the relationship between the body and language. Since the category of “woman” has typically been structurally cast as “extra-discursive,” outside the language of reason and logic, I'll use the concept of a feminine *ethos* to consider the intersections of the text and the body in Margery's textual practices, the ways that “bodies and words [might] couple and struggle,” in Brian Massumi's words. Tracing the contours of a “feminine *ethos*” through the texts of Margery Kempe gives us an alternative to the dominant discourse of the masterful subject of logic and rhetoric and raises concerns which will move beyond the primary oppositions upon which epistemological considerations of *ethos* and character are based: knowledge as absolute and attainable/knowledge as relative and probable; the self as unitary, self-conscious essence/the self as divided and fragmented, radically constructed by historical and material contingencies that it cannot transcend. We find in Margery's textual and material practices a common goal: to intensify and acknowledge bodily experience and affect, which offers us an ethics of writing and communication that this presentation will explore.

2:45 CANCELLED. See Room 110.

1:45 – 3:15 pm DELIVERY AND IDENTITY: VOICE AND GESTURE (room/salle 110) Session/Séance 6

Chair/Présidente de séance: Shannon Purves-Smith, Wilfrid Laurier University

1:45 pm JILL ROSS, University of Toronto

The Dazzling Sword of Language: Masculinity and Persuasion in Classical and Medieval Rhetoric

In classical rhetoric, the forging of a powerful, authoritative and engaging persona through the control of both body and voice of the speaker is a crucial element in successful persuasion in part because it is a fundamental marker of the performance of masculinity as it was understood in Roman culture. The anxiety about the projection of a suitable manliness on the part of orators was manifested not only in the advice about how to cultivate the body, but also in how the speaker should employ language.

This paper will explore the strategies employed by rhetorical theorists such as Cicero, Pseudo-Cicero, Quintilian and Saint Augustine to transform the figural adornment of a speech into an opportunity for masculine display. By shifting the treatment of figuration away from the supervenient nature of linguistic ornamentation through the deployment of the image of figures and tropes as the polished, glittering sword wielded by the speaker against the listeners, these writers on rhetoric attempt to control the bodily representation of the orator and to cast the bodies of the listeners as vulnerable to the penetrating power of the manly speaker. I will also follow the trajectory of this constellation of imagery into the Middle Ages where writers of preceptive texts on the composition of poetry or letters recast the gendered positioning of active speakers and passive listeners by focusing their aggression on the language and ideas they are attempting to shape and directing the radiance of figurative language to the revelation of truth or meaning, thereby according to the reader the virile, active power of penetrating the veils of language and constructing meaning.

2:15 pm ROGER THOMPSON, Virginia Military Institute

Emerson and St. Augustine: Hermeneutics, Submission, and the Efficacy of a Spiritualized Rhetoric

Near the end of his 1840s lecture, “The Preacher,” Emerson asserts that “The essential ground of a new book or a new sermon is a new spirit” (233). The line is emblematic of Emerson’s ongoing insistence that language itself owes its power to something beyond human agency, that the will of the orator does not alone account for the power of language to effect social change.

This reliance on an extra-lingual force as the foundation for rhetorical power derives from a line of rhetoricians that finds its fullest expression in St. Augustine. Emerson’s connection to Augustine is less one of simple homiletic study and more one of broader conceptions of the relationship between self and rhetorical expression. Emerson positions Augustine as one of the “*Trismegisti*,” which he defines as “that lofty and sequestered class who have been . . . [the intellect’s] prophets and oracles.” Augustine embodies Emerson’s vision of a heroic voice that conjures revelation in auditors and readers: “We return to the house and take up Plutarch or Augustin [sic] and read a page or two, and lo! the air swarms with life, the front of heaven is full of fiery shapes: secrets of magnanimity and grandeur invite us on every hand: Life is made up on them.” The vision here of spiritualized reading underscores Emerson’s belief in the transformative power of hermeneutics to create forceful expression.

2:45 pm SIGRID STREIT, Kent State University

Gesture and the Rhetoric of Delivery: Transmitting Embodied Knowledge in a Wellness and Recreation Related Environment

In earliest treatises on rhetoric, authors such as Aristotle and Quintilian, discussed rhetorical delivery as one of the five canons of rhetoric by centering on bodily expressions, namely voice, gesture and the face. While current research in rhetorical delivery is interested in more abstract concepts of the body as it represents and connects with human thought and communication, researchers outside the field of rhetoric have taken to explore the role of gesture in human communication and now widely acknowledge that gesture and speech have to be considered equally important. While human communication takes place in complex multi-semiotic environments, precisely how humans transmit embodied knowledge in these environments is not fully understood. This is in part because embodied knowledge is not consciously accessible and therefore difficult to evaluate and communicate. Although scholarship acknowledges the corporeal conduct as part of human communication, only scant attention has been paid to the role of gesture in the representation of embodied knowledge.

My research study aims to address the question how gesture as one component of human delivery imparts the transmission of embodied knowledge within complex multimodal environments between human beings. In a specific situational context, a variety of semiotic systems as well as artifacts, technologies and other specific features contributes to the discourse.

However, my research focuses specifically on the relationship of speech and gesture. I am studying interactions between expert instructors and their students at a massage school through an extension and application of Halliday's theory of systemic functional linguistics and under consideration of Mediated Discourse Analysis, as proposed by scholars such as Norris, Jones, Scollon and Scollon. I gather my data through observations, interviews, and video taping, followed by transcription of speech and gesture. I am interested in (a) addressing the need of bringing gesture back into rhetorical delivery, and (b) expanding efforts to understand embodied human (inter)action in complex multimodal environments in terms of rhetorical delivery.

3:15 – 3:30 pm **Coffee Break/Pause café**

3:30 – 5:00 pm PATHOS; MOOD (room/sale 109) Session/Séance 7

Chair/Présidente de séance: JILL ROSS, University of Toronto

3:30 pm MAURICE CHARLAND, Concordia University

Mood as Rhetorical Fore-Understanding

Rhetorical theory recognizes that reasoning is an embodied process. Reason does not compel through the entailment of propositions. Rather, reasoning is the process of moving or transferring adherence within those who reason. In rhetoric, what we call proofs, *pisteis*, are the elements that contribute to this movement in audiences. In the *Rhetoric*, Aristotle identifies three forms of *pistis*: *ethos*, *pathos*, and *logos*. Both classical and contemporary theory have explored the nature of fore-understand and disposition with respect to two of these, *ethos* and *logos*. However, the structures or forms of the fore-understandings for *pathos* have not received similar elaboration. In Aristotle's rhetoric and in discussions of persuasion more generally, *pathos* has less of a "public" character, usually being understood in terms of particular emotions and individual psychology, not in terms of general set or field of affective dispositions.

This paper will consider mood as a concept that can contribute to our understanding of the affective fore-understandings of public reason. Mood has not received significant treatment in rhetorical theory, although it is being discussed briefly by some rhetorical scholars with an interest in Heidegger. Nevertheless, the concept has currency in the popular criticism of culture. Mood is a common metaphor of journalists and pundits: One speaks of the "national mood," of a "sense of foreboding," and so forth. This paper will move along two related trajectories: (1) Exploring mood-related concepts in contemporary rhetorical theory. There are often implicit in what Greene and others have called the constitutive-affective turn in rhetorical theory. (2) Examining instances of public address in which mood or affective sensibility is either implicitly invoked or explicitly addressed.

4:00 pm CLAIRE HARRISON, Carleton University

Swaying the Body Politic: The Role of Narrative in Public Debate

That rhetors use references to well-known narratives and embed small stories in discourses of public debate is not disputed in rhetorical research. Yet, these two forms of discourse are considered to be distinct from one another (e.g., Aristotle, 2005; Bruner, 1986; Fisher, 1984, 1987; Labov and Waletzky, 1967; Georgakopoulou and Goutsos, 2000). Public argument is based on facts, logic, analysis, and proof. Stories, on the other hand, report events that have no epistemological reliability. Logically, then, these two forms of discourse should jar significantly, unable to co-exist within one discursive space without considerable discordance. Yet, this is not the case. Their co-existence is harmonious and productive with each type of discourse contributing to the achievement of rhetorical goals.

Drawing upon Ricoeur's discussion of time and narrative and Saussurean linguistics, this paper theorizes narrative as rhetorical deviation and explores how it can evoke narrative thinking in the audience while maintaining narrative's function as a component of argument. This theorization demonstrates that the primary role of narrative in public debate is to sway the body politic through emotional response by drawing upon the social imaginary of a people or nation—an imaginary which philosopher Charles Taylor (2004) describes as carried by images, stories, and legends. Thus, rhetors involved in public debate entwine rhetorical *logos* and narrative *pathos* to build moral arguments. What makes this twinning possible is a two-fold flexibility: 1) the flexibility of the rhetor to choose and shape those narratives whose morals support the rhetorical argument; and 2) the flexibility of the narrative to take on the moral coloration of the rhetoric.

4:30 pm JEANIE WILLS, University of Saskatchewan

I Want to Believe: Advertising as Conversion Rhetoric

Edwin Black and Wayne Booth have both written about the significance of pathos appeals in persuasive rhetoric. Edwin Black says, "Emotion can be said to produce . . . belief," asserting that particular genres of "discourse [which evoke] an

emotional response in the audience produce belief in the situation to which the emotion is appropriate” (138). Further, Black notes that people are disposed to “accept, sometimes even to seek, beliefs as a consequence of emotional experiences” (141). In other words, the emotional experience produces belief and the belief validates the emotional experience. Booth labels discourse that functions this way as “the rhetoric of ‘conversion,’ . . . the rhetoric with the effect . . . of overturning personalities and changing total allegiances.” Calling on Black and Booth, Golden, Berquist and Coleman define conversion rhetoric as “discourse issued by an evangelist-source which leads to a dramatic modification of a listener’s self-concept, attitudes, beliefs, values, and actions.” I will argue in this paper that conversion rhetoric and advertising share at least three characteristics. First, both conversion and advertising rhetoric mark exigency; secondly, they modify an audience’s self concept and through this modification, they seek the audience’s repentance and acceptance. Drawing on examples from print advertising, I’ll show how prolonged and repeated exposure to pathos appeals in advertising help advance an audience through the stages of conversion until their belief in the ad or campaign is based solely on emotional identification. Understanding the connection between conversion rhetoric and advertising can help explain how and why we collaborate with advertisers to develop faith in an ad’s claims and show us the ethical implications of such belief.

7:00 pm BANQUET: chez Les Filles du Roy, Maison Pierre du Calvet
405 rue Bonsecours
514-282-1725

WEDNESDAY JULY 22/MERCREDI 22 JUILLET

9:00 – 10:30 am RHETORIC AND THE MEDIA (room/sale 109) Session/Séance 8

Chair/Président de séance: JOSEPH SCHMIDT, McGill University

9:00 am THIERRY HERMAN, Université de Neuchâtel et ULB

L’ethos du combattant dans les communiqués de presse des partis politiques suisses

Les partis politiques suisses produisent d’abondants communiqués de presse. Ceux-ci répondent souvent moins aux exigences du discours médiatique – l’information importante en tête, pas de commentaire mélangé à l’information – qu’à un discours de combat. Il s’agit de rejeter la politique officielle, les propositions des autres partis – et dans ce cas, nous avons une rhétorique de la confrontation – ou de proposer des idées que le parti estime urgentes et importantes. Autrement dit, la majorité des communiqués de presse prennent une position qui n’est pas sans rapport avec une topique du combat, de l’affrontement. La rhétorique aristotélicienne, revisitée par l’analyse du discours, permet d’observer de tels phénomènes sous l’angle de l’ethos oratoire. Nous observerions dans cette communication de quelle manière l’ethos du guerrier est incarné dans les communiqués de presse politiques à travers une démarche d’analyse proposée par Herman (2005, 2005b). Cela nous amènera en conclusion à réfléchir sur le fonctionnement de la démocratie dans un « paysage discursif » rempli d’émotion, de fausses certitudes, et d’incitations à l’action. Une rhétorique qui se trouve à l’opposé même de l’échange pacifié auquel rêvent certains théoriciens de l’argumentation (pragma-dialectique, Habermas, logique informelle).

9:30 am TRACY WHALEN, University of Winnipeg

Touching upon Nationalism: The Rhetoric of Touch in the *Oka Standoff* Photograph

In a recent *Quarterly Journal of Speech* review article, Debra Hawhee, discussing the oration of former slave Frederick Douglas, writes that “rhetoric is so much more than words: it is face, synapses, skin. It is energy, excitement, aura” (366). She concludes that “[r]hetoric . . . exchanges impulses as much as words, energies and movements as much as arguments and metaphors” (374). Such reference to energy recalls Aristotle’s notion of *energeia* and George Kennedy’s claim in *Comparative Rhetoric* that rhetoric is “a form of mental and emotional energy” (7). Energy, faces, synapses---all inform my current work in rhetoric and touch. This topic seems to fit nicely with CSSR’s 2009 topic, “the rhetoric of embodiment.”

This conference paper---which comes out of a larger study about Canadian iconographic photography---will centre on the representation of *touch* (and potential energies) in Shaney Komulainen’s well-known photograph, the face-off between Mohawk Warrior Brad Laroque and sentry Patrick Cloutier during the 1990 Oka crisis. Komulainen, herself, has spoken of the photograph in terms of *potential*: “There is the potential for so much violence and damage in that photo But it represents to me that we can stop and show restraint, even in heated situations” (*The Beaver* 24). When I discussed this shot, briefly, at a previous CSSR conference, one conference participant suggested what was most Canadian about this picture---what might constitute some attitude of civic piety---is the belief that these men, no matter how close they come, will not (in this suspended

moment, at least) touch each other, hit each other, kill each other. This insight stayed with me. It struck me that the dynamics of touch is an under-examined topic in rhetorical studies. I wish to extend upon the work of such cultural theorists as Erin Manning (who has written *Politics of Touch*) to speak the link between touch, energy--and the political, the national.

10:00 am

CANCELLED

9:00 – 10:30 am THE DISCOURSE ON SCIENCE (room/sale 110) Session/Séance 9

Chair/Président de séance: MICHAEL PURVES-SMITH, Purves-Smith, Wilfrid Laurier University

9:00 am

REBECCA CARRUTHERS DEN HOED, University of Calgary

Measuring rhetorical effect: A critical consideration of the compatibility of reception studies and rhetorical studies

Not long ago, reception studies were lauded as the future of rhetorical studies of scientific discourse (Danette *et al.*, 2001; Harris, 2004). The rhetoric of science, it was argued, had attended mainly to the *production* of scientific discourse, and had neglected the *reception* of scientific discourse (Danette *et al.*, 2001; Harris, 2004), despite the obvious need for *rhetorical studies* of science to keep an “eye perpetually on the audience” (Harris, 2004, p. 249). While Harris (2004) presents a gentler critique of the rhetoric of science than do Danette *et al.* (2001), both articles suggest that rhetorical analyses of scientific discourse need to attend more prodigiously to the *rhetorical effects* of scientific texts, and both recommend making more liberal use of *reception analysis* to accomplish this goal. However, the appeal of reception studies to rhetoricians of science needs to be weighed against the assumptions these studies carry forward from media studies (their home turf) – assumptions that aren’t always compatible with those of rhetorical studies. In particular, reception studies tend to assume that responses to a text can be treated as *literal* indices of the rhetorical effects of that text. However, Mulkay & Gilbert (1982) argue that any study that treats an account as a *literal* expression of ‘the way things are’ risks obscuring the *variability of accounts*, which results from the distinctly *rhetorical* habit of writers/speakers to offer different accounts of the same topic in different situations. This paper will highlight the risks of uncritically applying reception studies to the rhetorical analysis of scientific discourse by contrasting the results of two analyses of the same scientific text: (i) an analysis that treats responses as *literal* indices of that text’s rhetorical effects; and (ii) an analysis that treats responses as *situated* and *variable* indices of that text’s rhetorical effects.

9:30 am

RANDY HARRIS, University of Waterloo

Figural Logic in Mendel's "Experiments in Plant Hybridization"

Gregor Mendel's paper, "Experiments in Plant Hybridization," laid the foundations for genetics, and therefore the neoDarwinian synthesis, and therefore twentieth century biology. It provided natural selection with the mechanism needed to explain variation in evolution, led inevitably to the discovery of DNA, and underwrote the Human Genome Project. No one saw it that way when the paper was published in 1864, however. I will look at "Experiments in Plant Hybridization," and its interpretation by de Vries, Correns, and Bateson, in terms of what Jeanne Fahnestock calls "figural logic." Mendel carefully laid out one argument, in highly figured,

quasimathematical expressions, but he also provided the scaffolding for a different argument, the one that birthed genetics. In particular, the structure of Mendel's reasoning depended crucially on polyptotonic variables (A, a, B, b, etc.), which provided a level of abstraction that the later scientists could flesh in a different direction; Mendel had one set of values for the variables, the later scholars another set.

10:00 am

WILL DODSON, University of North Carolina Greensboro

Sculpting the Self: Rhetorical Memory and Neurological Agency

This paper explores recent work on memory in neuroscience, and connects the workings of the brain to discourse. Building upon the work of interactionist thinkers in sociology and rhetorical theory, I trace the formation of cognitive perception and linguistic articulation as a bodily experience. The direction of our consciousness, in other words, is an interdependent action of thought and language, and the body is a social site of identity formation. The brain is a social organ in that we can direct our consciousnesses to interpret stimuli, to narrate stimuli as memories—experiential knowledge—and at the same time, environments condition the brain by providing its stimuli.

Memory is both the key site and activity of identity formation, which is to say it is both noun and verb in neuroscientific terms, referring both to the storage of cumulative experience and the narrative arrangement of that experience for interpretive purposes. Rhetorical memory as conceived in *Rhetorica ad Herennium* and by Quintilian has been misconstrued as

mere mnemonic techniques for the purposes of delivering speeches. In fact, both argue for rhetorical memory as a means of invention, in terms surprisingly close to neuroscientific accounts of how memory in the brain actually works. Drawing on these classical works and recent discoveries in cognitive neuroscience, I argue that rhetorical memory is the social means by which we direct our consciousness.

I then build upon earlier work by the interactionists George Herbert Mead, Herbert Blumer, Donald Davidson, and Stephen R. Yarbrough. Their concepts of the world and consciousness as part of the world, rather than somehow separate from it, helps align modern science and rhetoric within a developing field of discourse studies, and enrich its ability to articulate how we discourse and why we discourse in the ways we do, particularly the recursive interactions using habitual linguistic tools that Yarbrough calls “interlocution.”

10:30 – 10:45 am **Coffee break/Pause café**

10:45 – 12:15 am **POLITICS AND PUBLIC DISCOURSE (room/sale 109) [Session/Séance 10](#)**

Chair/Présidente de séance: JEANIE WILLS, University of Saskatchewan

10:45 am ROBERT DANISCH, Concordia University

Pragmatism, Rhetorical Citizenship, and the Embodied Public”

American pragmatism continues to be an important resource for thinking about democratic life. In this paper, I investigate the ways in which John Dewey and Jane Addams articulate a version of rhetorical citizenship that can produce a vibrant, embodied public culture. Pragmatist philosophy sees such a form of embodied public culture as essential for the maintenance of large-scale multicultural democracies. However, the version of rhetorical citizenship that they offer departs significantly from classical conceptions of rhetorical practice as public address. Instead, in Addams’s work at Hull-House and in Dewey’s *The Public and Its Problems*, pragmatism seeks to build a “social democracy” marked by an ongoing, embodied form of social inquiry. Such a move democratizes the place of persuasion and blurs the distinction between public and private. In addition, such a move helps us rethink the boundaries of citizenship and rhetorical practice. The central task of pragmatist philosophy becomes a search for modes of rhetorical citizenship that can produce a social democracy and a vibrant, embodied public culture. This is only possible by thinking about rhetoric as a live, embodied, interpersonal, collaborative art. Methodologically, I attempt to read pragmatism as a part of the rhetorical tradition and not in its relationship to the tradition of philosophy. This is a form of comparative intellectual history that allows us to use historical texts to think more clearly about present preoccupations, particularly questions about the health and maintenance of contemporary democracy.

11:15 am TANIA SMITH, University of Calgary

Rhetorical Studies and Sustainability Discourse in Canadian Research Universities

This theoretical presentation is based on a critical analysis of the discourse of sustainability in the Canadian research university context. Stemming from this analysis, I examine the potential for rhetorical scholars to contribute as a critical and productive voice in the study of sustainability and the sustainability movement within higher education curriculum, research and service. Among theories of sustainability, a very common framework for sustainability initiatives at Canadian universities is the “three spheres” model, which is often represented by a visual model of three interlocking spheres of sustainability—environmental sustainability, economic sustainability, and social sustainability.

Taking the public discourse of several Canadian research universities’ administration, scholars and students as my set of rhetorical artifacts, I shall examine the extent to which university discourses regarding three spheres evoke power relationships that exist in Canadian higher education. For example, are disciplines or faculties in higher education institutions being mapped onto these spheres--the sciences, health professions and engineering share an affinity with the environmental circle; business and economics disciplines with the economic sphere; and the “social” disciplines such as education, social work, social sciences, humanities and fine arts affiliate more strongly with social sustainability? This and other insights may lead to the question “Where does rhetorical studies itself become relevant – is it within the social sustainability sphere, or is it, as a true interdisciplinary, a glue that can hold together all three spheres in a more equitable partnership and vision for sustainability teaching, research and service in Canadian research universities?” In my analysis I will draw not only from scholarship on sustainability in higher education institutions, but from three areas of rhetorical scholarship insofar as they provide insight into these questions: the rhetoric of disciplinarity, the rhetoric of sustainability/environmental discourse (especially within higher education), and the discipline of rhetoric within research universities.

11:45 CANCELLED. See Room 110.

10:45 – 12:15 am THE DISCOURSE ON HEALTH AND MEDICINE (room/sale 110) [Session/Séance 11](#)

Chair/Présidente de séance: REBECCA CARRUTHERS DEN HOED

10:45 am J. FRED REYNOLDS, City College of New York

Rhetoric and Risk: Mental Health Records

Directly or indirectly, and particularly when recorded in writing or presented as expert testimony, the rhetoric of mental health care will touch virtually everyone's life. Mental health records are not truth, however, but constructions of truth, rhetorical definitions based on diagnostic criteria used in conjunction with a technical labelling system, both of which are social constructions deeply rooted in contexts and biases. Rhetorical acts in mental health care reveal as much about the backgrounds, biases, and historical eras of writers, readers, and listeners as they reveal about conditions of patients. Rhetoric in mental health care poses risks that scholars in the field should scrutinize.

11:15 am TESS LAIDLAW, University of Saskatchewan

Not the pandemic: A Cluster Analysis of Media Articles on Avian Influenza in Saskatchewan

Pandemic fears continue to make headlines, and given the public's reliance on the media for information about scientific and medical issues, the mass media play a significant role in shaping public understanding of these complex subjects. This influence was evident in September 2007, when a strain of avian influenza was found on a chicken farm in Regina, Sask. In reporting the incident, some media coverage failed to distinguish between this strain of influenza (H7N3) and the one feared to be the harbinger of the next pandemic (H5N1), sparking confusion. Drawing on the analytical approach developed by Kenneth Burke, this paper will present a cluster analysis of media portrayals of the avian influenza H7N3 outbreak on the day it was made public (Sept. 28, 2007), in order to reveal the implicit patterns in the coverage of association and dissociation, with the purpose of illuminating the priorities and assumptions of the journalists and editors who interpreted the science for the lay population.

11:45 am JESSICA MUDRY, Concordia University

The USDA, the Calorie, and the Rhetorical Construction of the Healthy Body

As the science of nutrition marches on, producing more and more knowledge regarding the connection between diet and health, North Americans seem increasingly confused about what to eat to stay healthy, and obesity rates continue to rise. How can we account for the increase in sound, scientific advice about the health benefits of diet and the concomitant increase in diseases related to diet? One way to answer this question is to consider how language figures food, eating, health, and the body. This paper will investigate the invention of the calorie and the crafting of USDA public policy documents to show how the healthy body has been figured in explicitly quantitative terms. Figuring the healthy body in such a manner requires the invention of a discourse capable of ontologically and epistemologically remaking our bodies and the foods we put into them. A rhetoric of science, therefore, is the controlling force behind our contemporary understanding of the body, and this rhetoric has worked to undermine other possible rhetorics of health by producing a common sense way for us to see our own bodies. Every form of common sense has a history, and, in this paper, I show how contemporary conceptions of the healthy body have a rhetorical history embedded in public policy documents, technology, and scientific practice.

12:15 – 1:30 pm LUNCH/DÉJEUNER

1:30 – 3:00 pm COMBAT, RESISTANCE, AND ANTIRHETORIC (room/salle 109) [Session/Séance 12](#)

Chair/Président de séance: PIERRE ZOBEMAN, Université Paris 13

1:30 pm SYLVAIN RHEAULT, University of Regina

Pourquoi rester debout?

Dans l'Antiquité, un corps qui combat est un corps debout. La gèneflexion indique la reddition tandis que la position couchée signale l'incapacité à combattre, ou la mort. Mais aujourd'hui, des armes comme l'artillerie et la mitrailleuse, filles de la révolution industrielle, garantissent la mort à quiconque reste debout, tandis que se ramper dans la boue et se cacher permet de survivre. Il est difficile d'imaginer un renversement de situation plus complet. Cependant, la culture populaire n'a pas évolué de la même façon et, plutôt que de refléter la réalité du combat moderne, préfère inventer des moyens permettant aux corps de "rester debout". Parmi les stratégies rhétoriques, notons (1) la création des superhéros, dont la caractéristique primaire commune serait la résistance aux armes à longue portée, (2) l'intervention de vampires, zombies et autres morts-vivants qui ne peuvent être détruits que par des armes blanches, (3) les technologies de science fiction qui protègent des armes à longue portée, (4) l'arène urbaine du combat, où les adversaires en viennent à se voir le blanc des yeux au moment de frapper.

Devant ce déploiement d'inventions narratives, on peut se demander pourquoi la culture populaire se complait à renforcer la rupture avec la réalité. S'agit-il simplement de bercer le public dans ses illusions? Nous croyons que l'une des raisons d'être de la culture populaire serait d'enseigner comment vivre ensemble aux membres d'une société. Nous utiliserons les notions élaborées par Perelman et Olbrechts-Tyteca dans leur Traité de l'argumentation, en particulier ce qui regarde les cadres et le point de départ de l'argumentation pour montrer comment s'imposent les choix des gestes des personnages épiques modernes.

2:00 pm LOÏC NICOLAS, Université Libre de Bruxelles

Étude discursive d'une polémique exemplaire : critique et défense de la Rhétorique à la fin du XIX^e siècle

La présente communication se propose d'analyser, dans le détail des discours, la guerre qui fait rage, au tournant des XIX^e et XX^e siècles, entre adversaires et défenseurs de la Rhétorique, tout en dévoilant les cadres idéologiques autant que les traditions respectives au sein desquels prennent corps critique et contre-critique. Il s'agira pour nous d'étudier les stratégies discursives – réponses, attaques *ad hominem*, provocations, dénigrement, diabolisations, etc. – qui se construisent à la fois contre et avec celui qui se trouve visé par la prise de parole du contradicteur. Le projet de ce travail est donc double, d'une part apporter une contribution à l'histoire de la Rhétorique – comme discipline, mais aussi comme événement langagier inscrit dans le monde social et politique –, d'autre part mettre en lumière les modalités d'exercice de la polémique, cette entreprise oratoire extrêmement codifiée, qui vise d'abord le dépassement du contact physique, l'absorption du corps à corps dans le mot à mot. Il serait vain de faire sens, outre mesure, de l'apparent « dialogue de sourds » qui semble caractériser l'usage de la violence verbale propre à ce type de parole circonstancielle disponible à la confluence du judiciaire et de l'épidictique. Il convient plutôt d'interroger ensemble les processus d'adaptation, de distanciation et de dissimulation (à l'égard de la *doxa*, de la parole de l'*autre*, mais aussi de ses propres références culturelles ou intellectuelles) qui se trouvent intégrés au dispositif persuasif des polémistes. Notre corpus qui inclut des textes publiés (pamphlets, ouvrages scientifiques et littéraires, écrits politiques), des discours publics et des débats parlementaires fera l'objet d'une investigation relative aux connecteurs, à la polyphonie, à la présupposition, à la structure et aux composantes du raisonnement argumentatif, afin de proposer une réflexion sur la Rhétorique elle-même, ses perceptions d'alors et les mythes qu'elles véhiculent, autant que sur les usages, parfois contradictoires, de sa théorie.

2:30 pm GEOFFREY KLINGER, DePauw University

Gagging the Modern *Body Politic*: Thomas Hobbes Rejection of Rhetoric

Like his French contemporary Descartes, Thomas Hobbes was thinking and writing in the midst of a rupture in the cosmopolitical order, in his case, the English or Puritan Revolution. His political and legal theories were responsive to this rupture, and attempted to reconstruct a stable intellectual infrastructure for modern society. Hobbes' later writings, especially, envisioned a society built with a moral certainty that paralleled the axiomatic certainty of geometry. To get there, Hobbes explicitly rejected the theory and practice of rhetoric. As Victoria Kahn describes it, "He [Hobbes] was struggling with the inadequacy of rhetoric as it was humanistically conceived to deal with the social and political realities of his day" (153). For Hobbes, any uncertainty represented potential resistance in his ideal formulation of the state. In his eyes, it was rhetoric that led to the Puritan Revolution, so, like Plato, Hobbes banished the 'honey-tongued muse' from his modern republic. In this essay, I will examine Thomas Hobbes' *Leviathan* and *Theory of Law* to better appreciate his intellectual resistance to the theory and practice of rhetoric. In the course of this investigation, I will consider the consequences of and possibilities for this attempt to exclude rhetoric from the modern political body.

1:30 – 3:00 pm TECHNÊ and NEW IDEAS ON HISTORICAL RHETORIC (room/salle 110) [Session 13](#)

Chair/Présidente de séance: SHANNON PURVES-SMITH, Wilfrid Laurier University

1:30 pm CASEY RUDKIN, Michigan Technological University

Rhetoric Embodied in Cookery and Domestic Chores: *Téchnê*, *Kairos* and *Metis* at the Hearth and in the Home

Rhetoric is embodied in the everyday practices of cookery and domestic chores. Yet because these practices occur in the private sphere, their rhetorical importance is often undervalued. Using works by Aristotle, Plato, Atwill, Capella, Detienne and Vernant, I use a critical historical approach to examine epistemology and explore the concepts of *téchnê*, *kairos* and *metis* in the context of the kitchen and the domestic sphere. For this work, I propose to investigate how these activities can contribute to the field of rhetoric.

By using the concepts of *téchnê*, *kairos* and *metis* to analyze and study ancient, medieval and modern cultures through their epistemological and everyday domestic rhetorical practices, scholars can shed some light on a previously untapped source of understanding in these cultures. Although these terms originally related to rhetoric, an accepted avenue of study, their embodiment within cookery and domestic chores helps to demonstrate that the rhetoric of the domestic sphere is worthy of study on the same level. The domestic sphere possesses as much complexity in its base and formation as does rhetoric, a denizen of the public sphere. When viewed in this light, domestic epistemology and rhetoric could become a focus, not invisible to the world of academia. Using rhetoric and a critical historical approach as a lens, scholars can rediscover facets of culture that have previously been obscured, bringing the rhetoric of cookery and domestic chores into their rightful place as activities of worth in academic study.

2:00

KOEN DE TEMMERMAN, Ghent University, Belgium

Digressing by the book: The rhetorical elaboration of maxims in Achilles Tatius' ancient Greek novel *Leucippe and Clitophon*

This paper contributes to our understanding of the interaction between ancient rhetorical theory and literary practice in the second century AD. It focuses on Achilles Tatius' ancient Greek novel *Leucippe and Clitophon* (ca. 150 AD), a story of love and adventure whose writing style is, like most representatives of the ancient novelistic genre, permeated by various ancient rhetorical concepts and techniques (see, e.g., Webb 2007).

A distinctive characteristic of Tatius' novel is the abundance of digressions, mainly dealing with erotic matters. Whereas valuable contributions have been made about their literary and philosophical dimensions (see, among others, Rommel 1923, Bychkov 1999 and Repath 2002), the rhetorical specificity of their *form* has gone largely unnoticed. I argue that many of them are consciously constructed elaborations of *gnômai* or maxims, a type of discourse extensively discussed in ancient rhetorical treatises. In fact, these digressions adopt the typical headings (e.g. cause, comparison, paraphrase, etc.) and structure of gnomic elaboration (*ergasia*) as prescribed by contemporary *progymnasmata* handbooks (treatises on preliminary rhetorical school exercises in writing and composition).

This reading not only enhances our understanding of the rhetorical texture of this novel, but also generates new insights in Tatius' specific adoption of and interaction with rhetorical theory. I argue that the rhetorical form of these digressions functions as an important technique of characterization within the novel, a point which in itself echoes ancient rhetorical theory of gnomic discourse (see, among others, Aristotle's *Rhetoric* 1395b.16 and Nicolaus *Progymnasmata* 25.13-14 Felten; see also De Temmerman 2009). The gnomic character of these digressions draws attention to the bookishness of the knowledge displayed by some characters, which, in turn, interconnects with issues of authority, authenticity and believability, all of which are concerns central to Achilles Tatius' novel and ancient rhetoric alike.

2:30 pm

CHESTER SCOVILLE, University of Toronto

Anti-Rhetorical Anxiety in the Chester Mystery Plays

The 16th-century collection of biblical plays from the city of Chester was long thought to be the earliest collection of such plays in English because of its linguistic simplicity and privileging of the image over the word. It is now known, however, that the Chester plays are the latest, not the earliest, English biblical plays; therefore, their treatment of language can no longer be explained by inadequate notions of medieval primitivism.

I propose that the plays' preference for the image over the word reflects a Reformist anxiety over language. Despite its insistence on *sola scriptura*, early Protestantism was marked by an uneasy relationship with words and their multivalent significations, and particularly with the power of language to stir up controversy and invite debate and dissent.

The Chester plays reflect this anxiety by attempting to fix meanings using images and other devices, and, most tellingly, by depicting rhetoric as a Satanic invention. Composed at a time when the Elizabethan government was regulating preaching and other forms of public communication, the Chester plays attempt to depict themselves as removed from the public arena by undermining rhetoric, eloquence, and language itself even as they embody the public discourse they denounce.

Examining the text of the Chester plays, the ways in which they depict the danger of words and public discourse, and their historical context shows them to be a salient example of the anti-rhetorical prejudice manifesting itself during a period that supposedly represents a new fascination with the word.

=====

3 :15 – 5 :00 pm ANNUAL GENERAL MEETING/ASSEMBLÉE GÉNÉRALE ANNUELLE (room/salle 109)

All CSSR members are welcome. /Tous les membres de la SCÉR sont bienvenus.)

\
Mercredi, 22 juillet 2009, 18h00 / Wednesday, July 22, 2009, 6h00 PM

New Residence Hall

Cocktail d'accueil / Reception

Lancement du numéro spécial « Henri III, la rhétorique et l'Académie du Palais » de la revue *Renaissance et Réforme/Renaissance and Reformation* / Launch of *Renaissance et Réforme/Renaissance and Reformation's* special issue "Henri III, la rhétorique et l'Académie du Palais"

Lancement du numéro « Prénance et polyvalence du modèle rhétorique sous l'Ancien Régime », de la revue *Dalhousie French Studies* / Launch of *Dalhousie French Studies'* issue "Prénance et polyvalence du modèle rhétorique sous l'Ancien Régime"

Note : Sessions of the ISHR begin at 8 :30 a.m. Thursday.