ASHR Preconference

12:00 - 5:00pm Wednesday, 22nd May, 2024
Location: Directors H
Track 4. History of Rhetoric
Presentation type Special Session

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206 ASHR Preconference

Panelists/Participants (Including Respondent, if any)

Session Chair

Jordan Loveridge

Mount St. Mary's University, Emmitsburg, USA

RSA Board of Directors Meeting

3:30 - 8:00pm Wednesday, 22nd May, 2024
Location: Directors I
Presentation type Special Session

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209 RSA Board of Directors Meeting

Panelists/Participants (Including Respondent, if any)

Session Chair

Vanessa Beasley

Trinity University, San Antonio, USA

ASHR Preconference

8:00am - 5:00pm Thursday, 23rd May, 2024
Location: Directors H
Track 4. History of Rhetoric
Presentation type Special Session

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206 ASHR Preconference

Panelists/Participants (Including Respondent, if any)

Session Chair

Jordan Loveridge

Mount St. Mary's University, Emmitsburg, USA

ARSTM@RSA: Fail/Safe

8:00am - 5:00pm Thursday, 23rd May, 2024
Location: Directors I
Track 14. Other
Presentation type Special Session

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207 ARSTM@RSA: Fail/Safe

Affiliate Panel

Association for the Rhetoric of Science, Technology, and Medicine (ARSTM)

Panelists/Participants (Including Respondent, if any)

Session Chair

Nathan Johnson

University of South Florida, Tampa, USA

Abstract/Description

We invite you to explore how rhetorics of science, technology, and medicine provide safety for some, but perhaps not all. We especially invite investigations into who is made safe and/or allowed to fail in certain contexts and amid certain political, cultural, technological, and social conditions and what the consequences may be of such designs. That is, how can our scholarly inquiries spotlight the social and material ecologies of failure and safety, echoing Cicero's question, "cui bono"? ARSTM@RSA invites papers to discuss the potential and capacity of rhetorics of science, technology, and medicine to act as a fail/safe or comment on failure or safety in its many facets.

ISHR Preconference: "The relation between 'things' (res) and 'words' (verba) in early modern rhetorical theory"

8:00am - 5:00pm Thursday, 23rd May, 2024
Location: Directors J
Track 4. History of Rhetoric
Presentation type Special Session

208 ISHR Preconference: "The relation between 'things' (res) and 'words' (verba) in early modern rhetorical theory."

Affiliate Panel

International Society for the History of Rhetoric (ISHR)

Panelists/Participants (Including Respondent, if any)

Session Chair

Michele Kennerly

RSA 2024 Research Network

8:00am - 12:00pm Thursday, 23rd May, 2024
Location: Plaza Ballroom D
Presentation type Special Session

211 RSA 2024 Research Network

Panelists/Participants (Including Respondent, if any)

Session Chair

Anita Mixon

Wayne State University, Detroit, USA

Rebecca Dingo

University of Massachusetts Amherst, Amherst, USA

Associate Professor Mentor Retreat Breakfast

8:30am - 12:30pm Thursday, 23rd May, 2024
Location: Directors E
Presentation type Special Session

204 Associate Professor Mentor Retreat Breakfast

Panelists/Participants (Including Respondent, if any)

RSA Fellows Luncheon and Business Meeting

11:00am - 12:30pm Thursday, 23rd May, 2024
Location: Directors F
Presentation type Special Session

205 RSA Fellows Luncheon and Business Meeting

Panelists/Participants (Including Respondent, if any)

Session Chair

David Blakesley

Clemson University, Clemson, USA

Institutional Approaches in Rhetorical Studies: Theory, Method, and Cases

12:30 - 1:45pm Thursday, 23rd May, 2024
Location: Plaza Ballroom D
Track 12. Rhetorical Theory
Presentation type Panel

84 Institutional Approaches in Rhetorical Studies: Theory, Method, and Cases

Panelists/Participants (Including Respondent, if any)

Nathan R Johnson

University of South Florida, Tampa, FL, USA

Mark Thompson

San Jose State University, San José, CA 95192, USA

James Chase Sanchez

Middlebury College, Middlebury, VT, USA

Tyler Branson

University of Cincinnati, Cincinnati, OH, USA

Session Chair

Michelle Lafrance

George Mason University, Fairfax, VA, USA

Abstract/Description

This panel expands on institutional approaches to doing rhetoric by dialoguing with theory and methods from institutional theorists. Most contemporary institutional theorists see institutions as regimes of social practices that span multiple times and spaces while mediating how, what, and when people organize. Scholars have forwarded a number of theoretical tools useful for understanding institutions.[1] This panel draws from that body of scholarship to consider one of the more well-established institutional theories: isomorphism. Isomorphism posits that institutions "learn" from each other to become similar over time.[2] Isomorphic theory understands institutional learning through three modes: regulative, normative, and cultural-cognitive. Regulative modes focus on coercive policy and legislation. Normative modes analyze group values. Cultural-cognitive (or mimetic) modes explore taken-for-granted assumptions and social facts of groups in institutions. Expanding upon regulative, normative, and cultural-cognitive modes, this panel develops an approach to rhetoric that highlights new disciplinary problems and troubles and extends social theory. The panel presents four scholars' case studies as it invigorates the study of institutional rhetorics.

Institutionality is not new ground for rhetoricians. Arguably any approach drawing from Foucault has implicitly taken up a theory of institutionality, and scholarship dating from the early 2000s has taken up other approaches to institutions. Much of the existing scholarship, though, considers institutions to be self-apparent, usually in the form of governmental, religious, or educational bodies and organization. Many studies of rhetoric and institutions take for granted that universities or colleges are the equivalent of an institution. Conversely, institutional theorists are reticent to demarcate institutions by their location, because those approaches often underplay external pressures. Instead, they focus more on habits and rituals that create consistency across multiple locations and times. That approach provides a purchase for explaining the continuance of institutionality over longer periods of time.

Meanwhile, rhetoricians have often focused on the discursive transformations that happen in everyday practice. Currently, the two most theoretically developed strands of rhetorical theory on institutions are institutional ethnography and institutional critique. Institutional ethnography, championed by Michelle LaFrance and later taken up in nearly 30 rhetorical studies, outlines a methodological approach particularly suited to studying the material aspects of institutions. The other strand draws from Porter et al.'s institutional critique which forwards a rhetorical methodology for change that imports spatial methods adapted from postmodern geography.[3]

Current approaches, from both rhetoricians and institutional theorists, have yielded important results, but both have shortcomings. Rhetoricians are hamstrung by an overly space-centric notion of institutions. Institutional theorists are tied to theoretical positions that can be too rigid to understand the everyday complexities of discourse and language. This panel seeks to start a dialogue of what current rhetorical studies can learn from institutional theorists and vice versa. Until scholars of rhetoric have developed an expanded notion of institutionality that lends itself to understanding how contemporary institutions affect rhetoric and rhetoric affects institutional theory, the field is ill-prepared to fully address issues that involve some of the key institutions of our time: the state, education, religion, and family.

Panelist #1: Institutional Theory as Rhetoric.

Panelist #1 frames the case studies provided by subsequent panelists by introducing an institutional theory framework and suggesting revisions drawn from rhetorical theory. Panelist #1 opens with an overview of major tenets of isomorphism in institutional theory that will be expanded upon in the following presentations. Panelist #1 describes regulative, normative, and cultural-cognitive approaches, providing a discussion on how these categories can be further imagined as rhetorical theories. Panelist #1 identifies potential points of conflict that may provide impediments to theoretical integration as well as fruitful points for integration. Panelist #1 highlights how rhetoric troubles these categories and how it can help to enrich institutional theory.

Panelist #2: Facial-Recognition Technology and Institutional Marketing.

This talk is about the rhetorical messaging used by institutions to justify the adoption of controversial technologies to police and manage the public. Specifically, Panelist #2 will be talking about the institutional adoption of facial-recognition technology, increasingly used by police departments and large corporations despite questionable and routinely inaccurate results. A major theme of this talk focuses on rhetorical approaches that tech firms use to market these surveillance systems to institutions and how institutions then transform this messaging to justify adoption of surveillance tech to the public. Marketing this tech to police departments largely highlights increased policing power, "cutting through red tape," cost-savings, and efficiency. Institution messaging to the public about the same tech largely draws upon themes of terrorism and out-of-control crime, as well as the purported "colorblindness of tech." Though this talk is mostly about facial recognition, my findings have larger implications for the increasing "techization" of institutional practices and the messaging that supports the institutional adoption of AI, algorithmic decision-making systems, data collection, and other potentially problematic technologies used to achieve institutional goals.

Panelist #3: Institutional Betrayal & The Failure of Reconciliation.

In 2016, the Boston Globe Spotlight team published a damning report on New England boarding schools that named sixty-seven schools in the region faced over 200+ allegations of historical sexual abuse over the past five

years. Jenn Abelson, the lead reporter for the investigation, detailed the implications of this research to me (in an interview): Each of these schools follow the same playbook in first denying sexual abuse, then covering it up, and finally providing half-hearted attempts at reconciliation. Panelist #3 takes a rhetorical approach to the budding psychological field of institutional betrayal (termed by famed psychologist Jennifer Freyd) to demonstrate how the artifacts elite boarding schools create to attempt reconciliation with survivors of sexual abuse—including "independent" investigations, healing gardens, and apologies—fail. Using personal interviews with survivors, teachers, and school administrators that will appear in my forthcoming documentary, Panelist #3 specifically argues that these discursive and non-discursive forms fail to generate any meaningful space or discourse of reconciliation because they are intentionally not created for survivors in the first place; they are only used for positive public relations. Overall, Panelist #3 explains how the only path toward collective healing exists in radical transparency.

Panelist #4: Diversity Statements Across Institutions.

Panelist #4 presents an ongoing research project rhetorically analyzing university diversity statements. This paper builds on the work of psychologist Stacey Sinclair, who argues that diversity statements generally fall into two rationales: instrumental, i.e. emphasizing the tangible educational benefits to diversity; and moral, i.e, embracing diversity is simply the right thing to do. Through a similar analysis of over 100 diversity statements from a variety of institutions, Panelist #4 argues that both categories, instrumentalist and moral, each work to legitimize prevailing policy regimes of accountability, or rather, higher education policies that understand education as an economic, rather than social good via policies of efficiency, performance-based funding, government mandates, and other neoliberal education reform initiatives. However, a third category of diversity statements emerged in the research, which follows an activist rationale. Activist diversity statements generally situate diversity exclusively in histories of struggle and oppression, and see diversity policy as a form of social action. Panelist #4 argues that activist diversity statements work to poke holes in accountability policies and more importantly, better guide diversity practitioners in their work within institutions. These rationales however, are rare in the data-set, and come with their own invariable dilemmas, particularly in a post Affirmative Action landscape.

Notes:

1. Scott, *Institutions and Organizations*.
2. Beckert, "Institutional Isomorphism Revisited."; Mejía et al., "The Institutional Isomorphism in the Context of Organizational Changes in Higher Education Institutions."
3. Porter et al., "Institutional Critique." ; Atwill, "Rhetoric and Institutional Critique." ; Johnson, "Protocological Rhetoric."

Outsourcing Morality in the Digital Age

12:30 - 1:45pm Thursday, 23rd May, 2024
Location: Plaza Ballroom E
Track 3. Digital Rhetoric

174 Outsourcing Morality in the Digital Age

Panelists/Participants (Including Respondent, if any)

Melissa Guadrón

Ohio State University, Columbus, USA

Elizabeth Velasquez

Ohio State University, Columbus, USA

Brittany Halley

Ohio State University, Columbus, USA

Luke Van Niel

Ohio State University, Columbus, USA

Session Chair

Melissa Guadrón

Ohio State University, Columbus, USA

Abstract/Description

Late stage capitalism has ushered in the shift from a community-focused lifestyle to one more oriented toward the exaltation of the individual. Former UK Prime Minister Margaret Thatcher's (1987) assertion that there is "no such thing" as a society, only individuals, is increasingly reflective of reality through political and economic policies that encourage, if not demand, isolationism. While our understanding of morality and ethical decision-making has long been a process deeply entrenched in our communities and social landscapes, as we have become atomized, so too has social responsibility. Even as many claim to live according to virtuous ethics (the golden rule of treating others how you would like to be treated), in practice we see the domination of consequentialism (the ends justify the means), allowing for the exploitation of thousands.

And yet, in an increasingly technological world, online communities are emerging as powerful forces aimed at (re)building social ties. As digital spaces grow more complex and more entrenched in our daily lives, our grand narratives and stores of cultural knowledge are being replicated in online discourse. Put differently, as ontological spaces, online communities are increasingly engaging in epistemological practices that include the formation and enforcement of a shared common sense morality. It is within these online communities where individuals work out tensions between the explicit messaging of virtuous ethics (we're all in this together) consistently undermined by implicit consequentialism (we're all in this for ourselves). Our panel, "Outsourcing Morality in the Digital Age" aims to further explore this precarious rhetorical process, unraveling how virtual communities shape individual processes of moral and ethical decision-making.

This panel therefore seeks to investigate how digital platforms—exemplified by forums such as Reddit's r/amitheasshole and r/maliciouscompliance—shape individuals' moral reasoning. These forums serve as ethical crossroads, where seekers solicit advice, submitting their actions for peer assessment under the guise of online anonymity. The processes of moral judgment enacted on these forums reflect a reciprocal relationship between knowledge and morality, offering insights into the interplay between the allure of anonymity and the pursuit of authentic empathy and belonging. This exploration extends to the symbiotic relationship between digital interactions and real-world choices. By analyzing the rhetorical dimensions of these online forums, we will begin to uncover how virtual communities alter moral landscapes as individuals grapple with ethical dilemmas while straddling the virtual and physical spheres. Though these reddit threads offer seemingly niche examples, they nonetheless serve as generalizable interpersonal ontological spaces—the conversations happening on reddit are without a doubt occurring in the real world. Ultimately, our panel's examination of these reddit threads will aim to unveil the fusion of digital interactions, personal ethical frameworks, and communal moral contexts that feed into the in real life decisions we make everyday.

We will explore the effects of digital communities on moral decision-making, unravel the subtle dynamics between online engagement and in-person choices, and scrutinize the relationship between perceived anonymity and the desire to seek compassion and companionship among our communities.

To this end, we will rhetorically analyze twenty-four total posts along with users' comments. Specifically, we will collect the top post from each month in 2022 for each thread, amounting to twelve posts per subreddit. Narrowing our data set to "top posts" will ensure robust and varied discourse within a post's comment section. Additionally, we will also be able to capture the moral and ethical ontological and epistemological conversations deemed most relevant, interesting, or engaging to the r/amitheasshole and r/maliciouscompliance discourse communities. Sampling one post from each month accomplishes similar goals; it also allows us to potentially identify trends or patterns we would otherwise not be able to observe.

Our study will be guided by the following research questions:

- What are the effects of digital communities on moral decision-making?
- How is crowdsourcing morality an attempt to reengage with community in the digital age?
- What is the relationship between online and offline community decision-making processes? And how does perceived anonymity impact sharing and subsequent discourse?
- What niche(s) are these communities filling for users that are not filled offline?
- When does crowdsourcing morality become harmful and to whom? How might crowdsourcing morality-based decisions be an outsourcing of morality?

In addition to and for the purposes of conducting our critical rhetorical analyses, we will also use coding methods, as outlined by Johnny Saldaña in *The Coding Manual for Qualitative Researchers*. We believe our epistemological setting—that is, "what are the (discourse) rules," or "how is (social, moral, and ethical) knowledge generated in these digital spaces?"—is best served through such methods. Namely, coding will allow us to more accurately analyze how users are understanding both what the moral decision to make is and what counts as ethical or not.

Instead of offering separate presentations during our panel, we will each take a turn focusing on a specific aspect of our study. First, we will introduce our study, taking care to root it in our theoretical context. Next, we will dedicate time to exploring findings from each of the subreddits. And finally we will discuss the implications of our findings.

By evaluating the case studies of discourse communities on reddit, we hope to discover rhetorical moves applicable to other hybrid ontological environments where online discourse affects users' actions in the offline world. Our study holds potential for deepening understandings of the formation, function, and consequence of online communities in the age of late-stage capitalism. The rhetorics involved in these ethical negotiations reveal

the ways in which we grapple with conflicting messaging over who matters, what matters, and how we negotiate this knowledge.

References

Thatcher, M. (1987). Interview for Woman's Own ("no such thing as society"). *Margaret Thatcher Foundation*. https://www.margaretthatcher.org/document/106689.

Saldaña, J. (2021). *The Coding Manual for Qualitative Researchers* (4 ed.). SAGE Publishers.

The New Rhetoric and Higher Education: Vulnerability and Solidarity

12:30 - 1:45pm Thursday, 23rd May, 2024
Location: Plaza Ballroom F
Track 4. History of Rhetoric
Presentation type Panel

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165 The New Rhetoric and Higher Education: Vulnerability and Solidarity

David Frank[1], Martin Camper[2], Amy Anderson[3], Janice Fernheimer[4], Michelle Bolduc[5], James Crosswhite[1]

[1]University of Oregon, Eugene, USA. [2]Loyola University, Baltimore, USA. [3]West Chester University, West Chester, USA. [4]University of Kentucky, Lexington, USA. [5]University of Exeter, Exeter, United Kingdom

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Chaïm Perelman and Lucie Olbrechts-Tyteca's New Rhetoric Project (NRP) was born at the Free University of Brussels. Their work embodied the material and spiritual aspirations of higher education with its emphasis on free inquiry and reasoned persuasion – the core of their new rhetoric. This panel revisits the NRP to seek out insights that might help inoculate against ongoing attacks on higher education and prompt the development of a new rhetoric meeting the needs of the twenty-first century.

The organizers and panelists will draw from their use of the new rhetoric project in their roles as educators, scholars, and administrators. They will also use as touchstones for their discussion two monographs written by Chaïm Perelman and Michael Bernard-Donal's new book on higher education.

Rearticulating Rhetorical Field Methods Through Digital Media

12:30 - 1:45pm Thursday, 23rd May, 2024
Location: Plaza Court 1
Track 13. Rhetorical Methods and Methodology
Presentation type Panel

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59 Rearticulating Rhetorical Field Methods through Digital Media

Panelists/Participants (Including Respondent, if any)

Bridie McGreavy

University of Maine, Orono, USA

Anushka Peres

University of Nevada, Reno, USA

Kerry Banazek

New Mexico State University, Las Cruces, USA

Casey Boyle

University of Texas, Austin, USA

Session Chair

Casey Boyle

University of Texas, Austin, USA

Abstract/Description

Rearticulating Rhetorical Field Methods through Digital Media

Overview

Rhetorical scholars have, in the last decade and more, turned their attention from the page to the field. In 2011, Middleton, Senda-Cook and Endres inaugurated this turn by outlining ways that rhetorical scholars had been and could further hone in situ analysis by defining Rhetorical Field Methods (RFM). Embracing non-traditional (to rhetoric) methods such as participant observation, self-ethnography, on-site data collections, scholars deploying RFM have opened the available means of scholarly engagement exponentially, allowing entries into methods that welcome non-western, feminist, and indigenous methodologies whose aims are to cultivate more just worlds (McKinnon, et al., 2016). Our panel builds from that work by exploring implicitly and explicitly the role that digital tools and technologies have in supporting and expanding a more just RFM, prompting a slew of new questions. These questions include such queries as: How does tracing digital rhetoric extend, change, disrupt, and refigure the sense of place in place-based rhetorical field methods? If digital rhetorics are already circulating within places and, by studying such rhetorics, rhetoricians are also always already involved with them, how do we think about the ethics of such engagement, especially when choice is a more distributed, networked capacity and not something we necessarily control? What does it mean to ethically engage with digital rhetorics in and as field methods? In what ways might digital scholarship lead to more accessible knowledge practices? In response to these questions, the panel's presenters will demonstrate and explain how digital tools and technologies rearticulate rhetorical field methods and hope to begin a conversation towards even further expansions.

Presenter #1

Tidal (dis)articulations: Digital rhetorics and The Mudflat(.org)

This paper describes a history of research at the intersection of RFM and digital rhetorics, one that also draws from methodologies of knowledge co-production, (Jasanoff, 2004; TallBear, 2014) and poetics of relation (Glissant, 1997). This history centers listening as praxis, as we sought to connect with how partners defined rhetoric and the questions they were asking about how rhetoric shapes their livelihoods (Lechuga, 2020). We heard partners ask, on their own terms and in their own ways: how do we amplify attunements to a livelihood that has been marginalized by intersecting forces of gentrification and dispossession? How, through digital rhetorics, can we disarticulate state-based structures of power that maintain these forces? Through many iterations, this listening process led us to create The Mudflat (themudflat.org), a collaborative website that uses diverse practices and digital rhetorics to communicate clamming and (dis)articulate infrastructures of the state. We trace a series of practices for how digital rhetorics (re)figure linear time (Senda-Cook et al., 2023); maintain multiple knowledges, languages, and translational praxis (Castro-Sotomayor, 2019; Sowards, 2019); amplify Wabanaki perspectives and address Wabanaki audiences; and nurture recursive, rhythmic circulations of texts within networks and places. We offer concluding reflections on how, following Édouard Glissant's (1997) place-based approach, engaged RFM can advance anti-colonial praxis and constitute ethics as a digital, relational poetics.

Presenter #2

Flaming Field Methods and Queer Visual Practices

This presentation extends my recent work on queer eco-visual rhetorics (2022) to address the context of increased wildfire severity. I follow eco-intimate queer and trans ecologies scholarship (Hazard, 2022; Hayward, 2008; Davis, 2022; Murphy, 2017) and Leanne Betasamosake Simpson (2014) to consider lessons from the land itself and how our research methods– including those produced visually– can better attend to such teachings. In this presentation, I focus on my recent photographic series, Where the Water Was, which was made using a cell phone and macro lens attachment. These images offer a visual reflection of living through wildfire seasons in Nevada's Great Basin region and a meditation on how attention to wildfire can transform one's sightlines to differently

consider water. These small-scale intimate images of forms of water in a "thirsty" region (Desert Research Institute 2020). were recently exhibited in large format photographs at the Front Door Gallery at the University of Nevada, Reno, and then re-sized again for digital reproduction as part of a public participatory project. While colonial myths of the environment—including definitions of land as: property, a resource for extraction, a "pristine untouched wilderness," a category separate from humans and humanity, and/or a heterosexual cis-gendered "nature" as "natural"—are pervasive, I offer here that technologically and theoretically informed making practices can offer pathways to more deeply understand and create knowledge that attends to intimate elemental relations at a variety of scales. Such field methods have the potential to transform, distort, and circulate non-dominant narratives of nature for rhetorical aims.

Presenter #3

desert narratives: localization, distortion, proximity, polyvocality

Drawn from a larger project that explores digital and narrative mapping as tools for developing critical approaches to place, sustainability, and the environment, this presentation invites desert humanities insights (e.g. Ach, 2021) into conversation with rhetorical field methods and studies of digital and material composition in community settings. It aims to reflect the abundance of deserts "with regard to cultures, borders, and languages, as well as nonhuman forces and intensities like heat, light, and distance" (Osuna, 2020) and to articulate some things RFM might learn from polyvocal, localized desert narratives. Rather than turning away from mapping, in attempting to share the lived "reality behind the idealized surface of the map" (Cintron, 2018), collaborators involved in this initiative experimented with vernacular, multimedia mapping practices. The speaker shares samples from (1) a series of digital Story Maps produced by students in an interdisciplinary seminar and (2) a zine-style print atlas produced collaboratively through a series of community workshops. These projects emerged in the Chihuahuan Desert, where sustainability issues such as water use, agriculture, and the urban heat island effect are of critical importance—and are intertwined with complex human relations distorted by proximity to the geopolitical boundaries of New Mexico, Texas, and Chihuahua (Mexico) and by the flows (and failures to flow) of the highly modified, contested, and mythologized Rio Grande or Río Bravo. The zine atlas project, in particular, centers issues of gentrification---enmeshed with histories of colonization, urban planning, and attempts to leverage "historic place" designations to promote community thriving.

Presenter #4

after ice, dispersal

This presentation explores the site of Arctic ice as a medium for reconsidering rhetorical field methods (Middleton, et al., 2011; Pezzulo & de Onís, 2018). Using NASA digital projections of Arctic ice loss, literature computationally reviewed of Arctic explorations through sentiment analysis, and digital data I will gather in situ during a Fall 2023 residency, I trace how receding ice coverage in the Arctic not only raise ocean surface levels but also allow for the surfacing and dispersal of mineral deposits, archaeological relics, forgotten viruses, and more. The occasion of receding ice and dispersal of long-stored elements offers us a site from which to refigure a field to be floes of distributed and multi-modal existences in addition to a compact and contained site. Where much of rhetorical field methods look to particularities and the concrete found in local sites, a renewed take on fields as distributed and multi-modal may be needed as climate change is causing mass dispersals everywhere (Danowski & de Castro, 2016). Such a re-figuration is necessary, I will propose because existing understandings of fields could benefit from a nudge towards better appreciating and intervening in the multiple modes that that compose our worlds.

The Whiteness of Religion: Prophecy, Politics, Proclamation

12:30 - 1:45pm Thursday, 23rd May, 2024
Location: Plaza Court 2
Track 9. Religious Rhetorics
Presentation type Paper Session

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204 *Pro Ecclesia, Pro Texana*: Disrupting Whiteness, Religious Justice, and Monumentation at Baylor University

Kelly W Nagel, Jeff Nagel

Baylor University, Waco, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

On April 4, 2023, Baylor University unveiled two new statues in front of the Tidwell Bible Building on the southeastern edge of campus. The statues – dedicated to Mrs. Barbara Walker and the late Rev. Robert Gilbert – memorialize the first Black graduates from Baylor in 1967. The statues represent the first of several changes on campus recommended in the 2020 Commission on Historic Campus Representations. Although not beyond critical interrogation, the timing and force of Baylor's reckoning with its public memory comes at a moment in American popular culture when Christianity and diversity appear increasingly at odds. Republican politicians like Donald Trump, Mike Pence, and Ron DeSantis frequently invoke a form of Christian nationalism that condemns diversity and inclusion as "woke" and "un-American." Baylor University itself is a Baptist University in Waco, Texas, located in a state that separated from Mexico and later the United States to maintain slavery, in a city that is the site of the infamous lynching of Jesse Washington in 1916, and named after a judge who owned slaves and worked in the Confederate judiciary. Given this context, it is surprising that Baylor considers it foundational "to foster a landscape in which racial equality is inextricably linked to its Christian mission" and seeks "to be a university that remembers history rightly… and to be scrupulous in seeking out tangible ways… that would make her worthy of bearing the imprimata of Christian university."

This presentation argues that the Gilbert and Walker statues represent a unique kairotic space of Christian racial diversity efforts. Positioned at the intersections of race, public memory, and religious rhetorics, this project offers

rhetorical potential to refigure the religious nature of justice and morality in the face of myriad counter-discourses. At a time when the political right in the United States has attempted to construct a monopoly on religious discourse, Baylor's explicit rhetoric of racial justice marks a notable shift in religious conceptions of morality and memory. As the Rev. Dr. Kenyatta Gilbert argued during the dedication ceremony, "more than memorializing a person, monuments have profound theological implications" and are vital in struggling against "religious idolatry [and] America's sinful legacy of racism." Monumentation is not simply memorialization; rather, it contains an active rhetorical urgency on questions of race and religion. Existing scholarship examines the relationship between liberationist theology, race, and memory. Undertheorized, however, is the potentiality of Christian anti-racist efforts within predominantly white university systems as well as the ability of those institutions to grapple with legacies of violence. Nearly 60 years after the mere existence of two Black graduates at Baylor was considered a disruptive act, their memorialization once again occupies the rhetorical position of radical existence. Given the ongoing struggles over representational meanings of moral justice and religious identification, Baylor's model of equitable memory work offers myriad potentialities for scholars thinking through today's urgent social questions.

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465 Apocalyptic Empowerment: How End of the World Narratives Inform Evangelicals' Attitudes and Behaviors Today

David C Gall-Maynard

The Ohio State University at Lima, Lima, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In the wake of the COVID-19 pandemic, a variety of apocalyptic discourses have proliferated among evangelical Christian communities. No small portion of this discourse has emerged in online communities in which evangelical rhetors and audiences come together to interpret current events through the frame of premillennial apocalyptic rhetoric. Barry Brummett (1991) has demonstrated that premillennialism allows evangelicals to take current events that may otherwise feel threatening or overwhelming and locate those events within a cosmic order and timeline that can subject perceived chaos to symbolic control. In what Brummett (1991) has termed the "paradox of control," accepting the imminent destruction of the world can actually empower one to engage more fully in that world today. As a case-in-point, the premillennial writings, sermons, and interviews of Southern Baptist minister David Jeremiah have served as a nexus around which many evangelicals have gathered to use apocalyptic narratives to make sense of and respond to perceived societal problems. Whether it is the coronavirus pandemic, political instability within the United States and across the globe, the deterioration of the rule of law, the lapse of civility in public discourse, or increasingly extreme environmental disasters, Jeremiah and his audience interpret pressing societal problems as evidence that we are living in the End Times, and their responses to these problems are profoundly shaped by their understanding of the Rapture, Tribulation, and Christ's return as imminent realities.

Far from fostering a state of apathy toward the world, apocalyptic belief stimulates evangelicals to actively engage with the world and its challenges in particular ways. Given the important role evangelicals continue to play in politics and policy formation—an influence evidenced by the role that Jeremiah and other evangelical leaders played in helping former President Trump get elected in 2016 (Lemons 2022)—it is important for scholars of public and religious rhetoric to understand how apocalyptic beliefs are influencing evangelicals' understanding of and response to current events. In my paper, I build upon the research of Brummett and other scholars of apocalyptic

rhetoric as I explore the online discourse that has circulated around Jeremiah during and following the COVID-19 pandemic to better understand how scripture-based narratives about the end of the world inform evangelical audiences' attitudes and behaviors in the present.

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608 The Devil's Greatest Trick is to Convince You that QAnon is a Lie: Meta-conspiracy Beliefs and the Practice of Guarding Against the Devil

Leah Ransom

University of Texas at Austin, Austin, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

It is difficult to conceive of a conspiracy theory that has inspired the level of devotion that QAnon has. It has become an adaptable catch-all for a myriad of conspiratorial beliefs, a "Qult" that is taking root in evangelical churches and causing division among family members. There are even Reddit support groups devoted to "QAnon casualties" where people can grieve loved ones overtaken by the conspiracy. QAnon has strong ties to Christian Nationalism with 25% of white evangelical Protestants and 26% of Hispanic Protestants sharing QAnon beliefs.[1] The anonymous Q is seen by some as a prophet since so many Christian themes and biblical references appear in their posts or 'Q drops.' New churches devoted to interpreting the bible through the lens of QAnon prophecy have sprung up and some evangelical pastors are espousing QAnon theories to their congregations. Theological professor, Daniel Hawk stated, "there is a common denominator, namely the idea that there is a spiritual battle, that Donald Trump has been anointed by God to bring defeat over whatever Satanic, demonic forces have gained access to the nation."[2] I propose that the connection to and fear of the devil is precisely why it is so difficult to convince adherents that there is no evidence to substantiate falsifiable claims such as the 2020 election was stolen.

This paper will utilize Beaver & Stanley's conception of collective attunement as the theoretical framework for the argument that conspiratorial thinking among evangelical Christians draws from a primer of belief in the devil's trickery.[3] This will be discussed with primary reference to QAnon, but is applicable to any CT that employs ecclesiastical rhetoric. Franks, Bangerter, and Bauer contended that conspiracy theories are quasi-religious belief structures that attribute strategic omniscience and omnipotence to a conspiratorial enemy.[4] First, building on this and other related research, functional similarities between CTs and religion both in form and in relation to adherents are discussed. Then the conception of 'the devil's greatest trick is to convince you he doesn't exist' is examined whereby evangelicals are primed to guard themselves against deception and reject evidentiary challenges without consideration. This manifests into meta-conspiracy beliefs that view challenges as proof of conspiracy. Challengers are perceived as either intent on deceiving or as being deceived themselves. The paper concludes with the argument that evangelicals are collectively attuned to the mythos of the devil's greatest trick, which frames questions/challenges as evidence of intent to deceive. The blend of political and religious rhetoric primes evangelical adherents to reject any challenges to the CT's legitimacy (and by extension Donald Trump's political legitimacy as a salvific figure) by activating a familiar ecclesiastical frame.

[1] "Understanding QAnon's Connection to American Politics, Religion, and Media Consumption" (PRRI, May 27, 2021).[2] Oliver Wiseman, "How QAnon Captured the American Church - UnHerd," UnHerd, June 16, 2021.[3] David Beaver and Jason Stanley, The Politics of Language (Princeton University Press, 2023) forthcoming November 2023. [4] Bradley Franks, Adrian Bangerter, and Martin W. Bauer, "Conspiracy Theories as Quasi-Religious Mentality: An Integrated Account from Cognitive Science, Social Representations Theory, and Frame Theory," Frontiers in Psychology 4 (2013)

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641 Left-Hand Path; Alt-Right Sentiments: Esoteric Traditionalism and Occultic Fascism in Contemporary US Politics

K. Scarlett Harrington

Independent, Denver, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This paper analyzes the metaphysical underpinnings of fascist ideologies through the lens of esoteric Traditionalism and occultic fascism. With a methodology of communicative ecologies, this analysis evaluates the rhetorics and discourses of the occultic Right in contemporary US politics. Tracing the history of occultic fascist philosophies from the early 20th century mystical revival to their contemporary enactments in alt-right discourses, I investigate how these magical paradigms are enacted in seemingly secular rhetors like Richard Spencer and overtly occultic enclaves like 4chan and 8kun "meme magicians" who initiated the apotheosis of Pepe the Frog in what has become known as "The Cult of Kek." These ideologies are largely based on the works of notable fascist occultist Julius Evola who espoused a cosmologically ordained hierarchy ruled by aristocratic sacred authority that sees white men gaining perceived immortality through 'Imperium' and holy wars – the "Tradition" adherents work to (re)instill. Evola's writings specifically align his frameworks of esoteric Traditionalism with fascism and the political Right which in turn has influenced far-right actions (terroristic and otherwise) in Europe and the United States. With this analysis I seek to illustrate how fascism, as a metaphysical set of values, transcends designations of secular, occultic, and/or traditionally religious identities because the goal, ultimately is to instill/maintain authoritarian hierarchal orderings framed as divinely ordained. By investigating the discourses of various fascist ideologies, I hope to provide some type of understanding that can better assist scholars and activists in developing antifascist tactics and strategies.

Reconsidering Country Music Discourses

432 "Just" Showing Pride in My Small Town: The Coproduction of Whiteness Through Popular Country Music

Michael Gallaway

DePaul University, Chicago, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In the summer of 2023, Jason Aldean's song "Try That in a Small Town" caused controversy and sparked debate concerning the embedded messages that alluded to violence for those who did not fit a "small town ethos." Although Aldean asserted that "There is not a single lyric in the song that references race or points to it," many have identified the multiple dogwhistles that allude to racialized murder. But far from simply one artist and a writing team constructing the song, this song is part of a generative, physical environment espousing the violent and exclusionary practices of small-town (white) culture.

As many rhetoricians have asserted, the physical environment is critical in understanding the speech acts of those who are oriented to the system. Sarah Ahmed argues that "orientations shape the corporeal substance of bodies and whatever occupies space. . . Orientations affect how subjects and objects materialize or come to take shape in the way that they do" (246). The way people dress, the vehicles they drive, and their value systems are formed by their proximity to a particular physical environment and the activities most commonly performed within. Much of rural America was constructed through land grants, farming subsidies, and low-interest loans, available almost exclusively to white people. But the economic freedom allowed to rural (white) residents has been increasingly diminished. Samantha Frost explains "if freedom is located in acts rather than in subjects, then the capacity to act and the effectivity of action is to a large extent structured by the ability to harness and utilize matter for one's own purposes and interests" (159). Because of increasing urbanization, shifting demographics, and worsening material conditions, rural (white) residents see their perceived freedoms as disappearing. This orientation to the physical environment and perceived lack then manifests in speech that helps coproduce subjects and objects that reinscribe the systems of oppression by perpetuating an idealized version of rural America where violence is the answer to dissention.

Using principles of rhetorical circulation from Laurie Gries and Byron Hawk, I argue that the vitality and virality of the speech acts in this song have a unique power to reinforce whiteness by circulating through differing sphere publics, which help coproduce subjects and objects as well as mobilize subjects in defense of whiteness. Comparing this song to Merle Haggard's "Okie from Muscogee," and Hank Williams Jr.'s "A Country Boy Can Survive," I argue that the backlash that made Aldean's song a #1 hit is indicative of the decentered, materialist capabilities of whiteness as a conglomeration of material and discursive ecologies. Because of the speed and accessibility of the song as well as the discourse surrounding the song, the speech acts have a greater capability of reinscribing and recentering whiteness, enforcing white norms, and interpolating more subjects into the power

structure of whiteness through colorblind ideology, enforced through a material environment created to perpetuate whiteness.

308 It's Not Just Country Music: The Overlooked Rhetorical Reach of Today's "Bro-Country"

Emily D Crosby

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Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This research explores the overlooked rhetorical significance of "bro-country" in today's political and cultural landscape. Coined in 2013 as a "frat-boy beach-bum fantasy" for the "tatted, gym-toned, party-hearty, young America white dude,"[1] this widely popular music genre has routinely been dismissed as generic and apolitical. However, through the lens of feminist rhetorical criticism, I argue that this genre has become a timely and potent "safe space" for a particular articulation of white masculinity, often grappling with anxieties of displacement. No longer apolitical, today's bro-country and its cultural fandom, has exploded beyond the banal. In this paper, I argue that bro-country has promoted a seemingly innocuous brand of palatable patriotic masculinity rooted in white conservatism. However, this once feel-good genre is tapping now into racial, gendered, and covertly violent themes made famous by specious culture wars. Most concerning, these "wars" are often reliant on antifeminist posturing as key parameters of belonging, which negates the nuanced history of country music. Kenneth Burke (1950) argued that rhetoric often "proves opposites" and this divisive framing undergirds what Foss and Griffin (1995) critique as a patriarchal rhetoric of domination. These oppositional binaries are often mislabeled as "natural" to reinstate simplistic hierarchies, thus exposing why critical scholars committed to "just" rhetoric is paramount at this political moment. Specifically, this research traces three key case studies to mark noteworthy shifts toward bro-country: The Chicks' 2003 blacklisting as a notorious cautionary tale to women in country music, Beyoncé's 2016 performance at the Country Music Awards and the real-time digital backlash, and most notably, Jason Aldean's 2023 chart-topping song and music video "Try That in a Small Town" as a pointed example of bro-country's newfound ideological influence and popularity as a "safe space" for those grappling with anxieties of displacement. Through this paper, I unmask the seemingly apolitical palatability of bro-country to expose its potent rhetorical reach.

[1] Jody Rosen, "Jody Rosen on the Rise of Bro-Country," Vulture (Aug. 11, 2013).

317 Just Revenge: A Feminist Rhetorical Critique of Interpersonal Violence Narratives in Country Music

Megan R Flannery

North Carolina State University, Raleigh, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Country music is no stranger to violence and death; many of its previous chart-topping songs have been "murder ballads." Recently, one particular murder ballad has brought country music listeners' attention back to interpersonal violence (IPV) and revenge. "Wait in the Truck" by HARDY and featuring Lainey Wilson tells the story of a man imprisoned for killing the abuser of a young woman. Again, this kind of tale is not uncommon in country music: The Chicks' "Goodbye Earl," Miranda Lambert's "Gunpowder & Lead," Carrie Underwood's "Church Bells," and Martina McBride's "Independence Day" all tell the story of an IPV survivor who seeks vigilante justice by killing their abuser. While often praised for shining a light on the taboo topic of IPV, the central narratives in these songs may be more problematic than meets the eye.

This feminist critique looks to examine how the IPV narratives shared in select country music songs create a certain image of survivors and their abusers, uphold the just-world fallacy, and support harmful myths about IPV. Potential consequences and implications are discussed.

444 Invoking Community-As-Hate in Jason Aldean's "Try That In A Small Town"

John F Minbiole

The Pennsylvania State University, University Park, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Scholars and teachers of rhetoric are reminded from time to time that, though the ideal of community carries a significant normative weight, it is nonetheless a construct, as subject to deployments and interpretations as any other. In the context of modernism, urbanization, and industrialization, for example, rhetors may invoke agrarian ideals and imagery to recover a "lost communal past" (Hawley, 2018, p. 47). Or, embedded in the concept of community may be its very opposite: an "uncommunity," an "assembly of the befouled and besotted" that is invoked by purveyors of rhetorical hate (Hart, 1998, p. xxv).

This essay examines a text that invokes both community-as-agrarian ideal and the "uncommunity" that would threaten it. After deploying stock images of urban violence and confrontations with police to set the stage for its refrain of retributive violence, the music video for Jason Aldean's country music song "Try That in a Small Town" shifts to a short vignette (not in the original song) which tells the story of farmers dropping their work to come to the aid of a local man. With this vignette, the music video draws its stark contrast between lawless, dystopian urban America and a kinder, gentler America guided by agrarian communal values.

Both the song and video drew criticism from many who saw it as a coded racist message and a call for vigilantism. Aldean vigorously defended the song and video, insisting the song was about how community values

and care for one's neighbors transcended difference (Aldean, 2023). In this essay I will study the music video's contrast between communal values – depicted via nostalgic images of white denizens of suburban or rural America – and urban lawlessness – depicted via news footage of black-clad rioters and flames, a harbinger of America's decline. Although the song and the video are ostensibly intended to celebrate the values of caring and community, the interweaving of its tropes demonstrates its fixation on an object of hate: an urban dystopia, insinuated as emerging from the black and brown underclass of America. Shots of Aldean and his band sneering their way through lyrics that threaten, "if you cross that line, it won't take long," further suggest their contempt and their promise of a privatized, vigilante justice.

Aldean's "Try That in a Small Town" exemplifies typical narratives of white male victimhood, which invite their adherents to publicly and destructively restage the scene of their traumatic loss of status and identity (Kelly, 2020, p. 3). As Roderick Hart suggests, such a discourse of community can only be "therapeutic" and "compensatory," offering "consummatory satisfactions and the outrages in which it takes delight" (Hart, 1998, p. xxxii). The overwhelming positive response, however, suggests that the video has "gentrified" (Hart, 1998, p. xxxii) its hate, making it more generally palatable and socially acceptable. I will thus argue that the music video has staged its loss of white male status through an invocation of an ideal of community, an ideal that nevertheless embeds within it the contempt and hatred of a threatening, menacing other.

Rhetorical Pedagogies for Hope and Change

12:30 - 1:45pm Thursday, 23rd May, 2024
Location: Plaza Court 4
Track 11. Rhetorical Pedagogy
Presentation type Paper Session

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315 "It's just too much": self talk as self care for undergraduate students in a social justice course

Megan Donelson

University of Dayton, Dayton, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

The students in my Health Literacy and Social Justice class love spending a semester researching health inequities and injustices related to their own identities, communities, or career plans. This spring, students pointed out that burnout and overwhelm slowed their progress toward the end of the term, just as I was asking them to shift from

research to advocacy. As they researched the history of the problems they saw, the endless onslaught of bad news and stories of human greed and cruelty impacted their belief in any potential for change. By the time I was asking them to take action, they had trouble believing any change was possible.

In response to their feedback, the course will look very different this year. Although my concern for students' mental health is not new, the pandemic emboldened me to become more transparent about it. Beyond the basics of creating an inclusive and accessible classroom (flexible attendance policy, deadlines, options for participation, etc), I have added a series of workshops and assignments bringing students' emotional and mental well being to the forefront. Students will create self care plans, learn to reflect on their own emotions as part of the work of sustainable advocacy, and practice respectful dialogue with others about the issues they care about and the emotional work of facing difficult truths.

One specific skill we will address is self talk. Many rhetoricians, psychologists, and educational researchers have looked at self talk (or internal rhetoric, inner speech, etc) as not "just rhetoric," but an important tool to support learning and increase self efficacy. Jean Nienkamp's book on internal rhetorics helped me to consider the application of rhetorical theories to our own cognition, and I've used more recent work (like Kross et al on how pronouns influence the impact of self talk) to help me design reflective writing prompts meant to help students acknowledge the difficulty of facing hard, heavy, depressing truths about the state of the world. We'll work on self-talk practices that can help students to build self efficacy as they continue to learn more about the injustices they want to fight.

Even more, I want my students to learn to use language as a way of understanding their minds and their experiences. I want them to see rhetoric as a source of joy; a way to empower themselves to make sense of the world and push back until the world makes sense. By helping them introduce a just rhetoric to their internal monologues, I hope to give students a tool to help them navigate the difficulties of student life, of being a human, and of social justice work.

I would like to share the specifics with my fellow rhetoricians. By the time of the conference, I will be ready to talk about what I've observed over two semesters (with a total of around 80 students). My hope is that attendees will leave with concrete pedagogical tools as well as ideas for using self care in support of their own mental health.

272 "It's Just a Feeling I Had There": Re-Placing Geographic Rhetorics in Community- and Justice-Oriented First-Year Composition Courses

Zachary C Smith

University of Kansas, Lawrence, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

While reading and responding to students' field observation notes for a first-year composition course situated around community and identification, I was struck by the phrase "it's just a feeling I had there." This quote, taken from a student's summary of a crowded basketball game played at the University of Kansas's historic Allen Fieldhouse, brought to the forefront a critical realization: while attending to various key elements of community composition and human geography, rhetoric had become—on my watch—'just rhetoric'. The student, whose observation was thorough and methodologically sound, did not possess sufficient knowledge about embodied and material rhetorics to recognize the affective dimensions of their experience. Nor did they have a complete set of terminology to describe the myriad of discourses, texts, and rhetorical messages that co-constructed and governed this observed space. To better promote community attachments and future activism while helping students better understand the various spaces they navigate daily and their own rhetorical agency, I have since implemented and advocate for a 're-placing' of rhetoric in first-year composition courses through 'geographic rhetorics'. Here, re-placing assumes several meanings: it represents a more intentional pedagogical approach for incorporating rhetoric into first-year composition materials, a renewed focus on making space and places more broadly accessible concepts, and replacing harmful misconceptions and biases about rhetoric—all goals of this work. Rather than supplant contributions from composition studies, this pedagogical guide and corresponding sample materials promote more generative, equitable intersections of geographic rhetorics and composition that further community-engaged and activist objectives.

Amid a post-pandemic era of vitriol political discord, violent culture wars, and environmental crises where every space remains contested and time-space compression continues to fundamentally shift perceptions of reality, re-placing geographic rhetorics as a primary pedagogical center offers a multitude of generative pathways for engaging with difference inside and outside the composition classroom. According to Nedra Reynolds (2004), geographic rhetorics recognize "how geography contributes, metaphorically and methodologically, to literacy practices, to conceptions of discourse, and to postmodern composition theory attentive to difference, the material, and the visual" by more thoroughly attending to space and place (7). Through this recognition, students become exposed to the material and embodied effects of uneven and inequitable power distribution by focusing on daily lived experiences, places of dwelling, and the roles of privileged institutions as sites for critical rhetorical analysis. This exposure to and participation in localized rhetorical ecologies helps students' understanding of community, activism, and the 'felt' impacts of their own rhetorical action become drastically more nuanced and profound.

Geographic rhetorics takes claims such as 'it's just a feeling I had there' seriously; they problematize 'just', promote deeper investigation into 'feeling', reflect on the positionality of 'I', challenge the temporal dimensions of 'had' to consider future interactions, and take up 'there' through a range of diverse perspectives. Such pedagogical interventions have the potential to transcend composition classrooms, further extending conversations and critical thinking about literary and geographic mindfulness to the everyday where they rightfully belong.

736 Reimagining the Role of Time in Rhetorical Education

Lisa Bailey

University of Illinois Chicago, Chicago, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

The Role of Time in Rhetorical Education

I will argue that time is nonhuman agent that we can collaborate with in our teaching environments. However, it can be difficult to imagine collaborating with time. How do we make more time, or make time slow down? Our culture, and particularly our academic culture, has a troubled and complicated relationship with time. We act as if we have no agency when it comes to time, as if time has control of us. The academy further assumes that time exerts the same level of agency on all of us. A BA should take 4 years, and if it takes more, there is something wrong, for example. But the truth is that these absolutes aren't absolutely true for everyone. Different people have different relationships with time. In these spaces between the absolutes we have the opportunity to collaborate with time. But in order to do that, we need to be expansive, capacious, and flexible in the ways we think about time. For us to envision time as a potential collaborator, we must see its malleability. Time is a constraint, but it is not a rigid, immovable force that we must simply contend with. We can work differently with and through time.

In the emerging field of Disability Studies a term is being used to describe a different way to conceptualize time: crip time. Tara Wood, in her CCC article "Cripping Time in the College Composition Classroom," "aims to critically reconceptualize time in the pedagogical practice of writing instructors" (261) by applying Disability Studies' notion of crip time to the composition classroom. Wood argues that "normative conceptions of time and production can negatively constrain student performance," and she posits crip time as an alternative pedagogical framework (260).

This presentation will explore what this might look like, on a practical level, in the writing classroom. Disabled students often have a sophisticated metacognitive awareness of how to navigate the classroom. "Cripping time means tapping into that awareness and harnessing its potential, not only for particular students but also for the greater possibility that it may release our own pedagogical approaches from the limiting constructs of normativity" (273). Wood's article concludes by discussing a negotiated access that crip time enables. Instead of just giving more time to students who are struggling, teachers can give them time plus something else – a quality of time that is meaningful for the ways in which a disability may be manifesting itself with regard to time. Teachers and students, together, can determine the ways in which time is the problem. Does the student need the task to be explained further? Scaffolded into more discrete steps? Extra time, without further consideration, is an easy thing to grant, but might not be an effective solution. Cripping time, working with time and its constraints on a particular student in a particular situation is more likely to produce favorable results.

Movement and Political Rhetoric

12:30 - 1:45pm Thursday, 23rd May, 2024

713 The rhetorical construction of a moral panic and its threat to democratic communication

Rodney Andrew Carveth

Central CT State University, New Britain, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

A moral panic is a widespread feeling of fear about a person, movement or occurrence (such as a medical threat) that is perceived to threaten the social order. The U.S. has had moral panics in its past. In the wake of the September 11 attacks, citizens became distrustful of Muslims, prompted by anti-Islamic critics and some sectors of the media. Before that, there was a moral panic over the drug crisis in the country, started by the Reagan administration, and continuing through the Clinton and Bush administrations.

What is different today is that creating moral panics appears to be a political strategy by the right to gain electoral advantage by rhetorically fanning the flames of the "culture wars." Two primary such panics have gained major prominence today. The first is the battle over the teaching of Critical Race Theory (CRT) in schools. Though CRT originated as an area of study in law school, and is generally taught in graduate school, Manhattan Institute fellow Christopher Rufo has traveled the country, firing up parents and politicians by claiming that CRT is being taught in secondary and elementary schools, and is causing racial division in this country. In addition, CRT is being used to make white students feel guilty about the oppressive behaviors of their ancestors. As a result of Rufo's fostering of this moral panic, parents are taking over school boards, and state legislatures are banning what they perceive to be CRT in public schools, including colleges and universities.

In addition to the moral panic over CRT, there is also a parallel moral panic over gender classification, particularly over "radical gender ideology." Led by radio/podcast host and Daily Caller host Matt Walsh, parents and politicians are also taking action against LGBTQ+ individuals, whether it is drag queens conducting story hours for children in libraries (using rhetorically charged terms such as "grooming") to transgender athletes competing in sports (causing the "destruction of athletic opportunities for women") to gender-affirming medical treatment (creating "mutilated children"). One Montana legislator, Kerri Seekins-Crowe, announced that she would rather have her daughter commit suicide than become transgender. Walsh himself has said that he believes that Jesus would treat the trans movement with the same amount of hate that he treats it.

The alarming implications of these moral panics is that they did not emerge organically, but purposefully as a planned political strategy that employing rhetoric that plays on the irrational fears of many in the public. This paper discusses the threat of this rhetorically based political strategy on democracy, and ways to combat this disinformational trend.

278 "I Didn't Come to Congress To Be Silent": Race, Gender, and the Squad's Performance of Dissent 2024 GERARD A. HAUSER AWARD WINNER

Cassandra D Hightower

University of Wisconsin-Milwaukee, Milwaukee, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Dissent has traditionally been treated by rhetorical scholars as a mode of nonconforming resistance in public deliberation that first disrupts and then reroutes to a path of corrective action. While scholars have examined many functions of dissent, the need remains for a framework that is capable of better examining the nuances of dissent from marginalized voices that can address the power disparity of those voices. Specifically for women of color, the traditional modes of dissent are often blocked precisely because of their identities and lack of power within a fundamentally racist and sexist political system. Through the application of bell hooks' notion of "talking back" blended with the rhetoric of performance, this paper examines the emerging strategies of dissent and resistance utilized by younger, diverse, and progressive politicians to challenge the dominant political structures that attempt to silence them.

In February, 2023, the House voted to remove Rep. Ilhan Omar (D-MN) from the Foreign Affairs committee in a party-line vote. While many Democrats responded with counter arguments that directly refuted the GOP's talking points, five members of the progressive "Squad" (Reps. Omar, Alexandria Ocasio-Cortez, Ayanna Pressley, Cori Bush, and Rashida Tlaib) went further in their dissent to outright accuse the GOP of sexism, racism, and Islamophobia. The Squad's dissent in this hearing is evidence of a fundamental shift in political argument among a younger generation of progressive Democratic politicians of color and demonstrates the complexity of dissent when it comes from outsider voices. By analyzing how the Squad leveraged both race and gender to make arguments of dissent, this case study reveals how diverse voices strategically challenge the hegemonic institutions that oppress them in three ways: (1) disrupting public deliberation by audaciously talking back and claiming a space of dissension from which to speak; (2) appealing to their intersectional identities that offer a wealth of new perspectives of value; and (3) constituting communities through shared oppression to multiply their voices and demonstrate support for their dissent. This analysis finds that the performance of talking back is not "just" dissenting rhetoric for the sake of dissent, but conveys larger efforts to build momentum and visibility for the progressive movement—and to invite not just viewership, but solidarity.

41 Called to Respond: Building and Performing (Collective) Theopolitical Identity in the United States

Meghan Whitfield

University of Massachusetts, Amherst, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

The intersection of religious and political discourse, and recognizing its effects, has become central to American democracy in recent years. Evangelical institutions devote incredible resources toward cultural transformation through political action with specific guidance for civic engagement. These groups emphasize personal conversion as a step toward social transformation to remedy the "heart problem" that lies at the core of injustice. Filtering social, cultural, and political issues through scriptural lenses enables these organizations to advocate for rightwing conservatism as if it is divinely inspired. Dowland (2018) claims, "It's not that theology isn't important [...] it's just not the primary thing" that unifies the movement (p. 26). Although recent scholarship emphasizes the ways political identities shape social, including religious, identities at the individual level, questions remain about the ways the collective identity of the movement has been constructed and maintained over time.

Using a genealogical approach, this paper draws from Foucault's theory of discourse to analyze the role of language in mediating and producing subject positions within the evangelical political movement in the United States. I examine the entanglement of religious and political rhetoric to understand the subject positions both created and legitimized through language. "The Watchman's Decree," an oath posted on evangelical websites and recited at evangelical-sponsored events, serves as an example to highlight the discursive construction of collective identity(ies) produced in the movement. In its stable, written form, the Decree appears alongside scripture references and reads as a mandate, underscoring a trend in evangelical rhetoric: Invoking scripture to justify rightwing conservative values. Its embodied, shared performance invokes shared social practices of taking an oath, inviting participants to take up identities offered through the language of the speech act. The written and performed versions of the Decree establish a collective understanding of who "we" are within a shared narrative or vision of the world.

In this analysis, I argue that the language and structure of the Decree creates a theopolitical identity for the movement. Intertextual connections between scripture and civic language throughout the Decree lend credibility to the movement's message. In performing this collective identity (i.e., participating in and taking up the identities offered in the Decree), divine authority is passed from God to the movement's leaders, and ultimately, to the movement's membership. By examining the discursive construction of the collective identity of evangelical activists, this inquiry addresses the impact of theopolitical rhetoric and its implications for American politics.

377 Between Speech and Silence

Joshua Guitar, Sofia Fiorita

Kean University, Union, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Early in 2018, news surfaced of President Donald Trump's hush money payment to Stephanie Clifford, known more popularly as Stormy Daniels. Reports indicated that the payment of 120,000 dollars had been made just days prior to the 2016 election as part of a non-disclosure agreement between Clifford and Trump for their affair that had occurred a decade prior. Trump initiated the agreement as an attempt to suppress attacks of his character in the height of the election. A media frenzy followed the news story, which over the course of five years, led to the eventual imprisonment of Trump's attorney Michael Cohen and a federal indictment of Trump in 2023. The indictment listed thirty-four counts stemming from falsified business documents as Trump had reimbursed Cohen for buying Clifford's silence, at Trump's direction, during the 2016 presidential campaign. Adding to the narrative in 2018, Clifford sued Trump in an attempt to speak freely about the affair, successfully negating the non-disclosure agreement in court because Trump never signed the contract. The public discourse that surrounded the events focused on a variety of details of high import for a democratic populace, like the legalities of hush money funds during presidential campaigns and the ethics of Trump's personal affairs. However, we contend that despite a barrage of criticism of Trump, media coverage followed a predictably patriarchal pattern as it neglected substantive discourse about a powerful man purchasing a woman's silence without himself executing the written contract. Using Feminist rhetorical analysis, we interrogate the media discourse surrounding Trump's clandestine procurement of speech suppression. In particular, we analyze the constructed, implicit tension pulling Clifford between the rhetorical frames of speech and silence. In this, we evaluate the media usage of terms that imply the restriction of speech, like "hush" and "silence," as they inform a gendered discourse that preferences the masculine perspective. Although non-disclosure agreements are common occurrences, the context of the Clifford case warrants critical attention as a site of patriarchal influence, especially given the symbolism behind Trump's failure to execute the agreement. In our analysis, we irradiate the patriarchal restraints placed upon women, particularly those in vulnerable positions, when they navigate the right to speak in conjunction with overt and covert pressures that suppress their speech. In an already vulnerable position, neither Clifford's speech nor her silence stemmed fully from her political agency. To the contrary, the patriarchal procurement of speech suppression carries significant rhetorical weight. Moreover, while public discussions in this case focused on the spectacle that is a Trump sex scandal, the discourse lacked a robust conversation regarding the relationship between women and public speech. Clifford's case reifies the conundrum women often face in attempting to actualize their agency in patriarchal systems. Through our analysis, we illuminate how an ideology of patriarchy manifests inconspicuously in public discourse as Clifford endured concurrent expectations of suppressed speech and compelled speech.

Hashtags, Social Media, and Social Movements

12:30 - 1:45pm Thursday, 23rd May, 2024
Location: Plaza Court 7
Track 6. Movement/Protest Rhetorics
Presentation type Paper Session

541 Does #StopAAPIHate Reproduce Anti-Blackness?: Divesting from Carceral Asian/American Rhetorics

Logan Middleton

University of Denver, Denver, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In response to the murders of six Asian women in March 2021, as well as increasing reports of violence against Asian people during COVID-19, the hashtags #StopAsianHate and #StopAAPIHate began to circulate widely on social media. These hashtags, as rhetorical devices, perform a variety of functions. They draw increased attention to historical and ongoing anti-Asian violence, organize activist efforts by Asian/Americans, and work to engender solidarity across such communities and beyond (McMaster and Wu).

These hashtags, however, mask underlying rhetorics that endorse state-sanctioned violence and—through their sheer scale, velocity, and mass (digital) deployment—obscure Asian/American complicity in these processes. Not only does the lens of "hate" present violence against Asian/Americans as exceptional and individualized, ignoring how mechanisms of policing, border enforcement, and militarism have engendered systemic harm against these communities and others (Rodríguez). So too have these digital rallying cries played an instrumental role in expanding U.S. hate crime laws, including May 2021's COVID-19 Hate Crimes Act (Kuo and Bui). Though such legislation purports to provide increased legal protections for Asian/Americans, it foundationally provides more legitimacy and funding for the state-sanctioned terror of policing (Nopper).

In this presentation, then, I argue that scholars need to attend to how Asian/American rhetorics such as #StopAsianHate and #StopAAPIHate reproduce hegemonic power and anti-Blackness. Though they ostensibly support Asian/American people, these messages ultimately serve the carceral state in prosecuting, imprisoning, and killing racialized, queer, trans, disabled, and/or poor people (Kaba). To this end, academics and organizers must, increasingly and always, attend to how Asian/American rhetorical activity can be mobilized for fascist and white supremacist ends—and seek to interrupt it.

As such, this chapter strives to reimagine Asian/American rhetorics in the context of coalitional praxis (Chávez; Monberg, Sano-Franchini, and Yoon), communities of care (Hsu, Wong), and thick solidarity between Black and Asian people (Liu and Shange). In doing so, I gesture toward a vision of the field that foundationally divests from state violence and, instead, models a praxis of solidarity for everyday people, Asian/American or otherwise.

784 From Snail Mails to the Social Media Posts: Forging Transnational Solidarity for Justice Between African Americans and South Asians

Sarbagya R. Kafle

University of Louisiana at Lafayette, Lafayette, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Influential African Ameircan scholars and activits Du Bois and King appreciated the strategies of the Indians revolutionaries against the colonizing England. Du Bois' use of the term "color caste" for the Black Americans, and his moral support articulated in his letter to B. R. Ambedkar and other writing suggest a strong solidarity between the Blacks and Dalits. Dalit Panthers of India modeled after Black Panthers continues this transnational connection. More recently, the works of Isabel Wilkerson, Suraj Yengde, and Thenmozhi Soundarrajan, among others keep emphasizing importance of this connection to mitigate the instances of racism and casteism. The online activisms of #BlackLivesMatter and #DalitLivesMatterNepal come with this long historical baggage of struggle. Tapping the affordances of the digital town squares the community activists have reached the broader public. Their activisms have not been circulating just online; they also go offline at the same time. The leverage of the internet powered digital technologies has eased this transnational circulation of voices of justice relatively more seamlessly.

388 *Social Media Rhetorics in South Asia: A Complex Narrative of Justice and Deliberate Injustices*

MAFRUHA SHIFAT

North Dakota State University, Fargo, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Social media rhetorics hold incredible power, shaping how we discuss and stand up for social justice. On one side, these platforms serve as powerful tools for amplifying the voices of marginalized individuals, bringing attention to crucial justice-related issues. For instance, several Facebook campaigns in India and Bangladesh have shed light on gender-based violence, increasing awareness and demands for accountability. However, while social media can mobilize mass support for justice, it is not without limitations. A striking example of this paradox is the discussion surrounding ethnic tensions in India and Bangladesh, where online hostilities can hinder reconciliation and justice efforts. This can exacerbate issues of caste discrimination in India and contribute to exclusionary politics in Bangladesh. This presentation will explore the intriguing interplay of social media rhetorics in two South Asian countries, India, and Bangladesh, seeking to understand their potential to promote justice while unintentionally perpetuating societal unfairness.

This presentation will rhetorically analyze a specific justice initiative #MeToo movement in India and Bangladesh, that emerged in those two countries mainly on Facebook in late 2017, parallelly with the global #MeToo movement to provide a much-needed platform to address sexual harassment, which has also exposed uneven distribution of accountability, with some influential figures escaping consequences. Through two case studies, one from India and the other from Bangladesh, this presentation will closely examine how social media rhetorics impact these two countries of South Asia. This presentation will also use engagement metrics to better understand the paradoxical nature of so-called social justice rhetoric in these online spaces. This research will highlight a paradox in how social media rhetorics function in India and Bangladesh—that they can connect diverse communities while amplifying otherness. This presentation will also underscore how social media rhetorics empower marginalized groups and foster accountability. However, this opportunity for empowerment is contradicted by challenges such as a lack of access to online platforms. Ultimately, the study captures the intricate interplay of social media's rhetorical potential for positive change and its complex societal impact.

65 Rhetorical Approaches to Digital Civil Disobedience on TikTok

Jacob D Richter

The George Washington University, Washington DC, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This presentation extends a justice-oriented approach to RSA's theme of "Just Rhetoric," developing a rhetorical theory of digital civil disobedience that can be incorporated into existing theories of rhetoric and social advocacy (Lee and Kahn; Richardson and Ragland; Alexander, Jarratt, and Welch; Carlson; Parks; Ackerman and Coogan). To develop a rhetorical approach to digital civil disobedience, the presentation briefly examines four viral TikTok videos that showcase how technologies can be creatively misused for civil disobedience and advocacy purposes.

The four viral TikTok videos, each of which attracted attention from mainstream press like the New York Times, feature content creators using the short-form video platform in unusual, unanticipated, and culturally situated ways to engage in direct advocacy. On TikTok, users have "misused" the platform by creatively deviating from some of the platform's common genres, behaviors, and algorithmic surveillance features, such as when one user disguised an activist message concerning the Chinese government's systemic imprisonment of members of the Muslim-minority Uyghur ethnic group within the common genre of the eyelash tutorial video. Similarly, a different user "misused" the platform to show video viewers how to flood an anti-abortion web portal with fake information in the wake of Texas passing a restrictive anti-abortion bill. Furthermore, TikTok users have disrupted Donald Trump campaign rallies by requesting tickets they don't intend to actually use, have developed secret hand gestures for use in videos indicating domestic abuse, and have even developed a culture of "algospeak" to circumnavigate algorithms that suppress important topics (Lorenz). In many of these instances, users have "misused" the TikTok platform technology by organizing networks of users to take action for goals of advocacy, social change, and even digital civil disobedience. By engaging nonviolent direct action tactics on TikTok, these content creator-rhetors also enact a form of the RSA theme of "Just Rhetoric," resisting platform power (like TikTok censoring content about the Uyghur ethnic group), political power (like users disrupting the Texas anti-abortion web portal or the Donald Trump campaign rally), and cultural-ideological power (like users creating a secret hand signal for victims of domestic violence to make use of).

By developing a rhetorical theory of digital civil disobedience, this presentation supplements existing rhetorical scholarship focusing on figures associated with non-violent direct action like Muhammad Ali, Henry David Thoreau, Antigone, and Martin Luther King Jr. offered by scholars like A. Cheree Carlson, Christopher Lyle Johnstone, John H. Patton, Ellen Gorsevski, and Michael L. Butterworth. Additionally, the presentation offers digital civil disobedience as a consideration helpful for disciplinary discussions about rhetoric, advocacy, and social change (such as those offered by Lee and Kahn, Richardson and Ragland, and Alexander, Jarratt, and Welch). The presentation develops a theory of digital civil disobedience that considers its vernacular, connectivist, disruptive, and cultural possibilities alongside some of its limitations and constraints. Ultimately, the presentation contributes examination of digital civil disobedience activities on TikTok as compelling instances of advocacy that rhetoricians can incorporate into existing theories of activism, social change, and just rhetoric.

Revisiting Sylvan Rhetorics: Thinking with Oaks, Pines, and Chestnuts

12:30 - 1:45pm Thursday, 23rd May, 2024
Location: Plaza Court 8
Track 12. Rhetorical Theory
Presentation type Panel

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12 Revisiting Sylvan Rhetorics: Thinking with Oaks, Pines, and Chestnuts

Panelists/Participants (Including Respondent, if any)

Madison Jones

University of Rhode Island, Kingston, USA

Jennifer Clary-Lemon

University of Waterloo, Waterloo, Canada

Joshua Barnett

Pennsylvania State University, University Park, USA

Kundai Chirindo

Lewis & Clark College, Portland, USA

Session Chair

Jennifer Clary-Lemon

University of Waterloo, Waterloo, Canada

Abstract/Description

In and beyond rhetorical studies, trees are having a moment. Recent advances in the scientific study of communication amongst trees, such as Suzanne Simard's Finding the Mother Tree, as well as portrayals of trees in popular texts, including Richard Powers's best-selling novel The Overstory, have thrust our sylvan kin into the limelight. Among the recent growth of new materialist and ecological rhetorical scholarship, sylvan rhetorics have emerged as a budding matter of concern. Scholars have examined how trees act as rhetorical icons for both

environmental advocacy (Rice 2012) and anti-advocacy (Jones 2020), as well as the ways that tree-planting practices are imbricated in the Anthropocene (Clary-Lemon 2019) and more-than-human relations (Pflugfelder and Kelly 2022). Scholars have also considered historical connections between trees and rhetoric (Jones 2019), the enduring role trees have played in visual communication for science (Miller and Hartzog 2020), the ways that trees open affective dimensions of sentiment in science (Barnett 2021), and the use of trees in public memorialization (Black 2019).

The speakers on this panel graft onto this work by revisiting what Madison Jones (2019) calls "sylvan rhetorics" in light of recent research on the more-than-human (Abram 1996; Kohn 2013), new materialisms (Benett 2010; Barad 2007), ecocriticism (Battles 2017; Ryan 2017), and posthumanism (Braidotti 2013). Situating their thoughts alongside three species of North American trees—oaks, pines, and chestnuts—the panelists explore the rhetoricity of trees amidst, alongside, and against legacies of colonialism and plantation logics in the present-day United States. Intimately engaged with the trees about which they speak, the panelists offer insights into, among other topics, the roles that trees play in the construction and disruption of regional identity; the complicated interplay of extractive logics, plantation silviculture, and multispecies becomings; and the ways that ecological hope is often hitched to colonial fantasies of restoring "native" species. A respondent will reflect on the panelists' work and introduce themes/questions for discussion.

Speaker 1--Family Trees: The Southern Live Oak and Regional Rhetoric

This talk examines how trees reveal rhetorical relationships with human and nonhuman kin through a place-based study of the southern live oak (Quercus virginiana) that weaves together personal memory with history. As icons of the deep south, live oaks participate in the construction of regionalist identity. While trees are necessary companions for forming and sustaining human publics, they are also participants in the "plantation logic" (McKittrick) of what Donna Haraway terms the "Plantationocene," describing "the devastating transformation of diverse kinds of human-tended farms, pastures, and forests into extractive and enclosed plantations, relying on slave labor and other forms of exploited, alienated, and usually spatially transported labor" (162). Today, the logic of the plantation continues to shape both the physical environment as well as the ways we imagine relations with places and nonhumans. As such, this presentation reveals the troubled rhetoric of "rootedness" that frames such Heideggerian approaches to place in the environmental humanities. Influential among them, Robert Pogue Harrison's Forests: The Shadow of Civilization places forest and civilization in opposition, where forests "represent an outlying realm of opacity which has allowed that civilization to estrange itself" (xi). Turning from thinking about trees, this presentation examines how thinking with trees as rhetorical kin through nonwestern and posthuman frameworks (Kimmerer, Kohn, Barad, Larsen and Johnson) helps us apprehend ways that coloniality persists in shaping our relations. In doing so, this presentation will invite audience members to consider trees as capacious rhetorical kin that allow us to imagine more just environmental futures.

Speaker 2--Thinking with Pines: Rhetorical Ecologies of of Plantation Logics

 This talk examines natural histories of two specific pine tree species, the Jack Pine (Pinus banksiana) and the Pond Pine (Pinus serotina), to examine what Malcolm Ferdinand (2022) notes as "the salient divide between (post) colonial and environmental histories, movements, and theories" (183) that tend to construct environmentalism as a place of whiteness. Examining ecological relations between humans, pines, and bird species at risk, this talk suggests that each ecology is not only rhetorical—that is, offers trees up as organizing and persuasive agents—but also that each ecology is representative of different "plantation logics" (see McKittrick) and technofixes that continue to shape anthropocentric thinking about both humans and nonhumans. Such logics undergird, on the one hand, the extraction-fuelled human planting of Jack pine monocultures in Michigan that also have supported the resurgence of the Kirtland's Warbler. On the other hand, those same logics fuel the contemporary movement of the endangered red-cockaded woodpecker from a managed pine preserve in Virginia to the Great Dismal Swamp, a historic shelter for Free People of Color and "Maroon" safe haven (see Lawrence). Examining these histories alongside the elements of refuge and time, the speaker argues that tree-bird-human ecologies such as these can guide our attention to the ways that extractive logics persevere by absenting Black and Indigenous

bodies from considerations of natural spaces, while also offering up possibilities to consider Yusoff's claims that in such rhetorical ecologies, we must see "a billion black anthropocenes or none."

Speaker 3--Engineering Coexistence, Catalyzing Hope: The American Chestnut and Rhetorics of Restoration

Despite the arrival and rapid spread of a parasitic fungus (Cryphonectria parasitica) in the early twentieth century that nearly cleared the trees from the eastern North American forests they once dominated, the American chestnut (Castanea dentata) still haunts these woods and looms large in the ecological imaginary. Unharmed by the "chestnut blight," as the fungus is usually called, the roots of American chestnuts continue to send up shoots, and it is these—alongside a small number of blight-resistant mature trees—that remain in the forest, at least until they, too, succumb to the parasite. Meanwhile, committed scientists and impassioned activists have set about "restoring" the American chestnut—or something very close to it, genetically speaking—to eastern forests by harnessing technoscience (crossbreeding, gene editing, biocontrol) in the name of extinction prevention. The most visible manifestation of these efforts is "Darling 58," a transgenic American chestnut tree developed by the American Chestnut Foundation, which is genetically identical to Castanea dentata with one small but consequential difference: to these trees has been added a gene called oxalate oxidase. According to the ACF, the addition of this gene "allows the tree to coexist with the blight pathogen." In this talk, I trace how the work of engineering earthly coexistence—of modifying native species so that they can dwell in the ruins of a colonizing, globalizing culture—catalyzes hope in ecologically tenuous times. Setting my sights on the rhetoric surrounding "Darling 58," I reflect upon the possibilities and perils of hitching ecological hope to the technoscientific "restoration" of "native" species.

Rhetorics of Race and Racism Across Contexts

12:30 - 1:45pm Thursday, 23rd May, 2024
Location: Governor's 9
Track 1. Cultural Rhetoric
Presentation type Paper Session

780 Paradigms, Triangles, Squares, and Circles: Reshaping American History via Just Rhetoric

Elaine Cho

American University, Washington, D.C., USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

What is the point of justice if only scholars of rhetoric argue the value of rhetorical studies and its role in education? The basis of an American college education is just rhetoric since it brings to light some of the hidden topics as well as expose socio-historical injustices. An interdisciplinary, rhetorical approach to teaching students about Asian American History alongside selective texts from historical documents and selective works of Asian American literature inevitably uncovers an extensive record of injustices as well as an impressive trail of activism from Asian Americans and their allies. From The New Rhetoric: A Treatise on Argumentation, Chaim Perelman and Lucie Olbrechts-Tyteca's concept of presence exposes the social injustices and argues the importance of examining what is present and absent by appealing to the audience's pathos and logos. Appealing to logos, the rhetorical figure of square of opposition is applied to show the contradictions and contraries of historical arguments that seemed logical in the past. In addition, Claire Jean Kim's racial triangulation, which resembles part of the rhetorical figure of square of opposition, reveals the contradictions and inequities of assigned racial positions against white racial framing. The significance of ethos is also examined as a means to understand the influence of certain key historical figures associated with the arguments. Key laws, acts, and Executive Orders, such as Alien Land Laws, Page Act of 1875, Chinese Exclusion Act of 1882, Pensionado Act, Executive Order 9066 and selective texts from Asian American literature such as John Okada's No-No Boy provide a closer look at the hidden histories of Asian Americans. This paper's interdisciplinary approach, combining rhetoric, history, political science, and literature, exposes the inequities of the racial divide and contradictions of the model minority myth that persisted throughout American history for Asian Americans.

302 Grimacing Whiteness and the (Un)Just Rhetorics of Pushback

Gale P Coskan-Johnson

Brock University, St Catharines, Canada

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In September 2021, Mounted Border Patrol agents encountered migrants on the US/Mexican border in Del Rio, Texas. Photographers were already present at del Rio because many migrants had arrived in a short space of time. Images of the event capture a disconcertingly familiar figure: the (most often) male, (most often) white, and (sometimes) agent of the state who stands at the border of the US and Mexico and yells, "get out!" Specifically, white, mounted border patrol agents pursued black, "mostly Haitian" migrants and attempted to (illegally) push them back into the Rio Grande River. Their faces, in this case, are arranged into "grimaces" much like the one that Jeremy Engels describes as a "look of unadulterated hatred, manifested in a grimace or yell," and which he sees in a 1957 photo at Little Rock in which Hazel Bryan directs it at Elizabeth Eckford, who participated in the integration of the Little Rock public schools. John Steinbeck saw it in New Orleans, again linked to school integration, and he describes it as "the demented cruelty of egocentric children." In videos from Del Rio, one hears the following words:

"Go back to Mexico!"

"No!"

"Hey, you use your women? This is why your country is shit because you use your women for this."

In this presentation, I suggest first, that this figure is oddly haunted by John Locke's Of Property which asserts that "God" gave the land to the man who uses it best, and in Locke's case, the English farmer over and above the

"Indian." Second, it has an ambivalent relationship to the state–sometimes, like in Del Rio, it is an agent of the state while other times, it is a member of a community organization, like the Minutemen, self-appointed "guardians" of the US/Mexican border who claim that the state is not vigilant enough. In this context, I will argue that this figure acts in solidarity and engagement with what has become a globally typical response to forced mobility, captured in the term "pushback." In pushing the people back into the river, the agents act in solidarity with state agents and "citizen subjects" around the world. For example, in 2015, a camera woman in Hungary was filming refugees: "Petra Laszlo was caught on camera kicking a young girl and tripping a man running with a child in his arms." In 2022, Human Rights watch announced that Turkey pushed 100s of Syrians back into Syria while beating them. Greece has repeatedly been caught surreptitiously tugging boats loaded with people back to international waters to void their due process rights. While this figure is rooted in a US/Mexico borderland history, it instantiates and embodies a nativist rhetorical move that has become endemic in global discourses of mobility and is a source of existential danger to transnational migrants. My presentation will report on the results of 'following this figure around' (Ahmed) through public, political, and state discourses in order to examine its coming-into-beings, its rhetorical functions, its effects and its affects.

44 The 1980 Refugee Act and a New Type of National Apology

Shewit Mikael

Penn State University, State College, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In immigrant and refugee discourse studies, the overwhelming focus is on how the nation state excludes certain groups through bureaucratic and legislative practices. This thesis seeks to investigate how power manifests through inclusionary immigration practices such as the 1980 Refugee Act. These intentional acts of allowing entry are, at times, driven by perceptions that the nation has created crises and, in this way, allowing entry might be seen as a form of remediation or reparation. In my investigation of the 1975 and 1980 Refugee Acts, these acts appear to respond to the refugee crisis created by US involvement in Vietnam, however, US officials were explicit in denying any connection to the war. Through my analysis, I argue these legal paths for entry can represent a type of covert apologia on behalf of the nation state. The US acted in ways that sought to ameliorate public criticism, hence apologia, while denying that their actions were connected to this past wrongdoing, hence covert. In analyzing the formal and public advocacy surrounding the 1975 and1980 Refugee Acts, I seek to analyze how a language of denial and transcendence masks convert apologetic strategy. I then turn to how the commemoration of the 1980 Refugee Act in 2019 shifted the covert apologetic rhetoric into an explicit accusation aimed at the immigration and refugee policies of the Trump administration.

616 *New Girl* or New Age: Black masculinity, television, and the portrayal of Black male sitcom characters

Maria I Tsangarakis

Syracuse University, Syracuse, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Historically, sitcoms have featured predominantly white casts; however, modern sitcoms have seemingly become more diverse by including Black cast members. Yet, this causes what Warner (2017) calls "plastic representation"– where synthetic elements are made to look meaningful–to emerge. Superficial Black characters that lack dimensionality approximate Blackness and stand in for real interpretations, making this "plastic" version seem representative of Black experiences and histories (Warner, 2017). This common tendency to neglect Black material realities by representing Black men through dominant masculinities or through racist caricatures about Black people animates my inquiry. Focusing particularly on *New Girl*, I argue that Winston transgressively renders Black masculinity "illegible" providing representation of masculinity's subversive potential to bring Black joy to the forefront, a representation that is severely lacking in popular media.

In *New Girl*, Jess, a dorky, quirky white woman and teacher moves into a loft with three single men. Her roommates, include Nick, a white jaded man and law school dropout, Schmidt, a flashy, eccentric white businessman, and Winston, a Black man and former athlete, navigate living together as they grapple with their emotions, vulnerability, and femininity that resist mainstream ideas about masculinity. I analyze several episodes to show how Winston continuously resists perceptions of Black masculinity upheld by white society. Indeed, Black men are often portrayed through a white lens that has forcefully scripted Black men's bodies as "criminal," "super-predator," and "unintelligent" to cater to white audiences (Curry, 2017). Dispelling these (mis)representations, I contend that Black masculinity must be rendered "illegible" by ascribing it more complex representations such as "feminine," "queer," "intelligent," and "emotional" to chart how Black masculinity and its performance can function resistively when separated from white produced caricatures.

Building from Connell's (2005) work on "masculinity" discussing how (white) hegemonic masculinity is commonly performed, and following arguments posed by Black scholars like Curry (2017) and Collins (2006), I understand hegemonic masculinity to be synonymous with white masculinity in a U.S. context. While hegemonic ideals may be practiced by Black men, hegemonic masculinity is established, dictated, and sustained by whiteness (Collins, 2006). I draw from Curry's (2017) work to show how Black masculinity has historically been depicted in media as "invulnerable," "criminals," and "thugs." In addition, I draw from Zoonen's (1994) feminist media studies perspective and Walker's (1983) theory of colorism to examine how race and masculinity within U.S. television reinforces stereotypes about dark-skin Black men as "aggressive" and lighter-skin tones being associated with "civility." Lastly, I draw on Neal's (2013) notion of "illegible Black masculinities" to highlight how rendering Black masculinity illegible can function as resilience and resistance. Ultimately, this essay examines Winston's performance of Black masculinity in *New Girl*, highlighting how his illegible Black masculinity represents masculinity's subversive potential to accentuate Black joy, which is lacking in popular media portrayals.

White Backlash: Exploring Hegemonic Responses to Rhetorics of Justice

12:30 - 1:45pm Thursday, 23rd May, 2024
Location: Governor's 10
Track 7. Public Rhetoric
Presentation type Panel

112 White Backlash: Exploring Hegemonic Responses to Rhetorics of Justice

Panelists/Participants (Including Respondent, if any)

Kelly Jensen

University of Wisconsin-Whitewater at Rock County, Janesville, USA

José G. Izaguirre III

University of Texas at Austin, Austin, USA

Chris Earle

University of Nevada, Reno, Reno, USA

Jimmy Lizama

Carnegie Mellon University, Pittsburgh, USA

Session Chair

Robert Asen

University of Wisconsin-Madison, Madison, USA

Abstract/Description

This proposed panel explores white backlash in response to recent policy efforts around fairness, equity, and inclusion. The presenters interrogate these hegemonic reactions as "unjust rhetorics" that interfere with the pursuit of more "just rhetorics." We consider such unjust rhetorics across multiple discursive policy contexts: anti-CRT legislation, tenure elimination, police reform, and immigration at the Southern border. Emphasizing this breadth of contexts, we demonstrate how white logics function similarly across these diverse policy discourses to reinforce a flawed status quo, as well as nuance the ways these dominant rhetorics manifest uniquely within our specific contexts. Through critical attention to the rhetorical circulation of white backlash in response to struggles for justice, our projects collectively consider how these hegemonic reactions interfere with the realization of progressive racial policies.

Composed of scholars from different institutions, representing a range of backgrounds and at various academic career stages, "White Backlash to Rhetorics of Justice" will feature four distinct, yet related, projects:

The first presentation, titled "CRT Opposition, Conservative Think Tanks, and Racial Backlash: Tracing anti-Wokeness in the Daily Signal and City Journal" interrogates the recent conservative backlash against Critical Race Theory (CRT) to examine how the prominent think tanks the Heritage Foundation and the Manhattan Institute engaged in their anti-CRT campaigns. This presentation will analyze publications on the think tanks' public-facing websites the Daily Signal (Heritage Foundation) and City Journal (the Manhattan Institute) from 2020 through 2022, asking how themes related to anti-CRT and anti-wokeness emerged and developed over this two-year time frame. This project traces how concerns about CRT and education morphed into concerns about wokeness to ultimately link their anti-CRT sentiments to anti-LGBTQ+ sentiments in support of a broader anti-woke educational animus.

The second project, "Tenure and Promotion: A Racial Rhetorical Reassessment," considers how recent pushes to end tenure have, understandably, rocked a status quo in higher education and, in turn, induced arguments about the ways in which the loss of tenure impacts faculty recruitment, retention, and funding. And, while academic freedom too remains a popular topos for defending tenure's indispensability, these lines of argument defending tenure's place at colleges and universities appear to sidestep the ways in which whiteness both supports and is supported by tenure and promotion. This presenter will explore how attempts to eliminate tenure exemplify a defense of white supremacy, how bids to purge it from institutions of higher education not only remove institutional protections for individual faculty of marginalized communities but also eradicates signs making white supremacy visible and, crucially, contestable.

The third project, "Police Reform and the Politics of Racial Backlash in Minneapolis" explores the failed 2021 Ballot Initiative which proposed to replace the Minneapolis Police Department with a Department of Public Safety. The initiative failure marks not only an important moment of tension for police reform movements, but it also provides a unique opportunity to explore how racial backlash operates in local contexts. To that end, this paper reports on interviews with "Yes," or defund, activists from local organizations, including the Black Visions Collective, Reclaim the Block, and MPD150. Drawing from these interviews, this presenter will analyze two aspects of backlash politics: 1) how defenders of the status quo circulated misleading crime statistics and scare-tactics dramatizing the uncertainty of a city without police; and 2) how activists understand the possibilities for building coalition and community in the face of such backlash.

In this panel's final project, "Trump's Border Rhetoric: Reaffirming "Aggrieved Masculinity" with Anti-Central American Nativism," the fourth presenter argues that recent anti-immigrant discourse is a continuation of racist backlash to demographic shifts and increasing racial equity. Recently, rhetoric and communication scholars have identified how the "covert" racism of the late twentieth century served as a discursive response to social and economic gains made in the civil rights area. Supporting this finding, Heuman and Gonzalez (2018) have observed that racial essentialism in the United States has historically benefitted European imperialism, colonization, and white supremacy. As such, this presenter asserts that any analysis of white backlash must grapple with its investment in the symbolic, affective, and material interests of whites. This presentation examines how the Trump administration's 2017 to 2018 framing of the MS-13 gang created a brand of anti-Central American nativism designed to exclude Central American migrants specifically and Latinx individuals generally. Then, this project parses through how such a nativist framing supports what sociologist Michael Kimmel terms "aggrieved masculinity," that is, an affective economy that shores up white male subjectivities and interests amidst a perception of declining status.

Collectively, we feel this panel responds to exigences both within the broader contemporary moment and our discipline. We continue to watch in horror as our elected officials propose and enact policies that deny individuals' their rights, identities, and for some, their very modes of existence. Thus, it is incumbent upon us as rhetorical scholars to critically deconstruct whiteness' dominance within contemporary policy discourse. Contributing to rhetorical scholarship at the juncture of critical whiteness studies and conservative rhetoric, this panel interrogates how white backlash functions as a response to threats to white status within four distinct sub-areas: conservative leaning think tanks, whiteness and the academy, local advocacy around police reform, and border rhetorics. In

doing so, we intend to shed crucial attention to understanding how these unjust rhetorics inhibit the circulation of more just rhetorics concerned with equity and fairness.

"Social Learning" on Social Media

12:30 - 1:45pm Thursday, 23rd May, 2024
Location: Governor's 11
Track 3. Digital Rhetoric
Presentation type Paper Session

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575 An Impressionable Age: Durational Persuasion and the Creation of a "Left Pipeline"

Dan Ehrenfeld

Farmingdale State College (SUNY), Farmingdale, NY, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Since 2015, academics and journalists have demonstrated increased interest in practices of media manipulation on the social web—namely, influence campaigns, mis/disinformation, trolling, bot armies, and targeted persuasion. Studies have examined the practices of Donald Trump's online supporters, who waged an information warfare campaign that they jokingly termed "The Great Meme War" (Schreckinger, 2017; Merrin, 2018; Penney 2019; Dafaure, 2020; Schmidt, 2021; Donovan et al., 2022). Others have studied the radicalization of young men within YouTube communities (Lewis, 2018; Munger & Phillips, 2019; Ledwich & Zaitsev, 2019; Ribeiro, 2020; Papadamou et al., 2021; Haroon et al., 2022). These diffuse influence networks, intended to shape the political identities of impressionable people—in particular, young people—came to be known as the "alt-right pipeline" (Munn 2019).

While studies have focused much-needed attention on the ways that a democratic society can inoculate itself against nefarious "chaos agents" (Marantz, 2019), relatively little attention has been paid to the ways that progressive movements have begun to combat these campaigns through the development of alternative influence networks. In this talk, I draw upon qualitative interviews with 24 activists committed to combating right-wing influence online. This grounded theory study demonstrates that as activists deepen their involvement in algorithmic environments, they increasingly engage in rhetorical practices intended to choreograph strategic entanglements between people and algorithms (for example, practices such as "coordinating," "driving attention," "agenda-setting," and "amplifying"). In particular, this talk considers practices of "durational persuasion," time-based rhetorical strategies intended to alter the ideological trajectories of strangers. A focus on the durational character of rhetoric, I argue, can productively inform the study of these practices, shedding light on many of the phenomena that characterize youth political communities online—self-reflexive discourse about political

conversion ("redpilling" and "greenpilling," political compass memes), organized attempts to shift the parameters of public debate ("the Overton window," efforts to normalize non-mainstream identities and practices), and information campaigns that draw upon traditions of strategic communication ("optics," "messaging," "memetic warfare"). By studying the development of these durational persuasion practices, I argue that we might 1) deepen our understanding of the durational character of rhetoric, and 2) gain insight into the algorithmic churn of our communication landscape, a highly imperfect but profoundly consequential arena within which thousands of impressionable young people struggle for justice.

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574 *Topoi* of Trust: Arguments about cryptocurrency, politics, and capitalism

Matthew C Pitchford

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Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Trust undergirds our political experience. Danielle Allen argues that trust in others, or distrust of the other, shapes the habitual forms of citizenship available to our political imaginary. Political parties trust different sources and evidentiary habits: "Trust in science, in Dr. Fauci," was a rallying cry for liberals during the pandemic. Conservatives, a la Reagan, preach "trust, but verify" or, perhaps more simply, "trust in Q, anon."

Who, or what, should be trusted are politically oriented questions that are re-produced in a variety of cultural contexts. Money and currency, in particular, are a topic where political conversations about trust are given economic form. These conversations happen in many digital communities, and I examine Reddit crypto subreddits to study the intersection of trust, capitalism, and politics.

In this paper, I argue that arguments in digital communities surrounding (crypto)currencies deploy specific political *topoi* that are centered on trust. These trust *topoi* are an important window into the political-economic imaginary of our present moment. Crypto apologists are critical of government, but not capitalism. Instead, through conspiracy theory language and the affordances of digital platforms, users create their own community by defining an "us vs. them." In this argumentative world, capitalism is fighting against the forces of the government on individual, institutional, functional, and process-based levels of critique. Each of these places of trust, as *topoi*, serves to capture and redirect energy back into the capitalist system.

The word *topos* means place, and the definition of a *topoi* is traditionally spatial: commonplaces where arguments are, or can be, found. However, I am interested in how *topoi* function both as locations for arguments and simultaneously as an act, a disclosure or "making evident." This tension, between resource and (re)enactment means that *topoi* are made stable and culturally recognizable through what Casey Boyle would call practices of repetition. What is "common" is not static but iterated, repeated, and made salient through use.

There are a variety of repeated trust-*topoi* deployed in arguments for and against cryptocurrencies. On the most fundamental level, the language of conspiracy operates as a *topoi* of trust: what "they (the government)" would want you to do, buy, or trust. There are arguments about trust in individuals, like the still-unidentified Satoshi who

invented Bitcoin, or trust in algorithmic processes, like the blockchain that undergirds cryptocurrency transactions without the need for a "trusted" third party. There are *topoi* about trust in institutions, like the U.S. Federal Reserve Board, or trust in function, where crypto operates alternately as a "store of value." Reddit users further create trust within their community and identify other trustworthy sources through digital affordances of the platform itself: topics are tagged as credible, bots link to pro/con arguments, users vote for convincing ideas, and they reward each other with Reddit-specific crypto coins.

Identifying and analyzing cryptocurrency trust-*topoi* means thinking through and about the political-economic imaginary of digital users as they muster evidence and make arguments about the world that exists or might be in context of global capitalism.

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572 The (Dis)In(formation) Crowd: Motivations for Sharing and Resharing Fallacious Content via Social Media

Michelle Conklin-Kusel

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Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

What happens when social media users encounter a meme or news story and think to themselves "true that" but in reality, it is partially or wholly untrue? What motivates users to pass on some memes and stories to family and friends but withhold other content? Furthermore, what are the implications of sharing disinformation for both democracy and mental health?

   Clare Wardle and Hossein Derakhshan, authors of the report "Information Disorder: Toward an Interdisciplinary Framework for Research and Policymaking," offer four reasons individuals pass on disinformation, two of which are social (connecting with a social group online or off) and psychological (seeking prestige or reinforcement) (35-36). When we receive kudos for passing on content that our in-group appreciates -- regardless of veracity -- it contributes to our social worth. Arie W. Kruglanski et al. argue in their significance quest theory that the means of satisfying that need "depend on the sociocultural context in which one's values are embedded. Those means are identified in a narrative supported and validated by one's network, or reference group . . . . [and] motivates behavior that aims to affirm, realize, and/or show commitment to an important value" (1050). Because we crave belonging, we flock to places (real and virtual) where we can find birds of the same feather and we become despondent when we fail to connect meaningfully with others.

   While these motivators are compelling, recent findings regarding how rage affects the brain might provide yet another reason for passing on disinformation. James Kimmel, Jr., a lecturer in psychiatry at Yale University, explained that rage activates the same parts of the brain as some addictive substances: "[I]t turns out that your brain on grievance looks a lot like your brain on drugs. In fact, brain imaging studies show that harboring a grievance (a perceived wrong or injustice, real or imagined) activates the same neural reward circuitry as narcotics." Kimmel, Jr. adds that rage addiction can spread beyond the individual level, manifesting as a social contagion, in which one influential person can spread discontent and trigger a desire for retaliation for perceived or real injustices, in turn sometimes resulting in violence.

If we want to promote a socially-just form of rhetoric, how do we counter these social and psychological rewards and prevent harm to individuals and institutions? In her book, Reality Bites: Rhetoric and the Circulation of Truth Claims in U.S. Political Culture, Dana Cloud points out mere fact-checking lacks the power to sway people away from narratives that confirm their biases and that incorporating the elements she refers to as the Big Five -- affect, embodiment, narrative, myth, and spectacle -- along with rhetorical realism, "the idea that communicators can bring knowledge from particular perspectives and experiences into the domain of common sense" can counter compelling but frequently fallacious narratives (35, 15). By using these and other techniques to convince the public that refusing to share and refuting disinformation not only ensures both the health of democracy and public health, we can promote a more just rhetoric.

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297 "Fair Learning" and Artistic Revelation in the Midjourney Text-to-Image Technology

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Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Artificial Intelligence, which for decades has fascinated industry entrepreneurs, became the center of public attention in 2022 with expanded access to various platforms and systems such as ChatGPT and GPT4, Dall-E and Dall-E 2, Stable Diffusion, etc. As nonexpert users experimented with and marveled over the performance of generative text and image models, the meaning and implications of machine "learning" became topics of general conversation. In these, the programming technicalities of "deep neural networks" met the legalities of copyright and the popular imaginaries of what machines can do. In the form of a question: Given traditional ideas and presumptions about learning and invention, if the P and the T in ChatGPT stand for "pre-trained," what does this mean in relation to the G that stands for "generative"? If a text-to-image technology produces spectacular art, what is the relationship ideologically or legally between this output and the enormous repository on which the technology has been trained?

This essay draws on Martin Heidegger's essay "The Origin of the Work of Art" to analyze Midjourney, a generative text-to-image model that uses natural language prompts. Specifically, I attend to Heidegger's focus on how the source of an art-thing or artwork relates to a truth that is revealed, or alētheia, "the unconcealment of beings."[1] I posit that the click, or "submit" of the /imagine prompting function in Midjourney elicits a revelation, and that the meaning of the revelation might be traced to a technical and/or imagined point of origin. This origin has implications for a technocultural understanding not only of art but, most importantly for rhetoricians, of meaning.

Making a case for "fair learning," analogous to the copyright exemption of "fair use," Mark A. Lemley and Bryan Casey argue that machines ought to be permitted to (continue to) train on databases that contain copyrighted materials. They base this on the premise that machine learning systems "copy works, not to get access to their creative expression (the part of the work the law protects), but to get access to the uncopyrightable parts of the work: the ideas, facts, and linguistic structure of the works."[2] Beyond the problematic anthropomorphism, this is potentially misleading in the sense that it conflates patterns and repetition with ideas and "other unprotectable elements" of, for example, a million images of faces.[3] In response to Lemley and Casey's claim that a machine (such as a facial recognition program) is not interested in individual "selfies," but rather in the transformability of features into categorizing/recognizing functions, I propose that abstraction from form is rhetorically distinct from

the access that humans experience to some transcendent idea behind the form via alētheia. The purpose of the essay is to contribute to a critical conversation about intellectual property, art, learning, and generative AI.

[1] Martin Heidegger, "The Origin of the Work of Art," in Basic Writings, ed. David Farrell Krell (New York: HarperCollins Publishers, 1993), 176.

[2] Mark A. Lemley and Bryan Casey, "Fair Learning," Texas Law Review 99, no. 4 (2021): 771.

[3] Lemley and Casey, "Fair Learning," 784.

Rhetorical Interventions: Borders, Citizenship, and Belonging through an Abolitionist Telos

12:30 - 1:45pm Thursday, 23rd May, 2024
Location: Governor's 12
Track 1. Cultural Rhetoric
Presentation type Panel

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37 Rhetorical Interventions: Borders, Citizenship, and Belonging through an Abolitionist Telos

Panelists/Participants (Including Respondent, if any)

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Noor Ghazal Aswad

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Session Chair

Svilen V. Trifonov

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J. David Cisneros

University of Illinois, Urbana-Champaign, Urbana, USA

Abstract/Description

Several rhetorical scholars have called for moving beyond rhetorics of citizenship and borders. For example, Karma Chávez critiqued the field's "long standing investment in the normative foundation of citizenship" and called for a post-citizenship rhetorical studies (p.163). David Cisneros (2021) pushed toward a commitment to an abolitionist telos in the critical study of borders and citizenship—an anti-border rhetorics. Border imagery has long been weaponized by for the sake of framing various immigrants and/or refugees as deviant and criminal (Alvarado, 2021). Robert DeChaine (2012) also suggested a shift in scholarly attention toward "counterhegemonic intervention" against bordering through work that seeks to "demystify, denaturalize, and thus refigure the trope of citizenship as an object of critique." At the same time, we are also acutely aware of Kent Ono and John Sloop's caution that critical scholarship with a focus on "demystifying" and "denaturalizing" risks engaging in solipsistic practices that end up upholding "the very forms of domination that they seek to critique, displacing transformative change, and isolating the (rhetorical) critic from political and intellectual communities of the marginalized" (Cisneros, p 95). This kind of critical scholarship works in tandem with the expected workings of hegemonic frameworks, engendering a neglect of those in liberatory struggle, what Ghazal Aswad (2021) has termed the censured "radical subject." As put by Edward Said, "if power oppresses and controls and manipulates, then everything that resists it is not morally equal to power, is not neutrally and simply a weapon against that power" (Said, 1983, p. 246).

In this roundtable panel, the participants engage in a conversation about scholarly interventions in the study of borders/bordering and citizenship rhetorics that take these calls seriously. How does rhetorical studies move beyond citizenship? How might we rupture deeply entrenched biases in hegemonic narratives about citizenship and borders? How do we strive for an anti-bordering framework that does not uphold other forms of domination? If the goal is to abolish citizenship and borders, what comes after? How do we ensure that the new structures and institutions do not simply repeat the mistakes of the past under a new, potentially neo-liberal, guise? What would belonging and community look like in a post-citizenship and post-borders world? Guided by these questions, the panelists offer a discussion of trajectories which also includes re-visiting and re-assessing concepts and ideas from the perspectives of both critical rhetoric and pragmatic politics, including on-the-ground struggles against borders and exclusion.

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The Missionary Situation: Social Justice and the Rhetorics of "Need" in Nineteenth and Twentieth Century Ameican Religious Movements

12:30 - 1:45pm Thursday, 23rd May, 2024
Location: Governor's 14
Track 9. Religious Rhetorics
Presentation type Panel

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154 The Missionary Situation: Social Justice and the Rhetorics of "Need" in Nineteenth and Twentieth Century American Religious Movements

Panelists/Participants (Including Respondent, if any)

Lisa R Arnold

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Session Chair

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Abstract/Description

Contemporary social justice movements often frame themselves as secular, but they historically intersect with and draw on the rhetorical strategies of religious missionary work in the U.S., particularly those strategies we call "rhetorics of need." This panel explores how rhetorics of need were employed and negotiated, for what purposes, and by/for whom, in the context of three distinct religious contexts. The panelists describe rhetorics of need as they emerge and are negotiated in the writing of American Protestant and Quaker female missionaries in the nineteenth and early twentieth centuries, as well as in early twentieth century reports about the Vatican's decision to shift the administration of the Catholic Church in the U.S. from missionary territory to part of the formal Catholic diocesan hierarchy. Key questions that the panelists will consider include: How did a rhetoric of need inform the actions taken by missionaries and Church officials? How did missionaries and church officials construct and respond to the "needs" of those they intended to convert to or keep within the church? How were individual needs construed in relation to religious organizations' structures and ideologies?

The speakers examine how a rhetoric of need functions as an exigence (Brown; Bitzer; Miller; Vatz). They theorize "need" as a trope or genre (Kastely 2018) whose cultural logic shapes encounters with difference into rhetorical situations. Through a rhetoric of need, believer and non-believer come to interpret missionary work as a form of social action that leads to the religious formation of both the missionary and the non-believer. In the three case studies explored in this panel, we interrogate how rhetors engage rhetorics of need to justify the requirements, obligations, and necessities of their religious ministry and to explain abstract religious concepts in everyday contexts with the goal of converting or moving audience members to action. The everyday contexts our rhetors encountered required them to construct their own and others' needs in particular ways, drawing on but sometimes working against the institutional structures and ideologies of their faiths. The outcomes of such missionary work suggest that need-based frameworks be assessed for the social knowledge that they produce, either enabling an "epistemic delinking" (Mignolo; Ruíz and Sanchez) or enabling western culture's insistence on the universality of its own beliefs, values, and epistemologies. Thus, our panel interrogates the costs and implications of rhetorics of need for believers and non-believers alike.

The panel highlights the importance of critically interrogating rhetorics that we think are "just" but that risk reinscribing the very beliefs, values, and structures that we intend to call into question. The panelists find that in each case, religious organizations and individuals wrote their way through unfamiliar sociocultural and linguistic contexts, invoking "need" to help them enact a faith-based social justice, but often rationalizing the character of their work as necessary and just even when it benefited them more than those they purported to serve. They used rhetoric and writing to adapt but ultimately reaffirm religious ideologies in the face of uncertain positions and futures.

SPEAKER 1: "The Need for Catholic Education": Black Catholicism and the Great Migration

This presentation examines how a rhetoric of need shaped the religious formation of Black Catholics in the United States during the late nineteenth and early twentieth century. Until 1908, the Catholic Church in the United States was administered by the Sacred Congregation de Propaganda Fide, the office of the Vatican that oversees Catholic missionary work in non-Catholic countries worldwide. After 1908, the Church in the U.S. ceased to be considered missionary territory and became part of the formal Catholic hierarchy. This presentation analyzes two internal Vatican reports discussing the role of Catholic education and literacy in the conversion and religious formation of Black Americans. During this period, the Church was struggling to shift away from a so-called

"national parish" system that had helped it quickly expand among white immigrant Catholics in the U.S. and towards the more centralized diocesan structure of the Catholic hierarchy. At the same time that the national parish system was accommodating white immigrants' needs for parishes and schools that represented and promoted their own ethnic identities and languages, the Church was losing Black congregants in the parishes of the Deep South due to segregation, Jim Crow laws, and a lack of representation and unresponsiveness to Black experiences in the northern dioceses where they were moving. The presentation shows how the Church understood, articulated, and responded to perceived needs of Black Americans during the Great Migration. The presentation shows how Catholic visions of social justice represented or misrepresented the experiences and needs of Black Catholics, while working to advance Vatican plans for expansion of the Church in the U.S. and further centralization of its diocesan hierarchy.

SPEAKER 2: "The Need for Every Uprooting": Eliza P. Gurney's Transatlantic Quaker Ministry

This presentation explores the Transatlantic missionary work of Quaker Eliza P. Gurney, whose edited memoir includes letters and diary entries describing her 19th-century calling to ministry and subsequent travels in the U.S. and Europe. Gurney's reform work is less well-known, in part because of contemporary biases about what counts as activism. However, like other more well-known nineteenth-century Quaker women rhetors (Bacon; Campbell), Gurney capitalized on the inclusive principles of Quakerism to engage in powerful ministry that blurred the lines between activism, reform, and religion. Gurney's descriptions of her experiences as a minister in the U.S. and abroad illustrate how she and her mentors rhetorically constructed her calling as a "need for every uprooting" in order to establish her confidence and her ethos as a rhetor. Moreover, Gurney responded to her own and her audience's needs by recontextualizing Quaker rhetorical approaches. The personal letters and written accounts of her ministry in her memoir also describe how she negotiated linguistic, cultural, and rhetorical difference in her traveling ministry, including how she strategically employed silence as a form of languaging during her travels throughout Europe. Finally, her personal accounts detail how she framed a rhetoric of need in contexts of power, including in meetings and correspondence with powerful figures in British and American contexts, including in her advocacy for Quaker conscientious objectors and her call to end the Civil War in her correspondence with Abraham Lincoln.

SPEAKER 3: "Providence Directed Her to This": American Female Protestant Missionaries in the Ottoman Empire

This presentation explores the ways in which four female American Protestant missionaries in the Ottoman Empire used rhetorics of need to negotiate oftentimes contradictory colonial, religious, and gendered ideologies from the beginning of the nineteenth century through the first World War. Each of the women wrote accounts of their time in the Ottoman Empire: Mary Elizabeth Van Lennep in Constantinople and Sarah Lanman Huntington Smith in Beirut (present-day Lebanon) in the first half of the nineteenth century; Mary Louise Graffam in Sivas (present-day Turkey) and Mary L. Matthews in Macedonia at the turn of the twentieth century. Their diaries and memoirs present first-hand accounts of the changing ideologies surrounding American missionary and educational work at the time. This presentation examines how these women justified their own work–sometimes in conflict with prevailing ideologies–using rhetorics of need and a social justice frame.

Laboratories of Democracy: Defining the Spaces for Democratic Rhetorics

12:30 - 1:45pm Thursday, 23rd May, 2024

468 Laboratories of Democracy: Defining the Spaces for Democratic Rhetorics

Jonathan L. Bradshaw[1], Emily Poole[2], Aimee Kling[1]

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Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Laboratories for Democracy: Defining the Spaces for Democratic Rhetorics

When we teach rhetoric, we teach democracy. Or, we can. Though rhetoric has its roots in democratic engagement, its practice is not inherently democratic nor particularly just. As the 2024 RSA conference takes on our scholarly community's development of "just rhetoric," this panel explores the democratic potential for rhetorical education.

The first presentation analyzes some of our field's assumptions about the democratic value of our discipline and teaching. That analysis identifies some ways in which our scholarship evades preparing students to engage their world as civic participants. The following two presentations offer examples of the potential our scholarly projects can have when we adopt explicit democratic frames and apply them beyond the classroom. The second presentation reports on analysis of news media and offers "outsourcing theory" as a theory for understanding the way audiences off-load critical decision-making; the presenter then offers several pedagogical interventions for rhetorical pedagogy. The third presentation reports on participatory research in a community literacy center, discussing democratic potential of such educational spaces.

1. Democracy Talk: Democratic Appeals in the Scholarship of College Composition & Communication, 1950-2023

Writing instruction has long been driven by deep commitments to democratic processes and rhetorical participation in civic settings. In looking through scholarship in Rhetoric & Composition, we might even say the field is partially driven by a faith in the democratizing potential of writing instruction. Less, however, has been written to imagine our democratic pedagogy as preparing students to participate as democratic citizens mediated through our republican structures.

This presentation explores how writing pedagogies prepare students to participate in civic rhetorics in the United States that must circulate into and among institutional structures. It offers a glimpse of some areas in which

Rhetoric & Composition's "democratic faith" sometimes fails to move beyond "democracy" as topos. In particular, this presentation reports on an analysis of democratic terms in the journal College Composition and Communication from 1950 – 2023. In particular, this review identifies several democratic topoi that occur in CCC over the years—such as the democratizing potential of writing instruction, preparation for democratic participation, and democracy as a cite of critique. The presenter will also show how the majority of "democracy" and "democratic" usages in our scholarship falls in the category of what the presentation terms "Democracy Talk"— passing references to democracy and democratic participation—dropped into conversation via author or student quotes or examples for textual analysis, or as material for punchy snark.

The purpose of this presentation is not to focus a critique on CCC, nor will the presenter criticize any particular scholar (though examples will be provided). Most of the instances of "democracy talk" come from a good place—a shared assumption that our work in writing classrooms contributes to democratic engagement. The purpose of this presentation is to provide a point of reflection for how we design and write democratic scholarship in the wider discipline of rhetorical studies. If rhetoricians and writing teachers hope to achieve our democratic ideals, we need to reflect on our usages of democratic appeals and whether we are working from meanings of "democracy" that truly prepare our students for the civic settings in which they hope to participate.

2. Outsourcing Theory: An Impetus for Modeling Democratic Practice and Participation in the Writing Classroom

In contemporary media ecologies, news consumers delegate the generation of political opinion to trusted outside entities. Consumers trust these purported experts, media personalities, or news outlets because their affect, values, ethos, or party positioning appeal to them in a way that confirms their own thoughts and opinions. This deferral of opinion to a source perceived to have greater authority and experience has potential consequences for democracy. For-profit news outlets—broadcast, print, and digital—court audiences and encourage exclusivity and loyalty in their attention. In so doing, they deliver to viewers a tranche of beliefs articulated together and carefully maintained through partisan discourse and blockage of outside ideas. This process cultivates an exclusive rhetorical ecology that functions as a closed system and impoverishes the discursive environment in which democracy—by way of compromise—flourishes. This study forwards the idea of outsourcing as a way to account for the complex rhetorical and ethical issues surrounding such an ecology. The creation and maintenance of closed systems created by media ecologies raises ethical dilemmas for news producers and preys on consumers who trust them with the cultivation and protection of political identities. These closed systems lead to further political polarization and impoverish discursive potential, having a negative impact on deliberative democracy as power shifts away from citizens and into the hands of the media who control the messaging.

As citizens self-select into groups and communities that support their ideologies and worldviews, we see the negative impact of outsourcing as they limit their exposure to contrasting ideas. This lack of openness to change becomes more deeply entrenched the longer it is practiced, leading to an unwillingness to engage in the risky business of a fraught conversation with a co-citizen who espouses seemingly opposite issue or party positions. The writing classroom may be one of the last places students have the chance to engage in low-stakes deliberative practices and see healthy models of democratic participation. This presentation also forwards the

idea of ethical frames as a tool for helping students understand how differing issue positions do not always parse easily as "right" or wrong; the value of considering how an opposing side arrived at their conclusion; and using these concepts to practice engaging in productive political deliberation.

3. The Role of Rhetorical Framing in the Democratizing of Literacy Education

Community literacy centers are inherently democratic institutions. In seeking to provide free or low-cost literacy education services to communities in need, community literacy centers serve as models of democracy through their accessibility. In seeking to empower literacy learners to become confident, informed, and fully engaged participants in their communities, community literacy centers act as conduits of democracy through their impact.

Democratic engagement takes many forms: voting in elections, attending town meetings, reading political news, working on political campaigns, volunteering with political organizations, and engaging in political conversations are just a few examples. However, none of those examples are supported by the federal government's "functional literacy" policies that emphasize workforce readiness as the primary goal of adult literacy education. Most community literacy centers are nonprofit organizations and depend to at least some degree on federal funding, which is often tied to requirements and metrics shaped by those policies with limited definitions of "literacy."

This presentation interrogates the ways in which formal and informal rhetoric surrounding literacy education and those who pursue it affect the ability of community literacy centers to maximize their democratic potential. The presentation draws on seven years of experience with a small community literacy center in Western North Carolina, as well as a 2013 study which examined the role of equivalency frames and issue frames in influencing public opinion on immigration policy. This presentation explores the ways in which rhetorical interventions through equivalency and issue framing can democratize literacy education policy and, by extension, deepen the democratic potential of community literacy centers. Finally, the presentation discusses ways in which literacy educators and advocates can improve learners' democratic and institutional literacies within the existing structures and policies of literacy education. In short, the presentation argues that we can implement pedagogical and rhetorical strategies to democratize our literacy classrooms in the short term while fighting for rhetorical interventions that may help reform and democratize literacy education policy in the long term.

Just Listening: Applications of Rhetorical Listening Across Distinct Spaces

12:30 - 1:45pm Thursday, 23rd May, 2024
Location: Governor's 16
Track 7. Public Rhetoric
Presentation type Roundtable

4 Just Listening: Applications of Rhetorical Listening Across Distinct Spaces

Panelists/Participants (Including Respondent, if any)

Paolena B Comouche

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Anna N McDonald

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Gabrielle A Wilkosz

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Kelsey I M Chapates

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Session Chair

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Abstract/Description

Toward a joint proposal that sparks rhetorical inquiry and furthers rhetorical studies as an intellectual endeavor, the following roundtable discussion "Just Listening: Applications of Rhetorical Listening Across Distinct Spaces" applies the intersectional concept of rhetorical listening to four distinct spaces. From concept to tactic, the participants argue for the value of both utilizing and teaching rhetorical listening as essential to "doing rhetoric," as it creates space for critical thought, self-reflection, and human connection while combatting lack of receptivity in particularly hostile or disconnected rhetorical situations. Our speakers address what futures might emerge from rhetorical scholars expanding our capacities for listening across historical, digital, academic, and administrative spaces. Some central concerns that we want to raise are: How can rhetorical listening play a significant role in social activism when applied to different academic, public, and private spheres? How does rhetorical listening transcend these spaces, and how can it be used as a rhetorical tool when spaces intersect?

Speaker one defines the relationship between anti-wokeness and Holly Fulton-Babicke's rhetorical decay (RD), demonstrating how RD has infiltrated college composition classrooms when self-identified anti-woke students express an unwillingness to participate in the production of new knowledge due to assumptions of the presence of "woke" ideas. The speaker argues that teaching rhetorical listening as a skill that is essential to "doing" rhetoric can help combat rhetorical decay born from anti-wokeness while creating space for open-mindedness, critical thought, and human connection both inside and outside of the classroom.

Speaker two explores the role that service-learning and place-based writing has within a composition classroom, arguing that implementing such ecocomposition pedagogies provides opportunities for students to deconstruct and reconstruct their identities not only as students but also as social justice activists and agents of change within and outside of academia. The speaker argues these pedagogical approaches must be supported by the act of rhetorical listening, wherein students are able to reinvent and renegotiate the world around them and their identities in relation to others' identities and experiences.

Speaker three examines how social activism and rhetorical listening are achieved in a digital world where the sphere of public discourse primarily occurs online. Digital and social media platforms have eliminated the intended role of the public sphere (to encourage a free exchange of ideas and information) by condensing complicated reactions into simple actions that make us feel as if we have resolved a problem, when in reality, promoting anger is our only accomplishment (Rice, 2023). Instead of reacting with anger and misinformation, responding through rhetorical listening can allow digital spaces to be conducive to productive discourse.

Speaker four channels rhetoric and composition's archival turn to ask how contemporary approaches to rhetorical listening find genesis in the writings of protofeminist rhetorical scholars. As a case study in rhetorical listening, this speaker rhetorically analyzes the writings of Sor Juana Inés de la Cruz, a Mexican nun who wrote on the rhetoric of silence during the Baroque period. What emerges is a historical-archival connection between rhetorical listening and alienation of speaker(s) and listener(s).

Speaker five discusses the interaction between social movements and higher education administrative practices. Historically, institutions respond to social change by implementing formal policies that often are misconstrued as performative. Rhetorical listening enables authentic institutional changes, supported by administrative policy.

After hearing our presentations, we hope that scholars, teachers, and administrators will better understand how certain kinds of listening behaviors result in rhetorical-behavioral responses (Ratcliffe & Jensen 2019). It is our goal that with this understanding, the field of rhetoric and composition can work together and "do" rhetorical listening—both by teaching it and practicing it—in an effort to elicit synergetic responses among previously unreceptive or disconnected audiences while inciting real change within a world riddled with social injustice.

Beyond Truth: Rhetoric Between Science Communication and Knowledge Production

12:30 - 1:45pm Thursday, 23rd May, 2024
Location: Governor's 17
Track 14. Other
Presentation type Panel

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118 Beyond Truth: Rhetoric between Science Communication and Knowledge Production

Panelists/Participants (Including Respondent, if any)

Fabian Erhardt

University of Tübingen, Tübingen, Germany

Markus Gottschling

University of Tübingen, Tübingen, Germany

Jordynn Jack

University of North Carolina Chapel Hill, Chapel Hill, USA

Courtney Rivard

University of North Carolina Chapel Hill, Chapel Hill, USA

Session Chair

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Abstract/Description

The primary objectives of science communication entail conveying important research findings to the public, engaging the audience in scientific topics, and promoting awareness about science-related subjects. Central to science communication is the Platonic concept of episteme, referring to objective facts and knowledge and to a

scientific system that generally seems to eschew rhetoric (Daston and Galison). At the same time, it is almost a truism, especially in the rhetorical world, that knowledge production is shaped by rhetoric. The key findings of the rhetoric of science were made nearly four decades ago and since then a plethora of studies have shown exactly how rhetoric shapes what knowledge prevails in academia (cf. e.g. Fahnestock; Gross; Prelli; Ceccarelli). However, a problem arises when scientific knowledge is communicated beyond disciplinary and academic borders: to serve the goal of public engagement and build trust with non-experts (Hendriks, Kienhues, Bromm), scientific knowledge is in need of rhetorical recontextualization (Gottschling and Kramer). But in a paradoxical consequence, the rhetorical grounding of scientific facts is mostly disguised for a semblance of capital-T Truth. Under scrutiny from politicians, populists and skeptics, science communication tends to revert to the self-assertion that there is no alternative to scientific facts (March for Science Berlin) and that what is to be done is simply "listen to the science" (Senate Hearing Greta Thunberg). Doing so, science communication reduces extra-scientific discourse to *doxa* (Amossy) or even renders it as public opinion pathology (Scheufele). Resembling a *dissimulatio artis*, these rhetorical operations elevate the *episteme* in science communication above other modes of knowledge production that can be seen as arbitrarily deliberative and therefore not so much concerned with scientific Truth. Our panel asks about the consequences and remedies of scientific *dissimulatio*: How can science communication do justice to both the factual content of scientific knowledge production and the rhetorical character of scientific and public discourse?

Truth as Strategic Fiction in Science Communication

From a theoretical perspective, Speaker 1 will discuss the role truth plays as a strategic fiction in and between scientific and public discourses. In knowledge societies, a continuous increase in knowledge becomes a crucial political and economic resource (Renn). The quality of knowledge claims is closely linked to the concept of fact, which has come under pressure from "epistemic populisms" that promote the equation of all forms of rationality and explanatory schemes (Ceccarelli; Bogner). Here, a concept emerges that does not feature prominently in rhetorical theory: truth. Truth, however, does not appear in the "classical" sense of an indisputable basis of knowledge, but as a communicative modality of scientific and public discourse that is invoked by experts and laypersons alike, albeit in different ways. From the perspective of rhetoric, truth does not "exist" but is required as a strategic "fiction" (Kramer) that enables regulatory measures for the identification and evaluation of knowledge and facts despite myriad conflicts of interest, power imbalances, and uncertainties. With its help, we can proceed in shaping persuasive processes "as if" there were - at least temporarily - an authoritative standard to distinguish higher quality knowledge from lower quality knowledge and more resilient facts from less resilient facts. In the talk, such a "fictionalized" concept of truth is i. presented as an operative variable in persuasion theory, and ii.examined in terms of the various truth-related challenges that arise in recontextualizing scientific knowledge production.

Generative AI as Recontextualized Knowledge: The Case of *Imitatio Auctorum*

We will then take a closer look at concrete processes of recontextualization in science communication: What is lost and what is gained by these processes - especially when they are automated? Speaker 2 focuses on the transformative potential of generative AI, particularly exemplified by ChatGPT, in automating nuanced recontextualizations (Linell) tailored for effective science communication (Calsamiglia and van Dijk). The crux of the challenge lies in the tension between automation and truthfulness, given the AI's inherent quality to generate bullshit – content devoid of factual grounding (Frankfurt). To address this, a comprehensive investigation into how rhetoric plays a pivotal role in shaping AI-generated content is proposed: the talk will emphasize the historical rhetorical practice of *imitatio auctorum* (Kaminski), highlighting the lineage of AI's text creation within rhetorical traditions (Brown Jr.; Johnes and Hirsu). Notably, this underscores the dynamic interplay between human guidance and AI-driven text production with regard to how imitation is actualized in science communication. What is needed, then, from a rhetor is the critical necessity of precisely defining target contexts, skillfully interpreting AI-generated outcomes, and adeptly adapting results to the intricacies of specific audiences. Particularly within the realm of generative AI, it becomes evident that a successful *imitatio auctorum* possesses a dual nature: it is expressed both as an empty repetition of the original and as a consequential opportunity for proliferating

meaning. This exploration encapsulates the evolving discourse at the intersection of technology, rhetoric, and science communication, offering insights into harnessing generative AI's potential while upholding the authenticity and effectiveness of recontextualized knowledge.

Communicating Science by Centering Community Voices: Oral History and the Impact of PFAS

Speakers 3 and 4 ask how can we (re)consider ideas of authorship in science communication as not solely emerging from experts and scholars, but also through community members themselves who privilege their lived experiences? And how can community-based research that involves archival production create raw material to enhance science communication? PFAS (per- and polyfluoroalkyl substances) are a common chemical compound found in many household and industrial materials including non-stick cookware, firefighter foam, and even microwavable popcorn bags. Despite their ubiquity, PFAS are a "legacy pollutant" (Renfrew and Pearson) as the compound does not break down over time and is found in over half the US water supply (Smalling, et.al.); moreover, they are associated with significant health problems including cancer, thyroid disease, kidney disease, and decreased fertility. While several scholars have noted the problems with how scientific and medical experts have communicated these issues to the public as well as the role of corporations in muddying the content (Ducatman, et.al.), few have studied how community members themselves discuss their experiences and concerns with PFAS. Speakers 3 and 4 address this gap by applying literature on building oral history archives (Mutnick; Lucas and Strain; Fernheimer, et.al.; Mesmer et al.), field methods (Gottschalk-Druschke, Middleton et al., Pezzullo, McKinnon et al.; Middleton), and environmental rhetorics (Ross, Gottschalk-Druschke, Pezzulo) to their community-based oral history research project. Taking up Mesmer et al.'s call for further attention to topoi of "place, distance, and identification" in oral history narratives about water crises, Speakers 3 and 4 will show how identification with a place, proximity to sources of pollution, and trust in the technoregulatory process shape perceptions of risk from PFAS pollution. Ultimately, centering community members' lived experiences with PFAS can better inform approaches to science communication by identifying how individuals' identifications with place affect how they understand risks posed by PFAS chemicals.

"Unjust" Elections: Populism in the 2020 Election

12:30 - 1:45pm Thursday, 23rd May, 2024
Location: Denver - Tower Building Mezzanine
Track 14. Other
Presentation type Paper Session

395 The Populist-Conspiracist Rhetorical Style

Patrick Danner

Misericordia University, Dallas, PA, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

It's unclear whether the QAnon "moment" is over. Without Trump in office, the eponymous poster "Q" has gone silent. Yet, Q rhetoric continues to hold sway through elected officials such as Marjorie Taylor Greene and Lauren Boebert and through cultural—largely online—discourse. The line between conspiracism and political discourse is increasingly blurred—so much so, in fact, that contemporary conspiracy rhetoric is best understood as populist in its make-up and, following Judis (2021), purports to act as a "check" against contemporary democratic liberalism.

Carl Schmitt (2007 [1932]) understands political crisis as a crisis of legitimation, i.e., a crisis about the real or perceived legitimacy of an institution. Following Frank (2020), the populist is then the one who points to crisis and appeals to the concept of "the people" to gain influence. Conspiracists pull from similar rhetorical roots and largely adopt the populist style with four moves: (1) punching up at elites and elite institutions, (2) inventing or capitalizing on legitimation crises, (3) presenting no neutral referent, and (4) rejecting established authority over facts. Taking the cue from Rice (2020), I argue that in order to understand today's political landscape, it is necessary to take conspiracy theorizing as-is and understand it in its cultural-political context; that is, to take it as an extension of rising populist influence against established order.

To explore these phenomena, I turn to two popular conspiracy theories: QAnon and flat earth. I pull from online discourse; the journalistic work of Rothschild (2021), Weill (2022), and Sommer (2023); and a range of documentaries, documentary series, and podcasts (e.g., QAnon Anonymous, Conspirituality, and Behind the Curve) in order to demonstrate how understanding the populist dimension of conspiracism can better our understanding of contemporary political rhetoric. For example, although contemporary conspiracism is often best understood as improvisational (Barkun 2013), the pastiche of beliefs that make up today's QAnon and flat earth communities punches up at particular institutional authorities as a sign of unstable belief in their authority, effectively declaring or inventing a legitimation crisis. That is, belief in a Satanic cabal of child abusers (i.e., QAnon) can be better understood for what it says about democratic leadership and institutions (e.g., the secrecy, the insincerity with which they profess to care about children) than for what it says about religious belief systems. Belief in the ice ring model of flat earth speaks most usefully to the crisis of belief in scientific institutions, or even the military.

In short, this presentation seeks to demonstrate how anons and flat earthers mobilize populist rhetoric and beliefs through conspiracism as a broader political argument about disenfranchisement and the failures of institutional order. Between oft-mocked beliefs, we find an effective set of political rhetorical tools that explains their mainstreaming in a post-Trump world. Reckoning with this rhetorical reality, and the political-rhetorical landscape that facilitates it, is indeed vital to strengthening—perhaps salvaging—our present liberal democratic order.

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415 The Rhetoric of Collective Ethos in Election Denialism

Jianfeng Wang

University of Windsor, Windsor, Canada. Fujian Normal University, Fuzhou, China

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

No other words better capture the polarized essence of contemporary American partisan politics than "election denialism," which is the most symptomatic catchphrase of extremism in American political argumentation. Election denialism, as a form of extremism in political argumentation that aims for a change of the status quo by overthrowing the American election systems, could date as far back as to the founding periods of the United States more than 250 years ago. In terms of argumentation schemes, one of the most frequently patterns of argument that are appealed to could be argument from collective ethos or collective identity, as will be discussed in the case of Kari Lake, the 2022 Republican gubernatorial candidate for the state of Arizona.

Argument from collective ethos (Charland 1987/2001; Amossy 2001/2022; Wang 2020), as the contemporary advances in the studies of ethotic arguments originating from the Aristotelian conceptualization of ethos as one of the three means of persuasion in his Rhetoric (Aristotle 2007; Brinton1984), remains to be further developed in at least two aspects: How does a collective ethos come into its being? How does the discursive action of appealing to collective ethos or identity impact the receptivity of an argumentative message? In addressing these questions, I suggest three perspectives here in this talk to look at the rhetorical strategies employed in the right-wing extremist argumentation by dwelling on the Kari Lake case: her ethos as one of the most vocal supporters for Trumpism, political ads as means of modification of the audience's cognitive environment, and political slogans as memes of reason in appealing to the audience's emotional state (Walton 1992/1999; Tindale 2017).

To conclude, I propose that election denialism could be the major force dividing the US political landscape; election deniers unanimously appeal to pathos in the election propaganda and argument from (narrow and broad) collective identity could be among the most popular argumentation schemes in election denialism.

257 How the populist rhetoric succeed

Ferruh Yilmaz

Tulane Universitiy, New Orleans, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This presentation will discuss how elite and media responses can end up confirming the logic of populist rhetoric. The main argument is that the media and elite responses, even when they are most negative, 1) respond to crisis provoked by the far right by accepting their basic premises, 2) by doing so, use the same terms, categories and other rhetorical resources, and 3) open up channels of discourse for the right-wing populists who become the main protagonists of the very crisis they provoke and thus move them into the center of mainstream discourse. The most important implication of the defensive responses is that the mainstream responses accept the premises on which the populist far right envision the main political and social fault lines in society. They have successfully rearticulated class in terms of cultural values and taste, which helped redirect public anger away from corporate America toward the government and intellectual elites. The result is an alliance between business interests with "working class interests" as opposed to the cosmopolitan elite. I will be analyzing a few Budweiser commercials examples of mainstream responses to right-wing populist surge. The commercial rhetorically describes Budweiser as the beer for hardworking American people as opposed to those who drink foreign or "fruity" microbrews. I will then compare this to the mainstream responses to populist rhetoric in Europe which has contributed to how the internal antagonisms have been recast from class to culture as the basis of the internal fault lines.

47 Using the comic frame to reinterpret and resituate pentadic motives: Defying generic expectations in rhetorical responses to the insurrection of January 6, 2021

Meg H Kunde

Augustana College, Rock Island, IL, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

On January 6th, 2021, President Donald Trump called on his audience to "fight," using the term twenty-two times, with a final call at the end of this speech: "And we fight. We fight like hell. And if you don't fight like hell, you're not going to have a country anymore." He followed by telling the crowd that "we're going to walk down Pennsylvania Avenue," something he also called for earlier in the speech when he told the crowd that "we're going to walk down, and I'll be there with you, [...] we're going to walk down to the Capitol." Even (many of) those who had previously dismissed Trump's words as "just rhetoric" could not deny that his words set off an insurrection at the United States Capital.

 In this article, I textually analyze the Final Report by the Select Committee to Investigate the January 6th Attack on the United States Capital, released in January 2023, as a jumping off point to explore possible limitations of and opportunities for rhetorical responses to political crises in the wider public discourse. I explore the ways in which even in-depth, useful rhetorical exercises like the Report take for granted and support the built-in, tragic framing of modern American partisan politics.

 Specifically, I argue that in contrast to the Report's strategic and tragic centering of Trump as agent, a comic frame could help bring the scene, or the state of democracy, to a place of interrogation, and allow for a broader accounting of agents, agency, and acts as well as their relationships to one another. By providing a space to reinterpret and resituate the pentadic motives underlying an act like the insurrection, a comic frame can potentially open up new ways of understanding our public selves, each other, and our political relationships. Rather than excuse acts or agents that deserve condemnation, the pentadic vision available through Kenneth Burke's comic frame can operate less as an alternative and more as an important additional path forward that allow for new points of discovery and understanding while also allowing for warrantable outrage.

 This article also considers the comic frame as the riskier, seemingly less appropriate rhetorical response to a situation, but one that might indeed be a necessary corollary corrective in some cases. To be sure, due to the Report's space, time, and generic constraints, any critique of the Report must be tentatively done. An investigation of January 6th was necessary, and the quality information provided in and the work represented by the Report should be validated. Accordingly, this article is less about critiquing what it did and did not do as a single artifact and more about exploring its ancillary "just rhetorical" effects on democratic discourse.

Political Rhetorics

12:30 - 1:45pm Thursday, 23rd May, 2024
Location: Spruce - Tower Building Mezzanine
Track 4. History of Rhetoric
Presentation type Paper Session

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594 Old War Meets New War in Year 2023: The Political Consuming of Images of the Ukraine Conflict in South Korea, a Nation in a 70-Year Ongoing Truce

Daewoo Jin

Columbus State University, Columbus, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

South Korea has a history riddled with colonization, underdevelopment, and the horrors of war in the 20th century. However, the war that erupted in 1950 remains in a state of volatile ceasefire, with the most acute military tension even today. The Korean War was a most heated conflict that marked the end of the brief US-Soviet cooperation era during World War II and heralded the official beginning of the Cold War. It was an international conflagration with the involvement of powers like the United States, Russia, China, Japan, and Europe. Afterward, South Korea achieved rapid economic growth and embarked on institutional democratization while the geopolitical standoff on the Korean Peninsula endured even after the Cold War. Despite the economic growth and democratization, South Korean society now grapples with a crisis exemplified by the world's lowest birth rates and highest suicide rates.

Year 2023 is the 70th anniversary of when the Korean War has concluded with a ceasefire, followed by the ROK-US Mutual Defense Treaty. It is also the second year of Yoon Seok-yeol government, who as a political newcomer has been elected by South Korean voters despaired by a hostile reliance on each other's incompetence and corruption in the two-party system in Korea. Emerging from the current Korean political landscape characterized by the "judicialization of politics," President Yoon, who has built his career as a prosecutor with political ambitions, has opted to navigate challenging situations by creating a dualistic confrontational narrative, rather than directly addressing crises. In the midst of a sequence of governmental blunders resulting in loss of lives, and with the upcoming general election in the next year, Yoon has taken the step in this year to align with the ongoing Ukraine War, which carries the potential to amplify current crises on both domestic and international levels. In July 2023, he orchestrated an unforeseen trip to Ukraine, where he orchestrated a handshake with President Zelensky, exuding a serious demeanor akin to a statesman grappling with the weighty affairs of the nation.

In this presentation, I will analyze how Yoon, as the president of a nation entangled in a 70-year-old ongoing truce, physio-politically employs the ongoing Ukraine conflict for domestic political purposes. I will delve into how historical events like the Korean War ceasefire agreement and the 70th anniversary of the ROK-US Mutual Defense Treaty are politically framed and examine how the ongoing Ukraine War is absorbed as a political narrative within the context of these established frameworks. Particularly, by scrutinizing visual materials disseminated by President Yoon's team, I will address how the relationship between the unresolved Korean War and the ongoing

Ukraine War is conceptualized, planned, enacted, distributed, and absorbed. Through a comparison of images and videos showcasing President Yoon's absence from disaster scenes in his own country and his active presence in Ukraine's afflicted regions, I will highlight the enduring political engineering of deliberate negligence and selective attention on political and historical events, within the context of the relationship between the Korean War and Ukraine War.

87 Marbury v. Madison and the Rhetoric of Law in Early Republican America

Matt A Bridgewater

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Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In Federalist 78, Alexander Hamilton argues that the judiciary is the "weakest" branch of government. The Constitution itself doesn't say much about the Supreme Court other than there has to be one. Yet, the Supreme Court was able to exert power and authority in early American republicanism under the tenure of Chief Justice John Marshall. Without the power of the sword or purse, the Court had to rely merely on persuasion. What would a nation of laws look like in early republican America?

The Court found itself trying to navigate a continuity with British law while meeting the changing demands of a new nation, a new government, and a new continent. Several significant court cases came before the Marshall Court, including Marbury v. Madison (1803), Fletcher v. Peck (1810), McCullough v. Maryland (1819), Gibbons v. Ogden (1824), and Worcester v. Georgia (1832), each requiring the Court to navigate not just a legal issue, but a specific rhetorical and political reality.

At this same time, rhetoric itself was vitally changing. Emergent discourses such as liberalism, rationality, nationalism, and romanticism were forcing a rethinking on the value of oratory, public address, and the goals of popular sovereignty in America and Europe.

This presentation is based on a book project, and this presentation will focus on the case of Marbury v. Madison, Marshall's first significant and perhaps most famous judicial opinion. Confronted head on by the Jefferson administration, this case of missing government paperwork for lowly federal jobs allowed Marshall an opportunity of rhetorical expression—drawing from the rhetorics of liberalism and nationalism—to articulate the Court's republican characteristics and to protect the Court from assaults from the executive and legislature. Marbury v. Madison, in addition to being a legal text, constitutes its own theory of legal rhetoric for a republican nation.

290 Decolonizing the Cold War: Nehru, Truman, and the Politics of Non-Alignment

Vipulya Chari[1], Allison M. Prasch[2]

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Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

On October 11, 1949, Indian Prime Minister Jawaharlal Nehru arrived in Washington, DC for a state visit with US president Harry S. Truman, a moment that marked Nehru's first trip to the United States and the first bilateral meeting between both heads of state just two years after India declared independence from British imperial rule. Images of the visit splashed across newspapers on both sides of the globe as politicians, government officials, and newspaper commentators declared the trip to be a watershed moment in postwar global affairs.

Somewhat unsurprisingly, however, US American and Indian leaders had very different perspectives on why this moment mattered—and, in the aftermath of the visit, how they assessed its success (or failure). To US officials, Nehru's visit provided the opportunity to leverage economic and agricultural assistance and demand India's opposition to the newly formed People's Republic of China. Conversely, Indian leaders approached the US tour as an opportunity for Nehru to enact his new role on the global stage and to demonstrate his own—and, by extension, his country's—independence from British or American domination, ideologically and otherwise.

In this paper, we analyze Nehru's three-week tour of the United States as a significant moment of Cold War foreign policy discourse. Drawing on governmental and historical archives in New Delhi and Washington and contemporary news accounts from press in India, the United States, and around the globe, we consider how Nehru and Truman sought to frame the visit for decidedly different audiences and rhetorical purposes—all while they performed their roles as heads of state, together, on the Cold War world stage. More broadly, we use this case study to argue for a decolonial reading of foreign policy discourse, one that expressly attends to the voices, perspectives, and experiences of non-white, non-US actors as on par with—if not more important than—a "Western"-centric reading of the Cold War.

443 Sticks and Stones and the Words Before Them: Rhetorical Denigration and Anti-Migrant Policies at the U.S./Mexico Border

Brian Fehler

Texas Woman's University, Denton, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Sticks and Stones and the Words Before Them: Rhetorical Denigration and Anti-Migrant Policies at the U.S./Mexico Border.

Immigration policy in the United States under the Trump administration devolved to the point of cruel farce: children, toddlers, as young as two years of age, are representing themselves in immigration-court hearings. This year, echoes of those policies have been enacted at the state level, as Texas governor Abbott order a floating buoy barrier of 1,000 feet be dropped into the Rio Grande near Eagle Pass, Texas. Federal and state

governmental policy resulting in such cruelty does not emerge without much ground preparation in advance of the policy–ground preparation that has as its goal the de-humanizing of an Other. In Borderlands/La Frontera, Gloria Anzaldúa writes: "if you really want to hurt me, talk badly about my language" (Anzaldúa 81). Many early Anglo settlers in Texas long understood the power of demoralizing a people by demeaning their language, customs, and traditions, and those early Anglos took part in efforts to, as Anzaldúa titles chapter 5 of her book, "tame a wild tongue." These efforts to tame, or eradicate, were already underway when Stephen F. Austin, the empresario of Texas, wrote in 1835: "Texas should be effectually, and fully, Americanized–that is–settled by a population that will harmonize with their neighbors on the East, in language, political principles, common origin, sympathy, and even interest" (qtd. in De Leon 3). Efforts to stereotype Mexicans and Latin Americans intensified after Texas achieved independence and later joined the United States. Arnoldo De Leon argues that "Anglos saw Mexicans and Latin Americans as mirror opposites of themselves" (24). Historian Sarah Deutsch agrees that characteristics attributed to Latino culture by Euro-Americans, such as being "isolated, static, inflexible, paternalistic, and passive," were perceived by Anglos as "threats to democracy, capitalism, and progress" (Deutsch 5). The attitudes of white Texans, De Leon suggests, helped them justify the fact that Mexican workers were often given low paying, low status jobs, and to justify a general belief in white superiority.

This paper addresses the practice of rhetorical groundwork, in this case groundwork of denigration, that teaches a population to Other those considered to be political fodder and that prepares the population to accept, and themselves enact, policies and practices of cruelty. Longstanding, racist rhetorical groundworks of denigration have made possible the Trump administration's efforts to criminalize asylum-seeking and to imprison immigrants and refugees in detention centers in places like Turtillo, Texas and Abbott's barrier at Eagle Pass. In doing so, I introduce a new term, literacy oppugnant. While rhetorician Deborah Brandt and others have written extensively about sponsors of literacy, those people and institutions that promote powe4rful literacy, I identify actors such as Trump as Immigration and Customs Enforcement (ICE) as the opposite of sponsors, as literacy oppugnants in their efforts to restrict the development and practice of powerful literacy among asylum-seekers and immigrants along the Mexico/U.S. border. In so doing, I frame the current U.S. policies as ones of literacy proscription, throwbacks to racist and failed policies of the past.

Sentencing Machines: Artifical Intelligence as Symbolic Action

12:30 - 1:45pm Thursday, 23rd May, 2024
Location: Gold - Tower Building Mezzanine
Track 3. Digital Rhetoric
Presentation type Panel

Panelists/Participants (Including Respondent, if any)

Jake Cowan

Saint Mary's College of California, Moraga, CA, USA

Marnie Ritchie

Pacific Lutheran University, Parkland, WA, USA

Tyler Welsh

Stephen F. Austin State University, Nacogdoches, TX, USA

Session Chair

Jake Cowan

Saint Mary's College of California, Moraga, CA, USA

Abstract/Description

Whether viewed as a threat, an opportunity, or something in between, artificial intelligence not only poses a number of questions *for* rhetoric, but the technology is itself a question *of* rhetoric, in that its advent asks researchers to rethink many of the field's traditional anthropocentric assumptions about who (or what) has a basic right to speak, to be heard, and what counts as symbolic action. More often than not, debates about AI are at bottom debates about the humans who ostensibly create and use these advanced technological systems. Although such discussions often center on the pedagogical, political, and productive viability or authenticity of AI, a more rhetorical perspective also invites scholars to consider more than just what humans say about technology, asking what that technology says about humans in turn. The diverse presentations in this panel will seek to explore, complicate, and subvert conventional frameworks for how scholars understand the relationship(s) between humans, AI, justice, and rhetoric.

Presentation One: "What's the Deal with AI?: Tracing (Creative) Limits in Nothing, Forever"

Concerns of automation in the labor force, plagiarism within academia, and image rights issues of actors in film all demonstrate how Artificial Intelligence's growing presence in everyday life disrupts an anthropocentric view of the world. But one arena where humans still assert authority over AI is within the realm of the creative. A common anthropocentric response to AI's rise states that while AI might be able to *work* better than humans, it won't be able to *create* better. However, a recent media production puts this relationship into question. In December 2022, a Twitch Channel entitled *Nothing, Forever* began to livestream an animated AI-generated sitcom parodying the 90's network show *Seinfeld*. The show is continuously created through algorithmic means, relying on AI technology to write dialogue, animate scenes, and synthesize the voices, *in perpetuity*. This centralizing question guides this essay: How does *Nothing, Forever* further complicate the seemingly clear distinction between human and AI? I argue that *Nothing, Forever* offers a rebuttal to the notion that the dividing line between human and (super) machines is the ability to create rather than replicate. James Brown argues that "every rhetor is robotic" and that rethinking writing and rhetoric as a "machinic process" is crucial for dealing with our "contemporary problems" (2014, p. 498-499). *Nothing, Forever* provides audiences neverending machinic rhetoric to consume, but also suggests that an ethical (re)orientation to the digital Other might be necessary. This media artifact allows us to (re)consider human superiority over AI and instead reveal what opportunities might lie in working alongside/with it. In order to explore this complication, I turn to Jacque Derrida's notion of limitrophy -- a

rhetorical method that "offers a strategy for questioning the validity of those perceived boundaries by identifying gaps, spaces, discontinuities… between that which constitutes and that which deviates" (Higgins, 2010, para. 8). *Nothing, Forever* offers an opportunity to trace the limits of human and AI, muddling an anthropocentric view of creativity, in turn putting human subjectivity into question. With this analysis, I aim to deconstruct the notion that AI seeks to only destroy/supplant humanity, and instead suggest it might just offer us *something*, forever.

Presentation Two: "The Colonial Character of the Human with Basic Emotions"

Psychologist Paul Ekman's major influence in emotion and facial recognition AI is the Basic Emotion Theory (BET), which holds there are seven emotions universally expressed on faces. With Wallace Friesen, Ekman developed the Facial Action Coding Sequence (FACS) that claims to reveal unconscious expressions of emotion in facial microgestures. Current AI practitioners and researchers recognize more basic emotions (approximately 20) they claim surface on the face (Keltner et al, 2019, p. 154), and have even developed FACS 2.0 (Hume AI). Ekman has stated that footage he saw of Papua New Guinea residents was the lynchpin for the BET; after seeing this footage, Ekman and Friesen undertook three experiments involving New Guinea Fore adults and children between 1967 and 1968. This essay analyzes select archived notes and short films of Ekman's experiments, housed in the National Anthropological Archives of The Smithsonian Institution. To do so, I use a question from Armond Towns' Black media philosophy (2022): who functions as a medium for whose knowing and being? My research positions the New Guinea Fore as mediums for Western knowing, being, and emoting. Informed by the anticolonial work of Frantz Fanon and Towns, this essay attempts to outline three rhetorical techniques by which Ekman used the faces of New Guinea Fore as material for emotional extraction: depoliticized spontaneity, posed performativity, and colonization of the microperceptual. Western media, as Towns writes, reduces and disappears "the Black body." According to Towns, the purpose of media scholarship is not to reveal it but to destroy the categories of the colonizer, of the human that create the conditions for its disappearance. In this essay, I ask—and attempt to answer—what the destruction of the human with basic emotions might involve.

Presentation 3: "Can Computers Persuade? Turing, AI, and Rhetorical Machinery"

The advent of readily accessible, user-friendly artificial intelligence systems like ChatGPT has dramatically thrown into question traditional modes of assessment for rhetorical pedagogy. This upheaval comes with a twist, though: Turning the tables, when someone seeks to evaluate the capacity of AI for (*was heißt*) thinking, instead of making the technological entity take an IQ test as one might a human being, what usually gets administered is a Turing test. As its other name, the Imitation Game, implies, these focus not on common learning outcomes like logical capacity, problem solving, or reasoning ability, but rather the persuasive power of a computer to pass or pose as a human, becoming a mirror of its interlocutor. This asymmetry between an IQ test and a Turing test reveals that what is in fact in question when appraising the success of AI is less a technological system's intelligence than its artificiality; that is to say, while the genius for ratiocination of such computational systems is in sooth taken for granted—it is their ultimate *raison d'être*, after all—at issue is how completely these machines can convince questioners that there is more there than processing power, and thus that they exhibit a rhetorical prowess, to boot. Returning to the foundational work of Alan Turing himself, in conversation with the cybernetic turn of his contemporary Jacques Lacan, this presentation will elucidate how rhetoric exists at the crux of what we call artificial intelligence. Moreover, in that AI has since the dawn of the digital age served as the guiding fantasy and cybernetic dream of computer science, the presentation will demonstrate how from a psychoanalytic perspective rhetoric, at least as much as mathematical logic or information theory, is at the root of modern computer science. In turn, the presentation's critical reevaluation of AI and the Turing test will call into question the aims of conventional IQ tests and learning outcomes, suggesting that intelligence has always been something of a rhetorical red herring.

Note: Time will be reserved at the end of the panel for ChatGPT (via a text-to-speech program) to respond to the above presentations.

Rhetoric and Reading: Theory, Criticism, and Pedagogy

12:30 - 1:45pm Thursday, 23rd May, 2024
Location: Silver - Tower Building Mezzanine
Track 13. Rhetorical Methods and Methodology
Presentation type Panel

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136 Rhetoric and Reading: Theory, Criticism, and Pedagogy

Panelists/Participants (Including Respondent, if any)

Timothy Barouch

Georgia State University, Atlanta, GA, USA

Laura Jones

Georgia State University, Atlanta, GA, USA

Zoltan Majdik

North Dakota State University, Fargo, ND, USA

Calum Matheson

University of Pittsburgh, Pittsburgh, PA, USA

Session Chair

Timothy Barouch

Georgia State University, Atlanta, USA

Abstract/Description

This panel explores the place of reading in rhetorical studies. In the mid-to-late twentieth century, rhetorical studies was structured around the reading of texts for the meaning they made. Even considering the controversies about how to do rhetorical criticism (memorialized in recurring issues of the Western Journal of Communication), critics persisted by reading texts *for* or *against* something -- ideographs, definitions, arguments, ideologies, metaphors, aesthetic properties and so on. The early part of the twenty-first century seems to have complicated

this academic scene. "Pure theory" remains under duress for its inability to respond to concrete political situations. Criticism has found itself subject to attacks that it has "run out of steam" (Latour, 2004) and humanities scholars continue to search for what comes next (Felski, 2015).

As rhetorical critics do their work, the field has simultaneously moved to incorporate theoretical innovations in the humanities such as affect theory, critical race theory, intersectionality, new materialism, object-oriented ontology, and posthumanism. Methodologically, the field has embraced the big data revolution on the one hand, while on the other hand continued to support particularly close experiential encounters through ethnographic methods, hermeneutic interventions, and other approaches. These innovations have broadened objects of analysis and called into question the conventional wisdom about the primacy of textual meaning. Issues of practice and pedagogy remain: if the rhetorical tradition can be understood for the ways that it incorporates performances as a mode of instructional showing, then the sustenance of that tradition relies on an ability to distribute new theoretical and methodological approaches to others through rhetorical acts. Bound up with these disputes are ideas about cognition, influence, sense-making, and pedagogy. What matters in rhetorical situations? Who is aware of what matters? How should we study and perform meaning-making?

Each presentation on the panel responds to these questions to illuminate a variety of critical protocols that shape and are shaped by rhetorical theories and methods. The responses will articulate the panelists respective positions from which they work. Among the perspectives represented include:

Interpretive Conflicts and Acts of Justification

This paper argues for the benefit of reading as a hermeneutic engagement. Starting with the idea of 'justification,' the paper defines it as a speech act that manages a set of discursive tensions. The paper then explores the consequences of the unity between concept and hermeneutic. One can understand justification at the level of an abstract idea, but it is far more interesting and productive to employ the idea as an interpretive reading practice. To make this case, the paper mines the hermeneutic tradition, including Gadamer, Ricoeur, and Vattimo for two key interventions: 1) the critique of modernity; and 2) the role of tradition in the interpretive enterprise. From these related ideas, the paper derives critical protocols for reading acts of justification. The paper concludes with a case study to demonstrate the approach: Frances Haugen's justification for civil disobedience in blowing the whistle on Facebook.

Reading, Rhetoric, and Resistance: Pedagogies of Liberation in a H.S. Literary Society

In the introduction to Cultivating Genius: An Equity Framework for Culturally and Historically Responsive Literacy, Gholdy Muhammad reminds readers that throughout the 1800s, Black people "set out to counter the conditions they endured during a time of racism and oppression [...]through reading, writing, and engaging with literary texts." Muhammad's reflection is particularly relevant in this remarkable historical moment - a moment when public school media centers are converted into disciplinary stations, books are banned, history is rewritten, and academic freedom is severely threatened in classrooms from elementary school all the way up through higher education. Using Muhammad's four-layered framework for Historically Responsive Literacy as the pedagogical foundation, this speaker developed a literary society - the first of its kind - in the Title I high school in Metro Atlanta where they teach AP English Language and sections of dual enrollment first-year composition courses. This speaker will discuss the building blocks of liberatory pedagogies used to design the literary society calendar, markers of student engagement expressed during activities, and the rhetorical artifacts produced by the participants: a conference presentation as well as a student-written book review that has been submitted to a quarterly academic newsletter for publication

Distant Reading Commitments: From Psychology to System Effects and Beyond

In 2018, Jo Guldi raised an issue that, though directed at scholars of culture, also should resonate with scholars of rhetoric: exemplarity. "Cherry-picked examples," she argued, "leave the scholar's conclusions vulnerable to charges of, at best, irrelevance, and at worst, malfeasance." As an alternative, she proposed "critical search," a mode of distant reading where traditional commitments of humanistic research like transparency, applicability, context, and curiosity become possible not despite but because our modes of reading are extended to very large textual corpora.Distant reading is often seen as a methodology. But it also is an epistemological, a critical, and a disciplinary commitment. In this paper, I argue three points. One is that reading rhetorical texts from a distance fundamentally alters how we think about rhetoric as a practice by shifting our ways of knowing about rhetoric from a primarily interpersonal or psychological paradigm to a systems or ecological paradigm. This shift re-centers the commitments of rhetorical criticism (back to?) questions of effect and influence, albeit defined in how rhetorical structures effect a discursive system rather than an audience. The third, and likely most controversial, argument is that the epistemic and critical shifts brought on by distant reading could show a path out of our field's irrelevance.

To make these arguments, I introduce a method for distant reading of rhetorically salient textual corpora, in which so-called "rhetorical feature sets" are used to fine-tune Large Language Models (LLMs) that classify and map complex rhetorical structures. In so doing, I want to show that distant reading of rhetorical texts is not merely 'algorithmic' reading but continues to require knowledge of rhetorical theory, criticism, and analysis.

Reading Signifiers: Encounters Between Rhetoric and Psychoanalysis

As two disciplines seeking to analyze speech, the century-plus history of mutual influence between rhetoric and psychoanalysis is not surprising. As these traditions continue to evolve, however, scholars must constantly work to ensure that their many intersections reflect current thought in both fields. The work of controversial analyst Jacques Lacan presents a particularly strong challenge: Lacan is perhaps the most influential theorist of rhetoric and psychoanalysis together, but the modes of rhetoric he emphasized do not capture the fullness of rhetorical scholarship over the last several decades. On the other hand, although rhetoricians have been quick to draw on Lacanian theory, not all of its challenges have been fully confronted.

This talk addresses one challenge resulting from Lacan's externalization of the unconscious, one of his most revolutionary ideas that pins together rhetoric, psychoanalysis, and cultural criticism. Taking this notion seriously entails a shift from understanding speaking individuals as the primary agents of language to acknowledging their fundamental dependence on signifiers that they don't control—in other words, it means recognizing that in some ways individual human beings, no matter how influential, are "just rhetoric." If signifiers are the proper targets of rhetorical criticism, however, what does this mean for the methods we use to analyze the speech of individual subjects, and how can we think differently about the practices of reading necessary to track signifiers as speak through us?

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Cold War Rhetoric: Afterlives and Resonances of the Cold War Threats and Promises

2:00 - 3:15pm Thursday, 23rd May, 2024
Location: Directors E
Track 7. Public Rhetoric
Presentation type Panel

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82 Cold War Rhetoric: Afterlives and Resonances of the Cold War Threats and Promises

Panelists/Participants (Including Respondent, if any)

Louise Zamparutti

University of Wisconsin, La Crosse, USA

Brandon Johnson

Penn State University, State College, USA

Rosaleen Keefe

Old Dominion University, Norfolk, USA

Session Chair

Rosaleen Keefe

Old Dominion University, Norfolk, USA

Abstract/Description

The following is the first of two panels for RSA 2024 on Cold War Rhetoric, both of which are essentially continued conversations between scholars who met at the 2023 RSA Institute Seminar "Revisiting Cold War Rhetorics,"

organized by Allison Prasch and David Zarevsky. Based on reading primary texts of Cold War-era policy and politics, such as George Kennan's famous "Long Telegram" (1946) and speeches by John F. Kennedy, Harry Truman, Winston Churchill, John Foster Dulles and others in conjunction with recent rhetorical historiographic scholarship by such writers as Denise Borstdorff, Ned O'Gorman, and Cindy I-Feng Cheng, the following papers demonstrate ways in which Cold Rhetoric is still a powerful tool within contemporary political discourses. This panel explores the rhetorical frames of such vibrantly important topics as the current rise of Italian fascism, the "Chinese threat" of the coronavirus pandemic, and the epistemic relationship between scientific methodology and globalist progressivism as specifically drawing on the threats and promises of the Cold War. Taken separately, these papers look closely at ways rhetorical arguments from the past enable the success of present political persuasion. Taken together, this panel asks us to re-imagine binaries and polarities that are taken for granted within discursive political conventions, and see how doing "just rhetoric"produces, directs, or constricts political futurities.

Paper 1: "Italy's Anne Frank: Norma Cossetto and New Fascism"

 Fascism is back in style. In Italy, World War II memorial artifacts no longer present Italians as dedicated anti-fascist resistance heroes, nor do they argue that fascism was a mistake in Italy's history. Today, WWII fascists are configured as the anti-communist good guys and communists are the new World War II enemies over which Italy proved victorious. My paper argues that the story of Norma Cossetto, Italy's fascist "Anne Frank," is key to Italy's glorification of fascists as heroes, paving the way for today's enthusiasm for fascism as a normal and preferable form of government. Norma Cossetto, the daughter of a prominent fascist official, was supposedly murdered by Yugoslavian communists in 1943. Existing scholarship on Norma Cossetto argues that her story is based on conjecture in the absence of documentation. My paper, however, argues that documentation is not important; the Norma Cossetto story is convincing because it elicits a strong sympathetic bond through the use of familiar Cold War bipolarities that position freedom against dictatorship, religion against atheism, and traditional values and "way of life" against barbarism. Norma Cossetto is presented as a tragic martyr to a noble cause. The case of the popularity of Italy's fascist "Anne Frank '' story in fictionalized diaries, graphic novels, films, and theatre productions shows the lasting efficacy of Cold War bipolar rhetoric, which allows fascism, both historically and today, to be situated as the morally superior choice.

Paper 2: "Containing The Invisible Enemy: Donald Trump, Covid-19 and the Legacy of Cold War Metaphors"

In March 2020 remarks on the Covid-19 pandemic, President Donald Trump proclaimed, "We have an invisible enemy." In this early phase of the pandemic, Trump and his Coronavirus Task Force began to define the health crisis that would dominate his final year in office. This early rhetoric centered on the idea of "containment." The Coronavirus, or the "invisible enemy," had to be contained from spreading. Trump gave this enemy a clear origin: China. In so doing, he used containment both as a literal health policy and as a metaphor that positioned the virus as a foreign invader that had to be stopped. That metaphor called on legacies of the Cold War, which often foregrounded a desire to contain the spread of communism while articulating an East/West binary. To unpack Trump's metaphors and their rhetorical consequences, I look at Trump's speeches, tweets, and statements at task force press briefings to see how he relied on adaptations of Cold War era metaphors like containment/contagion to create a racialized "Invisible Enemy" to define the U.S. response to the Covid-19 pandemic. My analysis uses scholarship on Cold War metaphors by Kenneth Burke, Edwin Black, and Robert L. Ivie and puts it in conversation with newer work on immigration by scholars like Lisa Flores and J.D. Cisneros to draw out the racial rhetoric behind containment.

Paper 3: "Scientific Progressivism and Cold War Rhetoric"

This paper examines Karl Popper's scientific methodology of falsifiability and deductive reasoning to show the ways in which his understanding of scientific method underpins the successful rhetoric of progressivism during the Cold War. For Popper, falsifiability is the idea that scientific knowledge must be fundamentally disprovable at all stages of its practice. Popper explains this as "the method of criticism, the method of looking for falsifying instances"(emphasis his). Critical rational scientific thinking should always be seeking out the disjunctures in a working theory, for it is at that place that change, innovation, and progress are possible. If anything knowable is also falsifiable, it means that no theory ever reaches the status of a law, for everything that is possible for us to "know" via theory, observation, or experimentation is always subject to a deductive, logical analysis of empirical evidence. But similarly, no inductively-established law or principle can serve as a foundation for inquiry. This paper will explore why this paradigm was so appealing during the Cold War period, but how it reverses the Enlightenment rhetorics based on induction, presenting pressing present problems for fields that require rhetorical reasoning, such as the social sciences. In the conclusion, it probes the relationship between scientific method, theories of democracy, and rhetorical method.

Feeling Curious: Teaching Writing and the Desire to Know in Challenging Times

2:00 - 3:15pm Thursday, 23rd May, 2024
Location: Plaza Ballroom D
Track 11. Rhetorical Pedagogy
Presentation type Panel

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120 Feeling Curious: Teaching Writing and the Desire to Know in Challenging Times

Panelists/Participants (Including Respondent, if any)

Heather Adams

University of North Carolina Greensboro, Greensboro, USA

Kate Partridge

Regis University, Denver, USA

Jean Bessette

University of Vermont, Burlington, USA

Alyse Knorr

Regis University, Denver, USA

Session Chair

Heather Adams

University of North Carolina Greensboro, Greensboro, USA

Abstract/Description

Panel Description:

Rhetoric, composition, and creative writing studies have long celebrated inquiry as a process of recursive, reflexive investigation of the not-yet-known: what Louise Wetherbee Phelps called the "sustained work to understand something through a systematic, self-critical process of discovery." In writing textbooks and scholarly works alike, scholars reiterate the importance of engaging students in inquiry—sustaining an orientation of discovery, suspending rush to judgment, and "finding the questions that ultimately lead to interesting answers" (Ballenger). As Richard Miller and Ann Jurecic put it, "writing and questioning are inseparable."

Yet, as much as we celebrate inquiry, the field pays less attention to its motivation: curiosity. This panel of teachers of rhetoric and creative writing contends that curiosity—the desire to know, the compulsion to question—is fundamentally riven with emotion. To wit, science and philosophy tend to ascribe positive emotions to curiosity, such as pleasure, care, and enchantment: for example, while physicist Richard Feynman spoke about "the pleasure of finding things out," Foucault mused that curiosity "evokes 'concern'; it evokes the care one takes for what exists and could exist." Others, like Thomas Hobbes, equate curiosity with emotions of invigorating passionate restlessness and "the perseverance of delight in the continual and indefatigable generation of Knowledge."

In times such as ours, however, the desire to know does not come without emotional costs and inhibitions. Faced with intense political polarization, a fear for the future in a changing climate, information overload online, and more, we have found that our students struggle with apathy, anxiety, entrenched beliefs, and strangled creativity that can discourage their forays into the unknown. As teachers of rhetoric and creative writing, we collaborate through this panel and in the spirit of emulating and drawing wisdom from the many social justice and resistance movements that have demonstrated the power of engaging both rhetorics and poetics. Together, then, we panelists address the emotional possibilities and limitations that imbue the desire to know.

Presentation 1: Risky Curiosity

Feminist rhetoricians suggest that renewed engagements with rhetorical listening and associated tactics are needed as our field responds to "wicked problems" of our times (Glenn, Hogg; Ratcliffe and Jensen; Royster and Kirsch). Listening across difference and with a disposition of earnest curiosity is, however, challenging and

potentially risky. It may invite retrenchment and blame rhetorics, waste precious time, court violence, or diminish a pursuit of rhetorical agency. Presenter 1's experience of students feeling doubtful of this pedagogy serves as a site of inquiry for exploring how cultivating curiosity as a key rhetorical disposition is a potential danger zone that warrants consideration. Presenter 1 first quilts together unlikely commentary on curiosity: texts by contemporary justice activists (brown; Ross); scholarly contributions to curiosity studies (Zurn and Shankar); Barry's exploration of artistic curiosity; Hawhee's recovery of ancient rhetorical practices for cultivating wonder. With this short survey, the speaker articulates benefits and liabilities of centering curiosity as a rhetorical, epistemological, and emotional resource. Accounting for these findings and their own classroom experiences, Speaker 1 then considers the cultural tendency to favor righteous rhetorical rejection (e.g., canceling) over risky curiosity, closing with practical considerations for course and assignment design.

Presentation 2: The Curiosity Gap

The maxim to "write what you know" is frequently repeated in creative writing courses to encourage beginning writers to draw on their concrete experiences. However, many creative genres require and reward inquiry into what the writer does not yet know. This epistemological function is at the root of Jenny Odell's definition of curiosity as "a forward-driving force that derives from the differential between what is known and not known." Inhabiting this space of negative capability is one of the most complex–and pleasurable–intellectual tasks of writing and of citizenship in today's challenging times. Speaker 2 will consider how the pedagogy of creative writing can encourage and reward students for dwelling in the unknown. How can students move beyond the paradigm of self-expression and toward discovery–both of the self and of the world around them? Responding to the work of Janelle Adsit, Matthew Salesses, and Lily Hoang, Speaker 2 suggests models for creative writing prompts and workshops that favor a recursive process of revision over the conventional workshop model of summative evaluation. Speaker 2 reframes the creative writing classroom as a space in which students can experience curiosity itself as the goal.

Presentation 3: Curiosity in Crisis

While pedagogy scholars often celebrate engaging students in inquiry, recent years have made the practice of inquiry in rhetoric and writing courses more emotionally precarious, resulting in a heightened state of what Alice G. Brand called "hot cognition," or "cognition colored by feeling." As numerous psychological studies have shown, information seeking in crisis-inflected times is linked to emotional distress (e.g. Griffin et al, Hwang et al). Faced with a global pandemic, increasingly visible signs of climate change, intense political discord, growing restrictions on LGBTQ and women's rights, and seemingly intractable constraints on future home ownership and livable wages, Speaker 3's students are displaying new forms of hesitation as they encounter opportunities to pose and investigate ambitious research questions. In this presentation, Speaker 3 examines the emotional management of curiosity that students–and many of us–do to avoid sustained encounters with upsetting information, ranging from apathy to "asking" questions whose answers are already known or expected. Drawing on Ian Leslie's notion of the "curiosity zone" and scholars in climate change education, Speaker 3 proposes a pedagogy to acknowledge and engage the feelings of anxiety, fear, helplessness, apathy, and anger that can inhibit curiosity and writing about the problems that matter.

Presentation 4: Curiosity as Anxiety Antidote

Student writing anxiety is particularly acute in first-year composition and creative writing, where anxiety in the form of procrastination, perfectionism, imposter syndrome, or "writer's block" can prevent students from taking intellectual and artistic risks. This issue reflects a broader crisis of student mental health, as rates of student anxiety have reached record highs (Healthy Minds Network 2022). Speaker 4 considers the role of curiosity in helping alleviate writing anxiety by framing the creative process as fluid, inquiry-based, and joyful rather than fixed, boring, or terrifying. How can curiosity help students re-label "anxiety" as "excitement"? How can curiosity act as a stepping stone toward courage and, eventually, confidence? Speaker 4 applies strategies from Anne Lamott's Bird

by Bird and Laraine Herring's On Being Stuck, focusing on low-stakes writing; constraint-based writing; reflective writing; and committed detachment. By teaching students to write with patience and curiosity, we can normalize blocks as a valuable part of one's writing life rather than a challenge to overcome or a pitfall to avoid. Ultimately, an apprenticeship model of writing that privileges curiosity and process over outcomes offers a new paradigm for student success.

Must We All Be Prompt Engineers?

2:00 - 3:15pm Thursday, 23rd May, 2024
Location: Plaza Ballroom E
Track 3. Digital Rhetoric
Presentation type Roundtable

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35 Must we all be prompt engineers?

Panelists/Participants (Including Respondent, if any)

Jen Buchan

Pennsylvania State University, State College, PA, USA

Antonio Byrd

University of Missouri - Kansas City, Kansas City, MO, USA

Hannah Hopkins

University of Texas - Austin, Austin, TX, USA

Matthew Salzano

Stony Brook University, Stony Brook, NY, USA

Annette Vee

University of Pittsburgh, Pittsburgh, PA, USA

Session Chair

Damien Pfister

University of Maryland, College Park, MD, USA

Abstract/Description

In 1977, Barnet Baskerville asked: 'must we all be rhetorical critics?' In 1994, Jim Darsey wondered: 'Must we all be rhetorical theorists?' And in 2000, Jim A. Kuypers bemoaned 'must we all be political activists?' Now, in 2023, we ask: 'must we all be prompt engineers?' We submit that our rhetorical question is both more and less rhetorical than the others: it is not 'just rhetorical,' a disguise for a complaint about an environment we are dissatisfied with. But it is a question demanding rhetorical inquiry: generative AI looms over our practices of writing, argument, interpretation, and invention. Must we accept becoming prompters? Have we always been prompters? And is rhetoric "just" enough to resist this prompting?"

Prompt engineering, in the context of generative AI, refers to the construction of carefully crafted prompts that direct AI models to generate specific outputs. Prompt engineering is becoming an actual career of writers and communicators: one recent Forbes click-bait headline claims "AI Prompt Engineers Earn $300k Salaries: Here's How to Learn the Skill for Free" (Cook). The World Economic Forum even named it their #1 "job of the future that are being recruited for right now" (Whiting, para. 4). These prompts and their engineers will have significant implications for shaping our rhetorical landscape.

If we must all become prompt engineers, rhetoric will be one of the arts—if not the art—that guides effective prompt construction. Rhetorical scholars should be centered in these conversations, and this panel hopes to inaugurate a thorough examination of prompt engineering from the lens of rhetorical studies. The panel discussion will show how rhetoricians can…

- Identify how rhetorical traditions of invention and arrangement will play essential roles in the process of writing prompts;
- Imagine how prompt engineering opens up possibilities for harnessing AI in persuasive contexts, and critically evaluate the ethical, social, and political implications
- Critically analyze the political and economic objectives behind prompt engineering,
- Advocate for transparent and accountable AI systems that align with ethical, rhetorical values

This panel will contribute to at least two literatures in rhetorical studies. First, the panel continues conversations about engineering within the subfield of rhetoric of science, technology, and medicine. As Louis Bucciarelli writes, "Like science, engineering texts are written as if they were timeless and untainted by socio-cultural features.… the passive voice prevails, history is irrelevant, and the human actor or agent is painted in quantitative parameters fitting the occasion" (333). As generative artificial intelligence becomes more dominant in society, more attention must be paid to the rhetorics of its engineers and engineering. This panel will address rhetorics of prompt engineering, nuancing so-called hype and imagining ethical alternatives. Second, recent and forthcoming contributions to Composition Studies (see Byrd), Spectra (Salzano), and Critical Inquiry (Vee) have begun to address the relationship between rhetoric, communication, writing, and AI. This panel hopes to continue that important conversation by focusing specifically on the "prompt engineer" as an emergent rhetorical development—a career, a context, a technology—that demands further explanation and criticism.

Panelists will take a historical-critical perspective that contextualizes prompt engineering within the broader arc of rhetorical history and informs our understanding of the evolving nature of human-machine communication. Our inquiry will range across a number of questions: In what ways do rhetorical traditions of invention and arrangement facilitate the process of prompt engineering? How does "the prompt" fit in a broader landscape of rhetorical activities? How might rhetorics of engineering inform our understanding of prompting practices? Do discussions of the "inevitabliity" of generative artificial intelligence imply that prompt engineering is a requisite

rhetorical practice in contemporary rhetorical ecologies? What are historical analogues and precedents for prompt engineering? How, in other words, might we think and rethink prompt engineering from the various traditions and vantage points that rhetorical studies offers?

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Origins and Trajectories of the New Rhetoric Project

2:00 - 3:15pm Thursday, 23rd May, 2024
Location: Plaza Ballroom F

72 Origins and Trajectories of the New Rhetoric Project

Michael Bernard-Donals[1], Blake Scott[2], Andreea Ritivoi[3], Arthur Walzer[4], WooSoo Park[5]

[1]University of Wisconsin-Madison, Madison, USA. [2]Katholieke Universiteit Leuven, Leuven, Belgium. [3]Carnegie Mellon University, Pittsburgh, USA. [4]University of Minnesota, Minneapolis, USA. [5]Hankuk University of Foreign Studies, Hankuk, Korea, Democratic People's Republic of

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Michelle Bolduc (University of Exeter) and David Frank (University of Oregon) won a "Scholarly Translations Grant" from the National Endowment for the Humanities to translate and provide commentaries on the early work of Chaïm Perelman and Lucie Olbrechts-Tyteca's New Rhetoric Project.   Brill Publishers just released an open-access book that is one product of the grant: The Intellectual and Cultural Origins of Chaïm Perelman and Lucie Olbrechts-Tyteca's New Rhetoric Project https://brill.com/display/title/63662.

The book offers seven translations of and commentaries on Perelman and Olbrechts-Tyteca's scholarship that precedes and is often folded into their 1958 magnum opus: Chaïm Perelman and Lucie Olbrechts-Tyteca, La Nouvelle Rhetorique: Traite De L'argumentation. 2 vols. (Paris: Presses universitaires de France, 1958). The panel participants, all scholars of rhetoric, will comment on the translations, commentaries, and the six new insights on the new rhetoric project the authors suggest are a result of their work.

Decolonizing Methods and Knowledge Creation

2:00 - 3:15pm Thursday, 23rd May, 2024
Location: Plaza Court 1
Track 13. Rhetorical Methods and Methodology
Presentation type Paper Session

301 Dynamic, Yet Accountable: What Can Rhetoric Bring to a Project of Multidisciplinary Interest?

Josie R Portz

University of Arizona, Tucson, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Dynamic, Yet Accountable: What Can Rhetoric Bring to a Project of Multidisciplinary Interest?

In keeping with the conference theme to imagine the possibilities and the role of rhetoric in particular, this paper conceives of rhetoric as an approach to knowledge creation that is dynamically networked to a multiplicity of knowledge domains and methodological approaches. Therefore, this paper asks: What are the tools of rhetoric as an area of research? What are its dreams, its aspirations? And what are its responsibilities? What can we as researchers and teachers in the field of rhetoric contribute, and what can we learn?

These questions are contextualized in the author's reflections of dissertation research on Sri Lankan historical and religious rhetorics in the Portuguese colonial period. An island of continued increasing historical, cultural, strategic, and commercial interest, Sri Lanka is the research context for many scholars, including experts in fields like history, archaeology, anthropology, religious studies, literary studies, art history, area studies, and more. Further, Sri Lanka's three colonial periods comprise international as well as multidisciplinary interest. In the collective effort to understand this context, it is clear that overlapping perspectives and consensus in research is necessary. However, it is also clear that the diverse methods and methodologies brought to bear on these projects may highlight the particularities of each academic field in turn. One may well ask what is the place of rhetoric in a research project that requires knowledge of history, religion, language, and literary forms, while respective experts in each of these bodies of knowledge are already represented? What does rhetoric have to offer?

This presentation will review some of rhetoric's diverse methods and methodologies to highlight a range of approaches and ask what is possible for researchers going forward. Importantly, this presentation will also include in its review lessons that can be learned from Indigenous Knowledges and Indigenous research methods, including principles and protocols that help rhetoricians to position themselves humbly while doing work alongside community members of contexts they study. One important principle is that of reciprocity, which includes notions of contribution and passing down knowledge to the next generation (Archibald & Parent). Here, rhetoric has an opportunity to think about accountability both to community members of research contexts as well as the next generation of scholars.

As a result, audience members will be encouraged to consider theory, methods, interdisciplinarity, reflection, and critique in the hopes that as we consider this discipline that captures our interests and our scholarly and pedagogical production, we can continue to think through what it means to "just do rhetoric" in ways that are dynamic, yet accountable.

References

Archibald, J. & Parent, A. (2019). Hands back, hands forward for Indigenous storywork as methodology. In S. Windchief & T. San Pedro (Eds.), Applying Indigenous Research Methods: Storying With People and Communities (pp. 3–20). Routledge.

179 Re-Rhetoricizing Global Souths through Borderless Transnational Feminist Design Justice: Nothing but *Just Rhetoric*

Bibhushana Poudyal

Washington State University, Pullman, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

A few hours before Russia's illegal invasion of Ukraine, the US carried out the first airstrike (since August 2021) in Somalia, which claimed the lives of 60 Somalians. A week before that, Israel launched a wave of deadly missile attacks against Syria, and the Saudi-led coalition used a precision-guided munition made in the US to carry out dozens of strikes on Yemen. The Indigenous Palestine is undergoing ethnic cleansing since 1948.

Right after Russia's invasion of Ukraine, Western media outlets, politicians to celebrities to people from different walks of life expressed sympathy and solidarity with Ukrainian people, as they should & as we all should. They publicly announced their compassion and rage. But some of those sympathy toward Ukrainian people exposed the open and hidden dehumanization of the Global South. Here are a couple of statements among many and many and many of them:

- "This isn't a place… like Iraq or Afghanistan that has seen conflict raging for decades… This is a relatively civilised, relatively European… city where you wouldn't expect that or hope it is going to happen."
- "It's very emotional for me because I see European people with blue eyes and blonde hair being killed."
- "This time, war is wrong because the people look like us and have Instagram and Netflix accounts. It's not in a poor, remote country anymore."

In June 2022, a couple of months after Russia's invasion of Ukraine, Conference on College Composition and Communication issued a statement against war crimes. Here are a few among other powerful anti-war solidarity sentiments:

"Today, we stand in solidarity with our colleagues and students in and from Ukraine. We also stand in solidarity with students and scholars in and from places affected by war and violence, including Ethiopia, Myanmar, Haiti, Afghanistan, Palestine, Cameroon, and Yemen."

This anti-war statement is truly a commendable initiative. At the same time, my presentation invites our field to ask the following question collectively and critically: What can our field do to equitably offer solidarities with Global South communities beyond colonial and imperial borders so that our fight for "Black Lives Matter," "Brown Lives Matter," "Indigenous Lives Matter," "Muslim Lives Matter," and "Asian Lives Matter" transform into the lived experiences of people? My proposed presentation invites our field to actively work toward humanizing Global Souths through the framework of borderless transnational feminist design justice. This framework subverts the colonial, capitalist, heteropatriarchal, imperialist, neoliberal understanding and practice of design, knowledge building, and meaning making and puts grassroots communities at the center of the process and product. I again ask our field to imagine: What would a statement like this one look when composed through a transnational feminist design justice framework, which equitably extends solidarities to differently situated Global Souths? This framework and this question are nothing but a just rhetorical message to all the Global Souths that we see them,

we hear them, and our classrooms, our academic and administrative spaces actively and assertively recognize and honor their humanity and their agency.

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133 Counterstory Narratives of Palestinians to Develop a PalestinianCRT: Critical Race Theory Practices of Transformational Resistance to Erasure 2024 GERARD A. HAUSER AWARD WINNER

Bernardita M Yunis

University of Colorado, Boulder, Boulder, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Palestine for Palestinians in diaspora exists in the memory and enactments of cultural traditions passed down from generations. The Israeli colonial project successfully erased Palestine's borders, restricting its resources, and surveilling its people. Grounded in Critical Race Theory (CRT) and Palestinian feminist epistemologies, this work (re)centers Palestine, disrupting the erasure and engaging in the ongoing fight for anticolonial liberation. By centering the lived experiences, diasporic counterstories, and memory keeping practices of Palestinians in diaspora, this piece discusses the PalestinianCRT framework Yunis and Tanksley developed in *Thinking Peace from Below* (2023). This work, like Martinez's *Counterstory* (2020), offers ways to engage narrative counterstorytelling in rhetoric to name what peace and transformational survivance (Vizenor, 2008), can be for Palestinians in the face of colonial violence and erasure.

PalestinianCRT actively challenges colonial erasure by positioning Palestinian narratives of resilience, perseverance, and cultural preservation as acts of transformational resistance and survivance that enable a community constantly facing threats of ethnic apartheid and death to "do more than survive" (Love, 2019). Palestinian narratives become counterstories told not only to defy death, silencing, and erasure, but also to catalyze hope, healing, and futurity. In this way, CRT as framework enables us to "delink" from colonization (Mignolo, 2007), simultaneously considering the ways Palestinians leverage storytelling to understand, resist, and subsequently heal from the "herida abierta" of colonialism (the open wound created by the colonial and imperial powers). The PalestinianCRT framework enables new understandings of the existence of Palestinians despite ethnic cleansing as enactments of transformational resistance through community cultural wealth.

PalestinianCRT enables us to think, talk, write, learn, and advocate about and for Palestine. Because Palestinians are often living "within the theory and practice of a world, largely created by those 'above,' but also in worlds partly defined by alternative visions that critique praxis 'from above'," we have been systemically erased, silenced, and nearly completely destroyed" (Blaney & Innayatullah, 2009, p.663). Consequently, it is critical that we re-center our histories so that the hegemonic, imperial, master narratives begin to shift away from the colonizer and to those of us on the other side of the "colonial difference" (Mignolo, March 2007). PalestinianCRT as a rhetorical methodology (re)centers Palestine as a place for enacting a critical, race-conscious, and justice-oriented feminist praxis that is life affirming, and that engages in a fight for anticolonial liberation of Palestinians with fervent hope (Ihmoud, 2022; Joudah, et al, 2021). Palestinian counterstories matter because the Israeli occupation perpetuates constant violations to the humanity and rights of the Palestinian people, and our counterstories challenge our erasure by naming our existence and transformational survivance despite powerful and successful efforts by Israel. Counterstorytelling is one way to operationalize PalestinianCRT to subvert colonial erasure, actively reclaiming

and restoring our collective humanity, and persistently challenging the colonial impetus to erase, fragment, and obscure our stories, our community, and our very existence.

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77 Archival Justice for Children: Confronting the Association for the Benefit of Colored Orphans Records, 1836-1972

Laura Proszak

Mercy College, Dobbs Ferry, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In opening the archive to examine rhetorical practices in understudied local sites, scholars have forwarded more comprehensive and diverse rhetorical historiographies (Enoch; Gold and Hobbs; Logan; Klotz; Royster; VanHaitsma), and in doing so, often use decolonial archival research methodologies and anti-imperialism frameworks. With decolonial perspectives, scholars have read texts from physical imperial archives and explicated the building of decolonial digital archives, bringing to the fore communities' knowledge-making practices and rhetorical educations that defy western-centric traditions (Cushman; Klotz; Medina; Powell). The recent publication of Gesa E. Kirsch et al.'s *Unsettling Archival Research: Engaging Critical, Communal, and Digital Archives* further prompts rhetorical scholars to consider that varied theoretical approaches, including anti-racist, may question the inequitable power inherent in archives and the histories therein represented. This paper situates itself within rhetorical historiography and scholarship on "unsettling" archival research by examining records from an institution for African American orphans in the late nineteenth and early twentieth centuries, one which was burned down by a mob during the 1863 Draft Riots. It takes up the conference's call "to question what is just, what is fair, and how rhetoric can help us achieve justice today" by asking how can we, how should we, approach these archival texts from a *just* lens when they so acutely present violence and racism in a context that involves children.

In this paper, I examine the Association for the Benefit of Colored Orphans Records: 1836-1972 digitized by the New-York Historical Society, focusing on records from the Association's Colored Orphan Asylum (COA), which was founded in 1836 and located in New York City. The COA was the first in the country for African American children, and it admitted children from almshouses, homeless children, and children with one living parent. The COA was founded by white Quaker women, and in its attempt to care for and educate orphans, it presented problematic practices and ideologies, including its "paternalistic relationship with black New York, accepting their financial support but not permitting them to advise them on how to best serve the African American community" (Seraile 7). I particularly place my analysis of Records of the COA in conversation with rhetorical historiographies about children and institutions for children (Wetzel; Heyse; Proszak; Stuckey) to firstly shed light on how the COA rhetorically constructed itself in relation to the community it served (and did not serve) and how it responded to external acts of hate. Secondly, I argue that while rhetorical scholarship interrogates the colonized, silenced, fragmented, and partial voices of archival records, less is said about the discomfort of reckoning with texts that pertain to marginalized children. I suggest that this discomfort pushes rhetorical researchers to consider child welfare, both historically and within archival practice, and to develop more intersectional archival methods that account for age and that "push rhetoric toward social justice."

Rhetorical Religious History

2:00 - 3:15pm Thursday, 23rd May, 2024
Location: Plaza Court 2
Track 9. Religious Rhetorics
Presentation type Paper Session

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270 "An Atheist American is a Contradiction of Terms": How the U.S. Pledge of Allegiance Became a Tool of Theistnormative Containment

Kristina M Lee

University of South Dakota, Vermillion, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Judges and scholars have often framed the phrase "under God" in the U.S. Pledge of Allegiance as an example of "ceremonial deism" or "civil religion." A consideration of the rhetorical history surrounding the addition of the phrase "under God" to the pledge in 1954, however, reveals how the addition was a product of what Jonathan Herzog calls the "spiritual-industrial complex," the "deliberate and managed use of societal resources to stimulate a religious revival in the late 1940s and 1950s." Advocates for the change relied on the rhetorical strategy of prophetic dualism to frame theistic beliefs amongst U.S. Americans as the norm and atheism as a threat to the "American way of life" that needed to be contained. In this essay, I analyze George M. Docherty's February 7, 1954 "Under God" sermon and statements made by members of the U.S. Congress, both publicly and in congressional hearings. Their discourses demonstrate how, through the use of prophetic dualism, advocates framed the revised pledge as a way to contain atheism and strict secularism by encouraging those who recited it to see themselves as part of a theistic collective. Furthermore, I demonstrate throughout this analysis how advocates for the change utilized the vague theistnormative nature of the phrase "under God" to help negotiate between the competing values of religious pluralism and Christian nationalism. Supporters justified the change in four distinct ways. First, they argued a "spiritual defense" was necessary to protect U.S. democracy from communism. To do so, they framed atheism the primary cause of communism, thus the "root" of the problem. Second, they argued the change was an extension and celebration of U.S. religious heritage. In doing so, they painted a theistnormative picture where belief in God was the critical and unique aspect of the "American Way of Life" that the new pledge helped celebrate. Third, they emphasized there was a need to education the public, particular children, about the "American way of Life" and remind them of the theistic nature of Americans. They framed the change as a way to help people become better citizens. Finally, they argued simultaneously that the phrase "under God" was vague enough to be inclusive of most religions while simultaneously pointing to how it celebrates Christian ethics. This duel argument allowed them to appeal to both religious pluralists and Christian nationalists. Throughout their arguments, supporters utilized the strategy of prophetic dualism to paint the world as divided into two camps: those who were on the side of God and Democracy and those who were atheistic and supported Communism. Both Reverend Docherty and Louis Rabout, who led the congressional charge for change, specifically argued that "an Atheist American is a contradiction of terms," in order to justify the change. By transforming the pledge into a

theistnormative ritual, Cold War politicians made the pledge of tool of containment that continues to be utilized in political discourses today to tie notions of ideal citizenship to belief in God and frame atheists as a threat to democracy.

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365 Would the Real Slovak Lutherans Please Stand Up?: Lutheran Conflict within Cold War Czechoslovakian Radio Free Europe Programming

Kristen M Einertson

University of Minnesota—Twin Cities, Minneapolis, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

During the height of the Cold War, the CIA-funded Radio Free Europe broadcast concentrated part of its programming efforts on creating a wide variety of Protestant devotionals intended for specific audiences within Eastern Europe. Meant to provide an avenue to address questions of Church history, philosophy, theology, liturgical rites, faith, and belief, Radio Free Europe sought to support the growing popularity of religion within the Eastern bloc during the post-Stalin years. Through Radio Free Europe's broadcasting, those within the region had the opportunity to explore the faiths of their parents and grandparents. This was especially true in Czechoslovakia, which had a rich history of Protestantism and was an early site of the adoption of the Lutheran Reformation. However, Radio Free Europe's creation and broadcasting of Lutheran-specific Protestant devotionals in Czechoslovakia during the Cold War did not go without issue. This programming became a source of controversy for US-based Lutherans in the context of their own conflicts over perceptions of church authority and the credentials of the two largest American Lutheran church bodies at the time. The conflict was so great that the US Lutherans' discussions eventually reached the Board for International Broadcasting and the US Congressional Committee on Appropriations's Subcommittee on Commerce, Justice, State & Judiciary in 1986.

By analyzing the congressional record connected with these hearings, this paper examines the rhetorical approaches through which the two Lutheran churches addressed larger religious and cultural issues pertaining to Eastern Europe during this period. My study explores how and why certain actors were viewed as appropriate or inappropriate representatives of American diasporic communities abroad and what rhetors were seen as best equipped to speak to Eastern European cultural realities. In light of theories regarding religious rhetorics within Cold War contexts as well as the role of American diasporic networks in navigating US foreign policy, the Radio Free Europe US-Czech Lutheran programming conflict exemplifies the growing divide between US Lutherans during the second half of the twentieth century and their differing understandings of cultural norms and legitimacy in transnational religious communication. These differing understandings were the products of intra-Lutheran theological conflicts concerning juridical and magisterial authority, the relationship of historic creeds and modern social movements, and the necessary or valid forms of continuity between diaspora church bodies and their corresponding mother churches in the home countries. This paper also explores the ongoing question of who the appropriate audience is for these particular expressions of ecclesial disagreement and asks questions surrounding the forum in which these discussions ought to take place. Offering a critical exploration of Radio Free Europe, one of the richest sites of transnational Cold War rhetoric, this study ultimately provides scholars with a closer look at the ways in which US diasporic and religious conflict of the period spilled into international contexts. Such an evaluation is useful not only to those interested in the rhetorical histories and politics of the Cold War but also to those invested in the discourses of religious governance and US church body relations.

611 Threads of Control: Nudity, Clothing, and the Crafting of Erotic Discourse in Native American Boarding Schools

Spencer D Cooke

University of Oklahoma, Norman, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This presentation delves into the role of clothing-as-rhetoric within the context of Native American boarding schools and the accompanying assimilation rhetorics of the American federal government between 1869-1960. This interdisciplinary project operates at the intersection of memory studies and rhetoric. Through a comprehensive examination of historical documents, Native narratives, and a comparative analysis of clothing styles, this study sheds light on the intricate interplay between clothing, agency, and memory.

In the first section of this presentation, I rhetorically analyze the "Report of the Commissioner of Indian Affairs" to establish a timeline of the government's move to federally sanctioned Native American Boarding Schools. Kenneth Burke's assertion that rhetoric is "the manipulation of men's beliefs for political ends" lays the foundation for understanding the power dynamics at play. Rhetoric is not merely a source of power, but a means to express, maintain, or challenge agency. This section seeks to unveil the ideological underpinnings that justified assimilation rhetorics by demonstrating that these rhetorics rely upon a Christian-centric American mythology that sees the concepts of "nudity" and "eroticism" as conceptually synonymous.

The second section of this presentation analyzes Native narratives and testimonials from boarding school experiences to reveal the profound role clothing played as a marker of rhetorical agency. As both an expression of identity and a symbol of control, clothing emerges as a material rhetoric, a tangible manifestation of power dynamics and assimilation efforts. Carol Mattingly's exploration of clothing as rhetorical choices by 19th-century women reveals clothing's role as a visual, rhetorical artifact. Clothing becomes a tool for drawing attention away from the body, aligning with Mattingly's concept of disciplining audiences. In the case of Native American boarding schools, clothing choices represent rhetorical agency, making the restriction and modification of clothing an overt assault on agency. Native American clothing styles, analogous to Native languages, underwent replacement by European attire within Native boarding school environments. The replacement of Native American clothing with European attire serves as an explicit removal of agency.

The final section uses a comparative lens to evaluate clothing styles in pre-contact Native American culture and post-European-expansionism attire, arguing that the move from the former to the latter blurred the conceptual line between "nudity" and "eroticism." The stark contrast between these two clothing styles creates a spectrum in American memory which aligns notions of "savagery" with less clothed styles and "civilization" with more clothed styles. Over time, both cultural and social memories become what Whitney Phillips and Ryan M. Milner call "deep memetic frames," a memetically spread way of viewing the world so deeply infused into the psyche of the viewer that the frame itself becomes invisible.

Through an amalgamation of historical analysis, personal narratives, and rhetorical analysis, this presentation reveals clothing's intricate role as a material rhetoric and cultural memory within the narrative of Native American boarding schools. The manipulation of clothing underscores power dynamics, while the coalescence of Native

narratives and assimilation policies underscores clothing's multifaceted significance, showing that clothing can be used to manipulate agency and shape cultural memory.

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472 Christ and the Colonizer: the troublesome rhetorical history of Indigenous Orthodoxy for Christianity in the West.

Alex J Holguin

University of Pittsburgh, Pittsburgh, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Popular memory of Christianity in the colonial West is characterized in speech around first-contact narratives of coerced conversion and racial terror, leaving the religious descendants of the colonized in a relative state of cognitive dissonance. Although Western Christianity (recognized chiefly through it's traditions of Catholicism and Protestantism, but arguably also through the legal discourse and history of the allegedly Secular nation-state) has rhetorically attempted to maintain a connection to the ancient church and their crucified God in Jesus Christ through the production of theological speech, it struggles to provide a persuasive account considering their crucifying role in events such as the gratuitous injustice of indigenous genocide. Furthermore, looking at the first-contact interactions between Western Christian colonizers and the already Christian indigenous converts to the Eastern Orthodox church in Alaska offers much needed critical insights to trouble the normative assumptions Western Christians use to maintain a lifestyle that psychically fortifies ongoing colonial dominance in the Americas, and across the world.

Responding to calls to "do" rhetorical history, I position Indigenous Orthodox rhetorical histories of interactions with Roman Catholics, Protestant missionaries, and Secular politicians as three types of intra-religiously "Christian" interactions to reveal their desire. Firstly I look to how Orthodox and Catholic accounts of the martyrdom of St. Peter the Aleut psychically function by tracing the signifiers along calls for justice, accountability, and the curious (in)ability to perceive an authentically Christian voice within indigenous flesh. Secondly, I look to how Presbyterian missionaries targeted Indigenous Orthodox communities as similarly in need of a cultural conversion that required the functional shedding of Indigenous skin, as well as how their later apology rhetorically positions readers to maintain a structurally Western theology of the body by leaving indigenous communities in a continued state of disenfranchisement. Lastly, I look to how Eastern Orthodoxy's connection to indigenous Americans positioned it as an "Indian religion," and similarly poised it as a target for political disenfranchisement. By analyzing how these interactions with Indigenous Orthodox Christians mirror genocidal programs of violence, alienation, and repression, I look to see how Indigenous Orthodoxy "troubles" the feigned unicity of Western Christianity's theological self-image.

A decolonial rhetorical history, enriched by Lacanian psychoanalysis, allows for new means of imagining how rhetorical history can function, specifically by contextualizing repressed meta-narratives as a criticism by analyzing how points of conflict question the call to order that occurs from master narratives of history. Instead of continuing the colonial repression of indigenous narratives about matters of spirituality and faith, I invoke psychoanalyst Jacques Lacan's "return of the repressed" to offer new means of pursuing faith for the descendants of the colonized in a matter that is consistent with ongoing decolonial critiques of a predominantly Western Christian and colonial world. By calling for this return of the repressed, scholars, laity, and activists alike can look to new and radical ways of aligning with decolonial projects that spiritually trouble how subjects of all kinds are organized

according to their religious tradition's speech. More than "just rhetoric," I argue that the religious rhetoric of Indigenous Orthodoxy and Western Christianity's three projects represent fundamentally opposing discourses about God and, similarly, opposing ways of remembering, organizing, and living in society.

Telling Time in Feminist Activism: Feminist Rhetorical Explorations of Chronos

2:00 - 3:15pm Thursday, 23rd May, 2024
Location: Plaza Court 3
Track 2. Feminist Rhetoric
Presentation type Panel

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109 **Telling Time in Feminist Activism: Feminist Rhetorical Explorations of Chronos**

Panelists/Participants (Including Respondent, if any)

Michelle Smith

Clemson Universtiy, Clemson, SC, USA

Jess Enoch

University of Maryland, College Park, MD, USA

Hannah Taylor

Duke University, Durham, NC, USA

Session Chair

Jordynn Jack

UNC Chapel Hill, Chapel Hill, NC, USA

Abstract/Description

In Why Stories Matter, Clare Hemmings urges feminist scholars to pursue new ways to tell stories about feminism's past, present and future. Focusing in particular on narratives of second-wave Western feminism, Hemmings argues that feminists have typically portrayed the movement's development through temporal tropes of progress, loss, and/or return. Indeed, the "waves" metaphor (first wave (1830-1920), second wave (1970s), etc) has functioned as a temporal commonplace for how feminist activism (read: white, cis-gender, middle-class feminist activism) has operated within the U.S. Yet, despite the importance of temporality for feminist movements, scholars have yet to fully attend to the role of time in our scholarship. As Jordynn Jack argues, "feminist rhetoricians should pay more attention to gendered rhetorics of [. . .] time together in order to construct more thorough accounts of the rhetorical practices that sustain gender differences'' (286).

In this panel, we consider how feminist rhetoricians might contribute to broader discussions of the temporal dimensions of feminist memory as well as contemporary feminist activism. By doing so, we respond to Nancy Fraser's call "to analyze alternative grammars of the feminist imaginary in order to assess their emancipatory potential." Each panelist thus considers temporal rhetorics around memories and practices of feminist activism and advocacy. Speaker 1 explores evolution as an alternative to presentist or teleological understandings of feminist and rhetorical change. Speaker 2 offers an example of contemporary feminist voting rights activism that were driven not only by temporal connections to the first-wave suffrage movement but also to ruptures or breaks from that tradition. Speaker 3 considers temporal rhetorics in activism beyond kairos and chronos, focusing on expressions of lived time in menstrual activist movements. Reconsidering feminist rhetorics of time may propel us beyond stagnant narratives that position historical feminism "in terms of loss and amnesia, i.e., as a generation whose legacy has apparently been forgotten or squandered by the women who came after" (Dever 38).

Becoming Rosie: The Temporal Evolution of an Accidental Icon

While Rosie the Riveter is now popularly known as a feminist icon, the WWII propaganda poster now known by that name was not associated with feminism until the 1970s and 80s, when a second-wave feminist press added it to their catalog of postcards from women's history. In an unlikely chain of events, a work-incentive poster designed to raise morale within Westinghouse factories became a national-turned-international feminist icon. This transformation occurred not only across space (a subject of much feminist rhetorical theorizing), but also time, a subject only recently gaining significant attention from feminist scholars within and beyond rhetoric. In our view from the present, Rosie can seem to be "essentially" feminist–that is, feminist in spirit all along–or "teleologically" feminist–meant to be feminist, or only a matter of time until it would be recognized as such. As one means of theorizing "a temporality not under the domination or privilege of the present," feminist philosopher Elizabeth Grosz suggests that feminist scholars take up Darwin's natural selection, a model properly understood as notable for its "fundamental indetermination" (1, 15). In the temporality of evolution, rhetorical (and feminist) change is neither random nor deterministic. Grosz's rereading proffers Darwinian evolution as an alternative to linear notions of time that often drive feminist narratives and memory (see Hemmings). Through the example of Rosie the Riveter, Speaker 1 explores four temporal characteristics of rhetorical evolution in Grosz's sense: a focus on chance over intention, variation alongside repetition/replication, openness to change and adaptation, and proliferation rather than progress.

Centennial Connections: Assessing Rhetorical Bridges between 1920 Suffragists and Kamala Harris' 2020 Vice Presidential Campaign

2020 was not only an electoral year in which Kamala Harris became the first woman (and indeed the first Black and South Asian woman) to be elected to the Vice Presidential seat, but it was also the 100-year anniversary of the suffrage amendment, the amendment in which women earned the right to vote. In her paper, Speaker 2 will consider the temporal and rhetorical bridges that rhetors (including Harris herself) built between Harris and turn-of-the-twentieth-century suffragists to extract significance out of Harris' election at the kairotic moment of the suffrage centennial. Speaker 2 will take on two specific investigations. First, she will examine the rhetorical strategies rhetors used to see Harris as the intended result of suffrage activism, asserting that Harris is what suffragists would have hoped for and who they would have wanted to elect. Second, she will explore the

disconnections rhetors identified between suffragists and Harris, especially around race, that complicated a direct suffrage lineage from white women like Susan B. Anthony to Harris. Speaker 2 argues that these temporal and rhetorical disconnections were deeply productive, for they inspired publics to remember suffragists of color who are often lost in white suffragists' shadows, to consider the discrimination that surrounded women of color within and outside the suffrage movement, and to realize that the fight for voting rights was far from over for communities of color in 1920 and that this fight extends until today.

Lived Time: Disrupting Telos in Menstrual Advocacy Movements

In "Telling Time in Feminist Theory," feminist philosopher Rita Felski posits that, "How we imagine time is not just a matter for speculation and abstract debate; it is tied to the flux of feeling, the heft and weight of the body, the aching prescience of our own mortality" (21). In other words, Felski calls for an approach to time in feminist scholarship that focuses on embodied and material components, rather than abstract, kairotic theories --an understanding of time as lived. Speaker 3 offers one example of embodied time through feminist activism around menstruation. While other historical feminist movements have focused on temporality in various ways (kairos and chronos, in particular) successful reproductive justice activism focuses on lived expressions of time. Using frameworks from queer studies (Halberstam, Muñoz) and disability studies (Kafer), this presentation discusses the tactics employed by two menstrual activist organizations, The Period Project and Period, to ground their advocacy in the lived temporalities of menstruators. Specifically, these organizations engage embodied time through menstrual dignity, a concept that subverts the telos of reproduction by resisting the notion that menstruation is a stop on the way to pregnancy. Instead, activists enact an embodied approach to time that focuses on the temporal differences that each body may experience–how cycles may manifest in bodies differently, how the emotional toll of menstruating affects people differently throughout time–and asks their community to consider the implications of denying dignity. By attending to the emotional and material needs of menstruators, advocacy groups contest strict linearities and norms that exclude a diverse range of embodied experiences.

Between Particular Horror and Universal Tragedy: Circulations of Holocaust Memory, sponsored by Klal Rhetorica

2:00 - 3:15pm Thursday, 23rd May, 2024
Location: Plaza Court 4
Track 7. Public Rhetoric
Presentation type Affiliate Session

101 Between Particular Horror and Universal Tragedy: Circulations of Holocaust Memory

Affiliate Panel

Klal Rhetorica

Panelists/Participants (Including Respondent, if any)

Jamie Downing

Georgia College & State University, Milledgeville, USA

Jonathan Carter

Georgia Southwestern State University, Americus, USA

Eliza Gellis

Independent, Lafayette, USA

Alexandra Chakov

University of Wisconsin-Madison, Madison, USA

Session Chair

Jamie Downing

Georgia College & State University, Milledgeville, USA

Abstract/Description

Holocaust memory often circulates through contemporary discourse as an abstract notion, detached from its historical intricacies. Such oversimplified representations the complex tragedy risk diluting the nuanced realities of the Holocaust, undermining the depth of its impact and the imperative of preserving its specific historical context. While Holocaust memory aims to engender a universal sense of impact and understanding, the challenge lies in balancing this inclusivity without erasing its unique and particularized horrors. Striking this delicate equilibrium between accessibility and historical accuracy becomes crucial to ensure that the profound intricacies and lessons of the Holocaust are not overshadowed by generalized narratives.

These presentations collectively question the intersections between individual agency and curated remembrance and the potential of language to empower accurate recollection and inadvertently distort historical truths. These presentations underscore the multifaceted challenges posed by the intersection of rhetoric, memory, and public engagement, prompting a nuanced examination of the mechanisms through which societies navigate the responsibility of upholding historical truth while accommodating evolving narratives and contexts.

Not Every Bad Thing is the Holocaust: Public Memory and the Rhetorical Appropriation of Jewish Suffering

Godwin's law posits "As an online discussion grows longer, the probability of a comparison involving Nazis or Hitler approaches one" (Godwin 1994). This rule recognizes the rhetorical power of the label "Nazi" as a rhetorical shorthand for an ultimate evil. Godwin's law also implies an important corollary: the Holocaust is the entelechial metaphor for victimhood and oppression in contemporary Western discourse.

As US rhetorical ecologies have grappled with increasingly visible fascism and political turmoil, both the left and the right have mobilized Holocaust comparisons to further their political goals. For example, in 2023 the Michigan Republican party reposted internet memes analogizing US gun control efforts and the Holocaust. Such use is replicated across the right to bolster claims of majority group victimage while simultaneously downplaying the historical realities of the Holocaust. Alternatively, the US left used comparisons to Nazi concentration camps to supercharge moral concern regarding US refugee policy at the US-Mexico border. These historical comparisons center a US savior narrative rooted in American Exceptionalism—an ideology deeply intertwined with white supremacy.

These metaphorical mobilizations of the Holocaust are neither equivalent in their analogical accuracy nor their overt antisemitism. However, they have significant impact on Holocaust memory in US political discourse. We argue that uncareful transformations of the Holocaust into a metaphor erode the specificity of antisemitism and elide the 2,000-year-long history of anti-Jewish oppression–denying the very suffering from which it draws meaning. With antisemitism at a four-decade high (ADL 2022) and the last survivors of the Holocaust are dying of old age, the implications of Holocaust discourses are especially prescient. We demonstrate the need to reify the Holocaust as a specific event with unique meanings and implications, even—and especially—as society grapples with the charge of "Never Again."

Permanent Reminders of Survival: The Rhetorical Circulation of Auschwitz Tattoos as Testimony

 When entering the Auschwitz concentration camp complex, if you were chosen for forced labor you were given a serial number that was tattooed on your body. This system of tattooing was one tactic the Nazis used to dehumanize the Jews during the Holocaust. While these tattoos were forcibly put on Jews some survivors have been able to reclaim these tattoos as physical representations of what they have survived. In this presentation, I will show how the tattoos from Auschwitz can be seen as a form of testimony and that as the tattoos are circulated and experienced with the public they work to activate memory and thus learning. To do this I will use archival photographs of the serial number tattoos from survivors found in the United States Holocaust Memorial Museum's digital archives. Using Catherine Chaput's work on rhetorical circulation I will look at how the tattoos themselves tell a story and a history that engages with the public. Holocaust testimonies are often found as oral or written accounts, but by looking at the tattoos as testimonies they give the public a non-traditional format to learn and remember the Holocaust.

Curated Bricolage: Questions of Agency, Accuracy, and Complicity in Munich Holocaust Memorialization

As the birthplace of the Nazi movement, Munich has long struggled to reckon with its legacy from World War II and the Holocaust. While some museums in Munich document the rise of the Nazis, the war, and the Holocaust, unlike other European cities, Munich lacks a centralized Holocaust museum or memorial. Instead, across the city there are dozens of mini-monuments—plaques, sculptures, cobblestone markings—that reference different figures and events related to Munich's Nazi history. These sites comprise a decentralized, bricolage approach to memorialization, leaving individuals to happen upon these mini-memorials and make sense of them without much context.

While this approach has the potential to position audiences as active agents constructing their own understanding, the lack of curative framing risks promoting partial, whitewashed, or even problematic interpretations of history. For instance, many prominent mini-memorials focus on German resistance, divorcing broader German society from complicity. Thus, even as audiences construct their own bricolage, the materials available may minimize or erase difficult truths about systemic antisemitism, ableism, homophobia and violence.

Through analysis of historical records and fieldwork, this paper examines Munich's troubling approach to Holocaust memory. We detail how the carefully curated yet decentralized memorialization uses individual agency to present a distorted narrative that downplays German responsibility. We conclude by examining the pitfalls of "curated bricolage" as a memorial strategy, while considering how audience subjectivity might be reframed to promote more accurate, empowering remembrance of historical tragedy.

Gender and Rhetorics: Labor, Self-Care, Embodiment, and Identity

2:00 - 3:15pm Thursday, 23rd May, 2024
Location: Plaza Court 5
Track 2. Feminist Rhetoric
Presentation type Paper Session

92 (Wo)Manning the Phones: Gendered Affective Labor in Burgeoning 911 Systems

Myles W Mason

Georgia State University, Atlanta, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Nearly a century separates the first telephone operators in the US (known as "Hello Girls") and the emergence of civilian 911 operators, but the required qualifications for and staffing of these two roles greatly mirror one another. In this presentation, I trace the process of *(wo)manning the phones* the in second decade of 911's implementation (1977-1987) to name the constitution of operators, both telephone and emergency, as a gendered workforce that must balance technical and affective work of the role. Leaning into, as it were, the

gendered etymology of "manning" to signify "staffing" or "hiring," (wo)manning brings attention to the secondary consideration of women as laborers in particular roles and brings attention to the occupations that have become femininized due to the nature of the work. The original figurations of operators as men classified the work only via its technical, specialized nature. As this masculinized workforce proved inept to handle the affective facets of the job, employers were forced to *re*man the positions by turning to a femininized workforce. By (wo)manning the phones, the capacity of women to perform the simultaneous technical and affective work becomes the focus in imagining who will perform the infrastructural role of operator. This presentation analyzes newspaper articles from this decade to illustrate how cultural imaginings of 911 operators were being formed.

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144 Eliding Empowerment: Toward a Just Rhetoric of Self-Care in Gendered mHealth Apps

Haley Swartz

Clemson University, Clemson, SC, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Arguing that contemporary American healthcare necessitates practices of self-care, rhetorician Kimberly Emmons invites scholars to explore how medical authority relocates to individuals, demanding "an increased attention to one's own health and, indeed, one's gendered self" (2). Feminist scholars such as Tasha Dubriwny, Marika Seigel, Robin Jensen, and Amy Koerber have framed self-monitoring as a key feature of women's health, a feature that imposes normative gendered, raced, and classed health standards. Moreover, Tamika Carey has shown that Black women's wellness campaigns homogenize, commodify, and depoliticize health. These scholars point to self-care as a compulsory aspect of neoliberal womanhood. My research extends the scope of this argument to consider everyday, embodied practices of health and wellness enacted through personalized mobile health tracking apps (mHealth apps). While these products use the rhetoric of empowerment to attract users, this paper explores how a more just rhetoric of self-care might move beyond normative notions of health to promote equity, accessibility, diversity, and inclusivity.

Managing one's own health through mHealth apps is now a ubiquitous practice. There is an app for almost every aspect of tracking human health, including gendered health issues such as menstruation, fertility, and menopause. Many mHealth apps use personal, and even intimate, information to personalize health and wellness information and make recommendations. This paper explores mHealth platforms that go beyond simple tracking to present users with personalized health and wellness advice during normative life stages: 28 Wellness (marketed to the 18-24 demographic), Every Mother (marketed toward pre-natal and post-natal users), and Caria (marketed to people experiencing menopause). I interrogate how these products dictate self-care practices and re/produce gendered, raced, and classed notions of health, complicating self-care as a primarily positive, healing practice. While often celebrating femininity and the power of the gendered body, rhetorics of self-care steeped in empowerment can also elide diverse experiences and promote exclusionary practices. I argue that the burden and imperative of managing one's own health in the name of self-care works to isolate and exclude while also compelling compliance with social norms and political duties as citizen and consumer––extending hegemonic ideals that discipline and surveil women's bodies. Here, I am not questioning the importance of being informed about health in general and in one's own health in particular; this knowledge is crucial. But what concerns me is both the burden and the imperative of managing one's own health in the name of self-care. As such, this paper considers how a just rhetoric of self-care in mHealth apps could account for and celebrate individual experience.

161 "This is Me": The Search for Identity in Online Quizzes and Memes

Rachel McCabe

La Salle University, Philadelphia, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

The desire to define ourselves using external tools in texts has been a long-standing cultural staple: the Myers–Briggs Type Indicator and even *Cosmopolitan*'s quizzes have been used for decades to help us understand our personalities or desires. However, social media has exploded this popular maneuver, and rather than using quizzes to better understand ourselves, they are more frequently used to find ourselves in external representations. BuzzFeed quizzes allow readers to take quizzes that tell them which *Harry Potter* or *Euphoria* character they are. In addition to the explosion of "quiz culture" since the mid-2000s, more recently, TikTok videos caption short clips of animals running into furniture and brief clips from television shows with phrases like "Me running late for work" or "This is who my friends say I am." Popular memes frequently connect images in films and popular television shows to familiar feelings an individual might want to express. These popular culture texts that encourage identification with texts suggest a shift toward external resources in order to gain a sense of self.

Using Diana Fuss's and T. Minh-ha Trinh's theories on identification, the presenter locates a critical cultural shift in identity formation. Rather than seeing identification as an organic process that takes place as we encounter other people, texts, and ideas in the world, a new generation is using the internet to actively seek out their defining characteristics. Doing so through quizzes and memes allows them to see themselves in the world and aggrandizes their sense of self, rather than forging lateral identity connections as previous scholarship on the identification process suggests. This cultural shift toward defining the self by establishing connections with texts helps explain the increasing research on the negative ramifications of social media for those who cannot separate their sense of self from the content they see online.

Rhetorical Pedagogies: Identification, Agency, Epistemology & Language

2:00 - 3:15pm Thursday, 23rd May, 2024
Location: Plaza Court 7
Track 11. Rhetorical Pedagogy
Presentation type Paper Session

768 Canonizing The Multilingual Continuum; Moving Beyond Damage Based Rhetorical Analysis into the Translingual Rhetorical Turn

Oscar I Garcia Santana

University of Massachusetts, Amherst, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This project analyzes rhetorical attunement as a methodology to combat Western EUrocentric Rhetorical practices. Oftentime rhetorical practices are conflated to copyediting within the Composition classroom. Elbow describes grading copyediting as a "as a blunt yes/no requirement rather than something" graded on a continuum, Elbow goes on to explain this is more or less grading based upon managing writing in relation to expectation of other writers and focing a set of responsibility upon the student (Elbow 369). Conceptually this does fall within the responsibility of the instructor, moreover the expectation is the question of allotment, what is allowed and what constitutes a proper assignment, no more mystical nor mysterious when defined but when left upm in the air it remains as ominous as the undefined unknown of the seminar paper concept. What instructors ask for is translation in order to make appeasement towards coherent arguments under a SEAE gaze. As SEAE paradigms fuels the treatment of "identities as byproducts of language ideologies" creating a "disembodied abstraction without reference to time, place, class, or gender" in order to create the average monolingual conceptualization (Do [RL1] 451). Rather than operate under a monolingual initiative I propose scholars move towards a bilingual continuum that envisions dialects and language as a fixed attunement relative to kairos, a rhetorical attunement.

As there is no "unitary identity" nor universal plurality that is understood, say shared experiences and paradigms, not presumptuously placed that is, we talkin breaking it down to the roots and all the factors, detractors, benefactors and all (Delgado 10-11).

This can take shape in the formulation of their argument and even adapting to what the needs and desires are to fine tune their style of communication. It can be a form of attunement that is both multilingual, multimodal, and fluid. Rhetorical attunement as being the open use of multiplicity by multilingual writers that breaks down the notions of "fixed and stable resources; rather writers use their various "literate repertoires" to "communicate across difference; through rhetorical attunement we engage writer to the "negotiation of meaning across difference" in relation to their literate understandings (Lorimer Leonard 228). Socially transformative pedagogy takes shape through equipping students with the tools to recognize and give them the ability to mediate past injustices; furthermore, making them proactive through equipping them with the tools they'll need to communicate and better inform their agency in modernity[RL1] .

657 The Making of Meaning: Epistemic Rhetoric as Foundational Pedagogy for Transdisciplinary Possibilities

Heidi L Eichbauer

College For Creative Studies, Detroit, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In a recent April 2, New York Times opinion piece, Bret C. Devereaux, an ancient historian, begins with the question, "is a university a university without the liberal arts?" He responds with, "Marymount University seems to think so. The institution's trustees voted unanimously in February to eliminate majors in mathematics, art, English, history and philosophy, among other fields. The steady disinvestment in the liberal arts risks turning America's universities into vocational schools narrowly focused on professional training." On July 14, Ignacio M. Sánchez Prado writing for the Los Angeles Review of Books bemoans the conflation of the Humanities with English departments and provides a useful diagnoses and assessment for why "The Humanities Are Worth Fighting For." Amid the many current dire reports of the demise of Liberal Arts and Humanities programming in US Higher Education, there is perhaps no better time to revisit Gerard Hauser's call at the advent of the Alliance of Rhetoric Societies to envision the "ways we might reassert rhetoric education's centrality in the modern university" (2004).

Developing freshman pedagogies that center an epistemic view of rhetoric that treats "language as a 'speculative instrument' that enables us to [both] understand and [the means by which to] change the world" (Berlin 1987) offers rich possibilities for promoting transfer of knowledge to other domains of study and for merging theory and praxis. An epistemic perspective also helps us move beyond "self-evident claims of value, arguments about creating better citizens, or validating logics of our disappearance (e.g., the "skills" discourse) [that] have already failed" (Sánchez Prado 2023). In this paper, I will discuss these claims in reference to my institution's recent first-year Liberal Arts curriculum development of two intersecting freshman seminars that replace a sequence of traditional composition courses. The goal of the redesign is to bridge the divide between our Liberal Arts programming with our degree granting majors by having students develop a techne that can be transferred both vertically with majors and horizontally across all other liberal arts courses, and to welcome diverse literacies and linguistic expressions as part of a broader, more inclusive formula that promotes cultural awareness and invites possibilities for a range of rhetorical productions.

Our revised freshman pedagogy has students develop an understanding of language and symbolic systems by actively showing them the various ways knowledge can be framed for different audiences, purposes, and contexts, across different mediums -- textual, visual, and material. In this way, they are equipped with the rhetorical understanding to recognize the construction of meaning across multiple mediums and are given the tools for persuasive and affective strategies in their own work, and the means by which to assess the consequences of rhetorical choices. An epistemic rhetorical pedagogy then, rather than eliciting hermeneutic closure, can be generative, "charting a course for bringing paideia and wissenschaft into dialogue on the means and ends of higher education" (Hauser 2004). Not merely just rhetoric, but the foundation that fortifies other fields of study and practice.

527 Just My Style: Rhetorical Style as a Pedagogical Approach for Developing Student Agency

Brandy M. Scalise

University of Kentucky, Lexington, KY, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Rhetoricians, most famously Robert Connors, have long ago mapped the trajectory of sentence-level instruction in the composition classroom: its rise in the 1960s and subsequent decline in the 1980s behind fears of formalism. But since 2000, style as a field of study in rhetoric and composition has been revived. Scholars have begun to approach its instruction not a lesson in grammar rules but in "rhetorical grammar," producing not only helpful guidebooks for students (Williams and Colomb; Kolln; Bacon; Holcomb and Killingsworth) but also excellent new scholarship (Butler; Brummett; Johnson).

However, few scholars have addressed student perceptions of instruction in rhetorical grammar. Much of the scholarship still assumes that teachers must challenge limiting, formalistic approaches to sentence-level instruction and fight against student perceptions of "grammar" as dull and confining. And certainly, style can be taught poorly, if it fails to place grammatical and syntactical choices in a rhetorical context. More importantly, scholars who address the intersection of style and culture raise important questions about the potential for sentence-level instruction to be exclusionary for those who speak non-standard dialects.

Despite these apprehensions, style and grammar is connected to writerly identity and agency in potentially positive ways. Holcomb and Killingsworth describe style as a "performance," intimately connected to ethos and identity on a larger scale. Consequently, this paper asks whether thoughtful and informed instruction in style can help develop a positive attitude toward writing and revision in particular. Research on self-regulated learning (SRL) suggests that we must develop teaching strategies that aim not only to teach our students content-based skills but also develop strategies for learning and solving problems independently. Generally, when we teach writing, we rely heavily on instructor and peer feedback. While these strategies are undoubtedly useful, neither requires students to accurately assess their writing on their own or develop an independent strategy for revision. Students will remain dependent on others to develop a revision plan unless we offer them concrete strategies for making this final step as writers.

Ultimately, then, the research I plan on doing asks whether an intensive program in rhetorical style 1) improves students' self-assessment of their writing; 2) increases their sense of agency in assessing and revising their work. In order to answer these questions, this paper will draw on a variety of qualitative methods, including surveys, reflective writings, and assessments of student revisions.

777 Expanding Rhetorical Education through Rhetorical Identification

David Stock

Brigham Young University, Provo, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Acknowledging centuries-long concerns about the quality and impact of US political discourse, scholars in political science (Drutman), social psychology (Haidt), and rhetoric nonetheless agree that contemporary political discourse is particularly toxic, and that democratic norms and institutions have faced unprecedented challenges, particularly in a digital media age that perpetuates outrage, information enclaves, disinformation, and demagoguery. As rhetorician Patricia Roberts-Miller argues, a culture of demagoguery allows demagogues to flourish and undermines democratic deliberation by reducing all matters of public policy to issues of identity and out-group scapegoating.

How to rhetoricians respond to such unjust public discourse, and how can they prepare students to navigate it? One compelling response is found in the First-Year Writing Program at the University of Oklahoma (OU). This program operates a model of rhetorical education which integrates writing and speaking instruction towards facilitating ethical, effective democratic participation. When describing the model to participants at the 2023 RSA Summer Institute workshop on rhetorical education, Roxanne Mountford explained how the program frames argumentation as a relational, rather than adversarial, project, in which individuals and groups aim to cultivate civic empathy as they practice mutual understanding and problem solving around values and actions. As such, the curriculum practices delayed, or slow, argument, led by efforts to pursue mutual understanding through rhetorical listening.

In this presentation, I situate my approach to teaching argument in an advanced writing general education course within current scholarship and pedagogy on rhetorical education, from Mountford's OU model to Ratcliffe and Jensen's recent publication, Rhetorical Listening: A Concept-Tactic Approach. Specifically, I offer an extended description of the role of identity in iterations of rhetorical education oriented towards improving democratic deliberation. Current work in rhetorical listening draws on behavioral psychology to inform classical theories of persuasion and influence, particularly Burke's theory of identification. Racliffe and Jensen distinguish rhetorical identification from non-conscious identifications, which permeate our lives. They encourage practitioners to resist the assumption that persuading an audience towards an attitude must precede influence. In contrast, a rhetorical education that brings habits into conscious awareness—that starts with identifying and probing behaviors in order to reveal motives, values, and attitudes—enacts the kind of rhetorical identification more likely to promote self-awareness and understanding needed to see beyond oneself and begin listening to others. This kind of understanding, initiated through a pause in non-conscious identification, creates space to think, understand, and act differently, which can be used to listen more effectively (Roxanne's civic empathy) and construct texts that may be listened to by others more effectively.

While the bulk of my presentation focuses on articulating how this approach to rhetorical identification can productively enrich scholarship and pedagogy on rhetorical education, I also briefly describe how assignments can enact this theory. However, the main purpose of my presentation is to underscore how a rhetorical education enriched by rhetorical identification can enable just treatment of other people and their positions, especially those we find disagreeable—in short, how rhetorical education can better facilitate just rhetoric.

Mobilizing Memory in Rhetorical Studies

2:00 - 3:15pm Thursday, 23rd May, 2024

Location: Plaza Court 8
Track 12. Rhetorical Theory
Presentation type Roundtable

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189 Mobilizing Memory in Rhetorical Studies

Panelists/Participants (Including Respondent, if any)

Michelle Marvin

University of Notre Dame, Mishawaka, USA

Leah Helig

University of Rhode Island, South Kingston, USA

Sydney Goggins

University of Wisconsin, Madison, USA

Xinyue Tao

Syracuse University, Syracuse, USA

Session Chair

Lauren Obermark

University of Missouri-St. Louis, St. Louis, USA

Abstract/Description

Roundtable Title: Mobilizing Memory in Rhetorical Studies

Roundtable Overview:

This roundtable is focused on a central question, which we hope will invite more questions, inquisitive discussion, and community building: "What are the futures of memory in rhetorical studies?"

The *Just Rhetoric* theme resonates with this roundtable because we are committed to how rhetorics of memory can make the world a better place. Memory in rhetorical studies has undergone many transformations over the millennia. From rote memorization of speeches, to spatial mnemonic devices, to being linked to invention as a source for the generation of content, to broader focus on "sites" or "places" of memory, including memorials, museums, and archives (Yates; Hilst; Long; Ott, Dickinson, Blair; Weiser; Grobman and Greer; Kirsch and Rohan). While all of these approaches to memory remain relevant, as the field becomes increasingly interdisciplinary,

diverse, and oriented toward social justice, this session suggests expansive directions for research and teaching when it comes to memory.

This roundtable is composed of up-and-coming scholars in the field who come from many different backgrounds and offer perspectives from varied positionalities. Speakers come from both communication and English departments and juxtapose unique disciplinary knowledge and methodologies. The directions and application for memory discussed at this roundtable are wide-ranging–from digitization of family photos, to design and usability, to environmental and public health policies, to transnational traces and hegemonic forgetting. In sharing these diverse memory-oriented projects and approaches across the roundtable and alongside an interested audience, this session promotes ways forward with memory that can be more just, more inclusive, and more attentive to the precarious present in service of the future.

The format of this roundtable involves short (7-10 minute) provocations from four different speakers. Each speaker offers examples from their own research and writing as a way to gesture more broadly toward the vast futures at the nexus of rhetoric and memory. From the brief provocations, we will move to a question and answer discussion format, with questions posed by the session chair and the speakers, as well as inviting questions and contributions from the audience to create a wider discussion and community.

We outline each speaker's individual contributions below, as well as offer a list of some of the questions we hope to touch on during the roundtable

Speakers

Speaker 1 argues that the digitalization of photography is transforming intergenerational memory practices in families, limiting rhetorical engagement with the past. She examines how manipulative editing technologies, decreased serendipitous discoveries in photographic archives, and changed dynamics between curators, audiences, and images pose barriers to nuanced family history construction. The speaker will discuss how password protection issues and digital privacy concerns have led to inaccessible family photo collections, which contributes to perspective erasure in familial legacies. This talk aims to highlight questions regarding digital curation and preservation that impact the rhetoric of memory studies and family identity formation.

Speaker 2 investigates the rhetoricity of memory in relation to design and usability. Through a rhetorical repositioning of the common usability goals of memorability and learnability, Speaker 3 challenges the naturalized process of design thinking as well as the privileging of the "rational" user in design decision making and planning, such as with the creation of user journeys and user flows. They argue for a new approach to memory work in design, particularly processes that account for the effects of trauma, anxiety, stress, and other psychiatric disabilities on memory, recollection, and interaction.

Speaker 3 proposes a role for analogy as a rhetorical intervention that creates openings through which public memory of simultaneous crises can be shaped and contested. In the process, she hopes to reimagine analogical reasoning as a mode of engaging with public memory. She proposes that one civic function of an inclusive public memory is to provide an opening for demanding a more equitable approach to both environmental and public health policies. Drawing on recent scholarship in memory studies, she suggests that analogies can constitute a form of meaning-making around memory, in particular by documenting histories of organized abandonment at the intersection of environmental racism, ableism and extractive economic systems and placing these at the center of public memory. Thus, delineating the focus and scope of different comparisons becomes crucial, along with investigating the silences and omissions evident in some analogies and challenged by others.

Speaker 4 is interested in responses to trauma, unresolved historical injustice, and the decolonization of hegemonic forgetting and remembering through concrete spaces of memory such as museums and memorials. Speaker 4 is currently engaged in examining the transnational controversy over the memory of the "Comfort

Women" issue. Although the term "Comfort Women" sounds euphemistic, it refers to the sexual violence crimes committed against thousands of women by the Imperial Japanese military during World War II in Asia. Through the examination of spaces that memorialize "Comfort Women" located in Nanjing, China, and Seoul, South Korea, Speaker 5 explores how a "rhetoric of the trace" is emphasized with visual and material representations of the traces of the absent bodies presenting the collective embodiment of survivors in both museums. Additionally, this project aims to understand how contemporary memory and national identity are articulated and reframed through materiality and trauma.

Potential Questions for the Roundtable to Begin Discussion:

How does the work of another speaker at this roundtable influence, complicate, or challenge your own project?

What about existing research, scholarship, or the history of memory in rhetoric inspires you?

How can rhetoricians more effectively engage difficult histories and social issues via memory work?

What do you hope your work on memory can do? How do you want it to reach an audience? How might your insights be applied in academic and public contexts?

How do you--or how might others--teach with or about memory?

What comes next for your project? How do you hope to further your research?

Just Teach It Online! Advancing Online Rhetorical Pedagogy Post-Pandemic, sponsored by Global Society of Online Literacy Educators (GSOLE)

2:00 - 3:15pm Thursday, 23rd May, 2024
Location: Governor's 9
Track 11. Rhetorical Pedagogy
Presentation type Affiliate Session

107 Just Teach it Online! Advancing Online Rhetorical Pedagogy Post-Pandemic

Affiliate Panel

Global Society of Online Literacy Educators (GSOLE)

Panelists/Participants (Including Respondent, if any)

Theresa Evans

Miami University, Oxford, USA

Meghan Velez

Embry-Riddle Aeronautical University, Daytona Beach, USA

Nikki Chasteen

Florida Atlantic University, Boca Raton, USA

Session Chair

Meghan Velez

Embry-Riddle Aeronautical University, Daytona Beach, USA

Abstract/Description

This session, presented by members of the Global Society of Online Literacy Educators (GSOLE), will present best practices in teaching rhetoric online. Sharing lessons learned through and beyond the COVID-19 pandemic, the speakers invite participants to reimagine their own approaches to online rhetorical education.

Speaker 1: "Orality in an Online Environment"

When my institution's COVID shutdown happened, I found myself forced to teach "Oral Communication" in an online environment—something I had not planned, nor to be honest, thought possible. As planning and implementation proceeded, my fear that a course focused on orality would not work in an online format completely dissipated. The curricular structuring of this course in oral discourse and the constructed assignments attempted to achieve three trajectories.

First, the course would activate rhetorical learning in a staged manner with an initial focus on the voice while working with the affordances and constraints of digital technology. Using Audible to record the voice alone without the body's involvement meant the students could focus on tone, interpretation, diction, and time limits in a concentrated manner. A multi-modal presentation on the professor's website heightened the value of the assignment for the students as well. The students' assignments then progressed, adding more and more to the oral assignments as they engaged with the familiar genre of storytelling, then activating memory in speech delivery, the body though the face and gestures, and culminating in a professional conference-style presentation.

Second, the course would take seriously the "The Mount Oread Manifesto on Rhetorical Education 2013" (RSQ, vol. 4, no. 1) and work to join writing and speaking together in the digital world of the class, demonstrating through practice "the centrality of rhetoric to the learning of speaking and writing" (2). More than this, discussion and practice of how speaking and writing facilitate/inform/support the other would be a key part of the class as the students practice speaking without script, with notes only, with a marked and rehearsed script, and with a data heavy script that must be carefully read.

And third, the course would resist, a "simplistic" nod to "civics education" or the acquisition of skills, but would rather be, as the manifesto calls forth, "grounded in a holistic, contextualized approach to public meaning-making." The students would gradually practice in their speaking and writing real collaborative learning (with guided instruction) "grounded in a strong ethical understanding" which has the potential to serve "the public good" (4). The assignments and design of the course can inform session participants' approaches to doing rhetorical education in online environments.

Speaker 2: "A rhetorical approach to managing multiple points of entry into the OWI platform"

The home page of a course site often is imagined as its single entry point; in practice there may be multiple points of entry, creating confusion if students encounter information out of context. Pirolli and Card's (1999) information foraging theory can help instructors understand that students weigh the value of information they seek against the cost of locating it: Some students may give up, settle for less, or perhaps not even realize what information they are missing. Usefulness is critical to interface design; however, Bjork (2018) resisted a definition of "usefulness" that considers only the needs of the majority, insisting that research on OWI platforms should consider "the implicit political, social, cultural, and ideological effects of those digital designs." Instructors may not have control over a design interface, but they can consider the multiple ways students access that interface to help them better write and organize course content.

Speaker 3: "Bringing Feminism into Rhetorically Structured Online Courses"

Speaker 3 will share insights into taking a rhetorical approach to course navigation in two online courses, SPCH 1010 - Foundations of Public Speaking and COMM 3600 - Persuasion. Both courses are asynchronous and designing a functional and navigable course for students from varied backgrounds is difficult. It is for this reason that making rhetorical choices when designing the navigation is vital to student success. As the call states, this presentation will "delve into the tools of rhetorical pedagogy," drawing on scholarship in feminist methodologies to design (Frost, 2018; Moore, 2018) the audience can expect to learn how to incorporate similar strategies into OWI course structure and design.

Speaker 4: "Using Social Annotation Tools to Enhance Class Discussions in an Online Rhetorical Theory Course"

Speaker 4 will share findings from teaching a 100-level, asynchronous online Rhetorical Theory course at a predominantly STEM-focused institution. In order to increase engagement and provide students with an accessible point of entry into challenging theoretical readings, the presenter introduced Perusall, a social annotation tool, into her courses. She designed annotation activities that encouraged students to identify points of confusion and work together toward consensus on difficult concepts and passages from texts like Plato's Gorgias or Kenneth Burke's Language of Symbolic Action. By using these annotation activities as the central location of discussion in the course, Speaker 4 shakes up the by now predictable discussion forum format of asynchronous online course learning management systems and creates a flexible approach to discussion that is based on students' needs and interests rather than on the concepts the instructor deems most important from the readings. In doing so, Speaker 4 creates personalized, responsive course content (Borgman & McArdle, 2019) to make rhetorical theory accessible to online STEM students.

Narco-Rhetorics: The Intoxication of the Public Sphere

2:00 - 3:15pm Thursday, 23rd May, 2024
Location: Governor's 10
Track 7. Public Rhetoric
Presentation type Panel

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85 Narco-Rhetorics: The Intoxication of the Public Sphere

Panelists/Participants (Including Respondent, if any)

Walter Lucken

Queens College of CUNY, New York City, NY, USA

Elia Newsom

University of Colorado-Boulder, Bolder, CO, USA

Juan Valadez

University of California, Riverside, Riverside, CA, USA

Larry Samuel Morgan

Syracuse University, Syracuse, NY, USA

Session Chair

Walter Lucken

Queens College, CUNY, New York City, NY, USA

Abstract/Description

This panel examines the function of "narco-rhetorics", understood as the discourse around narcotics and their users to undergird projects of state which fold in the biopolitical, the carceral, and the imperial under the guise of public health or national security exigencies. Narco-rhetoric is central to the War on Drugs, which is a major driver of injustice. This manifests in skyrocketing overdose rates, mass incarceration, and the configuration of an increasingly paranoid nation-state which conceives of itself as being beset by an inchoate wave of dangerous "others." Rhetorical invocations of narcotics are consistently used to justify the peremptory slaughter of Black people on US streets. Many of the police killings analyzed by Ursula Ore in her analysis of the epideictics of

modern day lynchings, from Trayvon Martin on were justified either in the media or on police reports by the presumed or actual presence of "narcotics."

Narco-rhetorics, in both their drug-war and public health manifestations, supply an ample grab bag of metaphors for "dangerous' 'Others. They feed the criminalization and restriction of HRT drugs for Trans people, and by extension their very bodies. Narco-rhetorics enable Texas Governor Greg Abbot's invocation of fentanyl as consubstantial with migrant crossings, the historic linking of opium with Chinese immigrants, and crack with Black "superpredators." Thus, we proceed from the understanding that the War on Drugs is "just rhetoric", in the sense that it does not meaningfully index the chemical or social natures of the substances or people that it targets. Rather it is a language game which produces sufficient reason for projects of racial oppression, social exile, and imperial domination. Our understanding of narco-rhetorics draws from the work of Lisa Flores in public rhetoric and Sarah Ahmed's work on affect,

As Flores argues, the public vocabulary of immigration and its concurrent production of disposable and deportable life evinces a pattern "in which immigrant and criminality are so closely connected rhetorically that the slippage from immigrant to criminal seems almost natural" (363). This depends on a conception of criminality that provides floating signifiers for the Others the public must define itself against. As Sarah Ahmed argues in *The Cultural Politics of Emotion*, this construction of criminality depends on a politics of emotion "which secures the white subject as sovereign in the nation, at the same time as they generate effects in the alignment of 'you' with the national body." (2). Narco-rhetoric historically and currently provides a discourse of criminality which "produces emotions which work to shape the 'surfaces' of individual and collective bodies" (1). Shame, fear, disgust, and vengeance color the affective landscape of the US, marking the bodies of addicted drug-users, Central American and Mexican migrants, Black people, and others, while emboldening the concept of a White citizenry perpetually under siege by foreign and hostile enemies. In using narco-rhetorics as a frame we advance towards Just Rhetoric, which decouples narcotics from our ongoing programs of dehumanization.

Speaker 1 will use auto-theory to analyze the consequences of narco-rhetoric's affective deployments in the border city of El Paso, Texas and how they condition the subjectivities of border-dwellers. Drawing from Sarah Ahmed's work on affect and the way that social status is constitutive of the emotional appeals theorized in Aristotilean rhetoric, Speaker 1 conveys through a narrative of working life, proximity to the drug economy, and surviving and bearing witness to drug-related death and the consequences of policing in the border city of El Paso. These theoretical frameworks and narrative strategies will examine how narco-rhetorics mark the bodies of drug-users and people on the border generally, producing social hierarchies and self-perceptions of inferiority or superiority among users, criminalized people, migrants, and everyday citizens, marking some bodies with effects of desperation, hopelessness, craftiness and guile, fear and loathing, and a range of other affective states as they struggle to get by in a climate marked by nationalist paranoia. This approach will draw out the ground-level consequences of narco-rhetorics and how they produce the lived experience of the border.

Speaker 2

Using Boulder, Colorado as a case study, Speaker 2 will discuss the ways in which "narco-rhetoric" is employed by groups like Safer Boulder to dehumanize the unhoused and delegitimize arguments in favor of universal programming such as free public housing. Using rhetorical analysis as an analytical tool, Speaker 2 argues that the efficacy of "narco-rhetoric" employed by Safer Boulder is premised on a projection of ethos and logos connected to pre-existing notions of "objectivity" and "respectability" tied to the neoliberalized American justice system. The rhetoric of groups like Safer Boulder appear objective and sanitized in order to appeal to a liberal audience of NIMBYs (Not In My Back Yard) as outlined by Gent. Ultimately, Speaker 3 argues for a Just Rhetoric inspired by Middleton's interpretation of Jacques Ranciere as it relates to the unhoused: that "politics" at its base is a struggle over "distributions of the sensible" framed by discourses and representations of 'who counts' in a political community. Therefore, a Just Rhetoric around homelessness should always center bringing the unhoused into the "demos" as a group "that counts."

Speaker 3 will perform a rhetorical excavation of the specter of the "crack baby", a long debunked trope which described a presumably Black and low income child who, having been exposed to crack cocaine in utero, suffers from persistent behavior and learning difficulties into adulthood. While the evidence for this theory has never materialized, Speaker 3 argues that the accuracy or epistemic validity of the concept of the crack baby is irrelevant as compared to the trope's rhetorical function: as a form of epideictic rhetoric which simultaneously casts low income Black mothers as responsible for the social suffering endured by low income Black communities in the post-Civil Rights era, particularly in the wake of the dismantling of the welfare state and the expansion of the racial-colonial prison regime. Further, Speaker 3 charges that the "crack baby" topos uses narco-rhetoric to construct a subject who, due to their state of permanent "intoxication" and the persistent effects of their cocaine exposure, is permanently subject to state violence including confinement, segregation in schooling, and possible extrajudicial killing by police officers. In short, Speaker 3 will examine the epideictic function of the crack baby as a topos which is itself generative of a post-Civil Rights public which defines itself in terms of whom it excludes.

Speaker 4

When analyzing "narco-rhetorics' ' as a political method with a specific purpose in mind it is important to look at the public representation—in reality, misrepresentation—of the War on Drugs initiated by Nixon and expanded by Reagan. To receive support from conservative's crack—cocaine made into a base form—was publicly demonized to further justify and uphold the War on Drugs. In 1986, Congress passed the Anti-Drug Abuse Act and developed mandatory minimum prison sentences for certain drug offenses. This law displayed racist ideologies because it assigned longer prison sentences for offenses involving the same amount of crack cocaine (associated with Black users) as powder cocaine (associated with White users). Five grams of crack generated a five-year sentence, on the contrary 500 grams of powder cocaine to receive the same sentence. In *The New Jim Crow*, Michelle Alexander writes how terms such as "epidemic," "plague," and "instantly addictive," were utilized to describe crack. This essay will closely examine the narco-rhetoric displayed by politicians to figuratively cut cocaine in half—crack and cocaine—to build a foundation using pathos to hide the structural racism that led to mass incarceration.

Outlining the Values of Our Discipline

2:00 - 3:15pm Thursday, 23rd May, 2024
Location: Governor's 11
Track 14. Other
Presentation type Paper Session

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529 What Matters: Assessing Disciplinary Values and Challenges in Rhetoric, Composition, and Writing Studies.

Zakery R Muñoz

Syracuse University, Syracuse, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In 1987, David W. Chapman and Gary Tate published one of the earliest comprehensive research studies on the formation of doctoral programs in Rhetoric, Composition, and Writing Studies (RCWS). Their 60+ page report offered individual profiles of programs, identifying faculty, recent dissertations, common core/courses, among other metrics. Three *Rhetoric Review* (RR) surveys of its kind have been completed since (1994, 1999, 2007), all of which have expanded the view of our disciplinary formation including what commonplaces/challenges we face across institutions. Taken together, scholarship has cited this important work to get, what some call, *a pulse* of the field. Though scholars have designed research that considers core/course requirements "to show what is presently valued in graduate education," the large-scale RR surveys have yet to be reimaged in over a decade (Carlo and Enos 2011). Our field has long risen to sociopolitical pressures to design more just curricula, departmental structures, faculty representation, and more. Now, in response to new exigencies of artificial intelligence and continued regressive social justice legislation in the United States, this presentation argues for a renewed attention to our disciplinary formation. The Consortium of Doctoral Programs in Rhetoric and Composition recently studied how job search processes were influenced by the COVID-19 pandemic. Following this research and the RR surveys, this talk demonstrates a preliminary analysis of what RCWS values, as represented by our doctoral programs public facing websites, to better assess the processes graduate students must perform during the graduate school application processes. By using the consortium's doctoral program list as a data set, this presentation asks what our digital presence says about the rhetoric of our field and what we value. Ultimately this talk lays the framework and makes the case for an updated RR survey, another large-scale effort to gauge the important metrics of our field as it continues to grow, shift, and respond to the increasingly diverse needs of our disciplinary community.

588 Tracing the Development of Just Rhetorics in the Life and Work of Louise Pettibone Smith

Julia M Allen

Sonoma State University, Rohnert Park, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Tracing the Development of Just Rhetorics in the Life and Work of Louise Pettibone Smith

Most of us would acknowledge that our interpretations of the meaning of a "just rhetoric" have not been stable throughout our lives. Nonetheless, when we study histories of rhetoric, we may look for established bodies of just rhetorical work rather than discursive trails exhibiting changing degrees of rhetorical justness. What prompts and strengthens the shifting and deepening of commitments? While there may be no single pattern of rhetorical development, a close look at the life and work of one rhetor who went from years of seemingly quiet teaching and

writing about Biblical history at Wellesley College into a post-retirement career in very public anti-fascist organizing offers multiple points of textual and experiential decision-making, moving from acknowledgement of injustice, to analysis of causes, to willingness to join in larger movements addressing injustice, and, finally, to acting, regardless of personal risk. I offer these moments of decision to help us explore the many routes of genesis and advancement of just rhetorics.

Louise Pettibone Smith graduated from Bryn Mawr College in 1907, having taken a required two-year course in rhetoric and composition that asked students to write in depth about their social responsibilities, and also having signed a declaration card provided by the Student Volunteer Movement for Foreign Missions indicating that she wished to serve as a missionary if her familial circumstances allowed. Smith never sailed as a missionary, instead earning a Ph.D. in Semitic Languages, authoring a dissertation on a key passage in the book of Isaiah. By the late 1920s, she was studying in Germany during summers with theologians Karl Barth and Rudolf Bultmann.

Smith's publications focused on interpreting the language of Biblical texts, challenging certain received beliefs, but otherwise engaging in conventional academic discourse. It was not until the late 1930s that she addressed conditions in Germany, narrating for Congregational readers in the U.S. a church meeting during which parishioners learned of the arrest of two of their pastors. In her next publication, she explained how journalistic restrictions in Germany were leading to uncritical acceptance of conditions there.

Realizing that her publications were coming up short on rhetorical justness, she spent her sabbatical working in a hospital for Greek refugees in Palestine. From then on, Smith placed herself in increasingly perilous rhetorical situations. As she later said, "It was what I saw happening that made me realize that one didn't have any business to just sit in a nice comfortable college and enjoy one's own freedom - that there presently wouldn't be any freedom if those of us who did see didn't act…." She chaired the American Committee for Protection of Foreign Born to prevent unjust deportations, serving as the single plaintiff in a politically-motivated Supreme Court case which, had it been lost, would have meant years of imprisonment. At the same time, she developed a new rhetorical fusion of prophetic voices: her own merged with those of the Old Testament prophets, the dissenting Supreme Court justices, and the Leftist press.

Presumed Expertise: Developing a Theory of Secondary Ethos

2:00 - 3:15pm Thursday, 23rd May, 2024
Location: Governor's 12
Track 10. Rhetorical Criticism

Presentation type Panel

173 Presumed Expertise: Developing a Theory of Secondary Ethos

Panelists/Participants (Including Respondent, if any)

Sarah Singer

University of Central Florida, Orlando, USA

Victoria Houser

University of California, Santa Barbara, Santa Barbara, USA

Nora Augustine

Lees-McRae College, Banner Elk, USA

Tyler Easterbrook

University of Idaho, Moscow, USA

Session Chair

Tyler Easterbrook

University of Idaho, Moscow, USA

Abstract/Description

Recent research has highlighted the rhetorical complexities of expertise in our current moment (Hartelius, 2020; Mehlenbacher, 2022). Building on that scholarship, this panel brings together scholars across subfields to discuss the interplay of expertise and misinformation in their work through the lens of "secondary ethos" (Speaker 1 and Speaker 4, forthcoming): when rhetors leverage secondhand authority through another rhetor's presumed expertise. Closely tied both to rumor and to the politics of citation, secondary ethos provides a useful framework for analyzing a range of contemporary cultural phenomena, from medical misinformation at crisis pregnancy centers to "mad genius" social media posts. Such work extends other deep inquiries into rhetorical ethos, which as been approached ecologically (Ryan, Meyers, & Jones, 2016), algorithmically (Wilson, 2020), historically (Arnold, Rivard, & Tilton, 2022), and transnationally (Ogunfeyimi, 2016).

This interactive panel will proceed in two parts. In the first part (35-40 minutes), panelists will offer micro case studies that explain how secondary ethos works in theory and practice. In the second part (30-35 minutes), audience members will discuss how secondary ethos plays out in their own work or across the case studies analyzed by the panelists. Speaker 4 will serve as moderator, drawing connections between participants' presentations and prompting audience engagement during the Q&A period. Speaker 1 will take notes on a shared Google Doc that will be available to all attendees. By attending this panel, participants can expect to develop new avenues for their research and innovative ideas for engaging secondary ethos in their pedagogy.

Speaker 1: Tracing Secondary Ethos: "Good Sources" for Informed Long Covid Patients

Speaker 1 examines how highly educated Long Covid patients theorize secondary ethos and make sense of "wildcard sources" (Singer, 2019), such as anecdotes from online forums. Drawing on a mixed-methods study of 75 illness narratives and 15 semi-structured interviews with Long Covid patients, Speaker 1 considers how secondary ethos impacts even the most informed audiences. Patients working in science, healthcare, and the social sciences had already developed medical literacy and other types of professional expertise prior to their diagnosis with Long Covid, an ambiguous, chronic condition with over 200 symptoms that, to date, affect 65 million people globally. As such, their reliance on secondary ethos for making decisions about protocols and treatments make a case for its enduring interest to rhetoricians.

Speaker 2: Reproducing Secondary Ethos: Religious Trauma and Medical (Mis)Information

Speaker 2 illustrates the connection between purity rhetoric and reproductive injustice in the United States. Drawing from scholars in cultural and feminist rhetorics, this presentation explicates the political development of purity rhetoric and examines how the purity movement circulates medical misinformation regarding sexual autonomy and reproductive health. Speaker 2 analyzes the ethos of Crisis Pregnancy Centers in conversation with the rhetoric of the Clergy Advocacy Board to better understand the religious dynamics regarding access to reproductive healthcare. Ultimately, this presentation argues that the secondary ethos of CPCs reinforces medical misinformation about sex and pregnancy generated from within the evangelical purity movement.

Speakers 3 & 4: Corrupting Secondary Ethos: Disarticulating the Rhetoric of Right-Wing 'Groomer' Discourse

Speakers 3 and 4 use the framework of "secondary ethos" to analyze a current trend in anti-LGBTQ movements: misusing the concept of "grooming" to reframe long-standing conservative grievances in American politics. Although coined by criminal justice professionals to describe specific behaviors of known sex offenders (Lanning, 2018), the term "grooming" is now indiscriminately applied to everything from middle school sex ed classes to Pride merchandise at Target, diluting the concept's usefulness. Speakers 3 and 4 contend that this semantic drift hinges on the rhetorical efficacy afforded by secondary ethos. As a case study, Speakers 3 and 4 examine Twitter posts by the American far-right group Gays Against Groomers (GAG), an organization that played a major role in the expansion of "groomer" discourse in the United States. Speakers 3 and 4 show how these GAG Twitter posts leverage concepts, arguments, and political commitments from social justice movements–particularly feminism and queer politics–to recast gender nonconformity and queer visibility as inherently sexualizing children. Importantly, GAG's rhetoric can only succeed due to the secondary ethos afforded by cultural uptake of queer/feminist concepts and consciousness outside of conservative politics as such. Ultimately, Speakers 3 and 4 argue that "grooming" has become an empty signifier in American politics, one that requires careful rhetorical "disfigurement" (Rice, 2020) to reclaim genuine care for children in the twenty-first century.

People in Parks: Rhetoricity in Scenery, Wilderness, and Nature Writing

46 People in Parks: Rhetoricity in Scenery, Wilderness, and Nature Writing

Panelists/Participants (Including Respondent, if any)

Beth Connors-Manke

University of Kentucky, Lexington, KY, USA

Julie Watts

University of Wisconsin-Stout, Menomonie, WI, USA

Session Chair

Alison A Lukowski

University of Wisconsin-Stout, Menomonie, WI, USA

Abstract/Description

Upon visiting Yosemite, Theodore Roosevelt likened the forest to a cathedral "far vaster and more beautiful than any built by the hand of man." In this moment, Roosevelt showcases the inherent rhetoricity of nature and parks; all natural spaces are discursively created, marked, and described by human minds. Our material experience of nature is always buffeted by visual and linguistic constraints. As we face a global climate crisis, glaciers melt, forests burn, and water becomes scarce, the rhetoric of nature and what's worth viewing, conserving, and describing seems more critical than ever—as does the question: what is the place of people in parks? This panel explores how scenery, wilderness, and nature writing help us understand how natural parks can be just rhetoric.

Panelist 1 - "The Average Man": Representational Scenery and the State Parks Movement

The written, visual, and material rhetoric of scenery plays a significant role in the history of America's conservation arguments. Scenery is used as a rhetorical device to argue for a specific kind of public lands conservation, one calling for both scenery's preservation and its consumption (Huth 1957, Runte 1979). Scenery must be preserved to maintain its aesthetic qualities, yet what is scenery if it is not viewed? To be viewed, paths are laid, signage erected, roads constructed, parking lots surfaced--with entire institutions founded to select and set aside scenery and mediate its consumption (Carr 1998, 2013).

My paper examines the establishment of America's state parks and how the rhetorical concept of representational scenery was used to argue for their preservation. Using documents published in the 1920s, including pamphlets,

Landscape Architecture articles, and state parks conference proceedings, I show how state parks scenery, likened to "the average man" were differentiated from other scenery--the monumental "rarities" of national parks (Caparn 1917, 66) and the sites of "intensive recreation" found in municipal parks (Cox 1931, 31).

Tracing aesthetic conservation's (Nash 1967) role in conservation arguments is important, highlighting that America's contemporary conservation movement was not founded on ecological drivers but driven by aesthetics and landscape use. Scenery seems to be a rather inconsequential concept, out-of-step with contemporary beliefs about conservation, yet carefully examining scenery as a rhetorical device employed in these and other conservation arguments illustrate how scenery is emblematic of and problematic to contemporary notions of conservation.

Panelist 2 - Wilderness as Rhetorical Strategy in the Formation of the Pictured Rocks National Lakeshore

Many US National Parks seemingly occupy an inherently paradoxical place that balances protecting natural resources while providing people a place to visit. The contradictions between preservation and publicity or wilderness and access can be found throughout the literature of the National Park Service (NPS). However, wilderness has never been free of human minds and hands. In the US, writers, such as Jonathan Edwards, Henry David Thoreau, and John Muir, connect our new wilderness to older biblical traditions. Whether they cite the Old Testament Hebrew word, midbār, which means anything from a state of mind to arid land, or the New Testament Greek word, eremos, which means abandonment and isolation, the human imagination constrains wilderness. Or, as William Cronon (1996) succinctly claims in "The Trouble with Wilderness," wilderness is "quite profoundly a human creation" (7).

 In this paper, I will explore the ways NPS officials, conservationists, and local communities rhetorically deploy the concept of wilderness in the 1966 formation of Pictured Rock National Lakeshore. In Congressional hearings, NPS officials repeatedly cited the need to protect the 200-foot-tall sandstone cliffs rising out of Lake Superior as they suggest wilderness needs stewardship and attention. Conversely, locals opposed to the park cite the need for isolation and abandonment; one local conservationist testified that "It isn't wilderness when you invite people to visit the park." This case study may elucidate why ongoing debates around conservation are stymied by wilderness rhetoric.

Panelist 3 - Teaching a Forest Class: National Parks, Genre, and Well-being

During the pandemic summer of 2021, I had the inexplicable good luck to teach a course in the forest. The course was titled "Rewilding," and it combined study of National Parks, the genre of natural history, research on nature therapy, and experiential mindfulness activities. I traveled with undergraduates to Olympic National Park in Washington state. While there, students discussed and practiced "rewilding," the return in body-mind to the organic logic and experience of nature. The course functioned under the premise—from nature writer Barry Lopez—that the external landscape makes an imprint on an individual's internal landscape.

As an experiential writing and rhetoric course, the goal was to practice "writing as a way of being," to borrow from Robert Yagelski. In the course, we examined a combination of factors. First, the physiological effects of spending time in forests, which research shows to be beneficial. Second, "the rhetorical ecosystem" (Anis Bawarshi) of natural history writing. Third, the affective dimensions of natural history writing and contemplative writing. In short, how can writing (and briefly living) in the forest influence one rhetorically, cognitively, socially, and emotionally?

In my paper, I'll discuss how the genre of natural history helped me navigate the discursive tensions between understanding National Parks as more-than-human places and as culturally constructed by humans. Additionally, I will explain how the course combined contemplative rhetorical habits with the epistemic modes of observation and description found in the genre of natural history writing.

Rhetorics of Housing and the Unhoused

2:00 - 3:15pm Thursday, 23rd May, 2024
Location: Governor's 15
Track 7. Public Rhetoric
Presentation type Paper Session

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227 The Rhetorics of Real Estate: Impacts of Real Estate Listing Language on Black Homeownership Rates

Larry A Kilmer, II

University of Wisconsin-Milwaukee, Milwaukee, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

"Investors! Don't miss out on this 3-unit investment property."

"Big rental potential!"

"Massive duplex and massive RENTS!"

 OR

"Large updated 3/3 duplex perfect for investment or owner occupant."

"Fully rented [neighborhood name] duplex located in the heart of a great neighborhood."

"Welcome to this duplex that is a 2 bedroom upper, 2 bedroom lower, with an oversized upper *balcony to enjoy the views or a nice cup of coffee."*

These collective statements were pulled from six duplex real estate listings on the same day in July 2023. They represent the first statements found within real estate listing language in two adjacent neighborhoods in Milwaukee, Wisconsin. The first three statements are from listings in a predominantly Black neighborhood while the last three statements are from listings in the adjacent predominantly white neighborhood. All six properties are located within ten blocks of each other and just five blocks from the nondescript neighborhood "dividing line" street. The former statements focus on rental property investments while the latter statements consider

homeownership, neighborhood quality, and livability. This sample set identifies a subtle, or not so subtle, 21st century injustice playing out in Milwaukee's housing submarkets, reinforcing historical practices of segregation and fostering the homeownership gap between Black and white Milwaukeeans.

In line with the conference theme of "Just Rhetoric," this paper explores how public-facing rhetoric surrounding real estate can have material effects on the demographics of a neighborhood. The rhetorical strategies of force and imposition as well as resistance describe an ongoing discourse between those in power and those negatively impacted in the community. Recognizing rhetoric of a post-racism world as well as the use of place-based inventions by real estate professionals allows my study to identify more subtle racialized language that underpins continued segregation in the real estate market.

My study uses a mixed methods approach to gain a better understanding of contemporary urban housing segregation practices. I analyze both residential real estate sales data and ethnographic data obtained through participant observations, surveys, and interviews to better understand how race is mobilized in real estate listing language. As an urban planner and doctoral candidate in Urban Studies, I am using the analytical tools of rhetoric to better understand potential impacts real estate listing language has on Black homeownership rates in Milwaukee's historically Black neighborhoods in the 21st century. Recognizing a significant gap in the research, my study elevates this topic for further study and can be useful to urban planners, homebuyers, policy makers, and realtors in recognizing the real and continuing impacts of housing segregation practices.

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628 Striking Out in Ybor City: Affordable Housing and Rhetorical Violence in Cigar City

Joshua M Rea

Millersville University, Millersville, PA, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In this presentation, I ask how rhetorics of place can perform violence on the communities that inhabit those places. In particular, I explore the Tampa Park Apartments, an affordable housing complex in the Ybor City neighborhood of Tampa, FL, and the rhetorical violence inflicted on its residents through repeated discursive acts in local media and politics that many viewed as "just rhetoric." Most rhetorical studies thus far have focused on the links between rhetoric and physical violence (Foley 2013; Stormer 2013), analyzed rhetoric about violence (Pineda 2023; Nacos et al 2020; Chase 2019; Engels 2012), or explored rhetorical depictions of violence or violent imagery in rhetoric (Shiffrin 1971; Heidt 2016; Mulloy 2008). However, here I look at rhetoric itself as violent – far more than "just words," rhetoric can produce force and trauma, particularly through repetition and sedimentation. Building on Krook's (2022) theory of "semiotic violence," I examine the ways that injurious and harmful speech can manifest into communal trauma and material consequences. In the case of Tampa Park, I explore repeated acts of rhetorical violence in discourse surrounding the area's re-development. Developers saw the neighborhood as standing in the way of the commercialization of Ybor City, and it was located as a potential site of a new stadium for the Tampa Bay Rays. While the stadium deal fell through, Tampa Park was eventually sold and demolished anyways to make room for new development. Throughout this process, the discourse surrounding the Tampa Park Apartments included exclusion of residents from Ybor City, wholesale erasure of those residents, and a deterministic discourse about the removal of the neighborhood – it was often treated as a "when," not an "if." Instead of a vibrant minority community, Tampa Park was treated as an empty canvas onto which new

development could be drawn. This left residents continually uncertain about their futures, under constant threat of displacement, and believing that they no longer belonged in an area they had lived in for generations, in some cases. This presentation, then, will briefly discuss the concept of rhetorical violence before discussing the Tampa Park case in detail to illustrate the concept, and finally will ask participants to think about how this concept can be used in practice to foster more equitable and just civic communication, particularly in discourses of development and affordable housing.

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412 Super "Soul" Parties: Rhetorics of Homeless Sports Fandom in the United States

Whitney Gent[1], Emily Sauter[2]

[1]University of Nebraska Omaha, Omaha, USA. [2]Minnesota State University - Mankato, Mankato, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In recent years a new trend of hosting Super Bowl parties for people experiencing homelessness has sprung up in cities across the United States. Considered an unofficial national holiday, the Super Bowl and its surrounding parties are frequently framed as moments to "celebrate dignity" (Super Soul Party, n.d.) for homeless people and provide "a bit of normalcy" (Homeless Folks Like Football, 2019) for the unhoused who attend. The parties are described as "a super fun and safe time of family and community" (Operation Warm Wishes, n.d.). The parties held in the host cities of these sporting mega events offer a sharp contrast to the forced removal of the homeless populations surrounding the football stadiums by acknowledging that this vulnerable population is very much a part of their communities.

Organizers of these Super Bowl parties argue that participation in a common sports fan activity imbues homeless people with a sense of dignity, home, and community. This justification contains an underlying assumption that homeless people do not inherently have claim to these attributes, that they lack dignity, home, and community until they participate in sports fandom.

Sports teams are often seen as metonyms for the literal geographical community in which they are embedded (i.e., the "hometown team"), as well as the larger symbolic community of fans, providing an opportunity to understand and imagine that community through sports. Oftentimes to be considered a true sports fan you must connect yourself to the geography of a team; you grew up, currently live in, or lived in the town, city, state, or even nation where the team plays or played. For people who are homeless, the physical connection is undermined by their inability to set down what many recognize as traditional roots, thus undermining their ability to participate in a sports fan community. This can be seen as adding to their homelessness (not just houselessness) and contributing to a loss of basic human dignity.

In this presentation, we examine the rhetoric surrounding Super Bowl parties for homeless people and the forced removal of homeless people from stadium neighborhoods to better understand the presence (or the absence) of the homeless sports fan. This contrast allows us to analyze how homeless sports fans appear in their geographical communities as well as their fandom communities. It also reveals the ways homelessness is constructed not just as a loss of a physical home, but a loss of community ties that can be cured in part through participation in sports fandom. This analysis allows us to theorize the imbrications of democratic citizenship/belonging and sports fandom in the lives of homeless Americans.

Additionally, we argue that current understandings of fans, fan behavior, and fan community assume the fan to be housed and able to connect to their fan community. We contribute to sports rhetoric and fandom scholarship by considering the ways in which "the fan" is constructed as de facto homed and the repercussions of this theoretical gap on that scholarship.

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450 Enduring Legacy of Resistance: A Critical Discourse Analysis of Berkeley's People's Park Narratives

Adam J. Moustafa

University of California, Berkeley, Berkeley, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Berkeley's People's Park is a symbol of activism, resistance, transformation, and counterculture. The park embodies the spirit of 1960s America and its people's struggles for inclusion, equity, and social justice. Over the years, the park has emerged as a locus of sociopolitical contestation representing the historical strife and ongoing struggle to reclaim public spaces for marginalized communities, making it an enduring icon of activism and counterculture. These spaces and efforts to reclaim them have been both physical and rhetorical. The primary objective of this paper (based upon my honors thesis) is to present a critical discourse analysis of the evolving People's Park within both mainstream and counterculture newspaper narratives since the late 1960s in order to better contextualize our present discursive moment and the dominant neoliberal logics of contemporary public spheres. Representing the Park not merely as a place, but also as a discursive object and subject, the research relies upon extensive archival collection materials available at UC Library.

By utilizing a theoretical framework informed by the works of Jürgen Habermas, Michael Warner, and Michel Foucault, among others, the paper examines the implications of People's Park discourses on the formation of identities within Berkeley. These identities include those of empowered actors including state institutions, UC administration, and local property owners, on the one hand, and marginalized groups such as community residents, student activists, and more recently the houseless inhabitants, on the other. These actors and groups, through deliberation and contestation within public spheres, catalyze new identities, discourses, publics, and counterpublics. By considering the park and its houseless inhabitants as discursive objects, and by analyzing the framing and functioning of the Park within dominant narratives as a discursive subject, the paper seeks to shed light on the complex rhetorical environment of People's Park. This approach establishes the groundwork for a better understanding of how the park and its multiple stakeholders transition between those functioning within dominant public spheres and those existing as counterpublics within counterculture publications (e.g., Berkeley Barb and Berkeley Tribe). Taking historical contexts of the late 1960s to early 1970s into consideration, the paper will also explore the transformation of People's Park from a symbol of individualist rebellion to a representation of structuralist struggles for progressive social change.

The paper demonstrates how dominant forces construct identities through mainstream newspaper language, leading to social practices of oppression and marginalization such as the case of the increasingly visible and vocal unhoused community within People's Park. As such, the park serves as a space where the houseless find both physical and discursive residence, where the park is transformed into a stage of subversion and rebellion. What emerges is an insurgent space of a parallel geography defiant of the dominant public sphere; a space outside the

control of the powerful; a space empowered with resistance, inclusion, and hope—precisely as it was intended in the Berkeley of the 1960s.

Social Justice Rhetoric in Circulation: Mobilizing Change Across Disability, Data, and Labor Policies

2:00 - 3:15pm Thursday, 23rd May, 2024
Location: Governor's 16
Track 7. Public Rhetoric
Presentation type Panel

19 Social Justice Rhetoric in Circulation: Mobilizing Change across Disability, Data, and Labor Policies

Panelists/Participants (Including Respondent, if any)

Yishan Wang

Carnegie Mellon University, Pittsburgh, USA

Autumn Reyes

University of Texas, Austin, Austin, USA

Julie Feng

University of Washington, Seattle, USA

Session Chair

Rebecca Dingo

University of Massachusetts, Amherst, Amherst, USA

Abstract/Description

Rhetoricians (e.g. Ersula Ore; Karma Chávez; Rebecca Dingo) have been interested in the ways in which public-facing discourses charge for change toward social justice. This panel considers how social justice rhetoric circulates across contexts and borders when mobilized for the purposes of policy change. From disability rights to labor rights to immigrant rights, we witness how rhetorical work is crucial to enabling access to rights and examining processes of rights discourse. In this panel, we connect the representations of rights in policy settings to constituents' reflections of justice in the socio-cultural landscape. Rhetoric's role in social movements is both catalyzing and organizing. When we appeal for or demand change, we use discourses that become circulated in significant ways. Across our papers, we demonstrate the specific role that rhetoric plays to catalyze and organize the demands for change, namely how social justice is communicated in each case study. By looking at cases in which rhetorical tactics mobilize intersectional understandings of critical human rights, we pose this central question: How do frameworks of meaning-making emerge, change, and inform enactment as they circulate?

In "Recontextualizing international discourses of disability rights for equal rights to employment in China," Presenter A will examine rhetorical strategies by which advocates for people with disabilities in mainland China make a case for their equal rights to employment. Worldwide, China has the biggest number of people with disabilities (Huang, 2020); however, compared with the much more research on disability in the global North (such as North America, Europe, and Australia), relatively little attention has been given to issues of disability in China (Dauncey, 2020). This presentation joins this line of inquiry and focuses on one aspect of disabled lives: employment. Previous research has noted that logics of neoliberalism and charity tend to pervade disability rights movements that were mainly developed in Western democracies, movements that later "diffuse globally through transnational institutions and becomes the agenda of disability rights development" (Huang, 2020, p. 20) of the host societies, including China (Zhang 2017, as cited in Huang 2020). Examples may be seen in recent arguments calling on corporations to invest in charity for the good of disabled people in terms of employment, ranking them on how well these corporations perform in supporting this public good (Xinhua News, Dec. 20, 2021), and other public-facing rhetoric sometimes appeal to national rejuvenation in a global context (People's Daily, Sept. 15, 2018). Treating public discourses that attempt at "mainstreaming" (Dingo, 2012) the experience of a marginalized group such as those with disabilities as a potential "transnational contact zone" (Wang 2021, p. 95), Presenter A will explore potential clashes between different traditions as Western ideals–frameworks of meaning-making as manifested in public discourses–emerge, change, and inform enactment as they are circulated in a non-Western context.

In "A computational-rhetorical analysis of Congressional Sentiment: Framing the Problems on Algorithms, Big Data, and Data Privacy," Presenter B explores the mobilization of semantics as seen through congressional minutes and reification through policy changes. To foreground how arguments circulate, Dingo (2012) analyzes the ways in which arguments, when leaving one context and going to another, have the potential to become changed as evident from arguments warping, shifting, or re-orienting due to the prioritizations of different environments. In this way, Presenter B hopes to trace the semantics of Congressional minutes, as an inception point for Congressional thoughts, that can be traced into policy enactment. Notably, from H.R. 4346 - CHIPS and Science Act, from its introduction in 2021 to its passing into law in 2022. As such, the project demonstrates the rhetorical connectedness, both to trace 1) what was kept as salient points from minutes to policy and 2) what were the possible factors contributing to keeping specific factors (i.e. actors, external variables, phrasing). The methods to do so will be taking cues from Graham (2021) and Majdik (2019) by utilizing a computational rhetorical method, taking large scrapes of data, and finding the rhetorical "footprint" that can be detected. Can we use these computational methods to detect the sentiment and stakeholders to whom these laws beholden? What frameworks of meaning-marking become salient by analyzing through this lens? And to that end, what discernable consequences can be noted once the passing of a bill solidifies?

In "Campaigning against exclusion: Examining advocacy rhetoric on labor justice for immigrant workers," Presenter C parses the possibilities and limitations in mobilizing rights rhetoric in labor justice. This presentation looks at the case study of the Washington State campaign towards an Unemployment System for Excluded Immigrant Workers, which mobilizes human rights rhetorics towards understanding and advocating for labor rights for undocumented workers. Despite employers already paying into the fund, federal law prohibits states

from providing unemployment benefits to individuals who are not legally authorized to work in the United States. However, advocates have been fighting for a program that can be created to provide this insurance to excluded workers and reduce barriers to accessing social safety nets. While the bill has died in the Washington legislative session for three years now, there are still organizers and organizations campaigning. As these arguments play out on the floor of the legislature, in news and social media, and in community spaces, how do different discourses interpret and define the core subject? Presenter C will explore rhetorics in circulation in both policy and culture to consider how rhetors engage in social change. From whether the campaign names the policy as a "right" or a "benefit" to whether the arguments are economic, legal, and/or moral, all of the circulating discourses have impacts beyond the survival of the bill. What are the possibilities and limitations of the rhetorical strategies circulated by campaign advocates (and their opponents), such as coalition building (Chávez, 2011)? How do these frameworks of meaning-making move towards policy change and social justice? Through this Unemployment Insurance campaign, scholars and activists can better understand the intersections between labor rights and im/migration rights, the types of rhetoric being mobilized, and the way that justice and rights are actively constituted and reconstituted.

The RSA 2024 conference call encourages scholars to examine rhetoric in relationship to social justice and movements, questioning "what is just, what is fair, and how rhetoric can help us achieve justice today." This panel uses a variety of case studies, examining how arguments for social justice circulate toward the ends of various social justice demands. By tracing the circulating of ideas across nations, cultures, and genres, panelists offer rhetorical scholars new insights into the implications and repercussions of circulated worldviews for charges for inclusivity, diversity, equity, and accessibility.

Towards a Socially "Just Rhetoric": A Critical Approach to Entrepreneurship, Innovation, and Design in the Context of Globalization

2:00 - 3:15pm Thursday, 23rd May, 2024
Location: Governor's 17
Track 14. Other
Presentation type Panel

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143 Towards a Socially "Just Rhetoric": A Critical Approach to Entrepreneurship, Innovation, and Design in the Context of Globalization

Panelists/Participants (Including Respondent, if any)

Steven Fraiberg

Michigan State University, East Lansing, USA

Mason Pellegrini

Texas Tech University, Lubbock, USA

Brian Gogan

Western Michigan University, Kalamazoo, USA

Huatong Sun

University Washington Tacoma, Tacoma, USA

Session Chair

Steven FRaiberg

Michigan State University, East Lansing, USA

Abstract/Description

To realize a more socially "Just Rhetoric," scholars within the field of rhetoric and professional communication (RPC) have called for studies that attend to the cultural, political, and global contexts within which rhetorical practice occurs. Concomitant with this call is an imperative to critically assess how rhetorical practice intersects with issues of power, privilege, and positionality (Moore, Jones, & Walton, 2019). Our panel responds to this call by focusing on 21st-century global innovation and start-up ecosystems. These ecosystems are rich sites of rhetorical inquiry for the way in which they reconfigure rhetorics, identities, mobilities, and geographies across interlocking scales.

Our panel features four presentations that offer critical theoretical and methodological frameworks, which link local entrepreneurial and innovation practices to transnationally networked spheres of rhetorical activity. Our talks bridge critical rhetoric (McKerrow, 1989; Middelton et al., 2015), critical design studies (Sun, 2020), and critical entrepreneurial studies (Fraiberg, 2021; Marlow & Al-Dajani, 2017; Verduyn et al., 2017). We ground our arguments in qualitative and empirical studies within and beyond North American borders (with attention to the Global South) as we address the following questions:

• How do we situate entrepreneurial practices and innovation ecosystems in the context of globalization?

• How do we relate entrepreneurial and innovation practices to issues of mobility, identity, power, and affect?

• How can these frameworks inform rhetorical theory and rhetorical methodologies?

Presenter #1:

The Unknown Soldier: A Case Study of a Muslim Woman Tech-Worker in an Emergent Palestinian Entrepreneurial Ecosystem

This case study explores the rhetorical practices of a multiply marginalized professional Muslim woman, Yaffa, in an emergent entrepreneurial ecosystem in besieged Gaza. The aim is to unmask how the logics of elimination and erasure are linked to intersecting systems of power, including patriarchal, settler-colonial, and neoliberal regimes. Using a transnational feminist framework (Grewal & Kaplan, 1994) to trace her social and geographic trajectory, the study identifies ways she is positioned in globally distributed rhetorical ecologies (Edbauer, 2009). In making these moves, it further attends to the repertoires of resistance (Johansson & Vinthagen, 2015) that she mobilizes to negotiate this deeply contested space. In so doing, the analysis advocates for a transnationally networked approach that attends to the politics of invisibility (Shalhoub-Kevorkian, 2010) or processes through which multiply marginalized and subaltern women navigate mechanisms of colonization characterized by containment, elimination, and erasure.

Presenter# 2:

The Role of Empathy in Entrepreneurial Product Development: The Case of Start-Up Chile

This study investigates the rhetorical strategies that entrepreneurs use while gathering data for product or service development. The research site for this study is Start-Up Chile (SUP), which is one of the most influential business accelerators in the world. Located in Santiago, Chile, SUP is an extremely cosmopolitan organization – it supports entrepreneurs regardless of citizenship (i.e., applicants do not need to be Chilean), and the whole program is operated in English. The result is that entrepreneurs at SUP have come from over 80 countries. Data collection for this study included 8 months of participant observation on site at SUP and interviews with 10 entrepreneurs from 5 countries. Beyond employing standard customer research strategies like interviews, focus groups, and surveys, these entrepreneurs used a range of unique methods for engaging and understanding their customers. Some of these methods include startup founders doing their company's customer service to learn shortcomings of their product, creating content for and interacting with social media followers to learn how to iterate a product, and showing up unexpectedly on client job sites to have candid conversations with customers. Drawing on a grounded theoretical approach to triangulate, code, and analyze the data, the study's findings point to the centrality of rhetorical empathy in entrepreneurship and builds upon scholarship that identifies user-based innovation strategies as important sites for social justice work (Tham, 2021) as well as scholarship that views rhetorical empathy as a mechanism for communicating across difference (Blakenship, 2019).

Presenter# 3:

The Emotional Dimensions of Venturing: A Computational Rhetorical Analysis of Entrepreneurial Advice

This presentation shares findings from a study of the rhetorical practices of 112 members of Startup Grind. Referred to as a "global community for entrepreneurs" and heralded as the "most valuable startup community in the world," Startup Grind maintains chapters in over 125 different countries. Members who participated in this study disclosed rhetorical advice that they might provide to other entrepreneurs about the role of emotion in entrepreneurial communication. By foregrounding the role of emotion in entrepreneurial communication, this study is situated among rhetorical theories (e.g., Aristotle, Burke, Heidegger, Latour) and rhetorical studies (Gross, 2010; Gross & Kemmann, 2006; Hyde & Smith, 1993; Rice, 2008, 2012; Rickert, 2017; Smith & Hyde, 1991; Zhang

& Clark, 2018) that focus on the affective dimensions of communication. The advice offered by the 112 participating members was analyzed using what S. Scott Graham calls "computational rhetorical analysis" (2021) and what others call "text mining" (Jockers & Thalken, 2020; Kim, 2022; Rinker, 2022). The study reveals that, contrary to the advice of keeping emotions out of entrepreneurial communication, respondents communicated about emotion with more strongly positive advice than they did negative. And, when the sentiment of this advice is coded for emotional valence, the data reveal dominant emotions of trust and anticipation within the advice and, also, suggest a semantic web indicative of the Startup Grind rhetorical ecosystem.

Presenter# 4:

Teaching Critical Entrepreneurial Rhetoric: A Shift from Individual Agency to Societal Well-being

In a design portfolio capstone course, an African American woman student told me her discomfort of creating a personal brand in her LinkedIn profile, even though her portfolio presents stunning design cases. As this case shows, for many designers and scholars, entrepreneurship is narrowly associated with the neo-liberal ideologies and dominant narratives of this late-capitalist society, lacking a transformative power that comes with a critical design thinking approach advocating for agency and empowerment (e.g., Bardzell & Bardzell, 2015; Sun, 2020). While critical entrepreneurship studies (e.g., Ozkazanc-Pan et al., 2017; Verduyn et al., 2017) is on the rise, "the messy, heterogeneous and problematic nature of entrepreneurship" (Verduyn et al., p.38) remains under-studied. As a result, entrepreneurship tends to be skipped in the teaching of the design process, and innovative design concepts often lose an opportunity to be re-imagined for societal well-being. Questions arise: Should community-engaged, antiracist design work only be funded or propelled by nonprofit organizations? Why do we resist the idea of transforming a critical design innovation into an entrepreneur-ready design concept?

This presentation reports my reflections of teaching entrepreneurial rhetorical strategies in a design capstone course. Based on the past three rounds of teaching, I'll tackle this teaching challenge starting from a review of the seemingly ideological unfit between entrepreneurial rhetorical strategies and design thinking. After discussing ways of reconciling the two lines of scholarship, I'll share teaching strategies informed by critical entrepreneurship studies to help students to transform the traditional entrepreneurship mindset from individual success to societal well-being. For example, how could we empower my student to break gender and racial stereotypes and create her personal brand story in her LinkedIn profile?

Archivable Rhetorics: Sensory-and-Settler Archives of Home, Land, and Sovereignty

2:00 - 3:15pm Thursday, 23rd May, 2024
Location: Denver - Tower Building Mezzanine

150 Archivable Rhetorics: Sensory-and-Settler Archives of Home, Land, and Sovereignty

Panelists/Participants (Including Respondent, if any)

Romeo Garcia

University of Utah, Salt Lake City, USA

Jonathan Stone

University of Utah, Salt Lake City, USA

Mitzi Ceballos

University of Utah, Salt Lake City, USA

Muath Qadous

University of Utah, Salt Lake City, USA

Sabita Bastakoti

University of Utah, Salt Lake City, USA

Session Chair

Romeo Garcia

University of Utah, Salt Lake City, USA

Abstract/Description

This roundtable stems from and responds to discussions on the effects and consequences of settler colonialism, coloniality, and/or modernity/coloniality on land, memory, knowledge, understanding, and being. Roundtable participants advance an ethos and praxis of unsettling through sensory and settler archives. Presenters consider variations of archives as powerful mediums for developing concrete decolonial projects.

"An-Other Wor[d/ld]ing Otherwise"

Speaker 1's presentation is an argument for settler archival research. Speaker 1 hones in on "settler" as an epistemic system of ideas, images, and ends and examines the role literacies, images, and rhetorics (e.g., the political economies) have played in the histories of settlement in South Texas, Salt Lake City, Utah, and Long Beach, Washington. Speaker 1 will situate the Americas by which to ground a modernity/coloniality framework and attend to both its modus operandi and epistemological, ideological, and rhetorical war on information (via

rhetorics and narratives of modernity) and management-control of mediums of circulation. The settler archives of Texas, Utah, and Washingston serve as a case study in the ways in which epistemological hegemony, ideology, and hegemony are shared-in, imported, and expanded through the three political economies. Speaker 1 will demonstrate that even as power was disputed and changed hands an epistemic system of ideas, images, and ends remained intact because it was advantageous for an association of social interests. Speaker 1 concludes by claiming that settler colonialism and coloniality are archivable and that in order to develop concrete actions a public record of ideas, images, and ends must be generated. Speaker 1 argues that if the three political economies have been used to fashion a world in one way, scholar-educators can utilize them by the same token to unsettle that world and engage in another worlding otherwise.

"A Sense of Home: "Public Land" as a Sensory Archive for D(eco)lonial Reckoning"

Home, they say, is where the heart is. We long for home: for its promise of warmth, sustenance, and protection. But "home" and "homeland" are also contested notions in debates around citizenship, settler-colonial violence, immigration, public land, and socio-political borders. Home, as Chandra Mohanty (2003) argues, may be just "an illusion of coherence and safety based on the exclusion of specific histories of oppression and resistance, the repression of differences even within oneself" (90). Yet our longing persists even as unprecedented climate change threatens both heart and home.

Speaker 2 investigates the abundances and paradoxes in rhetorical conceptions of so-called "public land" in a search for a shared sense of home. The presentation explores decolonial options that emerge as "public land" such as Rocky Mountain National Park in Colorado is imagined as a sensory archive, options that call forth the felt experience at the intersection of rhetorics of "home" and "public land" as pathways toward (and deterrents of) ecological reckoning.

"Archival Listening: Mourning and Melancholy"

Speaker 3 argues that an archival listening informed by mourning and melancholy is needed to confront and heal from the damage wrought by white supremacist archives. In archiving the propaganda materials of the Idahoan, New Christian Right group the Aran Nations, Idaho is presented as having a past history of white supremacy it must move on from, as opposed to an identity of white supremacy. In fact, as recently as December 2022, retired Boise police captain Matthew Bryngelson was found to have long-standing ties with a white supremacist conference, which prompted an investigation of the Boise police department to see if his views had "infected" the department during his tenure (Myrick, Idaho Press). In understanding white supremacy not as a new "infection," but as the always already-present, mutated form of settler-Christianity, we can read the archives as death spaces for the colonized and underrepresented communities of Idaho.

As Ann Stoler posits, archives are "sites of epistemological invention," and thus listening requires mourning, in which the archival researcher responds to a permanent loss. In mourning, one eventually moves on, but in melancholia, one is unable to let go, and the lost ideal is cemented by becoming "abstracted and interiorized" (Fung). As part of a mourning ritual, Speaker 3 draws from shared photographs and artifacts from the Nez Perce reservation, and Mexican migrant farmworker communities to situate the white supremacist archive as always being haunted by the present.

"Narrating Palestinian Sovereignty"

Speaker 4 urges for continuous scrutiny of the concept of sovereignty in the Palestinian context. The Arabic word siyada (sovereignty) is excessively and thoroughly used by Palestinians to describe their presence and ambitions on their lands. However, there is a clear disconnect between the use of the word and the reality and lived experiences of Palestinians. Indeed, the concept of sovereignty is haunting Palestinians and many other colonized communities (Nelson Maldonado-Torres 204). According to Montevideo Convention on The Rights and Duties of

States, sovereignty is accomplished through "the political existence of the state [that] is independent of recognition by the other states." In the case of Palestine, recognition by other states has long been acquired, and yet, Palestinians lack the sense and feeling of sovereignty in the political, geopolitical, geographical, economic, and social senses (Hasan Ayoub par.3). The "sovereignty" that is used to describe Palestinians' presence and status on their lands does not come from within the Palestinian community, but rather, from treaties that are imposed on them that do not fully recognize the needs and feelings of Palestinians. Scott Lyons frames Native American sovereignty as rhetorical and holds that sovereignty is "the guiding story in our pursuit of self determination, the general strategy by which we aim to best recover our losses from the ravages of colonization: our lands, our cultures, our self respect" (449). The terms of sovereignty should be part of the story and narrative that Palestinians outline themselves through their lived experiences and daily experiences on their lands.

"Archive/able Possibilities of Hauntings"

Engaging with personal/family archives, Speaker 5 reckons with the hauntings, inheritances, and dwellings of the Nepali Civil War. Speaker 5 contemplates the possibilities of personal/family archives within the epistemic principles of deep rhetoricity--returns, careful reckonings, and enduring tasks (García and Kirsch)--as the link between stories-so-far and possibilities of new stories (Massey; Roher). The presentation will focus on photographs of dead and disappeared family members, Facebook posts, and interviews with family members. In re-visioning archive, Speaker 5 examines how deep rhetoricity and its epistemic principles can create hope and new possibilities for healing because "what is no longer archived in the same way is no longer lived in the same way" (Derrida).

"Modern" Rhetoric in the Age of World History

2:00 - 3:15pm Thursday, 23rd May, 2024
Location: Spruce - Tower Building Mezzanine
Track 4. History of Rhetoric
Presentation type Panel

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40 "Modern" Rhetoric in the Age of World History

Panelists/Participants (Including Respondent, if any)

LuMing Mao

University of Utah, Salt Lake City, USA

Rasha Diab

University of Texas, Austin, Austin, USA

Daniel Gross

University of California-Irvine, Irvine, USA

Mari Lee Mifsud

University of Richmond, Richmond, USA

Session Chair

LuMing Mao

University of Utah, Salt Lake City, USA

Abstract/Description

World histories of rhetoric like the forthcoming Cambridge invite historiographic revision, as this kind of comparative work reveals an incongruity that defies how the academic field has told its own story. Rhetoric's modern decline, revival, or absorption – each may have its convincing local application, at the same time that they lose their purchase or reveal their ethnocentric biases when appearing in a comparative world-historical framework. So where does this kind of incongruity leave a general historiography, if such a thing still exists? How can it account for rhetoric's inherent fluidity, multiplicity, and incongruity with a medium that tends to orient otherwise? This panel, consisting of four speakers, addresses the questions by testing and expanding the term "modern" rhetoric in a comparative and situated framework.

In the first presentation, Speaker 1 reimagines modern rhetoric through the lens of the global. If being global crosses geographical and cultural boundaries and speaks for and with all symbol-informed purposeful and effective practices and strategies across time and space, any representation of modern rhetoric is then necessarily historically contingent and historically emergent. Drawing on the Italian Jesuit Matteo Ricci's cartographic work in the late sixteenth and early seventeenth century, this presentation focuses on rhetoric's emergent and evolving power that transforms both the individual and modernity and that must be thusly represented in any history of modern rhetoric.

In the second presentation, Speaker 2 illuminates the undercurrent anticipating and explaining rhetorical theory and practice in the twentieth-century Arab world. Clamoring political, social, cultural, and economic forces at the turn of the twentieth century impel soul-searching reflections on enduring Arabic linguistic and rhetorical traditions. If seen regionally, a more complex tapestry of rhetorical theory and practice emerges. Taking a regional approach to studying modern Arabic rhetoric mandates both decentering the assumed influence of the Greco-Roman rhetorical traditions and detaching from the image/vision of the stand-alone rhetorical exemplars whose unique talents and interventions can deflect attention from the role of institutions, socio-political forces, and a multifaceted rhetorical scene. A historiography of modern rhetoric also attends to exigences shared among Arabic-speaking countries for ontological and epistemic transformation that reverberate in and unite a region.

In the third presentation, Speaker 3 draws from recent editorial work for the The Cambridge History of Rhetoric, Volume 5: Modern Rhetoric after 1900, edited with two other colleagues, to posit a comparative definition of modern rhetoric that maps how livable worlds can be figured. This definition of modern rhetoric is built through a recent set of arguments appearing in the forthcoming CHR, Rhetorica, and in Philosophy & Rhetoric, then illustrated through Georges Ngal's 1975 satirical novel Giambatista Viko ou Le Viol du discours africain.

In the fourth presentation, considering rhetoric in such a global and comparative figure as Speakers 1 and 3 offer, Speaker 4 theorizes such a rhetoric as necessarily and ethically translational and transnational, working in and

across multiple languages, contexts, cultures, and nations, with aspirations of getting beyond nationalisms and praxes of supremacy to more liveable worlds. Two case studies illustrate the urgencies and possibilities of translational and transnational ethics for global, comparative modern rhetoric, the Harlem Ashram of the first half of the twentieth century and the contemporary MAGA and Hindutva movements.

On Discoursive Materialism and Rhetorical Realism or How to do Ethical and Effective Theory in an Apocalyptic Conjuncture

2:00 - 3:15pm Thursday, 23rd May, 2024
Location: Century - Tower Building Mezzanine
Track 12. Rhetorical Theory
Presentation type Panel

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127 On discursive materialism and rhetorical realism, or: how to do ethical and effective theory in an apocalyptic conjuncture

Panelists/Participants (Including Respondent, if any)

Calvin Pollak

University of Washington, Seattle, WA, USA

Alex Helberg

Trinity College, Hartford, CT, USA

Doug Kulchar

Pennsylvania State University, State College, PA, USA

Cameron Mozafari

Cornell University, Ithaca, NY, USA

Session Chair

Calvin Pollak

University of Washington, Seattle, WA, USA

Abstract/Description

What do we want from rhetorical theory? Debates over the proper purview of rhetorical theory and methodologies are perennial to the discipline, perhaps perversely motivated by what Joshua Gunn (2008) playfully calls rhetoric's obsession with its own disciplinary "apocalypse." Nevertheless, compelling evidence is mounting of concurrent disciplinary, (and more importantly) environmental, and sociopolitical apocalypses having less to do with academic disputes, and more with the terminal growth and expediency logics of neoliberal capitalism establishing dominance both inside and outside of the academy. We write here from a position familiar to many: as NTT teacher-scholars who experienced the chaotic 2020 job market, with dozens of canceled tenure-line searches (a trial balloon for future austerity policies that threaten English departments' financial stability), to say nothing of the broader crises we have been experiencing societally ever since – the COVID-19 pandemic, climate disasters, and emboldened right-wing political extremism. Under such conditions, our theoretical frameworks must be seen not only as intellectual projects, but as survival mechanisms for our discipline and tools for repairing what we can of our social and ecological systems.

But as Jean-Luc Godard asked in *Tout va bien* (1972): "to change everything, where do you start?" A major assumption of recent work in rhetorical studies has been that we must start everywhere, as evidenced by efforts to expand the circle of rhetorical concern to include non-humans organisms and agencies beyond language. For example, as quoted in Laurie Gries's and Jennifer Clary-Lemon's introduction to a 2022 *Rhetoric Society Quarterly* forum on rhetorical new materialisms (RNM), Thomas Rickert defines rhetoricity as a "complex process of differing within a common matter framed by both internal and external forces" (Gries et. al, 2022, 139). Elsewhere in the same forum, Jodie Nicotra writes that "new materialist rhetoric is characterized by a focus on rhetoric *as* energy" (Gries et. al, 159, emphasis in original), another noteworthy redefinition of rhetoric.

Even if a multi-faceted crisis requires multi-faceted theorizing, this broader scope for rhetoric raises important questions. In what ways can rhetorical theory be *necessary* – and not merely a capacious interpretive frame – in developing solutions to the myriad problems referenced earlier? Do current approaches to rhetoric risk courting the danger discussed long ago by Dilip Gaonkar (1993): that rhetoric – in extending its own scope to ever greater domains – might become "so thin and abstract that…it commands little sustained attention?" (p. 264)

To address these questions, the work we present will attempt to demonstrate the enduring value of discourse-based theories of rhetoric and rhetoricity. This involves, among other implications, further exploration into the critical idiom that Dana Cloud (2018) has termed "rhetorical realism," which places the materiality of discourse and symbolic communication at the heart of rhetorical studies and eschews questions of rhetoric's ontological essences in favor of its epistemic functions and its material impacts in the world. This turn (perhaps a *re*-turn) in disciplinary orientation, we argue, better equips scholars and practitioners to address the increasingly urgent demands of global justice by recommitting ever more vigorously to the infinitely creative and collective possibilities of language-in-use, contextual meaning, socio-historical time, and the reflexive capacity of discourse.

Panelist 1 will offer a critique of purely affect-based theories of rhetorical circulation, showcasing a methodology for mapping discursive power structures in local public spheres through an intertextual discourse analytic lens. Drawing on Mikhail Bakhtin's concept of dialogicality and Per Linell's concept of recontextualization, this presenter will argue that a discourse-based theory of circulation – and its attendant methodologies – provide scholars and practitioners of social justice rhetoric a more generative framework for analyzing and intervening in political struggles.

Panelist 2 will argue for the foundational relevance of the "intentional stance" (Dennett 1987) to rhetorical theory. This presentation draws on literature in systems theory and second-order cybernetics (Varela 1979, Luhmann 1995) to distinguish between rhetoric and communication, contending that while attention to affect, assemblage, and materiality has disclosed the tremendous diversity of communicative processes found in nature, these phenomena are legible specifically as rhetorical only through the intentional stance's emphasis on reason-giving and rationality of agents. The effect of this clarification is to better equip rhetoric to reckon with what researchers in the field have emphasized as the challenge posed by scale (DiCaglio 2021).

Panelist 3 will explore structured argumentative "*gradatios*" like stasis theory, stylistic theory, and Campbell's ends of rhetoric, in response to new materialism's emphasis on the tangible importance of the social, abstract, and imaginary. Referencing 1980s cognitive science, speaker 3 will discuss how these tangibles are also given due credit through cognitive linguist Ronald Langacker's notion of "epistemic landscape." Langacker's four-tier model is meant to capture basic predicates like "know," "aware," "become" and even embedded predicates in licensed clausal complements; in these ways, cognitive science has come a long way in scaffolding and schematizing useful patterns into *gradatios*. Panelist 3 will conclude by discussing how these patterns relate to usage-based principles of language: a reminder that language and the ideas it construes are material, too.

Panelist 4 will investigate the relevance of rhetorical new materialisms to the social justice turn in higher education generally and technical communication studies specifically (Haas & Eble, 2018). This presentation will take the form of a critical discourse analysis of multiple recent case studies the presenter has conducted of advocacy rhetoric at their own institutions. Drawing together a broader political theory of legitimacy crisis (Habermas, 1975) and a methodological framework of legitimation analysis (Van Leeuwen, 2007), this talk will contribute to self-consciously "anthropocentric" rhetorical theory: a theoretical (re-)orientation that deliberately (re-)centers marginalized human beings both within and without academia as rhetorical agents and critical advocates for change.

Coaching Through the Lens of Constructed Potentiality: Application of a Rhetoric of Change

2:00 - 3:15pm Thursday, 23rd May, 2024
Location: Silver - Tower Building Mezzanine
Track 12. Rhetorical Theory
Presentation type Panel

77 Coaching Through the Lens of Constructed Potentiality: Application of a Rhetoric of Change

Panelists/Participants (Including Respondent, if any)

Sebastian M König

University of Tübingen, Tübingen, Germany

Simon Drescher

University of Tübingen, Tübingen, Germany

Karen A Foss

University of New Mexico, Albuquerque, USA

Sonja K Foss

University of Colorado Denver, Denver, USA

Session Chair

Sebastian M König

University of Tübingen, Tübingen, Germany

Abstract/Description

ABSTRACT

In this program, participants explore the notion that the paradigm of constructed potentiality provides a strong theoretical foundation for the rhetorical act of coaching and increases the likelihood that coaching will produce desired outcomes. In the paradigm of constructed potentiality, the focus of rhetors is on symbolicity, and change agents direct their efforts internally and use interpretation to produce self-change. Panelists will provide a brief overview of the paradigm, discuss how it addresses a gap in the literature and practice of coaching, and provide two examples of its use in coaching settings.

RATIONALE

Volatility, uncertainty, complexity, and ambiguity (VUCA) characterize the current environment for organizations and require that they adapt, change, and grow. In the last few years, this need has become even stronger as a series of global crises, including the COVID pandemic and the Ukraine War, have disrupted the political, social, and economic landscape. At the same time, a new generation of employees is creating a work ethos that seeks to address these challenges in ways that express their individuality more prominently. To deal with these competing demands, theorists in the field of organizational development have proposed a variety of strategies for facilitating adaptation, growth, and change while encouraging individual employees to fashion unique approaches to these processes. One development tool that has emerged to foster such forms of change is coaching, a continuous dialogue between two communication partners—a coach and a coachee. In this dialogue, the coach assists the coachee using questions and other supportive rhetorical techniques.

Although coaching is clearly a communication/rhetorical process, the theoretical underpinnings for coaching typically lie in systems theory, psychology, and cognitive behavior theory. In the coaching arena, no communication theory serves as a strong theoretical foundation, and the techniques explored by scholars and used by coaching practitioners are neither systematized nor analyzed though a lens of communication theory. Because coaching typically involves the coachee formulating a goal that is connected to creating a new

understanding, gaining a different perspective, changing attitudes, and modifying behavior, the classical rhetorical paradigm of persuasion appears to be a likely candidate for providing a rhetorically based theoretical perspective for coaching. In this paradigm, change agents focus on tangible material conditions and use persuasive messages, directed externally, to change those conditions. The kind of communication that typically characterizes this paradigm is not always applicable to the coach-coachee relationship, however, because the change is initiated and desired by the coachee, not the coach. A different paradigm is needed to understand coaching as a rhetorical process, and we suggest that the paradigm of constructed potentiality offers such a paradigm.

In this program, participants explore the notion that the paradigm of constructed potentiality provides a strong theoretical foundation for the rhetorical act of coaching and increases the likelihood that coaching will produce desired outcomes. In this paradigm, the focus of rhetors is on symbolicity, and change agents direct their efforts internally and use interpretation to produce self-change. The communication process of coaching thus shares a number of constituents with the paradigm of constructed potentiality:

- Coachees are conceptualized as change agents who alter their own mental and emotional states by choosing a different interpretation, a conception that aligns with the internal focus and goal of self-change of the paradigm of constructed potentiality.
- Coaching is highly dependent on the experience and symbolic resources of the coachee, and in that process, coachees invent and configure new symbols to change their own perspectives or to make another set of resources available to them. This process corresponds to the focus on symbolicity in the paradigm of constructed potentiality.
- A major strategy of coaching is to encourage reframing to extend the possibilities for action by the coachee, echoing a key strategy of the paradigm of constructed potentiality.
- A common approach in coaching is to focus on the existing positive features and strengths of an individual, team, or organization, aligning with the strategy of appreciation in the paradigm of constructed potentiality.

Panelists will provide a brief overview of the paradigm of constructed potentiality, discuss how it addresses a gap in the literature and practice of coaching, and provide two examples of its use in coaching settings. Time will be available following the presentations for questions and discussion among panel members and the audience.

This program addresses the conference theme of "Just Rhetoric" in two primary ways. Coaching is a type of rhetorical act that is becoming increasingly common as DEI efforts are directed at including and empowering voices that were previously ignored, marginalized, or suppressed. It is a non-hierarchical way in which individuals who had been left out of organizations and institutions can develop the skills and resources needed to influence the activities and outcomes of these organizations as well as to meet their own individual goals both within and outside of the organization. It also provides a way in which others' perspectives can be acknowledged instead of explaining them away or reframing them to assign guilt or blame. A second way in which the program addresses the conference theme is that the power of rhetoric is realized in constructed potentiality in that each rhetor involved in the coaching act has full agency for how to perceive, construct, and manage a rhetorical situation. Applying the paradigm of constructed potentiality, then, enables rhetors to construct and enact justice, equality, and inclusivity moment by moment using their symbols and their interpretations of symbols. In so doing, the full power of rhetoric to create better worlds is unleashed.

PRESENTATIONS

Presentation 1: "The Paradigm of Constructed Potentiality: An Overview"
Presenter 1 will begin the program by providing an overview of the paradigm of constructed potentiality, including its primary strategy for change, the focus of change efforts in the paradigm, the outcome of those efforts, and sample rhetorical strategies in the paradigm. She/he also will briefly explain the paradigm's

theoretical foundations, including its roots in the theories and traditions of social construction; feminism; Native American, African American, and Asian philosophies; and various religious and spiritual practices.

Presentation 2: "Why Constructed Potentiality? The Value of an Alternative Change Paradigm for Coaching"
In her/his presentation, Presenter 2 connects the practice of coaching and the literature on coaching to the paradigm of constructed potentiality. The paradigm provides a way for coaches to enable coachees to formulate their own goals, devise ways for attaining them, and identify their own resources rather than being told by the coach what their goals should be and how they should go about accomplishing them.

Presentation 3: "Application of Constructed Potentiality to Leadership Coaching in the Business Setting"
In this presentation, Presenter 3 will discuss her/his application of the paradigm of constructed potentiality in her/his coaching of CEOs, managers, and supervisors in a business setting. She/He will provide specific examples of what the paradigm looks like and the outcomes she/he and her/his consulting partner have seen when they have applied it in this setting.

Presentation 4: "Application of Constructed Potentiality to the Coaching of Dissertation Students in the Educational Setting"
Presenter 4 will discuss her/his application of the paradigm of constructed potentiality in her/his coaching of students working on their dissertations both in her/his Scholars' Retreats and in her/his coaching of dissertation students as an advisor in doctoral programs. She(he will provide specific examples of what the paradigm looks like and the outcomes she/he has seen when she has applied it in such educational settings.

Memory as Activism

3:30 - 4:45pm Thursday, 23rd May, 2024
Location: Directors E
Track 7. Public Rhetoric
Presentation type Panel

128 Memory as Activism

Panelists/Participants (Including Respondent, if any)

Lauren Obermark

University of Missouri-St. Louis, St. Louis, USA

Jess Enoch

University of Maryland, College Park, USA

Ariel E Seay-Howard

North Carolina State University, Raleigh, USA

Session Chair

Lauren Obemark

University of Missouri-St. Louis, St. Louis, USA

Abstract/Description

Panel Title: Memory as Activism

One sentence abstract: This panel works at the nexus of public memory, rhetoric, and social justice to explore how three commemorative projects, each unique in form and process, document events and tell often-unheard stories to both remember and enact activism.

Panel Introduction:

The 2023 RSA CFP asks "What is rhetoric's role in social justice movements geared toward change?" Collectively, this panel suggests that one central role rhetoricians must play as we strive toward Just Rhetoric is more deeply understanding and supporting the varied ways that memory, a canon of rhetoric that has radically shifted its shape since antiquity, is entangled with diverse modes of activism. In an age where what can be taught and read is increasingly legislatively restricted, this panel argues that it is more important than ever to think about where complex, discomforting memory, story, and history lives–and how audiences can continue to access and learn such material. In this panel, then, we connect the terms memory and activism, and we build on the work of Yifat Gutman and Jenny Wustenburg to see memory activism as a rhetorical project that envisions commemoration as a catalyst for present-day consciousness raising. Crucially, memory activism draws on memory as a heuristic that can prompt and shape activism–from toppled or revised confederate and colonialist monuments, to resistant counterstories, to hashtags for lives lost to police violence, to art exhibits, to letters to senators, to righteously angry protests, to silent vigils. Memory activism is, thus, a transformative rhetorical intervention. As both an analytical lens and a grassroots practice, memory activism offers rich insights for rhetoricians to pick up, learn from, and apply in their own research, teaching, and community work.

Bringing together Gutman and Wustenberg's understandings of memory activism with scholarship pursuing this concept within rhetorical studies (Ore; Sanchez; O'Brien and Sanchez; Tell, Poirot, Soto Vega, Blair; Weiser), this panel works at the nexus of public memory, rhetoric, and social justice to explore how three commemorative projects, each unique in form and process, document events and tell often-unheard stories to both remember and enact activism. All three panelists analyze their project's excavation of the past while exploring its consequentiality in the present-day scene, intervening in specific political conversations. Speaker 1 explores film as a mode of documenting lynching, weaving together America's violent past and present. Speaker 2 uses a feminist analytic to study a monument dedicated to nineteenth-century journalist Nelly Bly that raises questions about how to commemorate activists who spoke for others; Speaker 3 considers what it might mean to tell one's own story through a living digital archive as a way to co-create and co-curate deeply personal community histories. The panelists too consider how these instances of memory activism are animated by questions of race, gender, violence, trauma, community building, and allyship.

Speaker 1

Title: Documenting a Horrific Narrative

Documentation has been used to remember the historical record of lynchings in the United States. Lynchings were documented mostly through photographs and postcards, taken by white photographers, and collected and traded by white spectators (Wood, 2005). White people were often assigned agency to gaze upon the lynched Black body in these photographs. Black observers were expected to see the images as a warning (Wood, 2005). In recent years, the documentation of anti-Black violence has challenged this power dynamic. Speaker 1 investigates how the documentary film Always in Season, directed by Jacquelin Olive, can be studied as material rhetoric that shapes and mediates our understanding of the narrative of America's violent past and its connection to the present.

Speaker 2

Title: "A Voice for the Voiceless": Remembering Nellie Bly, Her Stories, and Her Subjects in The Girl Puzzle Monument

Speaker 2 considers how feminist stories, storytellers, and subjects are remembered through the commemorative genre of the monument. Speaker 2 specifically explores The Girl Puzzle Monument, a monument completed by artist Amanda Matthews and installed on Roosevelt Island in New York City in 2021. This monument is dedicated to journalist Nellie Bly (1864-1922) and the compelling activist stories she told about marginalized women through her investigative journalism. More specifically, the monument commemorates Bly's activist work in Ten Days in a Madhouse (1887) in which spoke out against the mistreatment of asylum patients that Bly witnessed while undercover as a patient herself, and her article "Girl Puzzle" (1885), in which Bly exposed the misogyny women experienced in the workplace. The monument itself features a large bust of Bly's likeness along with four other busts equal in size representing the women Bly advocated for. As the monument's website explains the monument "gives visibility to Asian, Black, Young, Old, Immigrant, and Queer women," and in total, the monument aims to celebrate Bly for "set[ting] a precedent for what it means to be a voice for the voiceless." Using a feminist analytic, speaker 2 examines The Girl Puzzle Monument to consider how it takes up the difficult work of celebrating women activists who speak for others by especially considering questions of race, privilege, and allyship.

Speaker 3

Title: Remembering for the Future: Co-Collecting, Co-Creating, and Co-Curating with Community Members

[Note to reviewers: The region and title of the digital collection discussed in Speaker 3's proposal are left out to maintain anonymity.]

Extending conversations in rhetorical studies about community archives, memory activism, and community and public partnerships, Speaker 3 shares a localized participatory digital public history and storytelling collection that strives to be a living, curated, site of memory and positions itself as "tracing history, documenting the present, and imagining a more just future" (mission statement). Broadly, Speaker 3 advocates for both the necessity and messiness of community-engaged methodologies when undertaking digital, archival, and public-facing work (Gumbs; Hartman; Grobman; Grobman and Greer; Rawson; Alexander and Rhodes).

More specifically, the digital collection Speaker 3 discusses originated in academia with collaborating History and English faculty but soon turned toward reciprocal community partnerships and public participation as key aspects of the project's process. The collection aims to co-collect, co-create, and co-curate digital projects illuminating the network of oppressive systems in the region, while also lifting up social change, creation, and joy that has long been undertaken by locals, especially the work of Black community members, past and present. This collection is the first platform in the region that amplifies, supports, and facilitates conversations around unheard or

unarchived local histories, with community members' contributions equitably commingling with more traditional scholarship and archival materials. Speaker 3's presentation will walk the audience through the varied pieces and technologies of the digital collection; shed further light on the necessity and complexity of community partnerships; offer commentary on benefits and challenges of work that digital, community engaged, and public-facing; and work toward broader theory-building and application for rhetoricians invested in memory activism.

Movement Rhetoric/Rhetoric's Movements

3:30 - 4:45pm Thursday, 23rd May, 2024
Location: Plaza Ballroom D
Track 6. Movement/Protest Rhetorics
Presentation type Roundtable

13 Movement Rhetoric/Rhetoric's Movements

Panelists/Participants (Including Respondent, if any)

A. Freya Thimsen

Indiana University, Bloomington, USA

Jennifer Nish

Michigan Technological University, Houghton, USA

Elizabeth E. Miller

Mississippi State University, Starkville, USA

Patricia David

Northeastern Univeristy, Boston, USA

Kirt H. Wilson

Pennsylvania State University, State College, USA

Keith Miller

Arizona State University, Tempe, USA

Session Chair

Victoria J. Gallagher

North Carolina State University, Raleigh, USA

Abstract/Description

In the era of Black Lives Matter, #Me Too, and student climate strikes, the concept of social justice has entered the mainstream. The social movements of the past have taken on renewed relevance as it has become clear that their work is not yet done; new movements have emerged, linked by their vital urgency. By studying past and present movements through rhetorical and related frameworks, we deepen our understanding of their explicit and implicit arguments and modes of communication and point the way forward to a more equal and equitable world. The book series at the University of South Carolina Press, "Movement Rhetoric/Rhetoric's Movement" provides opportunities for students and scholars of rhetoric and social movements to advance theoretical, pedagogical, and practical knowledge.

This roundtable brings together the editor, three of the authors, and several advisory board members from the series to engage in conversation with scholars, teachers, and students of movement rhetoric to discuss social communicative action in the distributed ecologies of the digital media age. The roundtable takes up the question of how and why individuals, collectives, and institutions are moved, changed, and transformed through social communicative action. Participants will consider rhetorical scholarship, particularly books and proposals in the University of South Carolina Press series of the same name, that examine the work of social justice and grassroots movements enacted via digital and embodied means. Additionally, participants will discuss social movement pedagogy along with cases of social communicative actions that are driven by corporate and economic interests and of reactionary movements that can help us to better understand the rhetorical and material impediments to achieving the goals of justice and equity.

Rhetorics of Smell: Not Just Smells

3:30 - 4:45pm Thursday, 23rd May, 2024
Location: Plaza Ballroom E
Track 5. Embodied Rhetoric
Presentation type Roundtable

103 Rhetorics of Smell: Not Just Smells

Panelists/Participants (Including Respondent, if any)

Joshua Gunn

University of Texas at Austin, Austin, TX, USA

Faber McAlister

Drake University, Des Moines, IA, USA

Charles Morris III

Syracuse University, Syracuse, NY, USA

Jaishikha Nautiyal

Gonzaga University, Spokane, WA, USA

Lisa Phillips

Texas Tech University, Lubbock, TX, USA

Jonathan Stone

University of Utah, Salt Lake City, UT, USA

Session Chair

Jaishikha Nautiyal

Gonzaga University, Spokane, WA, USA

Joshua Gunn

University of Texas at Austin, Austin, TX, USA

Abstract/Description

Our roundtable hopes to engage the conference theme of "just rhetoric" by pushing rhetoric toward questions of justice, equity, and marginalization in U.S. public culture through olfactive sensations and sensibilities of discourse. Each participant in the roundtable has a particular vantage for exploring issues of justice from the perspective of class, race, sex, sexuality, gender, and environment through the sensation of scent and smell. Our goal is to have a sensational conversation about how to approach rhetorics of smell as well as what might be an agenda for exploring the most neglected sense of the sensorium (human and non-human). Just as rhetoric is intricately bound with public emotion and memory, their individualized embodiment is intimately bound with the sensation of smell. Writing in an olfactive register, we hope to address both concrete and conceptual problems of smell as part of the civic sensorium through questions such as: can smells be rhetorical, and if so, how? what is the role of public-facing rhetorics in manufacturing and diffusing public smells that choke and stifle historically

marginalized peoples? We deliberate on the rhetorical sensations and sites of smells prior to and alongside the legibility of discourse/pubic-facing rhetorics in constituting what Jenell Johsnson (2016) considers "visceral publics," collectives bound by intensified feelings in anticipation of public losses of boundary, territory, rights, status, and power (p.15). We flesh out the motives of public-facing rhetorics and visceral publics that reek of jingoism, white supremacy, anti-queerness, anti-minority people sentiment, and anti-black racism through olfactive metaphors/sensations.

For example, concretely: How have "bad smells" been assigned to marginalized bodies and groups in ways that affect and are affected by the rhetorics of city planning and waste sites (i.e., the rhetorical smell of environmental racism)? Continuing with the attribution of diseased ethnicities in Donald Trump's rhetoric of "China virus" and "kung flu" in the wake of the COVID-19 virus, how have "strange smells" conflated food and ethnicity to further demonize Asian food-identity groups and contribute to an ongoing form of anti-Asian racism in the U.S.? Conceptually, we speculate on the rhetorical malodor that permeates the climate of book bans in school libraries and academic censures on educators through "anti-woke" laws and "don't say gay" bills? What is the smell of suffocation in the wake of such anti-black/LGBTQIA+ legislative censures? What is the smell of breathlessness in confrontation with a murderous police state? How do we make sense of anti-trans, anti-Muslim rhetorics that stink of jingoistic sameness yet project their miasma on specific groups as the putrid fault of their racial-religious-ethnic differences? Which bodies do rhetorics of smell target, and what do targets smell in the trail of such stinky rhetorics? In a related example, we know that much has been discussed about the role of Trump's digital rhetorical utterances in inciting the January 6 riot at the U.S. Capitol in 2021, in an attempt to thwart the peaceful transfer of presidential power to the incoming Biden administration. As a roundtable deliberating on rhetoric's diffusive power by way of olfaction, we wonder about the smelly intersections of white supremacy and militant Christian nationalism in animating this specific visceral public on that particular day. What did the mob smell in Trump's rhetoric as their call to action, and what was the mob's olfactive signature in mobilizing its violence?

Our hope is that before we dismiss rhetoric as something innocuous in the realm of legibility ("oh he just uses inflammatory rhetoric–it's not to be taken seriously"), we become sensible and sensitive to the subtlety of what wafts and lingers in public crevices to later assume the corporeal form of rhetorical discourse engineered to effect civic asphyxiation in day-to-day life (e.g.: whether through the micro-assaults of racist, ableist, anti-trans, homophobic smells and/or the macro-miasmas of anti-black/anti-queer curricular overhauls in U.S. higher education). The aforementioned are some of the public realms we hope to touch upon in our roundtable. In sum, by sharpening our olfactive sensibilities toward rhetorics of smell, we can smell the bullshit of aforementioned public smells before their sanitized uptake as patriotic-palliative defenses in the name of family, religion, country, heritage, and national identity within political discourse. They are not just rhetoric. They are not just smells.

Grace, Flexibility, and Strength: Bringing Chela Sandoval's Differential Consciousness to the Classroom Through Anti-Racist Teaching Practices

3:30 - 4:45pm Thursday, 23rd May, 2024
Location: Plaza Ballroom F
Track 11. Rhetorical Pedagogy
Presentation type Roundtable

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134 Grace, Flexibility, and Strength: Bringing Chela Sandoval's differential consciousness to the classroom through anti-racist teaching practices

Panelists/Participants (Including Respondent, if any)

Pietera Fraser

University of Utah, Salt Lake City, USA

Mitzi Ceballos

University of Utah, Salt Lake City, USA

Lydia Presley

Illinois Central Collage, Peoria, USA

Kieth Macdonald

University of Utah, Salt Lake City, USA

Bernice Olivas

Salt Lake City Community College, Salt Lake, USA

Session Chair

Anne Canavan

Salt Lake City Community College, Salt LakeCity, USA

Abstract/Description

An indigenous scholar once said, "you can't decolonize anything if you were never colonized." This round table takes up the nuances of this observation to discuss how rhetorics emerging from marginalized peoples are taken up, twisted, and weaponized by mainstream scholars because of the desire to create a universal approach to social justice. This roundtable argues that the desire for such an approach is centered in white supremacy, and is a way the machine of systemic oppression reimagines our revolutions into complicity. This roundtable brings us back to Chela Sandoval's argument for differential consciousness. She tells us that social justice work is rooted in "grace, flexibility, and strength: enough strength to confidently commit to a well-defined structure of identity…;

enough flexibility to self-consciously transform that identity according to…[the] readings of power's formation….[and] enough grace to recognize alliance with others committed" to the work of social justice.

Speaker 1 will introduce the roundtable's speakers and topics. This speaker will then convey the significance of mindfulness pedagogy in connection to the exigent issues the following speakers will discuss. Mindfulness, broadly, has been gaining traction in the academy, and scholarship concerning meditation and mindful practice in the writing classroom, specifically, continues to add to the conversation in composition pedagogy. This speaker's expertise in mindful writing pedagogy, paired with their experience teaching multilingual writers—both in the US and abroad—creates a unique space for them to suggest the implementation of mindful writing practices as a resource to alleviate the difficult and exhausting work this roundtable sets out to do. The following topics are exigent yet heavy, and turning our attention towards mindfulness allows us to explore strategies for both instructors and students to cope with these powerful and demanding issues—to aid in the sort of "grace, flexibility, and strength" (Sandaval) required to navigate a Just classroom.

Speaker 2 will discuss the use of decolonial theory in the first-year writing classroom. Significantly, Tuck and Yang (2012) contend that the term "decolonize" is often overused, incorrectly subsuming other social justice-based projects. Keeping this in mind, this speaker will discuss what Mignolo refers to as the analytic and prospective tasks. In the analytic task, we come to understand how the colonial matrix of power (Quijano) invisibly operates across several domains, including the domain of knowledge. In the prospective task, we practice unlearning, delinking, and relearning in order to work towards pluraversality. As teachers of writing and rhetoric, we understand that the teaching of the Greco-Roman tradition contributes to settler futurity. What is the extent of the responsibility that first-year writing instructors have to unsettling these colonial understandings of literacy, writing, and rhetoric? How can instructors set about the seemingly impossible task of decolonizing and delinking? And most importantly, how do we maneuver the impossibility of decolonizing the institutions we work in?

Speaker 3 will discuss the need for vulnerability and willingness to name the "default" ways in which whiteness in the classroom attempts to hide colonialism. This speaker speaks as the white accomplice who prepares two-year instructors to also do the work of the white accomplice. They argue that the rhetoric used in our very training colonizes and "others" the minds of those preparing to teach at the community college level because that training is centered on the four-year university.

Speaker 4 will discuss how silencing cultural rhetorics can have deleterious effects on students and instructors on the college level. Considering specific works and concepts, this speaker will bring to the forefront ways to reach those that may have been taught to disregard the voices of the BIPOC community.

Speaker 5 will expand the conversation started by Ellen C. Carillo about the ways equity-promoting practices from the four year university can simultaneously be barriers for students at the two-year college. While Dr. Carillo takes a deep dive into assessment, this speaker will look at a variety of "best practices" in developmental english education. It is this speaker's argument that no practice, praxis, or assessment can be considered a universal or unilateral "best practice." They suggest that what we call "best practices" shouldn't be taken whole cloth from the four-year university and applied to the two-year college. Instead, the underlying theories should be used to build population specific practices. Ultimately, student populations are best served when we start by listening to and understanding each unique student community's needs.

Conclusion: Following the final speaker, Speaker 1 will guide the audience through a meditation and mindful writing exercise (related to the roundtable's topics), reminding us of how mindfulness can assist us in navigating the demands of facilitating a Just classroom. Together, this roundtable illuminates the problems undergirding any approach that is taken up as a universal to liberation education. Moreover, this roundtable makes the argument that any "universal" approach or "best practice" is vulnerable to being co-opted by white supremacy. As a coalition of anti-racist educators, the speakers will demonstrate Chela Sandoval's "grace, flexibility, and strength" in action.

How Do We / Can We Know?

3:30 - 4:45pm Thursday, 23rd May, 2024
Location: Plaza Court 1
Track 13. Rhetorical Methods and Methodology
Presentation type Paper Session

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601 Using Counterfactuals to Evaluate the Causality of Rhetoric

Alexander S Hiland

Rensselaer Polytechnic Institute, Troy, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Rhetoric has had a troubled relationship with the study of its effects that persists today. This paper suggests that the root of this troubled relationship is because of the difficulties inherent in demonstrating a causal relationship and offers a contingent solution that can address some of the problems with traditional approaches to causality. Typically, when rhetoricians contemplate the effects of rhetoric, they rely either knowingly or not on a regularity theory of causality that says when a cause and effect are regularly seen together, they can be inferred to have a relationship. Aside from the typical problems associated with discerning causation from correlation that plague regularity theory, rhetorical analysis and criticism has an additional problem because the situatedness of a speech means that the sample size will generally be limited in a way that prevents demonstrating a regularity. This paper argues that conditional counterfactual logic can provide an alternative explanation for the relationship between rhetoric and its effects. Although not frequently discussed by rhetoricians, this sort of counterfactual reasoning has been a part of the debates in other disciplines including history and philosophy. This paper will summarize the extant debate in philosophy and consider how that debate can inform rhetoricians looking for novel approaches to studying the effects of rhetoric. Specifically, this paper will argue that conditional counterfactuals provide a more accurate probabilistic assessment of how specific uses of rhetoric produce particular effects because they avoid relying on the ability to demonstrate regularity as a precondition for causality. For rhetoricians, this offers an alternative to the essential problem created by analyzing a speech that exists in isolation by posing the question, "what would have been necessary to change in the speech to produce a different outcome?" In formulating the question in this way, we both see the limits of rhetoric (sometimes no change would have been sufficient) and we can also specify at least one causal relationship between a rhetorical

act and its effect. This paper concludes by explaining how this conditional logic might suggest a change in rhetorical research methods, especially what would have to change about rhetorical criticism to enable counterfactual inquiry.

422 Recentering rhetoric as practice: The implications of grounded practical theory for rhetorical fieldwork

Nolan Speicher

North Carolina State University, Raleigh, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This paper argues that future work at the intersection of rhetorical studies and qualitative methods can be augmented with insights from grounded practical theory. There already exists a burgeoning movement within rhetoric to study "live" rhetorics using methods such as participant observation, interviewing, and focus groups (McKinnon et al., 2016; Rai & Druschke, 2018; Senda-Cook et al., 2018). In its emphasis on the embodied and emplaced dimensions of rhetoric and their entanglements with everyday lived experience, this body of work collectively challenges traditional understandings of what constitutes a rhetorical text, and it has done much to move rhetoric "beyond the podium to the streets," as Hauser (2018) once put it.

Nevertheless, promising new directions can yield new uncertainties—or perhaps *old* ones, in this case. It remains to be seen, for instance, how rhetorical fieldwork responds to arguments from Gaonkar (1996), who directly confronted the merits of "universalizing" rhetoric and prioritizing theory over practice. In my view, this critique is as relevant today as it was nearly 30 years ago, particularly for rhetorical fieldwork where much is predicated on extending rhetoric's boundaries and producing what Gaonkar calls "implicit" rhetorical analysis. With this in mind, I suggest that rhetorical fieldwork's expansion toward "extradiscursive elements of rhetorical action" and "the material consequences of cultural structures and bodies" (Middelton et al., 2011) would benefit from a complementary line of studies that approach rhetoric more traditionally as an art of discursive practice.

I then look to grounded practical theory (GPT; Craig & Tracy, 2021) as a promising scaffold for this complementary strand. With its philosophical roots in the multidisciplinary field of language and social interaction (LSI), GPT is highly attuned to studying situated communication practices in all of their contextual complexity. Like rhetorical fieldwork, it leverages qualitative methods of observation and interviewing to engage directly with participants' embodied interactions and experiences. Moreover, where GPT branches from its neighbors in social science is in its strong commitment to push beyond description toward normative theories of practice. To this point, Craig and Tracy characterize GPT as a "phronetic social science" that aims to cultivate and improve communication practices, including (but not limited to) practices of resistance to oppressive structures.

With these foundations, I argue that GPT enables field rhetoricians to maintain focus on embodied, experiential, and vernacular rhetorics—plus issues of power and authority—while also forming a response to long-standing critique of our field. Overall, I turn to Gaonkar and GPT not with the intention of slowing or halting progress in rhetorical fieldwork, but rather to support and catalyze future *in situ* studies that strive to keep praxis at the core of their work. In the end, perhaps doing so will help us become something more than "just rhetoric" to our colleagues within and outside of communication studies.

559 Manufacturing Community: Using Rhetorical Field Methods to Find Long Beach in Lincoln Park

Eli Wilson

University of Washington, Seattle, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Lincoln Park, in DownTown Long Beach, California presents an intriguing sight for study in order to investigate how cities use public spaces and public memory to construct localized identities. According to Councilwoman Mary Zendejas, "Lincoln Park speaks to Long Beach's diversity," (Long Beach Local News; February 11, 2022). Yet, the city did not heed calls from Indigenous citizens asking the city to rename the park after Toypurina, a Native Tongva woman who rebelled against Spanish colonizers in 1785. The explicit centering of a historical figure that is not directly tied to local history, in a park supposedly designed by/for the diverse citizens of Long Beach, opens new avenues of inquiry worth exploring.

Rhetorical field methods offer a lens through which this phenomenon can best be studied as they can attend to the real-world rhetorical (re)construction/movement of public memory, public sphere/space and their discursive paths in real time. Rhetoric and public memory allow rhetoricians to investigate the power dynamics at play in memory construction (Dickinson, et al., 2010), while public space emphasizes the material manifestations of memory (Wright, 2005). Lincoln park allows for the exercising of citizenship while it is actively (en)acted upon/by the people.

The possibilities of what can be done in the space, versus what is done, that is worth exploration and analysis. Employing the field methods of observation and interviewing allows me to see this rhetoric and its effects "in action," as visitors engage with the space, make sense of it, and make sense of themselves (Senda-Cook, et al., 2018). Rai and Gottschalk Druschke (2018), also point out that rhetorical field methods attend to the interventional aspects of rhetoric – the active participation in the negotiation of everyday discourse (p. 7). Similar to Hess and Chevrette (2015), I believe the use of field methods add to the interpretative possibilities and therefore allows for a deeper level of analysis and understanding. Therefore, I pose the following research questions:

How are people interacting with Lincoln Park?

How is Long Beach citizenship constructed/reflected in Lincoln Park?

Who is included in the Long Beach community that "owns" this park?

I conducted observations within Lincoln Park over four weeks, resulting in six hours of observational data. I argue that a rhetorical strategy I call progressive vision is utilized by the City of Long Beach in Lincoln Park to construct a particular perception of the city as a political and ideological entity. Long Beach promotes a vague nationalistic identity of "diversity" and a promotion of "forward-thinking" neoliberal progress in order to erase Indigenous history. Together, these discursive strategies form a process that I call citizen renovation, which creates a citizenry that fits this idealized city. Through belief in the importance of a "modern" city that values "diversity," Lincoln Park encourages affective investment in being an "active" Long Beach citizen by attending park events, buying local

goods and services, and utilizing city services. In this way, citizens also become the consumers of this manufactured community.

642 Crash Course in Community: Service Learning and Rhetorical Studies

Sarah E Puett

Regis University, Denver, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Service learning has a fraught history in both composition and communication studies, as a method and a pedagogy, and yet, civic engagement never has and never will be divorced from rhetoric.

This paper reports the findings of a year-long service-learning project among a cohort of first year students at a Hispanic Serving Institution in Denver. Branching both the first-year composition course (taking place in fall '23) and the public speaking course (taking place in spring '24), my project traces students' discernment and development, their material production, and their experiential fieldwork at various local agencies seeking to address essential human needs and promote justice.

What does justice, and "just" discourse, look like for students who start their rhetorical education with community-based fieldwork? How do we need to re-consider rhetorical pedagogy when we ask students to stay firmly planted in a community-based site, yet move between composition and communication courses? What do we stand to learn about rhetorical fieldwork that, perhaps, only newcomers to the university can teach us?

I hope to recommend best practices – or, "lessons to unlearn" – for educators who bridge the synthetic divide between these disciplines, in addition to contributing to ongoing conversation about rhetoricians' responsibility to undertake *and* assign field-based scholarship. As a field we're in desperate need of collectively taking on the responsibility of creating social change while still complicating the role we play in observation, participation, and education. Perhaps most importantly I hope to bring student voice to the forefront of this pedagogical and methodological conversation, particularly about what it means to be for and with others in such a polarized cultural climate.

Coogan, D. (2006). Service learning and social change: The case for materialist rhetoric. College Composition and Communication, 57(4) pp. 667-693.

Middleton, M., Hess, A., Endres, D. & Senda-Cook, S. (2015). Participatory critical rhetoric: Theoretical and methodological foundations for studying writing in situ. Lanham, MD: Lexington Books.

McKinnon, S. L., Asen, R., Chavez, K. R., Howard, R. G. (2016). Text + Field: Innovations in Rhetorical Method. State College, PA: Penn State University Press.

Munz, E. A., Gatchet, R. D., & Meier, M. R. (2018). Integrating service learning into the public speaking course. Journal of Communication Pedagogy 1(1) pp. 115-123.

May the Spirit Come: Rhetoric and Spirit

3:30 - 4:45pm Thursday, 23rd May, 2024
Location: Plaza Court 2
Track 9. Religious Rhetorics
Presentation type Paper Session

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504 Magic as Feminist Rhetoric to Combat Neoliberalism

Ryan Wheeler

Texas Christian University, Fort Worth, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In this project, I will argue that the practice of magic through witchcraft is a feminist rhetorical act. Witchcraft is defined here as the practice of making change through intention, intuition, emotion, manifestation, and ritual. Through these practices, feminists are enacting a rhetorical practice that is uniquely feminine and resists Western, patriarchal logic systems. Ultimately, this alternative rhetorical practice combats the neoliberal context in which feminism is often operating.

Rhetorical scholars have not invested much in the idea of magic even though it seems to share a history with the practice of rhetoric. In 1975, Jacqueline de Romilly explored Plato and the sophists' connections to magic in her text Magic and Rhetoric in Ancient Greece. In the Classical era, Plato argued that rhetoric was separate from magic by saying that persuasion was to rhetoric as compulsion was to magic. Gorgias was often accused of bewitching audiences with his rhetorical utterances, linking sophistry to falsehood. William Convino, in 1994, claimed that there is no separation between magic and rhetoric in his text Magic, Rhetoric, and Literacy: An Eccentric History of the Composing Imagination. He even claims that magic is a rhetorical practice, "magic is the process of inducing belief and creating community, with reference to the dynamics of a rhetorical situation. Magic is a social act whose medium is persuasive discourse, and so it must entail the complexities of social interaction, invention, communication, and composition. Magic becomes a term in which words make real things happen" (11). This project takes this premise, that magic is a rhetorical act, by also arguing that it is a uniquely feminist mode of rhetoric.

In this presentation, I will show examples of witchcraft as rhetoric in popular texts about developing one's own magical practice. These texts are geared toward making positive social change using magic and are written by women for women. I will then substantiate these practices by comparing them to other feminist rhetorical

practices, like Foss and Griffin's invitational rhetoric. Finally, I will explain how this feminist rhetorical practice functions within and against a neoliberal context.

750 Hoodoo Rhetorics of Queer Survival

Christopher Peace

Georgia Institute of Technology, Atlanta, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

How do Black Queer individuals employ Hoodoo to process self identity and to claim their own space? Building a base from my constructed Identity Narratives, and I apply self-oriented and contemporary examples of Hoodoo practitioners using their Afrospiritual practices for social justice. I make implications for the field of womanist/religious rhetorics and queer rhetorics but braiding discourse across theories. Reading with a womanist epistemology, I understand the use of spirituality as a rhetorical force that influences identity construction and social power dynamics. The energetic effect of the spirit is often understood through language, rituals, embodied knowings, subconscious dreams, symbols etc. Hoodoo as a Black American spiritual practice encompass multiple nodes of communication and activity, and practitioners who are queer engage in social justice and spiritual activism as a rhetorical means of survival and adaptability. As a Hoodoo practitioner, I engage with the spiritual identity narratives of other practitioners, to form a rhetoric of Hoodoo subversion.

487 "Between Human and Posthuman, Material and Immaterial: Spiritual Environmentalists in Utah since 1980"

Nathan D. Wood

UW-Madison, Madison, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

My presentation offers spiritual environmentalism as a rhetorical practice that performs posthuman work, but through means that cannot totally be reduced to material explanation. Spiritual environmentalism, sometimes called spiritual ecology, understands experience in the world, especially the scenic world, as a deep, vibrant affair, one that exhibits a force or power that reorient one's normal conception of history, place, and relation to others. In fact, these environmentalists understand ecological vibrance, brimming with the agency of place, animal, thing, to be so deep that transformation in the midst of these agents can only be imagined as a force, presence, or, indeed, a spirit that is larger than the human, or in other words post-human. In literal, material awe of the grander of ecology, these rhetors thus produce accounts of being in nature that are highly imaginative, magnificent, and visionary–they metamorphosize grand mountain vistas as great spirits, unique rock formations as haunting ghosts, paths of migratory birds as heavenly messengers. In short, they make material, ecological claims out of the stuff of immaterial. Moreover, these rhetors fully expect these immaterial visions to serve as evidence for the kinds of environmentalist justice claims they make in public, deliberative spaces. Naturalist writers and activists Stephen Trimble and Terry Tempest Williams explain their experience employing this kind of rhetorical approach, indeed, as an extra-rational one: "After a round of public hearings that made clear the [deliberations were] beyond reason, we imagined another approach, some path behind the normal barriers that, together was writers, we might travel" (*Testimony: Writers of the West Speak on Behalf of Utah Wilderness,* 4). In short, they do just rhetoric--rhetorical justice--with just these immaterial imaginations.

Spiritual environmentalism thus poses an interesting question to rhetoric's typical approach to the ecologically more-than human. Whereas some posthuman scholarship would shy away from grappling with the mystic, spiritual, or the immaterial, spiritual environmentalists cannot but understand deep ecology this way. Moreover, it appears the evidence these rhetors marshall cannot be totally reduced to material explanation, which poses an interesting problem to rhetorical new materialisms in particular. These rhetors consider their immaterial visions as new, novel, or indeed, "unprecedented" reimaginations of existing material processes or relationships (Hawhee, *Sense of Urgency*, 3). In short, their immaterial visions imagine a future that has literally, materially never existed.

So, especially since new materialist scholars have recently asked to include spirituality in their considerations (see Laurie Gries et.al, "Rhetorical New Materialism" in *RSQ* 52:2), I inquire to what extent spiritual environmentalism represents a posthuman practice that cannot be considered totally material. Focusing on how spiritual environmentalist activists and writers resist the humanist myths of Utah in particular, and employing recent theorizations on Sacred Rhetoric by Mike Bernard Donals and Kyle Jenson (Responding to the Sacred), I test out the claims of these rhetors: how can this discourse, dressed in the robes of religious, humanist myth, be said to decenter the human? And, can this kind of imaginative, unprecedented rhetoric really be classified as an immaterialist kind?

639 Are Nurses Amen-able to Spiritual Rhetorics of Moral Injury?

Leonard Grant

Syracuse University, Syracuse, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

During the COVID-19 pandemic, nurses in hospital settings published numerous accounts of the moral injuries they sustained from working under austere conditions and being forced to choose which patients would receive life-saving treatments. Several accounts declared that their moral injuries could only be repaired by systemic changes to medical infrastructure. In the pandemic's aftermath, multiple trade and popular press books on the

nurses' moral injuries were published. One commonality among these texts is that they refrain from invoking the spiritual rhetorics typical of moral injury discourses and treatments for military personnel.

Moral injury among military personnel is often described as a "soul wound" because it is experienced as psychological, social, behavioral, and spiritual distress following a transgression of a person's values or deeply-held beliefs. In contrast to other post-traumatic diagnoses, moral injury has its roots in literature rather than medicine. It was first codified by psychiatrist Jonathan Shay who read similarities between his Vietnam veteran patients' struggles and those of literary characters in Homer's epics and Shakespeare's plays. Over the past three decades, moral injury has been broadly accepted by mental health care institutions, including the US Department of Veterans Affairs, despite there being no scientifically valid criteria for diagnosing and treating it. Chaplains and other healers frequently treat moral injury with spiritual care and metaphysical practices.

In this presentation, I contrast the divergent moral injury rhetorics of nurses and military personnel, attending to the historic and contemporary rhetorical ecologies that influenced the two conceptions. I then present case studies from semi-structured interviews with 12 nurses who self-report as being morally injured during the pandemic. These cases examine the nurses' preferred definitions of moral injury, perceptions of what constitutes healing, access to preferred care modalities, and preference for spiritual or material rhetorics of moral injury.

Using evidence from published moral injury literature and interviews, I contend that healers should present people seeking care with the divergent therapeutic rhetorics of the condition as both a matter of informed consent and as a method of increasing treatment options. In conclusion, I address the ongoing discussion in the subdiscipline about the "usefulness" of Rhetorics of Mental Health and posit future directions for this research.

Representations of War

3:30 - 4:45pm Thursday, 23rd May, 2024
Location: Plaza Court 3
Track 10. Rhetorical Criticism
Presentation type Paper Session

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510 Gods, Monsters, and Generals: Rhetorical Appeals, Public Memory, and Historical Fiction of the Civil War

Christina M Knopf

SUNY Cortland, Cortland, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

The socio-political impact of the American Civil War continues through the present day, with each generation since 1865 re-remembering and reassessing the war's place in American life. In the 2020s, this reconsideration has focused more explicitly on the contrast between the racial politics of the conflict and its actors and the sanitized images that were commemorated and celebrated.

As John H. Saunders noted in a 2022 issue of the *Journal of Contemporary Rhetoric*, "Public memory is the rhetorical construction and circulation of a collectively shared sense of the past through symbolic and material supports, situated and uniformed to serve the needs and interests of the present," and rhetorical scholars frequently study appeals to public memory via the "'sites' of public memory, on the official and unofficial places it is staged, which has led to considerable work on memorials, museums, heritage sites, and other places that engage directly with the past" (112). Others have also noted the influential place that media, and popular culture, have in the creation and perpetuation of cultural public memories surrounding historical events. Popular culture artifacts are particularly accessible to audiences and their blending of fact and fiction for dramatic purposes often works epideictically to highlight the relationship of a culture to its own past.

As Saunders cautions, rhetorical appeals to public memory must produce *active encounters of engagement*, wherein the audience's contemplation of the past influences the present perception to shape the future. The format of graphic narrative/sequential art (aka, comics) is uniquely suited to such engagement. Considered within Marshall McLuhan's framework, they are a cool medium – they are low resolution with gaps in imagery and text, demanding that the audience not only pay closer attention but also mentally fill-in-the-blanks. This is particularly true of the audience's perception of time. As cartoonist and theorist Scott McCloud has explained, in the comics format, time and space are merged. In any other format of narrative, the past, present, and future are not shown simultaneously and the audience is always in a "now." But, in comics, the past, present, and future are simultaneously presented and the audience moves fluidly across them.

Working from these touch points, this paper considers the rhetorical re-imagining of the Civil War in the 2021-2022 comic book series *Two Moons* and *Swamp God*. Published by Image Comics, *Two Moons* follows the journey of a young Pawnee man fighting for the Union during the Civil War. When confronted with his shamanic roots, he is able to see demons disguising themselves as humans on the battlefields. *Swamp God*, from Heavy Metal Elements, picks up at the end of the Civil War when a ragtag squad of Confederate soldiers calls upon evil forces to save the South. Both series blend war and horror genres to highlight the monstrosity of the conflict and can thus prompt audiences to re-engage with cultural attitudes toward and memories of the Civil War, challenging ideas of heroism and patriotism, while, particularly, redefining categories of enemies and allies, self and other.

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747 (De)militarizing compassion: "Reaching Out" and the Politics of Interracial Compassion in Vietnam War Imagery

Walter Patrick Wade

Georgia State University, Atlanta, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

After his death in a helicopter crash over Laos in 1971, British photojournalist Larry Burrows received a retrospective in LIFE magazine in which one of his most famous photographs would be published. The image, "Reaching Out," depicts an injured Marine, Jeremiah Purdie, stretching his hand out to another injured Marine in a blasted, muddy landscape. The image became a symbol of comradery and concern shared between servicemembers, an image capturing what Liam Kennedy has described as Burrows's "compassionate vision": it is simultaneously an image of bloody casualty, physical recuperation, and moral care. It is also an image of interracial compassion. Purdie, a Black man, reaches out to help up an unnamed white Marine. This representation of interracial battlefield dynamics was not uncommon: in mainstream newsmagazines, when Black servicemembers appeared in photo-essays, they were often placed in contexts of interracial friendship, as in David Douglas Duncan's reporting at Con Thien in 1967. Such representations could be viewed as positive, showing the value of Black men's contributions to the war effort, as well as the importance of interracial compassion; but they also circulated for a primarily white audience concerned about emerging linkages between the anti-war and civil rights struggles, functioning as a palliative for the war's harms and rejoinder to critical Black anti-war politics and imagery.

This is not as an easy tension to resolve: in his strongest statement against the war in 1967, Martin Luther King Jr. linked civil rights, anti-poverty, and anti-war struggle in relation to "a far deeper malady of the American spirit" to be addressed through a "revolution of values" organized around a universalizing compassion; in such a view, compassionate images like Burrows's are anti-war and egalitarian in their contribution to the task of breaking down barriers to solidarity and care for others. How then, did audiences understand images like "Reaching Out," images that place interracial compassion on the frontlines? Did they highlight the linkages between the Vietnam War and the struggle for civil rights, or did they make it harder for activists to provide a more critical view? To address this question, this paper examines "Reaching Out," photo-essays with similar themes in LIFE, and the anti-war art of Emory Douglas, providing a perspective by incongruity in which differences in the aesthetic production of Black men's participation in the Vietnam War highlight distinct social and political problems and provide diverse avenues for audience response and action. Ultimately, I argue that, unlike most mainstream depictions of Black servicemembers, Burrows's imagery elevates the portrayal of interracial compassion into an anti-war statement; however, it does so without effectively creating linkages between anti-war and civil rights struggle – that is, it flattens the experiences of Black and white servicemembers into an image of common suffering. In contrast, in Douglas's imagery, there is an insistence on the distinct challenges facing Black servicemembers, establishing a better ground for compassion as well as a political vision linking anti-war and civil rights struggle.

306 Imperial Sites: The Suffocating Strategies of Political Comics

Dominic Manthey

University of South Dakota, Vermillion, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This essay proposes the concept of "ambient isotopy" to account for the racial optics of empire. Borrowed from mathematics and the study of topology, this term combines rhetorical theory on colonialism and ambient rhetorics with visual concepts of topos to explain how through the constant repetition of difference, an image or set of images may reproduce the same regime of meaning. Specifically, I consider how political comics from the Philippine-American War documented the conflict for many US citizens. In these images, whiteness is the

organizing logic that reframes national identity through the activation of a seemingly diverse visual culture. No matter how many images of non-white people are shown, they are made intelligible only as a distorted iteration of a white-centered vision of American Exceptionalism. As in the phenomenon of "ambient isotopy," we see in the images of the Philippine-American War a constant array of "variance"—in cultural practices, values, and physical appearance—but it all exists within "some ambient space that do[es] not change the object itself." [1] Each comic is a rhetorical articulation imposing a linear, ethno-nationalist order that is bolstered by each "deformation" represented in the image. The conflict in the Philippines and other US colonial holdings is thereby presented to the national public as a straightforward, though "knotted," *space* (i.e., isotopy) that finds its meaning through the visual master frame of white American greatness (i.e., ambient theme). Others describe ambient isotopy as "when the whole ambient space is being stretched and distorted [while] the embedding is just 'coming along for the ride." [2] The "manifolds" of meaning from foreign areas like the Philippines are essentially exploited and twisted so as to further articulate a restrictive scene of US identity. Seeing visual rhetoric in this way supports efforts to "delink" colonial rhetoric, a project that demands a "rethinking of democracy rooted in decolonial heterogeneities that keeps open the terrain for political contestation." Ambient isotopy is just one concept to open up a broader field of critique to challenge efforts to minimize or obliterate difference even in practices that profess to enhance it. [3]

[1] "Isotopy," nLab. Available at https://ncatlab.org/nlab/show/isotopy#:~:text=Isotopy%20is%20used%20where%20one,restrictions%20on%20the%20allowed%20movements

[2] "Ambient Isotopy," Wolfram MathWorld. Available at https://mathworld.wolfram.com/AmbientIsotopy.html.

[3] Wanzer-Serrano, Darrel. "Rhetoric's Rac(e/ist) Problems." Quarterly Journal of Speech 105 (4): 2019, pp. 465–76. doi:10.1080/00335630.2019.1669068

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584 Stand with Ukraine?: War discourse and polarized publics

Jeffrey Delbert

Lenoir-Rhyne University, Hickory, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Chenoweth and Stephan write, "sanctions and state support for nonviolent campaigns work best when they support the activities of local opposition groups; but they are never substitutes for local population" (p. 225). Broadly speaking, media were best at sharing information to wider publics, but were most effective when they were able to mobilize direct action of local groups, or groups with the means to act. Currently accepted social media practices seek to focus attention on particular situations and amplify them until they become a site of rhetorical action. These attention situations aim to activate or establish polarized publics, many of them focused on particular value sets or pathetic appeals.

Schirch (2022) illustrates social media may work best to enhance the scope of an issue and targeting various audiences. This tactic may work to bring the mass audiences Chenoweth (2011) suggests are necessary for local campaigns to succeed in terms of scale. Although media's gaze always seeks to identify with particular publics, many rhetors create attention situations on social media by generating rhetorical purposes that grate against existing purposes or social orders. Those that follow such fantastical purposes form an imagined and shared

identity that goes beyond typical parties, wherein group identity is sought for stability's sake and is more affective in nature (Iyengar et al., 2019). Social media capitalizes on such polarized social identities to help re-imagine every action by opposing publics as negative and every action by the co-shared identity as positive.

This paper first maps how media's rhetorical invention processes amplify a particular subset of attention situations to create specific rhetorical and physical discourse spaces. Using these discursive maps, this paper then explores the viability of social media as a democratic space for sustained change work. The primary case used to illustrate such media spectacles explores the "Stand with Ukraine" campaign. This mediated event illustrates a variety of responses from multiple States, citizens, and unconnected individuals on social media that help us understand the shifting of various publics' frames and social hierarchies. The created maps also illustrate how the media spectacle seeks to shape social identities and the values of hope and justice. Employing massive amounts of attention to specific ideas (e.g., "playing politics with people's lives"), as well as using specific transcendent arguments (e.g., "The conflict was inevitable"), each group seems to foster not argument for particular policies, but ways of developing stronger social identities to resist the other.

As humans create more isolated social identities, the real-world consequences of not engaging with cross-cutting ideas are increasing. This paper examines the discursively shared identities and their relatedness to local action and organization. Understanding the change over time as it relates to proffered identities and slogans as they relate to support for or against Ukraine, as well as a variety of state positions in response to the conflict will develop ideas about how national discussions may engage more fully with cross-cutting issues.

Pluriversal Rhetorics and Literacies: Tools for Perseverance with Digital Archival Methods for Unsettling Knowledge and Creating Livable Futures with Communities

3:30 - 4:45pm Thursday, 23rd May, 2024
Location: Plaza Court 4
Track 14. Other
Presentation type Roundtable

29 Pluriversal Rhetorics and Literacies: Tools for Perseverance with Digital Archival Methods for Unsettling Knowledge and Creating Livable Futures with Communities

Panelists/Participants (Including Respondent, if any)

Romeo García

University of Utah, Salt Lake City, USA

Ellen Cushman

Northeastern University, Boston, USA

Rachel Jackson

University of Oklahoma, Norman, USA

Blue Tarpalechee

University of Oklahoma, Norman, USA

Sierra Mendez

Texas Women's University, Denton, USA

Jenna Zan

Virginia Tech University, Blacksburg, USA

Session Chair

K.J. Rawson

Northeastern University, Boston, USA

Abstract/Description

This roundtable stems from and responds to methods and methodologies presented in pluriversal approaches to rhetorical studies to consider rhetorical tools for community and digital archives. Roundtable participants advance from the decolonial basis of constructive reimagination of the methodological assumptions and methods of rhetoric with and through public rhetorics and digital archives. Presenters consider their research, scholarship, and praxis to illuminate their methods and tools for creating and worlding livable futures with communities.

Discussants engage in public and archival rhetorics as place-based knowledge makers and doers in ongoing efforts to unsettle archives and create knowledge with communities: We are where we do and think (Mignolo 1999, Escobar 2007). While decolonization efforts center lands, ecologies, and the enduring presences of peoples, and places, in the broadest sense, decolonizing the mind with epistemic delinking is one step toward creating livable futures with community while moving toward pluriversality. The discussants bring their own knowledge-making, being, and doing within communities. Respecting the specificity of place-based cultures and peoples, roundtable participants inquire into and discuss meaning-making practices that locate knowledge and being with dignity, shared resources, and respect, and engage multiple meaning-making materials, tools, languages, and media. Pluriversal rhetorics (Cushman, Garcia, and Baca; Garcia, Cushman, and Baca) seek to realize the grounded and dispersed loci of enunciations of knowledge connected, not as a universal totality, but

as interrelated possibilities for thinking and doing to enact a more fully human existence. Roundtable presenters find the exigence for thinking, being, and doing in the places and communities where they work. This roundtable invites scholars from various positionings and disciplinary perspectives to describe their projects, methodologies, and methods, which implicitly or explicitly derive from their decolonial thinking and doing where they are as well as efforts to engage in worlding of futures otherwise (Gordon 1998).

Roundtable participants include graduate students, early-career, mid- and late-career scholars whose work unfolds in the intersections of archives, communities, and digital media composing and creation with communities. Each has grappled with data and knowledge sovereignty; settler colonialism; language and translation; culturally sensitive materials; and community and archival praxis. Roundtable participants' disciplinary expertise spans public rhetorics, rhetorics of difference, oral histories, memory studies, and digital and archival studies. Because their projects engage communities and peoples (to various degrees), the discussants work inside complex intersections amid dynamic transrhetorical convergences occurring in real life. They consider the public role, methods and methodologies of rhetoricians and communities when making knowledge together, mainly through digital and archival research. They discuss their experiences in working with public and digital rhetorics from decolonial methodologies as they pursue the following questions among themselves and with the audience:

1. How does pluriversality and pluriversal rhetorics inform your project and the community/ies with whom you work?

1. Including language, rhetoric, and translation, what material and symbolic systems are central to the knowledge-creation processused to unsettle archival research? To what extent might the material and language systems represent culturally sensitive materials and how is data sovereignty maintained?

1. How does public rhetoric in archival research invite scholars to work from a transrhetorical lens, that is, to observe and attend to the specificities and particularities as power and meaning unfold from and in multiple directions?

1. What learning-unlearning-relearning pathways of archival research do you follow to create a public record of literacies and rhetorics? How do these approaches help to unsettle knowledge and center community in your research?

1. What risks does unsettling the archives pose for your methods, communities, students, findings, and or futures?

1. What local terms, decolonial tools, or transrhetorical methods have you developed or observed in your work that you can share with others working on public rhetorics and digital archives across pluriversal locations?

This roundtable will take up the thorniest topics at the heart of decolonial thinking and doing. The colonial imaginary can risk mistaking epistemic delinking for difference as its primary intervention – potentially rendering decoloniality an academic enterprise based on identifying colonialism's exteriorities. Instead, discussants reveal the challenges of creating a pluriversal focus that must include praxis projects and actions that seek to refuture through constructive unsettlement. Discussants acknowledge that no system of theory or meaning-making framework can thoroughly account for or be interpreted as fully accounting for the specificities of place and particularities of experiences. Thus, decolonial projects necessarily rely on a plurality of voices and a transrhetorical approach rendered with multiple sign tools and streams of evidence from intersectional experiences and standpoints.

The pillars of the decolonial analytic considered in this roundtable work to reveal and unsettle the creation of difference. Discussants are committed to decolonial options and pluriversal possibilities through geo-and-body politics of knowledge, understanding, and being. After brief introductions by each roundtable participant, the chair will pose the questions above. Discussants will offer 1-2 minute reflections on each question regarding their projects. The chair will then move the discussion to the floor. Audience members will be reminded to introduce themselves before asking their questions. With the audience, the panel considers the possibilities in collective efforts of a learning-unlearning-relearning path in Unsettling Archives with Pluriversal Rhetorics.

Currents in the Rhetoric of Health

3:30 - 4:45pm Thursday, 23rd May, 2024
Location: Plaza Court 5
Track 1. Cultural Rhetoric
Presentation type Paper Session

197 "It's not a business!": Topoi, Political Debate, and Healthcare Reform

Benjamin B Luczak

Indiana University, Bloomington, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Both Ralph Cintron and Candace Rai argue that democratic rhetoric is structured by topoi which emerge from and guide everyday speech. As stated in Democracy's Lot: Rhetoric, Publics, and the Places of Invention, both authors consider democracy to be "'ethnographically emergent'" because the indeterminate meanings of democratic topoi can only be understood within the concrete contexts within which they are evoked" (Rai, 75).Through their ethnographic analysis, they analyze everyday democratic speech to conceptualize democratic rhetoric in the abstract, but they have different argumentative aims. Cintron argues that our relationship to democratic topoi is a continual failure to meet expectations, as our concrete distillations never match their abstract counterpoints. An abstract democratic topoi like "equality" by nature of its promise must be made material to be understood, but, in doing so, it becomes unsatisfying and unequal in comparison to its idealized form. This dissatisfaction translates into a desire to move back towards the abstract version of "equality," promising better manifestations of democratic topoi in the future. Rai, on the other hand, focuses on how these concrete distillations lead to argumentative deadlock, and she chooses to highlight the importance of everyday democratic speech, rather than future oriented topoi arguments, for actually enacting change. This presentation will contribute to democratic rhetoric scholarship by using Cintron and Rai to analyze and think through examples of health care reform discourse from the 2016 and 2020 Democratic presidential elections. Health care reform discourse is uniquely suited to Cintron's and Rai's concerns with the split between democratic rights and material goods, and using

Cintron and Rai, we can see how health care reform discourse from 2016 to 2020 centered around the twin topoi of rights and cost. Both of these topoi generated antinomies among the political candidates and both topoi were used as the basis for arguments about a political candidate's transparency, practically, and integrity. In applying Cintron and Rai to the broader sphere of political debate, this presentation differs from their more specific focus on particular places and times, such as Rai's focus on Uptown, Chicago and the development of Wilson Yard by using a broader social space, although one not so broad as to become universal or abstract. While the 2016 and 2020 Democratic presidential debates are not the particular location of Wilson Yard, they are nonetheless bounded within time and social space with topoi emerging from public arguments about health care within a specific context. Rai and Cintron's method of looking for democratic topoi as they occur in everyday life will show how an abstract topoi like equality becomes arguable through specific policy decisions involving material consequences. Instead of arguing on the level of abstract freedoms and rights, topoi are concretized in the material and political questions of healthcare access and, more importantly, healthcare cost.

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192 White Capitalism within Communities of Craftivism: Privileged Impacts of Mask Making Techne on Health Maintenance

Wendy KZ Anderson[1], LaShara Davis[2]

[1]University of Minnesota, Twin Cities, Minneapolis, USA. [2]Houston Methodist Medical Hospital, Houston, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

When lockdown started, my anxiety kept me on a tight string-I (author 1) remember drowning in intense, omnipresent agitation as I used every "extra" moment I could to research mask styles, adapt patterns published online or distributed by different organizations to increase access to masks for better functionality, and distribute masks to those who needed them via an old ice cream bucket on my front bench. Yet, I recognized that the time I used, my ability to quarantine and so much more contributed to my privilege in doing so.

I (author 2) had no masks on hand, so after watching a few tutorials online, I concocted my own makeshift mask. As a Black woman with natural hair, scarves are abundant in my home so I used one that I'd previously used as a bedtime head wrap as the foundation for my face covering. It was polyester and it was thick! There I was, venturing out to the market to get groceries in my homemade mask before masks were "a thing." People stared, looking at me sideways in that "what the…" way. Not only did my MacGyvered creation not fit properly, it was super hot (did I mention it was made from polyester?) and lacked sufficient air flow due to the thickness of the fabric. Although this initial mask-making strategy wasn't very practical and frankly should be classified as a failure, I recognized the importance of having not only a mask, but one that would fit such that it properly served its purpose: to preserve my health.

Following efforts to respond to the coronavirus pandemic, we critically contemplated how to preserve public community health. By fashioning a collaborative, autoethnographic approach to understanding craftivism during the 2020 coronavirus crisis, from a Black scholar doing disparities and equity focused health communication work and a white scholar engaging activist rhetorics and digital media equity scholarship, our joint recognition of

economic and infrastructural privilege offered understanding of how forms of pattern design (techne) and cultural community infrastructure influenced our maker agencies and constraints, privileges and oppressions, of ourselves and people within our communities. Reflecting on our immersive mask-making experiences, we recognized a value of creating alternative economic structures; yet also unmasked significant racial discrepancies within a craftivist community by detailing how alternative economic agency required cultural historic materiality and knowledge, time to create and revise, networked access, and risk. Through our co-authored accounting, we embodied what Houdek and Ore (2021) noted as a politic that "will require a collective effort grounded in an embodied, situated, and relational praxis of co-conspiring– of breathing together in a desire to un-/remake the world" (p. 92), offering insight into how a crisis revealed systemic biases as agency to reorient ourselves toward anti-racist processes and practices. Through our mutual exigency to craft homemade masks in spring of 2020, we witnessed how craftivism fostered white capitalist privilege within networked communities, prompting ethical questions about how alternative economic cultures buttress white privilege and supremacy and reimaginings of equitable possibilities for more just societies.

331 The rhetoric of moderation in contemporary lifestyle discourses

Cristina Hanganu-Bresch

St. Joseph's University, Philadelphia, PA, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Moderation is a deceivingly simple concept, in equal parts evasive, maligned, and misused. The very idea of "moderation" has an illustrious rhetorical ancestry, dating back to ancient Greek notions of balance, ethics, virtue, Kairos, and prudence. To an extent, the Aristotelian idea of a "golden mean" has pervaded our understanding of rhetoric, ethics, and politics; and premodern and modern discussions of diet, health, and living a "good" life also hinged on the idea of moderation (including its many variations, such as temperance, balance, harmony, or wholeness). Studies of "moderation" as a rhetorical concept are, however, surprisingly sparse, and they are often restricted to a political application of the term. Ellwanger and Duncan, for example, examine the rhetoric of moderation in one of Obama's speeches justifying sending more troops to Afghanistan (2014), and redefine moderation as an ideograph (McGee), or "a slogan or term that has a unique, ambiguous, but evocative character that grants it the rhetorical power to produce (or re-wire) public opinion" (2014, 67-68).

Building on that analysis and other rhetorical reviews of moderation, I am exploring in this talk the work of rhetorical "moderation" as a contentious ideograph underpinning but also being challenged by contemporary lifestyle discourses, especially diet discourses. I argue that insofar as moderation is still held up as the ideal diet (or exercise regimen), it perpetuates its moral associations with reason and virtue, which may be stigmatizing or antagonistic to a variety of groups. On the other hand, moderation preserves its fuzzy appeal to the center when pitted against extremes of dieting, exercise, or biohacking regimens (such as millionaire Bryan Johnston quest to reverse his biological age through a strict schedule of costly, invasive, and often painful biomedical, dietary, and behavioral interventions). Moderation as a dietary ideal is complicated by its low market value in a neoliberal economy; in short, dietary advice hinging on moderation only does not sell (or that would be the only advice anyone would need to maintain a healthy weight and health in general).

To better understand how the concept is used in contemporary lifestyle discourses, I will be surveying a variety of popular magazines' and websites' advice on dietary moderation and catalogue their definition and usage of "moderation." In a cacophony of competing food advice, how do we come to trust ourselves to make good food

choices–or, rather, choices that are good for us? Alternative solutions (such individualized, pre-measured food delivery subscriptions or the Silicon-Valley-driven appification of health) seem to extend the tyranny of nutritional precision and to offer formulaic shortcuts that further restrict our choices and alienate us from our food—in addition to being only accessible to the privileged. While I acknowledge the limitations and elusiveness of moderation as an ideograph, I question whether restoring it as an idea that is continuously redefined and challenged by our sociopolitical landscape may be a remedy for the contemporary excessive consumption of health advice (including dietary plans).

310 A Generous Rhetoric

Paul Walker

Murray State University, Murray, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

As introduced in the call for proposals, one way to think about "just rhetoric" assumes or infers explicit or implicit fairness in a rhetorical interaction whereby, theoretically, a benefit is achieved for both/all parties. The range of benefit may encompass interaction such as an invitational conversation where the group together benefits from dialectical knowledge or the prototypical orator delivering a speech to a group of interested people who gain knowledge while the speaker gains a degree of fulfillment.

My proposed presentation offers a possible alternative to the "mutual benefit" model of fair, equitable, or just rhetoric. Rather than tacitly requiring a successful interaction to satisfy parties equally, I offer a take that separates "generosity" from the defining limits of "giving" and "receiving." A simplified way to express this is to suggest that true generosity does not in any way benefit the giver. The economy of gift reciprocation builds bonds and affords the pleasant expectation for return. Generosity is a different form of economy, if it can even be called that.

Examining the rhetorical aspects through a broad view of "providing help," I posit that to be generous is to provide help, especially when asked, without expectation for an explanation of why the assistance is requested or appears needed. Generosity may even extend beyond this non-expectation; generosity might be further defined as help provided despite evidence that the help seems undeserved by the recipient or unmerited from the perspective of the helper.

Relevant questions include: How do we address a cultural aversion to helping someone who appears to be able to take care of themselves? Why is it that when someone asks for an Advil, the person often stalls the answer/action to respond with "Why? Do you have a headache?"

To answer those questions, the central idea of this presentation stems from an overlapping of Judith Butler's critique of "radical self-sufficiency" and Jacques Derrida's thought experiment on "unconditional hospitality." The question of generosity is also the question of whether we can respect another's request even if the biological or visible or cultural evidence is not clear or to the contrary. Derrida provides the anecdote of the stranger at our door: the most instinctive question for us to ask is "Why are you here?" before moving, possibly, to "What do you need?" Unconditional generosity would go directly to the second question without demanding, even curiously, an explanation for why the stranger is at our door. And Butler asks, "Do we or do we not live in a society where we assist each other?" which places no ableist or other conditions on the help we provide.

This presentation expands on how that kind of unconditional generosity can help us rethink our approach to the praxis of rhetoric, specifically how much we are willing, ourselves, to let go of our own benefit – knowledge of a friend's headache or our confirmed assumptions – in order to respond entirely to the needs or wants of the person at our door, and see how that builds our interpretations of rhetorical approaches to identity, respect, and interdependence.

Experience, Embodiment, and Orientation

3:30 - 4:45pm Thursday, 23rd May, 2024
Location: Plaza Court 7
Track 2. Feminist Rhetoric
Presentation type Paper Session

28 Feminist Intimacies: The Inertia of Our Corporeal Canon

Sarah Goodson

University of Hawaii at Manoa, Honolulu, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Rhetoricians understand that we cannot consider the means of rhetoric without considering rhetorical bodies; that is, we must recognize and examine the rhetoric of the bodies involved in rhetorical discourse, their contributions, and their regulations. We must also recognize how our bodies create and inhabit rhetorical discourse, and what tensions lie between bodies within various contexts. Further, to engage in rhetorical work, we must make use of the symbols and functions of informational arrays that produce meaning about bodies. As feminist rhetoricians, we create knowledge together, to advance the work of feminist rhetoric, feminist rhetorical practices and applications, and feminist examinations into the material contexts which initiate our "belonging" to multivalent community bodies – or our rhetorical absence from them.

This essay is part of an ongoing project that examines feminist rhetorical practices – here, focusing specifically on embodiment in canonical production. The body is itself a narrator, engaging shared intimacy between physical and emotional bodies (Blankenship, 2019: 5). I posit that our bodies are corporeal symbols and informational

arrays – that is, they create meaning and represent physical evidence of social arrangements. Our bodies make and take space through our experiences, and contribute to the corpus of women's knowledge made evident through feminist rhetorical work. While "the physical body carries meaning through discourse about or by a body [and] embodiment theories suggest that meaning can be articulated beyond language [, all] bodies do rhetoric through texture, shape, color, consistency, movement, and function" (Johnson, et al, 2015: 39). Through a hybrid narrative-essay format, I discuss embodiment and writing as components of civic action writing courses, in which I aim to engage intimate experiences as sources of inquiry and justice, and to entice those who regulate bodies to "rhetorically listen to the negotiations and practices of resistance that exist within our own bodies" (Johnson, et al, 2015: 42).

My work in feminist rhetorics focuses on locating sites of application and correction that lie outside academic methods and praxis models. While I am an academic, I am also a writer who happens to teach composition and rhetoric grounded in feminist rhetorical theories and practices. I think often of Laura Micciche's contribution to Rhetorica in Motion and her supposition that deploying "[a] feminist orientation to writing creates lines of deviation rather than lines of obedience" (2010: 176). Feminist writing serves to identify, articulate, and animate the points of digression within context and discourse, creating material change to the circumstances of a particular conversation. Thus, feminist writing is the main source of inertia in the expansion of rhetorical histories, social trajectories, and community movements.

27 *Nomos et Krisis*: Rhetoric of the Quotidian in the Poetry of Trauma

Colin D Halloran

Old Dominion University, Norfolk, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This paper considers the dynamic interplay between the rhetoric of emergency and the rhetoric of the everyday, drawing on the work of Burke and Ochieng to construct a theory of emergent interpretation that is rooted in social depth. The successful navigation/interpretation-reinterpretation of this concept is truly rhetorical in that it defines the "available means" in terms of ways of being in the world, shared memory, collective material spaces and experiences, and also in that it adds new considerations to theories of translation and poetics. It addresses the theme of "Just Rhetoric" by exploring the necessity of effective translation of traumatic events into aesthetic outputs in order to alter political and societal outlooks and help instate positive change. In this way the work of the translator/rhetor/poet is to use a rhetoric which is just in its treatment of the initiating event while seeking to use said rhetoric in order to create a more just society.

Traumatic events frequently lead to realignments in view of relationship to self and society. The first work the poet must do is place themselves within this new meaning. Next is building shared meaning with the public via the reader. In order to achieve this breaking and realignment of shared meaning, the poet must translate the foreign experience of war in order to direct the reader's understanding of all that it implies. This can cause the reader to reevaluate their previously held meanings of the reality of war vs. the politics of war, war as a nation and war as an individual fighting in it. The ultimate goal, perhaps counterintuitively, is another break in shared meaning. The poet aims to break their society's understanding of war. Through the poem, and through its readers and their realigned understanding and language, the poet seeks to alter the direction of their nation state and its policies.

This process calls for a discerning interpretation, and out of this call comes a proposal for a critical hermeneutics. In order to translate the crisis, Ochieng believes we must rely on the everyday. This interrelation becomes central to the poet's act of translating the traumatic extraordinary into an aesthetic form that yields understanding. Thus, the normal becomes the aesthetic horizon by which the reader can know or understand the traumatic extraordinary. The poet, by engaging both the traumatic and the quotidian in the act of translation, is then creating both imaginaries at once. The very act of aesthetic engagement that the poet enacts through the translation of the traumatic extraordinary permanently alters the context of the traumatic extraordinary by freezing it to a particular form. However, the context of the reader also changes following engagement with the aesthetic form through gaining knowledge and insight. In other words, the poetry of the traumatic extraordinary is transformative for the writer/translator and reader, in addition to the contexts of the traumatic incident and the worldview of the reader following the engagement with the aesthetic form.

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46 An Ethnographic and Rhetorical Analysis of the Private Facebook Group "Milky Mommas"

Courtney Weber

Bay Path University, Longmeadow, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Without many physical public spaces available, some breastfeeding mothers (myself included) sought to reclaim power over our bodies and joined a private/public online space called Milky Mommas (MM) on Facebook. MM offers a space for mothers to openly struggle with their breastfeeding work; videos and photos are often posted of mothers trying to get their child to latch correctly to solicit advice from more experienced mothers in the group. There is no blurring of nipples or apologies for nudity. Breastfeeding is viewed as natural and something to celebrate in this important space. Breastfeeding isn't "gross" or abject.

While MM celebrates and empowers women, the group only does so to a specific and arbitrary line. Rules in any community are important, especially for a community around such a polemic topic as breastfeeding. Rules can set necessary boundaries that keep hate and judgment out of a community. But when these rules are fuzzy in the details and enforced via public shaming, they serve more to silence and control the very members it claims to protect and empower. In a culture where breastfeeding, particularly public breastfeeding, is routinely shamed by people outside of the online community, struggling mothers do not need a digital space to be shamed again. As scholars of feminist rhetorics, we need to be aware of these private digital spaces that address the various experiences of breastfeeding, and the silencing that can occur in these arenas. Milky Mommas is a digital, cyberfeminist space where women use "digital technologies and online spaces to gain power over embodied experiences of pregnancy and childbirth" (De Hertogh "Reinscribing a New Normal"). In this case, my essay will seek to extend that definition to include the work of breastfeeding that comes after pregnancy and childbirth by analyzing the digital space of MM, reminding us all that this work is much more than "just rhetoric"--it is a reclamation of a space that once belonged to us.

787 Those alive today:" The courtroom as an intergenerational space in Juliana v. United States

Jelte Olthof

University of Groningen, Groningen, Netherlands

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Global heating is the most pressing intergenerational problem of our time. Commonly, it is presented as a conflict between generations, such as in the case of New Zealand MP Chloe Swarbick's famous "OK boomer" comment in 2019. In my paper I want to focus instead on a case study of age integration in the face of climate disaster. The 2020 case Juliana v United States (currently on appeal) in the Ninth Circuit federal Court dealt with the question whether the U.S. government is responsible for (ongoing) climate change and should reverse course to prevent future disaster. The plaintiffs in the case form an intergenerational coalition of 21 young people aged 8 to 19 as well as their adult guardians, and former NASA-scientist James Hansen as self-style guardian of "future generations." The plaintiffs themselves, in other words, form an intergenerational encounter, but so does the court room in which their case was heard.

In my presentation I will argue that Juliana v. United States brings together three different loci of intergenerational justice. First, it highlights the position of the U.S. Constitution as an intergenerational compact that promises not only to safeguard liberty to those living in the present, but posterity as well. Juliana is an interesting case-study of what happens when posterity—represented by Hansen and the young plaintiffs—actively ask for their future interests to be honored by the U.S. government. Second, the legal decision itself can be viewed as a clash of generations. The majority opinion, written by Justice Andrew Hurwitz (born 1947), dismissed the case while Justice Josephine Staton (born 1961) wrote a stirring dissent siding with the young plaintiffs. Third and final, I hope to show how the court room functions as a space of intergenerational integration in bringing together the plaintiffs of various life stages on an issue that transcends generational interests. By combining forces, the coalition is able to muster the ethos of each group, such as innocence and experience, to make a stronger case than they would separately. For this part of the paper, I will draw extensively from the Netflix documentary Youth v Gov (2022).

New Approaches to Contingency: Rhetorics of Consent, Moral Panic, and Advocacy

3:30 - 4:45pm Thursday, 23rd May, 2024
Location: Plaza Court 8
Track 1. Cultural Rhetoric
Presentation type Paper Session

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358 Beyond Moral Panics: The Rhetoric of Sex, Sexuality, and Subjectivity

Joey Konrad

University of Georgia, Athens, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In March of 2022, Florida governor Ron DeSantis signed into law House Bill 1557, titled "Parental Rights in Education." The law gained immediate notoriety for banning any classroom discussion of sexuality or gender identity in grades K-3 (recently expanded to apply to all grade levels) and earning the nickname of the "Don't Say Gay" Bill. The bill is one example of the growing appeal of transphobic and queerphobic governance as the cornerstone of reactionary politics. The popular response to such policies, endorsed by liberal politicians and activists alike, is the decreeing of such examples as belonging to a 'moral panic' which can be summarily dismissed by emphasizing the facts of gender/sexuality education. I instead argue that rhetorical scholars should theorize the reactionary push against trans and queer life without resorting to the easily received concept of the 'moral panic.' The sociological concept of moral panics, now a commonplace in popular vocabulary and activist lexicon, credits discrete political interests and media exaggeration as responsible for the reactionary push. I interrogate the dichotomous doxa which undergird and make coherent the concept of moral panics—rational expression/irrational panic, transparency/distortion, truth/falsehoods— and suggest that rhetorical scholars should suspend these categories by interrogating the historically repetitive character of moral panics, particularly the repeated concern about children.

To answer the impossibly speculative question—why sex repeats as the central object of moral panics—I draw from psychoanalysis, trans studies, and queer theory to think about psychosocial investments in the Child and the rhetorical landscape intrinsic to historically recurrent panics. I argue the emphasis placed on the epistemological stakes of a moral panic neglects the register of subjectivity. Subjectivity—the affective suturing of a subject into language—exceeds any singular epistemological distortion and constitutes the appeal of such distortions, making them resilient and recurrent in public discourse. As popular and sociological uses again and again demonstrate, the invocation of 'moral panic' inevitably settles on an epistemological claim of truth and falsity to expose rhetoric as nothing more than the product of contextually specific political manipulation and media 'duping.' I argue for a rhetorical approach to this problem, the vantage point of rhetorical scholarship being the emphasis on language and tropology that exceeds the historical segmentation of discrete panics. This entails taking the discourse 'at its word' by theorizing the emotionally outrageous rhetoric not simply as a useful prop of reactionary interests, but also as the increasingly dominant and necessary mode of cultural and political articulation for many publics in the United States.

275 Burning Down Systems While Working Within Them: Advocate Rhetorics for a More Just Anti-Violence Movement

Megan P Schoettler

West Chester University, West Chester, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In this individual paper, the speaker will present feminist and anti-racist rhetorical strategies of the SOAR (Survivors, Organizations, and Allies Rising) Collective, an group of anti-violence advocates demanding accountability within their organizations, mobilizing advocates, and pushing for lasting change in the anti-violence movement. SOAR was developed in 2021 in resistance to systemic problems in the advocacy non-profit industry, including racism, ableism, unsustainable working conditions, and lack of attention to advocate issues, including vicarious trauma. SOAR achieves its activist goals in several ways: it collects data from advocates across 33 states in the USA, publishes their data through industry reports and social media, gathers and mobilizes advocates through video-based summits, provides consulting services for advocacy organizations, supports advocate discussions through their Discord channel, and uses Instagram to spread awareness and the arguments for their cause.

The speaker will use SOAR's public-facing documents, including their industry reports and Instagram posts, to analyze their feminist and anti-racist rhetorics. Specifically, this study focuses on reports available on SOAR's website and examination of two years of Instagram posts, which amount to about 300 posts. The audiences of SOAR's reports and Instagram posts include current advocates and managers of anti-violence organizations who supervise advocates. Through preliminary investigation, it is clear through SOAR's public-facing writing that these advocates repurpose their rhetorical training in advocacy to call for change in the anti-violence non-profit industry. For example, in a colorful Instagram post with bold purple lettering, the SOAR collective argues that while advocacy organizations often tell advocates to "believe survivors," the collective believes this same approach should be used for employees of advocacy organizations. In other words, supervisors need to "believe advocates" who feel their experiences and needs are being ignored.

Drawing from scholarship on rhetorics of feminist resistance to rape culture (Alcoff, 2018; Larson, 2021; Mendes et al, 2019; Stenberg, 2018) and strategies of sexual assault survivor advocacy (Macy et al, 2011; Sienkiewicz's 2018), the speaker will show how the feminist rhetorics of the SOAR collective promote critical examination of the anti-violence industry, and specifically, the working experiences of advocates. SOAR promotes that examination through public-facing reports and posts that repurpose feminist rhetorical training. These advocates argue for the same respect and support given to the survivors they serve. As stated in another SOAR Instagram post, "You can want to burn down the system AND continue to work within it."

In *Rape and Resistance*, Linda Martín Alcoff argues that "activists, advocates, and survivors are often motivated by much larger aims than that of establishing the sort of individual culpability that can merit prosecution. Understanding that there's a more diffuse and complex system of culpability involved in the social problem of sexual violation, beyond one that can be remedied through legal measures, may be more pertinent to real and lasting change" (47). The SOAR collective is taking on complex systems and pushing for lasting change by making sure that advocates get the support they need and the conditions they deserve.

Visual Rhetorics and Social Movements

3:30 - 4:45pm Thursday, 23rd May, 2024
Location: Governor's 9
Track 6. Movement/Protest Rhetorics
Presentation type Paper Session

546 A Museum of Lynch Culture: The Rhetoric of the American Police Hall of Fame and Museum

Alex McVey

Kansas State University, Manhattan, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

The American Police Hall of Fame and Museum (APHFM) in Titusville, Florida, is the oldest operating museum dedicated to the public memory of police in the United States. The museum contains numerous exhibits on the history of policing from the Wild West to the present day, with displays demonstrating police vehicles, weapons, and criminal paraphernalia, as well as a chapel, Fallen Officer Memorial, training simulator, and an attached gun shop and shooting range. Taken from rhetorical field work at the museum, this essay engages in a rhetorical criticism of the APHFM in Titusville, Florida, arguing that the APHFM is an important site for what I call policing public memory. Policing public memory refers to the way that police, as well as pro-police publics, create and circulate material rhetorics and mediated rhetorical appeals in order to sanitize the public memory of policing in the face of going challenges to the symbolic authority of police. Contests over the public memory of police are important sites of political and rhetorical struggle. Throughout their history, police have worked hard to control the public image of the police profession and shape popular understandings of crime, punishment, justice, and social control. How police are perceived and remembered by public audiences is an important factor shaping the amount of political, legal, and social deference given to the police.

This essay argues that the APHFM, constitutes an important but previously unexamined memory site for the rhetorical labor of whites supremacist, right-wing, paramilitary lynching culture in the United States. Located just 45 miles away from the neighborhood of The Retreat at Twin Lakes in Sanford, FL, where Trayvon Martin was killed by George Zimmerman, I name the APHFM as a cultural center for the reproduction of the logics of white supremacist deputization that led to Martin's lynching. I draw on Ersula Ore's claim (2019) that "the logic, discourse, and practice of American lynching have been adapted in the twenty-first century in ways that sustain a democratic project predicated upon the circumscription and eradication of black life"(NP, introduction). I expose how the museum participates in the fundamental contradictions at the heart of police culture in the United States, attempting to negotiate those contradictions through rhetorics of innocence, danger, and criminalization. I show how the Museum's exhibits work to situate American policing within a long history of lynching and how the Museum exists in relationship to a broader rhetorical ecology of right-wing fascist media production and circulation.

Works Cited: Ore, Ersula J. Lynching: Violence, rhetoric, and American identity. Univ. Press of Mississippi, 2019.

519 Recontextualization and Multimodality: The Transformation of Ieshia Evans

Kiera Gilbert[1], Rency Luan[2]

[1]Carnegie Mellon University, Pittsburgh, USA. [2]University of Waterloo, Waterloo, Canada

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

On July 9th, 2016, – following the murders of Alton Sterling and Philandro Castile – 35-year-old Ieshia Evans was photographed in a standoff with police in Baton Rouge, Louisiana. The images of Ieshia Evans calmly facing officers rushing to her arrest were hailed as "iconic" and "legendary." These photos became widely circulated in both traditional and social media, contributing to larger cultural perceptions of social justice protests in the United States.

In social movement research, visual rhetoric, and protest rhetoric, there has been a spade of studies that examines the relationship between visibility, the power of images within protest movements, and the circulation of protest images in media environments (Mattoni & Teune, 2014; Neumayer and Rossi 2018; Rovisco and Veneti 2017). This literature has shown how street protests are considered to be visual phenomena or visible expressions of dissent, and the ways in which protest images are produced, appropriated and circulated across varying media platforms. Scholarship has also contended that the dissemination of protest images across mass media often creates challenges for understanding the struggle for visibility during protest events (Blaagaard et al., 2017). As a result, images that receive public attention and visibility are algorithmically privileged over those that remain unnoticed (Neumayer and Rossi 2018).

Despite a growing body of scholarship looking at the production, circulation, and visibility of protest images, our analysis seeks to build upon the discussion of visibility in protest movements by utilizing tools from critical discourse analysis (CDA) to understand how Ieshia Evans' personhood is focalized or removed as her protest images are recontextualized via media circulation (Linell, 1998; McGlone, 2005). Our paper is guided by two research questions: (1) Who or what is focalized in the recontextualized visual or headline? (2) In what ways might images and text focalize or erase the identity of Ieshia Evans? In answering these questions, we aim to consider how images work to memorialize protest movements, along with the ethical consequences of visibility in protecting personhood.

Drawing upon textual and visual analysis methodologies in discourse analysis scholarship interested in recontextualization, we trace how different headlines include and/or exclude references to Ieshia Evans, and what is considered newsworthy. Additionally, we analyze the protest image of Ieshia Evans to understand the visual composition of the image and key elements that attract the viewer's attention, as realized by background, size, and contrasts in color (Kress and van Leeuwen 2006). By pairing the textual analysis with a visual one, we hope to illuminate how Ieshia Evans' individual visibility can become focalized or erased by both language construction and key visual elements.

Our paper advocates that rhetorical scholarship should interrogate in greater depth, the visibility of activists through standard media practices. As a result, rhetoric offers us tools and terminology to consider how the media represents protest actors, and how to represent them ethically. Thinking about recontextualization within protest movements, rhetoric offers us tools and terminology to consider how the media shapes and influences the identities of activists.

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22 Re-Envisioning how to Combat Marginalized Identity and Empower Community Narrative through a Public Sculpture

Cynthia Pope

Syracuse University, Syracuse, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Though traditional art has been strong on showcasing aesthetics to imbue pleasantries, modern public art has been breaking trends to push citizens beyond the pleasure of seeing mere beauty. This presentation will focus on one particular contemporary public sculpture that became the impetus for Minnesota citizens to question current rhetorical ways in which marginalized members are portrayed within their communities. A particular sculpture, Scaffold, was the cornerstone of social protest to disrupt our sense of America and compel us to set a new narrative regarding community standards, identity, and race relations. My presentation will also showcase how instructors can teach students the means of how transformation occurred in the public forum and how students can question their surroundings rhetorically for the common good.

I will use primarily rhetorical theory to explain how all parties involved—The Walker Art Museum, the Dakota Nation, Durant, and local citizens—participated in a controversy touching on racial politics, identity, culture, history, and public art. This mixed-methods case study examines the public artifact contextually through historical and cultural frameworks. Findings in this project will reveal Scaffold to be a tool to empower Caucasians and exclude marginalized citizens. This project informs the fields of public rhetoric and political identity, marginalized voices, and community and social justice initiatives to include the difficult topic of race and identity.

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274 Picturing Harm: Visual Rhetoric and Prison Abolition

Megan E Eatman

Clemson University, Clemson, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Rhetors advocating prison abolition face a distinct array of rhetorical challenges. In her pivotal text *Is Prison Obsolete?*, Angela Davis notes that, while prison reform is a widely legible concept, prison abolition remains "unthinkable and implausible" for many audiences (9). She writes, "It is as if prison were an inevitable fact of life, like birth and death" (15). While decarceration and related movements have received more mainstream attention in recent years, abolitionist arguments must still awaken audiences to a problem that they may be disinclined to recognize and that resists many common representational strategies. How do abolitionists effectively represent a violence that is systemic, multifaceted, and often framed as a form of help rather than harm?

This presentation examines a reimagining of a foundational abolitionist text as an example of the complex ways in which abolitionist rhetoric portrays systemic violence. *Race to Incarcerate: A Graphic Retelling* (2013) adapts Marc Mauer's *Race to Incarcerate* (1999) to a graphic novel format. As the two forwards to the book (one by Mauer, one by Michelle Alexander) explain, this shift is meant to make the policy-focused text more accessible to a wide audience. Alexander writes that this version of Race to Incarcerate is meant to be "engaging and accessible to young readers and people of all walks of life, not just policy wonks like myself" (vii). Mauer frames the issue of accessibility slightly differently, noting that the adaptation "attempts to appeal to both our intellectual and our emotional capacities" (ix). *Race to Incarcerate: A Graphic Retelling* is thus anchored in part in the idea that visual representation can help readers understand mass incarceration as a problem with possible remedies rather than, as Davis puts it, a "fact of life."

This presentation focuses on this intersection of abolition and access, examining the representational choices made in *A Graphic Retelling* to better understand what it means to make systemic violence accessible. A substantial subset of visual rhetoric scholarship focuses on the (often problematic) representation of suffering to invoke empathy and understanding, what Wendy Hesford calls the "ocular epistemology of human rights." I argue that *Race to Incarcerate: A Graphic Retelling* and abolitionist rhetoric more generally offer a different way of conceptualizing and representing violence, a way of "looking elsewhere" (Kozol), that may suggest paths to more sustainable change. Visual representations of systemic violence invite us to reimagine the visual rhetoric of harm and dominant assumptions about spectator/violence relationships.

Rhetorical Education Through Archival Work

3:30 - 4:45pm Thursday, 23rd May, 2024
Location: Governor's 10
Track 11. Rhetorical Pedagogy
Presentation type Paper Session

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238 Lesson Learned: Community Engaged Archival Research from Distance

Kelli Lycke Donate

University of Arizona, Tucson, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This proposed presentation narrates the lessons I learned while conducting archival research in social distance during the pandemic. Ultimately, I learned that my archival research skills were more collaborative and generative when I was forced to rely on others to bring the archives to life. The presentation features a list of "lessons learned" about archival research during the pandemic and how to enact collaborative archival research processes at a distance. I tell stories about how I gained the help of archivists across the United States, recruited voice actors to reenact the accounts in the archives, and fact checked my research with participants to gain additional insight.

I begin by situating my research in the context of the pandemic and its effects on my archival research process. While the film I was creating was intended to be an oral history project, the pandemic shaped the final project by temporarily halting my research. Research participants were elderly and therefore more vulnerable to Covid-19, and they were not keen to interact on digital platforms like Zoom. I spent my pandemic emailing archivists at different universities to ask for their help in finding documents and sifting through digital scans of those documents they emailed to me. With the help of colleagues, I recruited local actors to reenact the archival accounts, and later shared the film with my participants, only to find out some of the information I presented was incorrect! I focus specifically on the ways in which this experience benefitted my understanding of how to conduct archival research. Drawing on the works of María Cotera and Cara A. Finnegan, I discuss the shortcomings of institutional archives. Following the work of Jaime Lee, I also talk about how to engage with a more embodied approach to archival research. Finally, I grant credit to the archivists who extended their support of my research and played a more active role in my process than I had previously considered (Morris and Rose).

612 Inventing Ourselves in the Archives of Collegiate Debate

Samantha J Rippetoe

Bates College, Lewiston, ME, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This presentation explores the process of including debaters in archival research about their debate programs. Drawing from my experience as the Director of Debate of two programs, the process of archival discovery in the archives of historically white instituions, with equally white and heteronormative debate programs, has presented opportunities to pause and reflect on the power dynamics of higher education, particularly debate programs. As a director that prioritizes diversity in recruitment, I have found that identifying with the past of debate teams has been challenging for students (and myself). However, the archive's power lies not in their ability to present the 'facts' of history, rather their ability to be interpreted and invented from. This presentation draws from rhetorical theory about archives (particularly from archival queers) to explore the process of doing the archival work regarding debate programs at historically white institutions and the conclusions that were drawn with the

assistance of current debate team members. Ultimately, I argue that this process creates a connection between debaters and the legacy of their programs while presenting opportunities for program reinvention as we attempt to find ourselves in the past of our respective debate programs.

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433 Rhetorics of Displacement and Removal: A Campus Audio History Tour

Michelle Comstock

University of Colorado Denver, Denver, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Soundscape analyses, sonic archives, audio walking tours, and podcasts have become more prevalent in rhetoric classrooms over the past two decades while, at the same time, sonic rhetoric scholars and teachers have deepened our understanding of the power of sound to create a sense of place, identity, culture, and history (Kati Ahern, Steph Ceraso, Byron Hawk, Cecilia Valenzuela and Magnolia Landa-Posas, Jonathan Stone, and Eric Detweiler). Too often, though, these genres and methods overlook the struggles and the silences that haunt our contemporary soundscapes, including those on our own campuses.

This speaker's presentation will address those silences in the context of a research and curriculum project focused on the city of Denver's displacement of a vibrant Chicano/a neighborhood (more than 300 families) in 1972 to make room for a university campus. The displacement was just one example of urban renewal projects that were happening at the time across the nation, where the Housing and Urban Development Agency would deem whole neighborhoods "blighted" in order to seize real estate for development. The speaker will discuss how students and an interdisciplinary team of researchers used Steph Ceraso and Kati Ahern's rhetorical approaches to soundscape analysis and composition (Ahern's rhetorical heuristics for soundscape design and Ceraso's situated multimodal listening pedagogy) to select, record, and analyze a set of oral and visual archives (e.g., interviews, music, podcasts, ambient sounds) for an in situ audio walking tour of the campus' history of displacement.

The tour, which is still in production, investigates how the campus has historically silenced communities and cultures in its efforts to expand its literal and figurative boundaries into the city. Urbanist and historian Devarian Baldwin emphasizes the term "cultural piracy" in his recent book on universities and gentrification. He argues that when, for example, the University of Chicago decided to move a popular blues bar to its campus-owned shopping district instead of funding the Bronzeville neighborhood that originally housed the bar, restoration advocates accused the university of "cultural piracy." A growing number of campuses are grappling with and memorializing their histories of "cultural piracy," displacement, and enslavement (e.g., Rhondda Robinson Thomas' Call My Name, Clemson: Documenting the Black Experience in an American University Community), and the speaker will discuss and problematize several recent audio campus tours, including Jacob Richter's digital audio tour of Clemson, for the ways they reinforce and challenge university boundaries, histories, and identities.

Finally, the speaker will discuss the rhetorical, as well as ethical and political implications, of transcription. Public history and rhetoric students engaged in a rhetorical process of choosing clips from various oral archives, transcribing them into print representations, then composing and verbalizing summaries of the printed texts. The production processes themselves memorialized, contextualized, and sometimes colonized the voices of displaced

community members. Thus, the speaker will reckon with practices of "cultural piracy" not just during the displacement but also during the research and production phases of the audio tour project.

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253 Labor Unions: Justice Rhetoric as a Pedagogical Practice and Archival Methodology

Tiffany A Gray

Georgia State University, Atlanta, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

As a template for the pedagogical practice of utilizing archives to connect current rhetorical moments to past rhetorical histories, this paper addresses the use of archival methodologies in the classroom to help students increase their understanding of justice rhetoric tactics employed by labor unions to improve working conditions for their members. For academic instructors, bringing students into the archive can pedagogically provide connections to students' lived experiences and identities by creating a sense of belonging through engagement with archival histories (Schneider and Hollis). Such experiences allow students to see examples of how justice rhetoric impacted communities and/or find opportunities to (un/dis/re)cover voices lost in labor union historiographies, and thus bring justice forward to those missing from the narrative (Glenn; Gaillet). Further, these moments of archival engagement allow students to draw connections with the current rhetorical moments they witness in their world, helping to facilitate a bringing together of past rhetorical precedent to relatable situations for students today (Bizzell and Zimmerelli).

For students of the rhetoric and composition classroom, the 2023 labor strikes of the Screen Actors Guild-American Federation of Television and Radio Artists (SAG-AFTRA) and the Writers Guild of America (WGA) represent a clear moment of rhetorical activism that provides a real-time, real-world example of unions fighting for equality for the common industry actor and writer. By employing justice rhetoric tactics of striking, picketing, and walking out of work, SAG-AFTRA and WGA members demonstrate their willingness to stand up rhetorically and literally against dominating entertainment studio leaders by seeking for better compensation in digital streaming services and guaranteed work against the increased presence of Artificial Intelligence-generated materials. Archivally, similar acts of rhetorical activism are documented in university repositories, like the Southern Labor Unions archives held at Georgia State University, that speak directly to past precedents of labor unions utilizing their rhetorical powers of labor strikes, picketing, and walk-outs to fight for justice, equality, and competitive wages for their union members. Like many unions before them, SAG-AFTRA and WGA's efforts of unionist activism represent a current moment in labor union history that seeks to improve work conditions and compensation benefits for those who lack positions of power or authority in the workforce.

To help students understand the impact that current acts of rhetorical activism of labor unions have on justice, scholars can provide students with learning opportunities about the impact that past rhetorical activist engagements have had on improving working conditions for labor union members, as found in the archives, and help bridge those histories to current labor union activist movements. A this paper encourages, scholars can utilize and implement an archival methodology and pedagogical practice of helping students develop awareness of activist patterns and tactics employed both in the archive and the world today, to help our students develop a

greater sense of not only what justice rhetoric looks like, but how its employed practice can bring about necessary and positive change for those united in making a difference.

Put a Bird On It: A Rhetorical Roundtable

3:30 - 4:45pm Thursday, 23rd May, 2024
Location: Governor's 11
Track 12. Rhetorical Theory
Presentation type Roundtable

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30 Put a Bird On It: A Rhetorical Roundtable

Panelists/Participants (Including Respondent, if any)

Melissa T. Yang

Emory University, Atlanta, GA, USA

Jennifer Clary-Lemon

University of Waterloo, Waterloo, Canada

Megan Poole

University of Louisville, Louisville, KY, USA

Kelin Loe

Texas A&M University - Commerce, Commerce, TX, USA

Cynthia Rosenfeld

North Carolina State University, Raleigh, NC, USA

Jonathan M. Gray

Southern Illinois University, Carbondale, IL, USA

Session Chair

Melissa T. Yang

Emory University, Atlanta, GA, USA

Abstract/Description

Rhetoric's ongoing "animal turn" recognizes the rhetorical roles nonhuman animals play in both embodying and performing persuasive meaning, both historically and throughout the present day (see Kennedy 1992; Hawhee 2017; Bjorkdahl and Parrish 2017; RSQ "A Rhetorical Bestiary" 2017). In particular, rhetoricians have attuned themselves to the ways particular animals engage in rhetorical meaning-making and how we might compose with rhetorical animals, from fin (Gottschalk-Druschke 2017; Baldy 2021) to fur (Keeling 2017) to feather. This roundtable homes in on our feathered kin.

Examining specific birds' capacity for rhetorical activity, our panel connects broad environmental humanities scholarship (Squier 2010; Van Dooren 2014; Despret 2022; etc.) and timely contemporary calls to avian attunement such as those from Jenny Odell (How to Do Nothing); Helen MacDonald (H is for Hawk, Vesper Flights), J. Drew Lanham (Sparrow Envy), and Lyanda Lynn Haupt (Mozart's Starling). From owls and infrastructure, to knowledge-making with starling murmurations, pelicans and public memory, bird cams and multispecies labor, chickens and wellbeing, and backyard blackbirds, this roundtable communes around birds to demonstrate how avian thinking can enable just rhetorical practices to flourish.

1. Birds as Rhetoric: An Ecological-Infrastructural Proposal

What does it mean to imagine birds as rhetoric, as a gathering together of actors, messages, audiences, and contexts? Is it possible to think with birds as an organizing function of rhetoric? This talk extends work in rhetorical-animal studies (Kennedy 1992; Davis 2011; Bjorkdahl and Parrish 2017) by considering the ways specific bird species organize human behavior rhetorically; that is, in ways that move humans to act. Examining the specific case study of the Western burrowing owl and the human construction of Artificial Burrowing Systems (ABS), Speaker 1 demonstrates how bird thinking, failure, and material work together in ways that are both ecological and infrastructural (see Ehrenfeld 2020). Focusing on the qualities of "dispersion, complexity, and emergence," (p. 314), Speaker 1 argues that thinking with nonhuman others—in this case, birds—offers a unifying framework between ecology and infrastructure that enlarges human capacity for thinking about rhetoric as uniquely human.

2. (In)formations and (Im)possibilities: Emergent Strategies of Flock-Shaped Rhetorics

Speaker 2 asks: what strategies might emerge if we envision birds as rhetoricians? Where can flock-shaped rhetorics take us? The ancient word and practice of augury were derived and defined from the "divination from the flight of birds," or reading (mis)information from bird flocks. Murmurations, the name for a starling flock, is etymologically rooted in rumors and murmurs. Starlings are called pest birds in the US, yet their flocks are read as sublime. With these complexities, starlings and their flocks guide us to emergent strategies (see arienne maree brown) and organic metaphors (via Deleuze and Guattari's rhizomes; Anna Tsing's mushrooms). What multispecies knowledge can we make when we look to, listen to, and think with bird flocks? How can flock-shaped rhetorics guide us in thinking about rhetorical strategies as linked to environmental care, justice, and education more broadly? This inquiry-driven exploration follows the birds—starting with starlings—and considers the power of collaboration and the co-construction of knowledge—while staying attuned to murmurs of misinformation that come into play along the way.

3. Pelican Memory: On Trans-Species Local History

How may the brown pelican, an "indicator species" of the rapidly shifting Louisiana coast, challenge rhetorics of public memory in the era of climate change? Because coastal Louisiana has witnessed more hurricanes, coastal

erosion, loss of marsh to open water, and net-out residential migration than any other region in the country, the stories of pelicans, least terns, and plovers are the ones primarily being communicated in this climate-battered region. In 2020, The Weather Channel designated the area as "the most weather-battered [region] in the nation," but as weather forces humans out, coastal birds are hatching and raising more chicks than in recent decades. So, as humanists grapple with how to save cultural history where crucial landmarks are slipping into the Gulf of Mexico, Speaker 3 turns, instead, to the memories of the brown pelican. Once declared locally extinct from the plume trade and oil and gas industry, the brown pelican's memory offers ways to chart a trans-species local history that does not shy away from tales that some would rather leave untold.

4. Avian Alumni: The Labor of Falconlife and Scholarlife in Rhetorical Exchange

A peregrine falcon nest sits atop UMass Amherst's twenty-eight-story library, a zone safe from predators and rife with prey. The falcon program began in 1988. The original pair, fledging thirty-six falcons, played a substantial role in rebuilding the endangered population. When the Library switched on the Falcon Cam, a livestream of the nest box, they inadvertently created a reality show about falcon parenting—a shared experience for a campus siloed and always competing for resources. The Cam became a research tool for animal science and ecological research and a conduit for the affective management of the UMass labor force. Scholarlife and falconlife are woven into a productive natural ecology. Speaker 4 views a natural ecology and a rhetorical ecology as one and the same, pushing rhetorical circulation scholarship from its analytical focus on the moving object to the rhetorical encounter. In so doing, she asks how the UMass Library's non/human animals shape one another's labor, and what can that illuminate about the "nature" of rhetoric under late capitalism.

5. Of Chickens and Bowerbirds: Rhetorics of Vulnerable Flourishment

What happens when notions of wellbeing take flight? When we think of wellbeing from a human perspective, Western psychology and philosophy tend to emphasize subjective and objective measures of a total life. Indigenist scholars expand the conceptualization of wellbeing by situating it in place and considering ecological wellbeing, and rhetoricians have directed attention to experiences of wellbeing. Here, I consider what we learn about wellbeing by going to the birds, specifically bowerbirds and chickens. The complex material displays of bowerbirds have provoked thinkers from Darwin to Despret, and chickens—more specifically, the displays left by their bones—have emerged as something of a condensation symbol for the Anthropocene. Both birds disrupt human exceptionalism in unique ways and help us attend to the intersection of rhetoric, ecology, and ethics of care by offering a new perspective on the rhetorics of wellbeing and its maladies. In this talk, Speaker 5 explores how bowerbirds and chickens help us think about the mutual interdependence of vulnerability and flourishment.

6. Black Birds in the Backyard: Mortality, Identification, and the Specter of Habituation

Waking up to over a hundred turkey and black vultures in your yard can feel a bit like a bad omen. Learning you live in a historic roosting site for the creatures and that your small town has a festival celebrating their yearly return helps but a little in lessening the unease. Over time, I have learned to foster relationships that respect difference while preserving distance with my feathered neighbors. After all, one of the most harmful things a human being can do to wild animals is convince them we are friends. In their contribution, Speaker 6 examines the pull to communicate with resident crows, red-winged blackbirds, and vultures. By negotiating a mutual occupation of contested space, this closing talk explores the limits of identification, both as naming and consubstantiation, in forming sustainable relationships of cohabitation.

Willfull Witnessing: Bearing Witness as Decolonial Feminist Praxis

3:30 - 4:45pm Thursday, 23rd May, 2024
Location: Governor's 12
Track 1. Cultural Rhetoric
Presentation type Roundtable

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196 Willful Witnessing: Bearing Witness as Decolonial Feminist Praxis

Panelists/Participants (Including Respondent, if any)

Shereen Yousuf

University of Wisconsin-Madison, Madison, WI, USA

Shukura Ayoluwa Umi

University of Memphis, Memphis, TN, USA

Lisa Calvente

University of North Carolina-Chapel Hill, Chapel Hill, NC, USA

Ana Luisa Ortiz

University of Texas A&M, Austin, TX, USA

Session Chair

Abigail Escatel

University of Iowa, Iowa City, IO, USA

Abstract/Description

The practice of bearing witness, is first and foremost a creation of subaltern spaces in the context of colonial legacies that persist and materialize in flesh and bodies. Serving a spatial function for seeing each other in moments of precarity, witnessing is oftentimes a starting point for socio-political transformation. Sara Ahmed refers to willfulness as "philosophy astray, a stray's philosophy" that describes what we do when we are judged for not meeting the criteria for being human. Bearing witness and willfulness are brought into lucrative conversation as a praxis, a way and mode guiding our relationship to one another, to our communities, and our collective refusal of dehumanization. Witnessing has been central to Black/Brown feminist theory and action. Christina

Sharpe takes up "wake work" as a Black witnessing analytic for the dead and dying. Chicana Feminists take up witnessing through acts of re-membering via story-telling testimonios to retell histories. We unpack willful witnessing as a recognition of a shared humanity, one written over and against the production of the Human (Western) Man as Sylvia Wynter would pose; an onto-epistemological challenge to the order of things. The purpose of this panel is to think through the different ways willful witnessing manifests in our own praxis and across various contexts revealing multiple ways decolonial feminist practice refuses the logic of colonialism and creates a humanity Otherwise. Topics will include witnessing: university racism, Shi'a Muslim martyrdom, Black and Brown death by police, reproductive violence, and precarious condition of trans life.

Just Narratives of Identity

3:30 - 4:45pm Thursday, 23rd May, 2024
Location: Governor's 14
Track 1. Cultural Rhetoric
Presentation type Panel

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159 Just Narratives of Identity

Panelists/Participants (Including Respondent, if any)

Tyrell Stewart-Harris

Cornell University, Ithaca, USA

Thomas Girshin

California State University, San Bernardino, San Bernardino, USA

Jose Castellanos

Loyola University Chicago, Chicago, USA

Jonathan Osborne

Louisiana State University, Baton Rouge, USA

Session Chair

Jonathan Osborne

Louisiana State University, Baton Rouge, USA

Abstract/Description

The stories we tell ourselves and which others tell about us have profound impacts, particularly for marginalized communities. Narratives of power (Foucault), the body (Butler; hooks), identification (Burke), and ideology (McGee) among others implicate both the speaker and the audience in the use of language to shape our collective stories of humanity. While narrative constructions about the past are commonly analyzed through the lens of public memory, the deliberative function of justice narratives is sometimes overlooked. By approaching narrative constructions of identity from the perspective of rhetoric, we begin with the starting point recognizing multiple, often competing narratives to ask how is justice imagined, fought for, and meted out according to prevailing narratives of identity? In response to this question, we have assembled four speakers.

Speaker 1

Race is rhetoric. It's language and stories that we apply to physical traits, historical events, and current actions, and right now white America is struggling with inconsistencies in that story. One very active segment of white America is working to erase parts of history that do not match with the narrative they want, another is trying to reconcile some parts of the past with current society, and the largest segment is silent. Speaker 1 explores how white America is building their new narrative through the arguments they choose to make, the way they speak about their own whiteness, and the topics they choose to remain silent on. This contemporary moment is exciting because we are witnessing a time where what it means to be white in America is no longer "just the default" and white Americans must use rhetoric to describe themselves in the ways they have described everyone else since before the founding of the nation.

Speaker 2

Rhetoric, just rhetoric, has long struggled with justice for the marginalized. While rhetoric has been consistently lauded as a way to avoid violence, its potential to incite violence or to perpetuate symbolic violence is likewise clear. Nevertheless, justice remains one of rhetoric's central concerns. Drawing on argumentation theory, Speaker 2 explores how artist and activist David Wojnarowicz challenges the self-other dichotomy at the center of Chaim Pereleman's rule of justice, which demands "the equal treatment of beings who are essentially alike" (23). Just rhetoric depends on identification: two beings must be seen as alike to be treated equally, whereas a being seen as different may be treated unequally. Wojnarowicz's "Untitled (One Day This Kid)" plays on this relation between identification and justice by calling attention to the way the kid at the center of the work disrupts easy distinctions between like and unlike. The kid is simultaneously like and unlike, self and other. Ultimately, Speaker 2 argues that, by introducing a foundational otherness into the self-portrait, Wojnarowicz questions the logic of causality at the heart of punitive justice.

Speaker 3

Arrupe College of Loyola University of Chicago is a two-year program that offers debt free education to students who would be considered nontraditional by Loyola standards. Such students include the undocumented, first generation, students with no expected family contribution on their FAFSA, and students from historically marginalized groups. Motivated by the Ignatian value of "cura personalis" (care for the whole person), Arrupe facilitates the education of their students with multiple resources including housing support, financial aid, mental health services, and food insecurity. Arrupe also offers its own tutoring programs that are intentionally separate from those offered by the wider university. One such program is the Arrupe Writing Fellows Center.

The Arrupe Writing Fellows Center exists, and is motivated by, three Jesuit Values. One is "cura personalis," or care for the entire person. The second is "a person for others," an expectation that students leave Arrupe to transform their neighborhoods and communities with what they learned. The third is grit, the ability to persist and overcome challenges in and out of college. Motivated by these philosophies, the Arrupe Writing Fellows Program understands itself, in practice, as a part of a larger social justice mission. This affects the structure of the program, how tutoring is conducted, and how the tutors understand their roles.

Speaker 4

When scholars consider rhetorics of law, their attention generally focuses on texts and voices involved in the development (Goodnight; Wander), implementation (Black; Luhmann), or interpretation (Douglass; Johnson; White) of law. Whether the scholarship examines the lack of representation in legislative discourse, subversive meanings of decisions handed down by judges and justices, or the role of identity in the construction of legal decisions, scholars of rhetoric provide timely and insightful analysis of the role of law in society today. However, very little attention goes toward the experiential side of law, particularly incarcerated voices and how they advocate for themselves. Though some scholars attune their scholarship to the writing practices of incarcerated people and how they articulate themselves within prison, Speaker 4's scholarship brings attention to the parole hearing and how incarcerated people appeal for their release from prison. Specifically, Speaker 4's work analyzes the hearings of people incarcerated for serious crimes committed as adolescents, nominally called juvenile lifers, how they appeal to the parole board, and the role of race in the outcome of their appeal. Based on their discourse analysis of 25 hearings of a parole board in a major northeastern city from 2007-2013, Speaker 4 observes a subtle but consistent difference in the way this parole board questions Black juvenile lifers versus questions posed to non-Black juvenile lifers. These findings point to a question of agency and rhetoric within the parole hearing context, and whether the linguistic choices made by juvenile lifers in these hearings serve as an example of just rhetoric or a setting hostile to their presence.

The Circulation of Disability and Wellness

3:30 - 4:45pm Thursday, 23rd May, 2024
Location: Governor's 15
Track 5. Embodied Rhetoric
Presentation type Paper Session

390 For Whom? Tracing the Rhetorical Implications of Virtual Health Platforms through Rhetorics of Health and Medicine and Disability Justice

Kristin C. Bennett

Sam Houston State University, Huntsville, TX, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This presentation engages rhetorics of health and medicine (RHM) and disability justice to trace the social justice implications of the virtual health platforms ForHims and ForHers. Established by For Hims & Hers Inc., these sites aim to "normalize health and wellness challenges…to make feeling happy and healthy easy to achieve." These sites promote more equitable access to a range of healthcare needs, including mental health, by offering telehealth-based care that does not require in-person visits or health insurance. Such efforts demonstrate significant social justice potential, as many U.S. citizens experience discrimination in navigating health insurance due to race, class, gender, ethnicity, and/or disability (Balghare, 2022). However, by framing health and happiness as "easy to achieve," these sites simultaneously draw from and perpetuate problematic neoliberal rhetorics that monetize health and happiness in ways that may rhetorically invalidate and erase the identities of those with disabilities. Consequently, this presentation analyzes the potential of these spaces to promote and impede social justice efforts related to mental health access.

Aiming to normalize mental health conditions, ForHims and ForHers position mental health as an everyday concern. Such logics can promote access to mental health care, particularly for multiply-marginalized populations, such as people of color with disabilities, who have been historically denied medical access (Taylor, 2022; Schalk & Kim, 2020). However, such logics may also limit medical access for multiply-marginalized populations by promoting a neoliberal culture of "surveillance and social control" (McGuire, 2017, p. 413), in which individuals are financially responsible for maintaining a certain level of mental health. Previous RHM scholarship has examined how neoliberal rhetorics of wellness attribute responsibility for health to individuals, rather than to state institutions (Cairns & Johnston, 2015; Kopelson, 2009; Mol, 2006). Specifically, neoliberal ideals of wellness implicate individuals in proactively monitoring, maintaining, and improving their health. Under this "culture of wellness," then, "a person can never be well enough" (Derkatch, 2012, p. 5). Sites like ForHims and ForHers contribute to this neoliberal culture of wellness by framing happiness and health as goals that can be achieved through individual financial means. In doing so, these spaces circulate ableist, racist, and sexist rhetorics that draw from medical understandings of disability as a personal problem to be individually overcome. Such purely medical understandings may individualize disability in ways that disregard systemic ableism and other oppressive forces.

Recognizing the potential of such spaces to simultaneously facilitate and impede social justice efforts, this presentation analyzes the rhetoric circulated by ForHims and ForHers. I engage rhetorical analysis and thematic coding (Saldaña, 2016) to trace how these sites can resist and reinforce ableist rhetorics (Cherney, 2019), and I draw from disability justice (Sins Invalid, 2018) to analyze the connection between such ableist rhetoric and other systems of oppression, like racism and sexism. Ultimately, I demonstrate that while these spaces offer immense social justice potential for multiply-marginalized identities through increased medical access, they simultaneously circulate ableist ideals about mental health that impede disability justice efforts by disregarding disability's complex intersectionality and sociopolitical value.

246 From Superman to Supercrip: Dis/abilities, Affective Capacities, and Neoliberal Investments in U.S. Football

Nicholas Avery

University of Wisconsin-Madison, Madison, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This project is interested in the way narratives surrounding football and (dis)ability rhetorically move between bodies. To borrow from affect theorist Sara Ahmed, we might describe this movement as a sliding, where "the very intensity of perception often means a slide" between emotions and sensations, "a slide that does not follow as a sequence in time" as bodies get caught up in affective webs (25). Football, I argue throughout this composition, displays similar affective logics to many other contemporary new media events in the US, at least insofar as the sport is regulated through a cultural investment in the feeling of experience. That being said, this paper explores the way football and its rhetoric diverge from other media forms in its material realities, as football often displays bodily ability and debility through exhibitions of violence and invests its action along the dis/ability binary. As Jasbir Puar elucidates, dis/ability within such contexts is not, necessarily, about able-bodiedness, but rather a neoliberal drive towards "[c]apacity and debility," where social control within is dictated in accordance with how "biopolitical apparatuses" are "invested in modulating a prolific range of affective bodily capacities and debilities" (21-22). In football especially, we are affectively attuned to the roar of the crowd when a player breaks through a tackle and scores, displaying their bodily capacity; we are similarly affectively attuned when the crowd is silenced after a player tears a ligament or joint, displaying a body's debility. In each, we understand the slide between capacity and debility, ability and dis/ability through cultural scripts that require our investments (or lack thereof) to continue operating.

In order to better understand how dis/ability rhetorics function within football and U.S. culture, I work through two narratives in this project: (1) Former Pittsburgh Steeler Ryan Shazier's autobiographical Walking Miracle (2021), which details his experience with a spinal injury that left him temporarily paralyzed; and (2) An (in)famous Super Bowl commercial starring a digitally represented Christopher Reeve–paralyzed in a horse accident in 1995–walking across a conference stage in an ad for an investment agency. In each artifact, I examine the neoliberal drive towards individual rehabilitation, which I understand as a contemporary dis/ability trope. Ultimately, I argue that the Reeve ad and Walking Miracle both progress neoliberal narratives that project a fear of dis/ability through an understanding of individual capacities, implying the possibilities of a progression past dis/ability through self-investment and individual labor. What about these narratives is "just rhetoric" and what can we take away from these dis/ability representations? I maintain that affective attunements in such stories help us comprehend Eli Clare's analysis of contemporary rhetoric, where "[c]ure is inextricably linked to hope" when we discuss dis/ability (10). Understanding such rhetoric pushes us past dis/ability binaries in "superhuman" and "supercrip" narratives, allowing us to look towards new and emerging affective investments in the process.

268 Breaking Silence: Chinese Women's Miscarriage Sharing

Hua Wang

Cornell University, Ithaca NY, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Miscarriage, the spontaneous loss of a fetus before the 20th week, is the most common adverse outcome of pregnancy. According to the American Pregnancy Association, about 10% to 25% of known pregnancies end in miscarriage. Although spontaneous pregnancy loss is a multi-factorial origin, most miscarriages occur due to problems with the genes or chromosomes and about 50 percent of miscarriages are associated with extra or missing chromosomes (Andersen, et al., 2015). In addition, maternal health conditions such as advanced maternal age, vitamin D deficiency, obesity, uncontrolled diabetes, psychological stress, etc. have been identified as risk factors that may lead to a miscarriage (Andersen, et al., 2015; Zhou, 2016).

Despite its widespread occurrence, miscarriage is a complex phenomenon encompassing biological, psychological, social, and cultural dimensions that profoundly affect women. Previous research on miscarriage primarily focuses on medical science, psychotherapy, psychology, communication, and feminist anthropology, often concentrated in the Global North context (Andalibi and Bowen, 2022; Bute and Brann, 2015; Freedle and Oliveira, 2021; Kavannaugh and Hershberger, 2005; Layne, 2003; Gao, Qu, and Wang, 2020; Silverman and Baglia, 2014). This article presents a case study examining how two Chinese women utilized social media platforms to share their traumatic miscarriage experiences, connect with other women who had similar experiences, and raise public awareness.

Employing rhetorical analysis and drawing from a self-disclosure video by prominent influencer Alex on Weibo and a post from the People WeChat public account, along with comments from followers on both platforms, this article delves into how these posts navigate and address the authors' experiences of miscarriage. The study explores how the authors articulate their embodied experiences, counteracting the cultural stigma through self-disclosure, and how they harness the technological capabilities of social media to openly share their otherwise concealed suffering. The study yields three key findings: firstly, the women share their personal encounters with miscarriage as an endeavor to break the silence and overcome shame, countering cultural stigma through disclosure; secondly, their shared experiences empower their followers, inspiring them to voice their own hidden traumas and amplify public awareness; finally, followers actively participate in this online dialogue, challenging cultural norms,reclaiming their invisible sufferings that medicine cannot describe (Frank, 1995), and create a new self who is moving to new life destinations in writing their narratives. Enabled by the potentials of social media, these actions not only give voice to women's concealed suffering but also serve as a rhetorical call to society to prioritize understanding and addressing miscarriages across time and space.

This research centers within the Chinese cultural context, where miscarriages are stigmatized. Regrettably, miscarriages are often attributed to maternal irresponsibility or even viewed as a moral lapse, perpetuating shame and guilt. Consequently, miscarriages remain hidden from public discourse, and women are hesitant to take time off work due to workplace stigma (Heng, 2021). The broader narrative surrounding prenatal care and pregnancy in Chinese culture rarely acknowledges miscarriages as potential outcomes, leading to limited public understanding of their prevalence. This environment of cultural and social attitudes marginalizes those affected by miscarriages, leaving them struggling to cope with the traumatic experience and to find social support.

716 Sympathy for the Karen: An Exploration of the Karen Meme and its Circulation

Art S Chandrasekaran M.B.A. Ph.D (c)

Wayne State University, Detroit, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Martha Soloman's Rhetoric of Dehumanization explores how language is a vehicle that can eliminate humanity and perpetuate inequality through the infamous case of the Tuskegee Syphilis Experiment. Solomon's work demonstrates the deleterious consequences of labeling a group essentializes the vivid nature of their lived experience. While it seems that powerful dehumanizing rhetorics take place in inhospitable scenes like medical labs and prison sites like Abu Ghraib, it is imperative that we examine all instances of dehumanizing rhetoric. One such group experiencing rhetorics of dehumanization in their daily life are Karens.

Karen, according to urbandictionary.com, is a term used to refer to an anonymous individual as "vile, racist, entitled, a jerk and etc." This once popular name is quickly declining in use to the point of its extinction from popular culture. According to Ginny Hogan's article in Bustle magazine of July 22, 2020, real life Karens have had to change their name because of a combination of popular culture narratives. Women of color, like this author, were recently invited to inspect the consequences of casually using the term Karen online.

On September 9th 2022, Ask Amy was requested advise pertaining to a different kind of challenge. The reader shared that her "sister's name is Karen, and she gets ridiculed by strangers... How would you recommend she respond to people who react this way?"

This question explores the phenomenon of the "Karen" meme and growing comfortability of people to make jokes about her name. Narratives like this invite conversation between family members as Karens everywhere consider if they should be called by another name.

Some individuals believe that the negative framing of Karens began with another popular culture phenomenon: the movie Mean Girls. The movie Mean Girls is noted as the likely origin of the name Karen, as it was the name and punchline used in relation to a young woman by the same who was noted for her privilege. It truly took off as a negative framing for "insufferable middle-aged white women," according to Hogan, when the Reddit subreddit titled r/F*ckYouKaren picked up steam and spread the meme through the cultural milieu.

The digital news website 9honey explained that the baby name Karen is even facing extinction in 2023. The article explains that Karen, once the fourth most popular name in 1960s, resulted in only four girls named Karen in 2021, and then only one Karen born in the United Kingdom in 2022.

The reification and circulation of the Karen meme reveals "unjust rhetoric." It is because of this dehumanization that makes it imperative to perform an idiographic analysis of the name Karen and its descent into social slur that asserts power over not only Karens, but all women. By extending Martha Solomon's rhetoric of dehumanization to the term and name Karen, this instance of computer mediated communication and its real life effects provides a unique opportunity to study the proliferation of this Karenphobia.

Speaking Truth to Power and the Power of Truth Speaking: Science, Rhetoric, and Activism

3:30 - 4:45pm Thursday, 23rd May, 2024
Location: Governor's 16
Track 7. Public Rhetoric
Presentation type Roundtable

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20 Speaking Truth to Power and the Power of Truth Speaking: Science, Rhetoric, and Activism

Panelists/Participants (Including Respondent, if any)

Pamela Pietrucci

University of Copenhagen, Copenhagen, Denmark

Leah Ceccarelli

University of Washington, Seattle, USA

Jens Kjeldsen

University of Bergen, Bergen, Norway

Collin Syfert

Fitchburg State University, Fitchburg, USA

Marcia Allison

University of Leeds, Leeds, United Kingdom

Frederik Olsen

University of Copenhagen, Copenhagen, Denmark

Session Chair

Leah Ceccarelli

University of Washington, Seattle, USA

Pamela Pietrucci

University of Copenhagen, Copenhagen, Denmark

Abstract/Description

In the public sphere, it is not unusual to hear someone claim that a position is grounded in science, not "just rhetoric." But scientists venturing into the realm of politics are quickly disabused of the notion that rhetoric is antithetical to their efforts at public communication. Knowledge about how to use rhetoric effectively is critical to scientists' efforts to speak truth to power when they find themselves up against government or industry interests that dismiss inconvenient truths or cast aspersions on the motives of those who raise alarms about business as usual. In a just world, truth would ground political decision-making. But in our current post-truth era, scientists are finding themselves left behind as members of the "reality-based community," that is, as people who seek solutions from their judicious study of discernable reality, while rhetorically-savvy sophists create their own reality of "alternative facts" to mislead the public.

Aristotle warned us in The Rhetoric that before some audiences, not even the possession of the exactest knowledge will make it easy for what we say to produce conviction, but he also held that if the decisions of publics are not what they ought to be, the defeat must be due to the speakers themselves, and they must be blamed accordingly. So scientists must study rhetoric, and scholars of rhetoric must find a way to help them learn how to convey their knowledge to the publics who need it.

Analyzing and evaluating the public rhetoric of science is more important than ever as we face global crises such as pandemics and climate change that call on scientific expertise to mitigate the most deadly of outcomes. Participants in this roundtable discussion are representative contributors to an edited volume of original research that examines how scientists, as members of a broader civic community, manage their duty to communicate the significance of their research on vital questions of our day, and how science is used and abused by non-experts claiming epistemic authority in the public sphere. Bringing together scholars of rhetoric from all career stages, writing from five countries, the edited volume is under contract for publication in Palgrave Macmillan's Rhetoric, Politics and Society series, with a delivery date soon after the RSA 2024 conference. The edited volume unpacks a series of case studies from northern and southern Europe, the UK, USA, and Canada, in order to disentangle the complex relations between science and politics, and share the rhetorical lessons extracted with a broader audience.

Questions addressed by the volume, and thus to be discussed by participants on this roundtable, include the following:

1. How can science be communicated in a way that builds trust and encourages the most just harm-reduction activities?

2. How do politicians and non-experts attempt to co-opt or sabotage technical and scientific discourse for their own gain?

3. How might scientists resist those derailing attempts to advocate for truth, justice, and the public good?

Each chapter in the volume illustrates and analyzes both challenges and opportunities of the public rhetoric of science in a series of diverse national, cultural, and political contexts. Each author contributes a localized case study that teaches a broader lesson about empowering scientists to communicate and advocate in public spaces, and about empowering publics and politicians to better understand and amplify scientific advice in the public sphere, sharing the common goal of creating a more just and sustainable future.

Authors contributing original research to the volume will be peer reviewing each other's contributions, and as a result, will be in a good position to engage in conversation across case studies. A roundtable discussion at the conference poses an ideal opportunity for contributors to introduce their forthcoming work to a broader audience of rhetoricians, and to share the lessons they learned not only from their own research but from critically engaging the work of other contributors to the volume.

The volume contains scholarly conversations from the subfields of rhetoric of science, political rhetoric, and the rhetoric of social movements, exploring productive and failed encounters in the contexts of public science and activism. Advocating for the development of experts' self-awareness as "scientist-citizens," namely scientists who see themselves as fully integrated in public life, the rhetoricians on this roundtable panel work to re-imagine public science for our emerging post-pandemic and climate-altered world.

As the edited volume being introduced and discussed by these panelists is written by scholars of rhetoric, it is meant to speak to other rhetoricians, of course. Academics with a research focus on the rhetoric of science, the rhetoric of health and medicine, environmental rhetoric, or political rhetoric will find that the conversation speaks to them. But contributors to the book also know that if their message only reaches the usual suspects, they will not have achieved their goal. So the edited volume is also designed to speak to scientists who are struggling to negotiate their place in the public forum. And it explicitly enters into conversation with other researchers in the broader Science, Technology, and Society (STS) community, including historians, philosophers, and sociologists of science, to demonstrate the value of rhetorical inquiry to questions that are equally important in other fields that take the public discourse of science as their object of inquiry. Participants in this roundtable will thus be tasked not only with discussing the findings of their own case studies and the case studies of other contributors to this volume, but also with discussing the best means of making those findings intelligible not only to other rhetoricians, but also to scientists and to STS scholars from other disciplines.

When Words Could Heal: Just and Unjust Language in Health and Medicine

3:30 - 4:45pm Thursday, 23rd May, 2024
Location: Governor's 17
Track 14. Other

Presentation type Panel

153 When Words Could Heal: Just and Unjust Language in Health and Medicine

Panelists/Participants (Including Respondent, if any)

Carly Braxton

Wayne State University, Detroit, USA

Chloe Leavings

Wayne State University, Detroit, USA

Kadeeja Murrell

Arizona State University, Tempe, USA

K.M. Begian-Lewis

Wayne State University, Detroit, USA

Session Chair

K.M. Begian-Lewis

Wayne State University, Detroit, USA

Abstract/Description

TITLE: "When Words Could Heal: Just and Unjust Language in Health and Medicine"

This panel will consist of four Ph.D. students who will discuss language usage in the rhetoric of health and medicine. Each presenter will focus on individual research project work—details below— that they are working on and draw connections between the three concepts. These projects help us contextualize and better understand the many ways the language of medicine is not and cannot be neutral because it has the power to shape patients' experiences, with a particular focus on ways medical language can be adjusted to improve Black patients' experiences.

Improved communication between Black patients and providers is of particular interest, due to Black people often being categorized as having lower health literacy (Muvuka et al. 2020). In addition to this, health disparities amongst the Black community are greater, due to the disproportionate treatment of racial minorities in healthcare settings (Hoberman 2012).

We will begin by exploring broader concerns with medical language practices, then each presenter will discuss their research in detail. Before the final Q&A, we will provide the audience with an activity to articulate their own experiences with medical language use and to get some conversation going between audience members to

encourage community and praxis. This will likely include providing language use examples from medical interactions.

The goal of this panel is for the audience to leave with more awareness of the challenges that are present in medical language use so that they may step into–or continue their work in–the field with a better understanding of the ways that medical language research can be used to improve the patient experience. Additionally, we aim to call out the ways in which racism, specifically linguistic racism, overtly and covertly influences doctor-patient communication.

Speaker 1

Speaker 1 will discuss her research focused on the rhetoric of plain language in healthcare settings. Plain language guidelines are encouraged (and sometimes required) when communicating with patients verbally and non-verbally to promote health literacy. The use of plain language is supposed to make health information accessible, empowering patients to effectively understand what's being communicated and how to use the information to make decisions. Though studies have shown the effectiveness of plain language, disparities still exist for Black patients when it comes to doctor patient communication. Thus, Speaker 2's research seeks to understand how linguistic justice can work to inform plain language practices geared towards improving doctor/patient communication for Black patients. Additionally, some of her research questions include: what are the rhetorical implications of shifting our focus from traditionally White Mainstream English (Baker Bell) grammar rules and guidelines that plain language is historically rooted in to Black Language guidelines and Black rhetorical traditions? Can we create a more JUST perspective of who decides what plain language is and what plain language looks like for different groups of people?

Speakers 2 and 3

Speakers 2 and 3 will discuss their research on using AAVE in obstetric settings as an identity safety cue to reduce the Black maternal mortality rate. Previous rhetorics implied that Black people were genetically inferior and had a higher pain tolerance. Speakers 2 and 3 suggest using identity safety cues to reassure patients of their belonging and to validate their experiences within healthcare settings. This is just rhetoric because it points to social justice and advancing medical practices to alleviate medical racism. This research explores the history of medical racism beginning with pseudoscientific rhetoric suggesting that Black people had inferior genetic makeup and smaller brains than their white counterparts. This rhetoric has shaped the nations' healthcare system and infiltrates medical workers' theories, creating a bias against minority patients. This research centers a double minority population–Black women. Since Black women are more likely to die during birth or after giving birth than any other race, we explore a possible solution to reducing the Black maternal mortality rate. By using identity safety cues such as AAVE in obstetric settings, do we begin to create a just community within healthcare?

Speaker 4

Speaker 3 will discuss their research on the myth of medical language neutrality as it specifically shows itself in interactions between patients who have ovarian bleeding disorders and the medical professionals they work with to treat their condition. Ovaries are a unique part of the human body in the way that they are viewed as important for their birthing potential and because so many conditions involving ovarian bleeding are treated with birth control. These views not only affect the choices that medical professionals make about their language use when working with patients with ovarian bleeding but also affect the way that patients experience this language. It is particularly important to understand the language choices medical professionals use when discussing treatment

for ovarian bleeding with patients of color because so much of the medical knowledge that we have was gained from medical experimentation on minoritized populations, because of common misconceptions about patients' pain tolerance being associated with race, and because of the history of forced sterilization so many of these communities have faced. What are medical professionals saying? How does it affect patients? And do their language choices differ when a medical professional is treating a patient of color versus a white patient and how can this harmful rhetoric become more just?

Just Teaching and Studying Global Rhetorics: Pedagogy, Feminist Perspectives, and Comparative Insights

3:30 - 4:45pm Thursday, 23rd May, 2024
Location: Denver - Tower Building Mezzanine
Track 14. Other
Presentation type Panel

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6 *Just Teaching and Studying Global Rhetorics: Pedagogy, Feminist Perspectives, and Comparative Insights*

Panelists/Participants (Including Respondent, if any)

Haixia Lan

University of Wisconsin-La Crosse, La Crosse, USA

Hui Wu

University of Texas at Tyler, Tyler, USA

Eliza Gellis

Purdue University, West Lafayette, USA

Session Chair

Hui Wu

University of Texas at Tyler, Tyler, USA

Abstract/Description

Four panelists will share their research in global rhetorics, first, by showcasing the ethics and methods of teaching global rhetorics to graduate students and then, by presenting a comparative study of ancient Greek and Chinese rhetorical traditions represented by Aristotle and Zhuangzi to shed light on today's writing instruction. Next, the panelists will critically examine the contemporary Chinese feminist rhetorics, concluding with a renewed interpretive framework for a "covenant rhetoric" to offer a uniquely Jewish perspective in a global setting when encountering the Other.

In "Doing Justice to World Rhetorics: Process, Perspectives, and Pedagogy," speaker 1 shares his approach, design, and experiences teaching a "Global Rhetorics" graduate seminar focused on ethics and methodology in pedagogy, with emphasis areas in positionality, power, process, and representation. Engaging with a range of rhetorical perspectives, practices, and performances spanning the globe--and entangled in globalization—students interrogate dynamic concepts around locations, borders, cultures, languages, and identities not anchored in Pan-Hellenic origin stories or other limiting Western geo-spatial and epistemological frameworks. Ultimately, graduate students justify how, or to what extent, they would teach an undergraduate survey course designed from a global rhetorics perspective--and, for the compositionists, how they can "denaturalize" Western writing conventions (Donahue). As Sharma writes, "Scholars who teach world rhetorics not only face distinct challenges (and opportunities) at different levels and with different student demographics, they also must figure out how students can read, or what position they can take, while studying rhetorical traditions from cultures that they may not be familiar with." As they refine their approaches, scholars in comparative rhetoric must, as LuMing Mao argues, "interrogate their own ideological and methodological dispositions" and embrace a dialogic approach through emic/etic perspectives, the "reflective encounter," and the art of recontextualization, always attentive to complex power dynamics. This contribution to the panel will provide a brief aggregate picture of extant scholarship on pedagogical issues, explain the rationale for the course design, and share perspectives from graduate students navigating these, and other, conversations engaged in teaching global rhetoric in a way that is mindful, complex, and just.

In "Teaching Global and Transnational Rhetorics: The Case of Aristotle and Zhuangzi," speaker 2 explores the meanings of teaching rhetoric today by examining the rhetorical teachings of Aristotle and Zhuangzi, who are advocates of teaching, learning, and using language not as mere rhetorical techniques but as processes of fostering critical thinking and creativity. The importance of technique is never a question, and both Aristotle and Zhuangzi are known for their fascination with techniques. What makes their emphasis on technique different from the emphasis on mere rhetoric is their comprehensive approach to language-use or rhetoric. To Aristotle, of course, the way to meaningful use of rhetoric "is not simply to succeed in persuading, but rather to discover the persuasive facts in each case" (Rhet. 1355b10-11). Less known, however, is that to Zhuangzi, too, the marvelous skills of butcher chefs (ZZ 3.2-12), woodwork artisans (19.54-59), and rhetoricians (4.1-34) come from what he calls the fasting of the mind.

Though rhetoric as such a process of learning is not something new, this time-tested idea is one of the best ways that can "refute and refuse" the dismissal of rhetoric as mere/just rhetoric, because it shows more fully what "rhetoric is and can be" and makes rhetorical techniques more meaningful to language teachers, learners, and users. In addition, teaching rhetoric as something that is "never just rhetoric" finds a meaningful "place of rhetorical studies in this contemporary moment," when we have more need than ever for global and transnational understandings of differences.

In "Just Feminist Rhetorics in Post-Mao and 21st-Century China," speaker 3 examines the development of Chinese feminist rhetorics since the 1990s, highlighting their transnational influence and potential for advancing women's human rights. In the 1990s, post-Mao women criticized institutionalized patriarchal traditions and gender inequality in their essays (Wu 2010). They perceive, not without limitation, that Western feminisms, in promoting gender equality, also promote gender sameness, which resembled the rhetoric of Maoist women's liberation. According to these writers, gender sameness undermined womanhood and the positive qualities associated with femininity, which they believed should be embraced by feminists to sustain women's dignity. Despite focusing on women's issues, post-Mao writers distanced themselves from Western feminisms because of their collective ideals that both men and women should be educated to promote gender equality (Wu 2010; Li 2021; Angeloff and Lieber 2012 23; Wang and Liu 2021).

In the 21st century when China emerged as the world's second-largest economy and its cultural and economic interactions with the West intensified, younger generations of Chinese women started embracing Western feminisms. Factors such as educational opportunities, career confidence, and interactions with Western feminists contributed to this shift (Wang 2018). Nevertheless, gender inequalities and oppression, which were subjects of criticism by post-Mao women, persisted. In March 2015, five feminists who were raising awareness about sexual harassment, domestic violence, and societal inequality through street campaigns were detained and tortured (Fincher 2016). This study of Chinese women's rhetorics thus offers insights into the exigencies they address, the strategies they employ, and their impact in a transglobal context.

In "Rhetoric as Covenant: Just Jewish Rhetoric," Speaker 4 demonstrates Jewish tradition's significance in rhetorical studies by analyzing Biblical encounters with the divine—the ultimate Other. Her review shows that in the past several decades, there has been increasing interest in rhetorics that challenge our preconceived notions of what constitutes "rhetoric," both loosening the Greeks and Romans from a skewed reception history and calling for definitions of rhetoric to move "beyond the Greeks" (Lipsom and Binkley). Both these approaches highlight the need for a more diverse understanding of rhetoric—an understanding that better foregrounds the import of the Other. The field of Jewish rhetorics has emerged as one response to these calls to diversify and decolonize the rhetorical tradition by elucidating the rhetorics of Jewish culture—the original Other to the Christian/Western tradition.

Responding to calls such as Steven B. Katz's to continually redefine what "rhetoric" means in a global setting ("Hebrew Bible" 134), speaker 4 argues that representations of divine encounters in the Tanakh (Hebrew Bible) offer a rhetorical framework for encountering the Other—human and divine—as holy. Neither appropriative nor obeisant, this framework offers a uniquely Jewish perspective on encountering the Other.

Urgency, Kairos, and the Climate Turn

3:30 - 4:45pm Thursday, 23rd May, 2024
Location: Century - Tower Building Mezzanine
Track 12. Rhetorical Theory

56 Urgency, Kairos, and the Climate Turn

Panelists/Participants (Including Respondent, if any)

Byron Hawk

University of South Carolina, Columbia, SC, USA

John Purfield

University of Colorado Denver, Denver, CO, USA

Sweta Baniya

Virginia Polytechnic Institute and State University, Blacksburg, VA, USA

Yavanna Brownlee

University of Northern Colorado, Greeley, CO, USA

Debra Hawhee

Pennsylvania State University, State College, USA

Session Chair

Byron Hawk

University of South Carolina, Columbia, SC, USA

Abstract/Description

Urgency, Kairos, and the Climate Turn

In 2020, enculturation published the issue "Rhetorics and Literacies of Climate Change" to collect work being done on climate. Since then, warming's effects have accelerated at an increasing rate. Every year sets a new heat record, storms are more frequent and intense, and droughts and fires are happening in both expected and unexpected places. With the publication of Debra Hawhee's A Sense of Urgency: How the Climate Crisis is Changing Rhetoric, we see a clear climate turn in the field. In addition to "rhetoric of" approaches, which examine how issues are argued or objects are analyzed, Hawhee argues that climate change has necessitated a change in rhetoric itself, its strategies, methods, and affects. Online searches garnering both popular and academic sources will reveal that traditional problem/solution approaches to rhetoric and argument haven't been particularly effective so far, resulting in the need to examine the impact of the climate emergency on the field as well as all the people, animals, and places it affects. The participants in this roundtable examine what these aesthetic, rhetorical, and pedagogical changes may look like and speculate on the futures of the planet, the field, and what may count as justice in the coming crisis.

Unprecedented Rhetorics, Or, Inventing Just Futures

In A Sense of Urgency, Hawhee meditates on the term "unprecedented" that is increasingly accompanying discourses on the climate crisis. Almost all of our rhetorical and judicial discourses are based on precedent—on how similar occurrences in the past have paved the way for present responses to the future. But there is no past equivalence for the coming collapse that can serve as grounds for a pre-established response. In Just Gaming, Lyotard suggests that morality is based on precedent, on pre-established notions of justice that ground a response in a sense of certainty, while ethics is based on uncertainty where there are no criteria to judge a situation as just or unjust and no direct solution-oriented rhetoric is possible. For Lyotard, this means that justice is intimately connected to experimentation. Rhetoric is both playful and just when it doesn't seek to control or master, when it has no pre-established criteria, audience, or outcome in mind, leaving the question of what constitutes a just response always under consideration and formation. Justice, then, requires the notion of play to invent responses to the unprecedented. Our unprecedented time means we have to invent rhetorics that don't exist through experimentation, projection, and speculation.

Invisible Fire: Rhetorics of Intensification and Climate Anger

Hawhee's A Sense of Urgency adds to the discipline's continued coalescence around the climate crises with the argument that climate change is altering rhetoric through "intensification." Hawhee and others—such as Joshua Barnett, Tim Jensen, and Madison Jones—have analyzed the emotional dimensions of climate rhetoric with a focus on mourning and melancholia. A Sense of Urgency contributes to this effort with chapters on the memorialization of the Okjokull glacier and Maya Lin's Ghost Forest as public displays of loss. Such analyses of affect are creating new modes for understanding the effects of climate crises on publics, but the focus on sadness and its various stages seems to happen at the expense or marginalization of anger and its rhetorical expressions. Anger is, like sadness, being intensified, but it lacks the new lexicon that sadness is garnering; what is anger's equivalent of solastalgia? I will begin the work of analyzing the intensification of anger related to climate change with Wynn Bruce's suicide-by-fire on the steps of the U.S. Supreme Court Building. Following Hawhee's characterization of rhetoric as intensified, I call for rhetorical analysis and alteration of the way we understand anger and suggest a new vocabulary for analyzing its value.

Presencing Rhetorics of Disaster: Preparing for Uncertain Futures

Recently, the world has gone through many compounding crises that have crippled lives and have challenged the human condition like never before. More than 30 % of the world's population has yet to be vaccinated against COVID-19 ("Corona Virus"), a war has broken out in Ukraine, a flood has invaded Pakistan, and Hurricanes Ian and Fiona have devastated many parts of Florida and Puerto Rico, racial and gender based discriminations have heightened. Throughout all these disasters, it is evident that marginalized people are affected by the catastrophes and their aftermaths the most. Hawhee (2023) argues for a "poetics of material presence" (10) to co-produce material knowledge, to hold open and give more force to the issues surrounding climate change. Likewise, Schell, Hogg, and Donehower (2020) call on the field to engage in conversations of climate change and pressing conversations. In response, I show how can we understand the rhetoric of disaster as an emerging discourse that transcends boundaries through its global presence and provides an opportunity to mitigate challenges of compounding crisis by challenging the historical marginalization of the world's most vulnerable communities and supporting these communities through the compounding crises such as hurricanes, earthquakes, pandemics, and war.

In Witnessing, Vulnerability and Recuperative Power

In A Sense of Urgency, Hawhee describes how the concept of "witnessing" has expanded "to include nonhumans as well as humans," and how witnessing spans temporalities, often in a nonlinear manner, merging fact with feeling and affect in ways that "close the geographic and temporal distances that often work as obstacles to

action" (4). Hawhee references ecologist Shela Sheikh, who asks if we can "understand witnessing as 'an accumulation of grievances in the context of environmental degradation'" (9). What happens, though, when the grievances and grief that are catalyzed through visual or digital artifacts are products of the nonconsensual witnessing that takes place when we affix recording devices to vulnerable species or place cameras in nest sites? Practices of visualization arguably help close geographic and temporal distances, but through these processes of revealing and data collection we also run the risk of making vulnerable species and ecosystems even more vulnerable in the process. How do we ensure just futures and just rhetorical practices that treat bodies, places, and matter as "proxy witnesses" through practices of relational coexistence "more than sources of proxy data" (10)? I will hold a closer lens to such vulnerabilities that may arise through acts of witnessing and practices of revealing, even when the goal is knowledge making, advocacy, and ultimately coexistence.

Felt Rhetoric, Time, and Theory and Activism: Finding and Using Voice

In "'In a World Full of 'Ifs,'" chapter 3 of A Sense of Urgency, Hawhee examines felt rhetoric, specifically "felt time," as it pertains to youth climate activists. Growing out of Gronbeck's account of rhetorical timing, attributing the kairos of a message to "a matter of feeling," Hawhee examines the felt time of the impact of climate change on such youth activists as Greta Thunburg, Chris Suggs, Aji Piper, and Vic Barrett. Without the current climate crisis, these youth activists would not have felt both the necessity of speaking up nor had such an attentive audience to speak to. I will examine what felt time looks like and what finding voice in a time of climate crisis can be. Using the youth activists Hawhee presents, along with similar youth activists such as Xiuhtezcatl Martinez and Dian Million's "Felt Theory," I will discuss what existing in a time of crisis can do to help find exigencies and methods that give voice to change through passion projects, like Thunburg's protests, and find kairotic moments through feeling and voice in activism.

Respondent

Beyond Man: Sylvia Wynter's Rhetoric

3:30 - 4:45pm Thursday, 23rd May, 2024
Location: Gold - Tower Building Mezzanine
Track 14. Other
Presentation type Roundtable

61 Beyond Man: Sylvia Wynter's Rhetoric

Panelists/Participants (Including Respondent, if any)

Ryan A. D'Souza

Chatham University, Pittsburgh, USA

O.M. Olaniyan

Northern Illinois University, DeKalb, USA

Alexander W. Morales

The University of Memphis, Memphis, USA

Jess Rauchberg

Seton Hall University, South Orange, USA

Session Chair

Ryan A. D'Souza

Chatham University, Pittsburgh, USA

Abstract/Description

Sylvia Wynter is a Caribbean intellectual whose inquiries into social cognition theory provide the foundation from which we can challenge the current status of the human as Man – in particular, the idealized, modern, political, rational, secular, selected by evolution subject. She recognizes storytelling as the precondition of humanness, to the point that there is no way for us to know who we are outside the narrative discourses we re-produce. Hence, Wynter (1987, 231) notes that "knowledge and its analogic which supports it is rhetorically constructed." However, within this premise lies Wynter's proposal to unsettle the contemporary order of things (a la Foucault), noting that "new objects of knowledge" cannot exist within the prevailing "fundamental arrangements of knowledge" (207). That is, to reconstruct the ontology of the human, we must also reconstruct the epistemology of the human. We must bring into effect Aimé Césaire's (1972) radical frontier of anti-colonial politics – a humanism made to the measure of the world.

Wynter's expositions – some published, several unpublished – from the 1950s onward show how the Word, a combination of language and speech, has so far instituted what it is to be human. Two examples of the Word are the dominant Christian genesis and Darwinian evolution. These expositions contain an expansive vocabulary with which to engage in Wynter's intellectual struggle. Therefore, bringing the vocabulary into conversation with rhetorical studies, the roundtable session will discuss keywords from Wynter's oeuvre, demonstrating her insight that cuts across disciplinary thinking, i.e., the fundamental arrangements of knowledge.The roundtable will feature 5-minute introductions to keywords in her lexicon that extend from minority discourses to neuroscience to psychoanalysis. Together, speakers will demonstrate how Wynter's anti-colonial articulations present important nodes for decolonial rhetorical theory and practice.

Presenter 1 will discuss the "third level of existence" that Wynter (1987) recognizes as the rupture of humans from the purely biological realm. As humans are bios and logos, we are unable to know either without the other, and to suggest we are only either one is a faux pas. For Wynter, a new humanism is contingent on the realization that human consciousness has developed from the disjuncture of the purely biological realm and the development of a complex sign system and, as such, functions at the "third level of existence."

Presenter 2 will analyze Wynter's (1987) notion of "disenchanting discourse" that aims to disrupt the overrepresentation of Man in Western literary and cultural critique. Wynter seeks to investigate how such hegemonic representations configure Western liberal humanist conceptions of Man as ontological fact, which cultural and institutional texts utilize to rhetorically direct Man at the center of social behavior and communication practices. Instead, Wynter asks us to question what beliefs, practices, and behaviors instantiate the violence of racism and coloniality. She presents disenchanting discourse as a rhetorical move that challenges the ways

Blackness is presented as "a negative ontological category" that systemically incites particular discourses and behaviors that are tied to the descriptive statement of Man as rational (Man1) to biologically advanced subject (Man2)—a social order that we must collectively disenchant. Disenchanting offers another possibility beyond the overrepresentation of Man and the continuation of Western, Eurocentric ideologies and power structures that reproduce racist, colonial, and ableist ideas about what holds economic, cultural, and political power.

Presenter 3 will investigate how Sylvia Wynter's elaboration of homo narrans places narrative at the center of human being. Wynter writes that human beings are "storytellers who…storytellingly invent themselves." According to Wynter's autopoietic theorization of humanity, where humans create meaning through self-troping, humanness is fundamentally relational; human beings are at once bios and mythoi, meaning that the nature of human relationality is neurobiological and cognitive-narrative. Wynter's theorization of the biological-mythological nature of human being complicates traditional (Burkean) rhetorical understandings of "Man as the symbol-using animal," as she disrupts the category of Man and explores symbolic meaning as constitutive, and not resultant of, human existence. Further, Wynter's reconstitution of the promises of humanity, i.e., "from below," complicates posthumanist critiques--Wynter's homo narrans is decidedly counterhumanist.

Finally, Presenter 4 will address Sylvia Wynter's transdisciplinary approach synthesizes ideas from many seemingly opposed intellectual traditions (i.e., such as European Enlightenment philosophy and anti-colonial Black radical politics.) What makes this synthesis provocative is Wynter's characterization of the semi-peripheral, a socio-political characterization of those nations serving a mediating function for global economic, political, and social exchange. In particular, Wynter frequently uses Spain as an example of a semi-peripheral nation because its position enabled Spanish merchants in the seventh and eighteenth centuries to mediate trade within the European colonial empire. Spain's geographical location and economic function, Wynter tells us, produced contradictory attitudes toward empire and economic freedom by drawing upon competing ideological forces. In this regard, Presenter 4 will discuss how Wynter's implicit characterization of the semi-peripheral transformed how individuals during this period understood modernity. More specifically, this presenter will contextualize Wynter's work on Enlightenment thought and explain how her characterization of Spain as a semi-peripheral nation helps us rethink paradigmatic understandings of Enlightenment discourses. In so doing, this presenter will encourage auditors to appreciate Wynter's nuanced view of humanism and its relationship to empire.

Just Rhetorical History: Challenging "The Canon" through Decolonial Pedagogy

3:30 - 4:45pm Thursday, 23rd May, 2024
Location: Silver - Tower Building Mezzanine
Track 11. Rhetorical Pedagogy
Presentation type Roundtable

176 Just Rhetorical History: Challenging "The Canon" through Decolonial Pedagogy

Panelists/Participants (Including Respondent, if any)

Stephanie Kelley-Romano

Bates College, Lewiston, ME, USA

Karma R Chávez

The University of Texas at Austin, Austin, TX, USA

Matthew deTar

Ohio University, Athens, OH, USA

Session Chair

Hailey N Otis

University of Maryland, College Park, MD, USA

Abstract/Description

Many communication and rhetoric programs across the U.S. have an introductory rhetorical history/theory class that situates the disciplinary origins of rhetoric with the ancient Greeks. The first days and weeks in such classes often involve recounting the story of Corax and Tisias, establishing the Sophists as the first teachers of rhetoric, and previewing a seemingly linear path from the Greek "rise of democracy" to today's political and cultural landscape. Many scholars and teachers of rhetoric have moved beyond this western-centric narrative in a variety of ways, including considering non-Greek/non-western origins of rhetoric as well as embracing global and/or comparative approaches to rhetoric that reach outside of western history/geography. These efforts might be categorized as efforts toward decolonial pedagogy, which involves both a recognition of our complicity—as scholars and teachers—in the reproduction of white, eurocentric, colonized ways of knowing and being as well as commitment to disrupting such complicity through fugitive histories, knowledges, and pedagogical/rhetorical practices (what Noah De Lissovoy calls "curriculum against domination"). As panelists, we join these scholarly and pedagogical efforts and hope to create a central and intentional space for exploring future possibilities for decolonial rhetorical pedagogy.

More specifically, we hope to use this roundtable discussion to open a space to share strategies and possibilities for disrupting the white, western "canon" of rhetoric within the introductory rhetorical history/theory classroom. Indeed, we see the introductory rhetorical history/theory classroom as a crucial space for doing the kind of decolonial epistemological work that has the potential to truly disrupt what we know (and how we know) about the history and origins of rhetoric. Though the rhetorical history/theory classroom often functions as a space of "epistemic violence" (particularly through canonization and the institutionalization of colonized knowledges), it is also a space ripe with possibility for engaging the kind of "epistemic disobedience" that Darell Wanzer-Serrano calls for, so long as we are willing to interrogate and recalibrate our understanding of notions of origin, canon, memory, history, expertise, and citizenship.

The colonization of knowledge is, of course, intertwined with structures of racism and white supremacy. Therefore, to engage a decolonial pedagogical project related to rhetorical history and theory, we draw from the work of scholars such as Lisa Flores who place issues of race, racialization, and racism at the center of rhetorical studies. For this roundtable, this means centering the voices of scholars of color, identifying the epistemic assumptions of the rhetorical "canon" as both rooted in and reproductive of whiteness and white supremacy, and acknowledging the interplay between the white/Eurocentric/Greek canon and white political goals. We ultimately hope to disrupt the "white-speak" of traditional rhetorical pedagogy and its "modality of silencing, disciplining, disrupting, and regulating nonwhite and/or non-normative bodies, practices, and forms of knowledge" to, consequently, consider "alternative ontological and epistemological frameworks"(Law & Corrigan 326) that hold more liberatory potential for rhetorical studies as a discipline.

We echo Matthew deTar's question—"How does rhetorical history change when it is attuned to the colonialism of knowledge production?"—and emplace it within the context of the rhetorical history/theory classroom, specifically. Thus, this roundtable is guided by two overarching questions: (1) What are the goals of a rhetorical history/theory classroom invested in decolonial pedagogy and politics? (2) How do we accomplish those goals through specific pedagogical strategies (i.e. readings, units, activities, assignments, class discussions, lectures, etc). Our panelists will use the following themes as their guide, which we hope serve as generative (but non-exhaustive) points of inspiration that blend the theoretical/conceptual nature of our first guiding question with the practical/applied energy of the second question. Themes include: How do we teach the origin(s) of rhetoric as a discipline? How do we tell the "story" of rhetoric to our students? How do we decenter the hegemonic narrative that rhetoric began in Ancient Greece? What voices are missing from rhetorical history/theory syllabi and how do we recover, include, and amplify those voices? Is a project of inclusion within such syllabi helpful or should we take Karma Chávez's suggestion to move "beyond inclusion" to establish rhetoric as a "discipline constituted through non-normative, non-citizen, non-Western perspectives and ways of knowing and being" (163)? What dynamics of power and privilege are perpetuated when the western/Greek narrative is centered? How can we honor different kinds, forms, practices, and traditions of knowledge as it relates to histories and theories of rhetoric? If we forgo the traditional rhetorical canon, what do we replace it with?

This roundtable brings together scholars across a range of experience, knowledge, and expertise– from new assistant professors to full professors–who span diverse teaching contexts, including departments of communication, rhetoric, and Mexican American and Latina/o studies. Studying a variety of rhetorical issues and contexts, including social movements, national identity, and conspiracy theories, this group of scholars shares a commitment to challenging institutional structures of oppression, including and especially structures in which they are implicated. We are uniquely positioned to open a conversation about decolonial pedagogy and rhetorical history because of our shared commitment to reckoning with the impacts of colonialism and white supremacy on the field of rhetoric as well as exploring possibilities for doing rhetorical history otherwise.

Our goal for this roundtable is to inspire and begin to build a community of practice around decolonial rhetorical pedagogy. Thus, we envision panelists providing brief opening comments to situate their commitments and experience before moving quickly into guided discussion. We hope to invite audience members to join the conversation as a way of resisting structures of domination that restrict the production of knowledge to "experts." We hope that lively discussion between panelists and audience members can help us move beyond a simple recognition that the rhetorical canon is problematic and must be troubled to a more practical exploration of how we do the work of decolonially challenging, troubling, and dismantling the canon. More importantly, we want to explore how we might do that work together and in community.

Works Cited

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RSA 2024 Opening Reception

5:30 - 7:30pm Thursday, 23rd May, 2024
Location: Plaza Ballroom AB

Discussion Group - Rhetoric and Climate Justice in the Age of Catastrophe

6:00 - 8:00pm Thursday, 23rd May, 2024
Location: Governor's 9
Chair: Kundai Chirindo, Chair: Phaedra Pezzullo

166 Rhetoric and Climate Justice in the Age of Catastrophe

Panelists/Participants (Including Respondent, if any)

Ira Allen

Northern Arizona University, Flagstaff, AZ, USA

Sarah Allen

Univeristy of Hawaii at Manoa, Honolulu, HI, USA

Lamiyah Bahrainwala

Southwestern University, Georgetown, TX, USA

Casey Boyle

University of Texas at Austin, Austin, TX, USA

Kundai Chirindo

Lewis & Clark College, Portland, OR, USA

E Cram

University of Iowa, Iowa City, USA, USA

Nathan Crick

Texas A & M University, College Station, TX, USA

Jenna N Hanchey

Arizona State University, Tempe, AZ, USA

Annie Hill

University of Texas at Austin, Austin, TX, USA

Michelle Kells

University of New Mexico, Albuquerque, NM, USA

Louis Maraj

University of British Columbia, Vancouver, BC, Canada

Omedi Ochieng

University of Colorado, Boulder, Boulder, CO, USA

Phaedra C Pezzullo

University of Colorado, Boulder, Boulder, CO, USA

Stacey Sowards

University of Texas at Austin, Austin, TX, United Kingdom

Session Chair

Phaedra C Pezzullo

University of Colorado, Boulder, Boulder, CO, USA

Kundai Chirindo

Lewis & Clark College, Portland, OR, USA

Abstract/Description

The 2024 RSA theme, Just Rhetoric, invites us to consider the intersections of rhetoric and justice. Participants in this discussion group take up this invitation in response to the fact that life in the 21st century is defined by exposure to multiple crises simultaneously. Fundamentally, this group is concerned with the uses of rhetorical study, scholarship, and teaching under catastrophic conditions. In particular, the discussion group asks how rhetorical studies can deepen its orientation toward justitial knowledge-making and -doing and fulfill its obligations to a world that extends far beyond many of the field's traditional self-understandings.

Catalyzed by industrialization's excessive emission of greenhouse gasses and extraction of Earth's resources, particularly through the engines of capitalism, colonialism, racism, and fascism, we are at the point where climate catastrophe is a planetary phenomenon. Even though we are all more vulnerable, inequality continues unabated, especially that which manifests along ableist, class, ethnic, gender, racial, religious, nationalist, and speciesist lines. The warmest month on record, devastating wildfires, flooding, coral bleaching, famines, fish die-offs, the COVID-19 pandemic, wars, and more all point to the severity of climate crises. Up to 828 million people faced hunger in 2021 according to the UN's World Food Program; four billion people around the world suffer "severe water scarcity" every month (UNICEF); and millions of people have been displaced by extreme flooding and droughts in Latin America, South Asia, and across Africa. At the same time, powerful and wealthy corporations, individuals, and nations assert private control over vast amounts of land, water resources, and rare earth elements. Although our precarity in the face of these crises is shared, injustice and inequality are getting worse, not better.

What can rhetoric offer in response to the interlocking planetary crises that endanger all species, including our own? What does rhetoric become in an age of climate chaos? In particular, how does rhetoric's relations to justice change in catastrophic conditions and contexts of chaos? What does it mean to contemplate and enact Just Rhetoric amid vastly different exposures and vulnerabilities to, and responsibilities for, climate crises? What is rhetoric's future, and its role in uncertain futures? This discussion group assembles scholars of rhetoric from writing and communication studies to identify, analyze, and contemplate rhetoric's obligations to and possibilities for effecting climate justice.

Our discussion will include case study analyses, explorations of rhetorical praxes, and theory building. The discussion will touch on varied regions, nations, and continents around the world as discussants refract rhetoric's service to and imbrications with in/justice through their vantages. Themes will include: how built environments (bathrooms and clinics) in the United States advance state security rhetorics by constraining menstrual experiences and constricting what counts as menstrual needs and who can(not) menstruate. We will consider how the discourse of environmentalism is challenged by radical lexicons emergent from Indigenous, Black, and Global South activists. Participants will learn how intensifying precarity is producing new vocabularies of disability and disablement of human and non-human worlds, lands, waters, and bodies. We will queer the politics of rhetoric (and the rhetoric of politics) by thinking rhetoricity through the receptivity of the queer bottom's stance. Against Western teleologies of endless progress, we'll juxtapose Africanfuturist ideas of hope in ecological disaster. We will reframe the most common reaction to crises—panic—as an injunction to invent different beginnings. Together we will consider how moving the boundaries, binaries, and limits of humanimal relations might portend different futures. Recognizing the mutual incompleteness underlined by climate crises, we will speculate about the possibilities of conviviality and convivial rhetorics.

Discussion Group - Just Pandemic Rhetoric: Setting the Agenda for Pandemic Rhetorical Studies

6:00 - 8:00pm Thursday, 23rd May, 2024
Location: Governor's 10
Chair:Allison Rowland

162 **Just Pandemic Rhetoric: Setting the Agenda for Pandemic Rhetorical Studies**

Panelists/Participants (Including Respondent, if any)

Sara DiCaglio

TAMU, Texas, USA

Jeff Bennett

Vanderbilt, Nashville, USA

Veronica Joyner

UCF, Orlando, USA

Julie Gerdes

Virginia Tech, Blacksburg, USA

Diane Keeling

U San Diego, San Diego, USA

Heidi Y. Lawrence

George Mason U, Virginia, USA

DiArron M.

U of Memphis, Memphis, USA

Jennifer A. Malkowski

CSU Chico, Chico, USA

Angela Nurse

San Diego U, San Diego, USA

Celeste Orr

University of New Brunswick, New Brunswick, Canada

Hailey Otis

U of Maryland, College Park, USA

Raquel Robvais

LSU, Baton Rouge, USA

Kim Singletary

U of Chicago, Chicago, USA

Emily Winderman

U of Minnesota, Minneapolis, USA

Session Chair

Allison Rowland

St. Lawrence University, Canton, USA

Abstract/Description

In July 2020, Diné keeper of traditions Sunny Dooley told Scientific American, "We have every social ill you can think of, and Covid has made these vulnerabilities more apparent. I look at it as a monster that is feasting on us—because we have built the perfect human for it to invade." Two factors collided to create this "feast": Diné health and living conditions (contaminated groundwater; crowded housing; high rates of alcoholism, chronic stress, heart disease, diabetes, and cancer) and the material qualities of SARS-CoV-2 (aerosol transmission; tendency to damage chronically inflamed bodies). Structural conditions rooted in settler colonialism, racism, and dispossession rendered the Diné more vulnerable to Covid deaths. Dooley's simile of Covid-as-monster distills pandemic horror into an encounter of primal survival. For the participants in this discussion group, the Covid monster is the least fearsome part of Dooley's testimony. Instead, it is Dooley's latter clause that chills us to the bone: "we have built the perfect human for [Covid] to invade."

This discussion group centers the material-rhetorical enactments of structural harms—the living conditions that we have built—to show how rhetorical scholars can contribute amid an uncertain, dire, and ongoing pandemic situation. While the Diné's vulnerabilities are unique, they are far from the only inhabitants of the United States whose living conditions, formed by long histories of oppression, left them disproportionately exposed to Covid harms.

This discussion invites a diverse group of scholars to set an agenda for the future of pandemic rhetoric. In light of the forthcoming edited volume How to do Rhetoric in a Pandemic (Michigan State UP), editors, contributors, and other disease rhetoric scholars will take stock of Covid's rhetorical lessons and chart a set of principles for future pandemic rhetorical inquiry. Comprising rhetoricians in English, Writing Studies, and Communication Studies as well as Sociology and Gender scholars, we seek to identify important areas of overlap and divergence that emerge when we center the exigency of the Covid pandemic. While our goals for gathering include promoting the book, this is tertiary to the larger goal of generating dialogue around the future of pandemic rhetoric.

We are called to bring these voices together precisely because pandemic rhetoric has undergone striking changes since March 2020. In May 2023, the World Health Organization declared that Covid is no longer a global health emergency. However, the virus still has not reached endemicity and is actively harming the most vulnerable among us. Our seeming "post-pandemic moment" is a rhetorical invention that leaves behind communities that have long been disproportionately harmed by structural inequities. The gap between public messaging of the "post-pandemic" and the realities of continued harm of the most precarious warrants a renewed push from rhetoricians to urgently intervene. Our discussion will explore pandemic rhetoric after "crisis", while recognizing the constructed and contested nature of terms like pandemic and crisis.

To disavow the disembodied scholar myth, we received permission from our confirmed participants to share a partially anonymized sampling of major life events that they experienced over the course of the pandemic. Within our group of twenty-one contributors and editors to the book, we defended dissertations, published books, moved to new homes, started new positions, joined justice movements, received promotions, embodied new habits, and adopted pets. We lost loved ones to Covid and other conditions. We provided care for others who were sick or dying. We lived with disabilities, injuries, chronic pain, and autoimmune diseases. One contributor's homeland was invaded. One of us temporarily moved away from home to work in a Covid-only hospital. Many major life events entwine with social reproduction and the Covid-compounded care crisis, such as fertility treatments, pregnancies, miscarriages, at least four newborn babies, and hundreds of aggregate workhours vanished to lost childcare. These so-called personal events slammed up against politics when Roe v. Wade was overturned in June 2022, viscerally underscoring the horror of compulsory pregnancy in a country with impeded life chances for Black birthing parents and their babies. Covid has gone through us like thread through a needle. Everything we do is stitched with its color.

Effective, community-building discussions must be purposefully facilitated and tap into the emergent possibility in the room. We are committed to the transformative justice-oriented discussion practices outlined by adrienne maree brown in her 2021 book Holding Change: The Way of Emergent Strategy Facilitation and Mediation. Depending on the time constraints of the discussion group, we plan to do introductions, set an agenda, and build relationships. Discussions are the most generative when there is an opportunity for participants to respond to meaty questions, so we propose the following as possible conversation starters. Participants will determine the priority of each question.

1. "There is a conversation in the room that only these people at this time can have. Find it" (brown, Holding Change, 14). What's that conversation?
2. What rhetorical lessons did the pandemic teach us? Which lessons did we fail to learn?

3. Covid overlapped with a reckoning of white supremacy in our field as George Floyd uttered, "I can't breathe" on May 25, 2020. How should pandemic rhetoric respond to the call for "breathable futures" (Houdek and Ore)?
4. How did pandemic policies, practices, and discourses both lay bare groups already rendered disposable and create new categories of disposable groups?
5. What's the future of pandemic rhetoric?
6. What's the future of disease rhetoric?
7. What's the future of conferencing?

Discussion Group - When to Talk, and When to Fight: Organizing Against Attacks on Higher Ed

6:00 - 8:00pm Thursday, 23rd May, 2024
Location: Governor's 11
Chair: Seth Kahn, Chair:Amy Pason

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145 When to Talk, and When to Fight: Organizing against Attacks on Higher Ed

Panelists/Participants (Including Respondent, if any)

Seth Kahn

West Chester University of PA, West Chester, USA

Amy Pason

University of Nevado-Reno, Reno, USA

Michael Bernard-Donals

University of Wisconsin-Madison, Madison, USA

Jo Hsu

University of Teaxs-Austin, Austin, USA

Karma Chavez

University of Texas-Austin, Austin, USA

Lisa Corrigan

University of Arkansas, Fayetteville, USA

Jason Del Gandio

Temple University, Philadelphia, USA

Nathan Johnson

University of South Florida, Tampa, USA

Christina Foust

Metropolitan State University, Denver, USA

Cahtherine Chaput

Fordham University, New York, USA

Session Chair

Amy Pason

University of Nevado-Reno, Reno, USA

Seth Kahn

West Chester University of PA, West Chester, USA

Abstract/Description

In a recent Chronicle of Higher Education review essay, Siegel argues it is time for "guerilla tactics" to fight attacks on higher education, noting the call from the AAUP to "fight tooth and nail" against "reforms" to higher education as in Florida and Texas. What the "fight" looks like in a given institution, system, or location depends on the structures, organizational capabilities, and faculty: from unions, Faculty Senates, or individuals. The rhetorical work and organizing principles for the tactics those bodies/people use (e.g., collective bargaining, faculty senate resolutions, social media campaigns, letters to editors) are different, and can conflict when faculty engage in uncoordinated efforts. As Subar, from whom we borrow our title, reminds us, groups with different strategic strengths can complement each other, but the biases of our preferred advocacy position can limit what we think possible or undermine efforts of other groups (e.g., when union/management negotiations are blown up by external activist campaigning). Moreover, faculty can struggle to decipher what messaging will be persuasive to the administration/Board/legislator/public, even to decide which of those audiences to address, to achieve their aims, even with easily available tools like sample resolutions or guides to talking with legislators about academic freedom. Furthermore, as Bernard-Donals has suggested, we need to change our assumptions about shared governance towards the realities of working conditions, where a historically romanticized ability to deliberate towards consensus with administration/legislators is no longer effective (if it ever was) given our positionality (and

possible source of power) as workers, calling on us to move away from "participatory management" (Kamola and Meyerhoff).

Against these challenges, which organizational forms and rhetorical tactics can leverage power in given conditions, or create kairotic moments? How do we know, as Subar puts it, when to talk and when to fight? And how do we coordinate internally to reduce the risk of working at cross-purposes because we have no idea what others are doing?

Our Discussion Group, therefore, aims to compile and synthesize expertise as rhetoricians, advocates, activists, and organizers towards addressing the problems faculty face orchestrating responses to the current moment: representing the range of organizational, strategic, and tactical options available to us; producing tools to help faculty decide among and use them; and helping build networks that coordinate efforts more effectively. In more concrete terms, we will help activists/organizers/advocates address questions like:

- What is the rhetorical force of different tactics in a given context (e.g., resolutions, petitions, leveraging shared governance policy, "low-profile" evasion and encryption)?
- How do we coordinate the "insider" and "outsider" tactics towards a shared goal with different advocacy groups?
- How to address (or confront) different stakeholder groups?
- Which organizational structures have power in given contexts (e.g., when is it time to speak as faculty via a senate or a union), or as individuals?
- What are the policies, laws, or contracts that challenge our advocacy (or that we can leverage for power in the system)?
- What are the most pressing threats to higher education that we must prioritize and strategize for?

With the invited participants' knowledge from their own institutional efforts as well as stories shared from other conference attendees, we can learn from one another to synthesize and compile effective strategies and tactics.

Discussion Group Process and Goals

We (organizers Kahn and Pason) have invited scholars representing different experiences (Faculty Senate, union, non-union/advocacy chapters of AAUP, community organizing, and/or individual activism), institution types, and regions, to discuss ideas about practices, tensions, or "state of/future of" advocacy. This invited group will open the discussion, and then our process will depend on the composition of the group (we are open to interested attendees that come on the day in addition to the invited group) and the specific higher education exigences of the moment. We envision this discussion as a first conversation to build networks and consider steps/projects for higher education advocacy, including ways to foster collaborations among different groups within and across our own institutional contexts. Through the discussion (as a large group or breaking into smaller groups) we aim to identify needed resources or projects that can come from the group assembled to enable higher education advocacy (e.g., edited collection, white paper, resource guides, formation of group to provide support, one-pagers to inform legislators, others as they emerge from the group). If we agree quickly, we will begin the process of sketching out processes and dividing up tasks.

Discussion Group - Democracy Today: Rhetoric in a Time of Escalation

6:00 - 8:00pm Thursday, 23rd May, 2024
Location: Governor's 12
Chair: Ismael Quiñones, Chair: José Maldonado

78 Democracy Today: Rhetoric in a Time of Escalation

Panelists/Participants (Including Respondent, if any)

Sonia Arellano

Independent Scholar, Tampa, USA

Kundai Chirindo

Lewis & Clark College, Portland, USA

Ralph Cintron

University of Illinois at Chicago, Chicago, USA

Romeo Garcia

University of Utah, Salt Lake City, USA

Jose G Izaguirre

University of Texas at Austin, Austin, USA

Jose A Maldonado

University of South Florida, Tampa, USA

Aja Martinez

University of North Texas, Denton, USA

Oscar A Mejia

California State University, Los Angeles, Los Angeles, USA

Raquel Moreira

Southwestern University, Georgetown, USA

Ismael F Quinones

Texas Christian University, Fort Worth, USA

Patricia Roberts-Miller

University of Texas at Austin, Austin, USA

Rene A De los Santos

San Diego State University, San Diego, USA

Shreya Singh

University of Wisconsin-Madison, Madison, USA

Karrieann Soto Vega

University of Kentucky, Lexington, USA

Liahnna Stanley

University of Nebraska-Lincoln, Lincoln, USA

Freya Thimsen

University of Indiana, Bloomington, USA

Maria A Vitale

Universidad de Buenos Aires, Buenos Aires, Argentina

Session Chair

Jose A Maldonado

University of South Florida, Tampa, USA

Ismael Quinones

Texas Christian University, Fort Worth, USA

Abstract/Description

Democracy Today: Rhetoric in a Time of Escalation

We live in a time of escalation. According to the Sixth Assessment Report by the Intergovernmental Panel on Climate Change, global surface temperature increased 33.98°F between 2011 and 2020, compared to 1850-1900. Approximately 3.3 to 3.6 billion people live in contexts that are vulnerable to climate change by restricted access to water, rising sea levels, droughts, cyclones, heatwaves, and fire. How we organize around these challenges is of paramount importance and democracy, a dominant organizing logic, appears to fail during such spells of escalation. Hence, participants in this discussion commit to a prolonged engagement with global democratic crises and rhetorical, intellectual intervention. Showcasing a group of scholars at various stages of their careers from Communication and Composition Rhetoric, we note that democracies have been imperfect since antiquity and consider in an epideictic style– praise or blame–how our work in rhetoric informs democracy today.

When we gather for RSA 2024, fire season will have started in Colorado. Presidential elections in México and the United States will happen a week and six months after the conference, respectively. Issues of who can speak and vote, how bodies are policed and governed, how mobility and stoppage are enforced, how military complexes escalate violence, how geopolitical sovereignty and non-intervention are enacted, and how public

education participates in democratic processes present an extreme exigence. Communication technologies exacerbate discourses of democratic demonstration through speech, writing, and grammars mediated by architectures such as borders, prisons, weapons of mass destruction and personal assault, public media institutions, and social media corporations. These technologies offer challenges of demagoguery, misinformation, deep fakes, and conspiracy theories, but also possibilities of mobilization, relation, and care.

Today, democracy is in question. Once-sacrosanct "balance of power" has lost credibility as unpopular Supreme Court decisions undo liberties once granted by Roe Vs. Wade. Additionally, the discovery of undisclosed "gifts" to Justice Clarence Thomas, amounting to millions, has put to question the credibility of a government many perceived as a "perfect union." Indeed, the unveiling of extra-democratic influence reveals what was always there: autocracy within democracy. For example, the 2016 election bears an asterisk indicating the influence of the Russian government in shaping public attitudes. Yet, the United States has historically interfered in the elections of other nations. Moreover, publicity in the United States is itself a product of a settler colonialism, occupying stolen land through centuries of war against First Nations, excluding migrants characterized as "undocumented" or "illegal" from voting, facilitating voter suppression through heightened policing in Black communities, and becoming a place where expressions of gender outside the heteronormative binary is existentially unsafe.

Democracy is also in question globally. In Brazil, we witnessed the return of Luiz Inácio Lula da Silva to the presidency alongside the prompt but temporary barring of Jair Bolsonaro from office. In Perú, we have seen decentralized, grassroots movements against the national government following the removal of President Pedro Castillo. In Haiti, we witnessed the assassination of President Jovenel Moise, generating democratic (dis)order. In Ecuador, we witnessed the assassination of presidential candidate and outspoken critic Fernando Villavicencio. In the past five years, coups d'état, both significant and failed attempts, have become a common occurrence. While the United States witnessed one on January 6, 2021, democratic disruptions in nations like Niger, Myanmar, Armenia, Mali, Guinea, Sudan, and Perú have much to teach rhetoricians.

At the same time, anti-democratic and/or autocratic governments have lured many to replace faith in democracy with faith in perverse iterations of a Platonic "philosopher king"— figures like Donald Trump, Giorgia Meloni, Vladimir Putin, Nayib Bukele, Jair Bolsonaro, Benjamin Netanyahu, Narendra Modi, and Xi Jinping (as well as public celebrities like Elon Musk and Kanye West) foreground these neoliberal and dehumanizing philosophies. How rhetorical studies anticipates, rather than reacts to these shifting values is crucial to understanding how rhetoric can be a conduit for healing a world with escalating tensions.

Despite the context of these augurs, the organizers of this discussion are committed to a continued critique (and beyond) of democracy, amplifying the ways it has abandoned marginalized communities and exiled them/us from access to public goods. Along these conditions, we ask rhetoricians to discuss how rhetoric can be an anticipatory practice in a present time of escalating democratic (dis)order for a healing world. We are interested in how their understanding of rhetoric can aid discursive constructions of common and communal interests. By focusing on a shared present, we ask participants to imagine, reflect, and prepare a concise yet dense opening statement in anticipation for a rhetoric to come in a time of escalation, democratic (dis)order, and meditative practices to relax amidst rising tensions. To facilitate and mobilize discussion, participants have been tasked with providing a three-minute epideictic speech attending to one or more of the following questions. We kindly ask participants to respect everyone's time and refrain from speaking longer than one hundred and eighty seconds to have enough time for all voices, and to allow for discussion. The following questions are meant to spark your creativity, and not to prescribe a rigid heuristic.

Questions

1. In a word, how does your work in rhetoric inform democracy? What is democracy to you? How is democracy to you?
2. How do you speak about democracy in your classroom? What are the concerns, benefits, and limitations of critical and pedagogical approaches to democracy? How do you create assignments that help your students solve today's problems?
3. How does your approach to rhetoric attend to the threats to democracy posed by emerging and existing technologies?
4. What challenges do educators in media literacy face when attending to democratic values? What constructive and destructive experiences have you witnessed in your own pedagogies?
5. Under which conditions is democratic speech (im)possible? How do rhetoricians speak and write, or anticipate, the violence carried out in the name of democracy?
6. What lessons can the politics of foreign nations teach those concerned with the power of (anti)democratic rhetorics? How do discourses of inclusion and exclusion limit the potentialities of rhetoric?
7. How do you display democracy as a framework of governance, welfare, and/or community participation? How do democracy and colonization interact?

Participants

1. Sonia Arellano, Independent Scholar in Rhetoric & Composition
2. Kundai Chirindo, Rhetoric and Media Studies, Lewis & Clark College
3. Ralph Cintron, Department of English, Department of Latin American and Latino Studies, University of Illinois at Chicago
4. Lisa Flores, Department of Communication Arts & Sciences, Pennsylvania State University
5. Romeo García, Writing and Rhetoric Studies, University of Utah
6. José G. Izaguirre III, Department of Rhetoric and Writing, University of Texas at Austin
7. José Ángel Maldonado, Department of English, Institute for the Study of Latin America and the Caribbean, University of South Florida
8. Aja Martínez, Department of English, University of North Texas
9. Oscar Alfonso Mejía, Department of Communication, California State University Los Angeles
10. Raquel Moreira, Department of Communication Studies, Southwestern University
11. Ismael Quiñones, Department of English, Texas Christian University
12. Patricia Roberts-Miller, Department of Rhetoric and Writing, University of Texas at Austin
13. René Agustín De los Santos, Rhetoric & Writing Studies, San Diego State University
14. Shreya Singh, Department of Communication Arts, University of Wisconsin-Madison
15. Karrieann Soto Vega, Writing, Rhetoric, & Digital Studies, University of Kentucky
16. Liahnna Stanley, Department of Communication Studies, Department of Indigenous Studies, University of Nebraska-Lincoln
17. Freya Thimsen, Department of English, Indiana University
18. María Alejandra Vitale, Instituto de Lingüística, Universidad de Buenos Aires

Discussion Group - Rhetorics of Reproductive Justice

6:00 - 8:00pm Thursday, 23rd May, 2024

Location: Governor's 14

Chair: Maria Novotny

70 Rhetorics of Reproductive Justice

Panelists/Participants (Including Respondent, if any)

Shui-yin Sharon Yam

University of Kentucky, Lexington, USA

Emily Winderman

University of Minnesota, Twin Cities, Minneapolis, USA

Heather Brook Adams

University of North Carolina Greensboro, Greensboro, USA

Kristiana Perleberg

University of Wisconsin-Milwaukee, Milwaukee, USA

Megan Faver Hartline

University of Tennessee at Chattanooga, Chattanooga, USA

Stephanie Larson

Carnegie Mellon University, Pittsburgh, USA

Micki Burdick

University of Pennsylvania, Philadelphia, USA

Laura McCann

Lawrence Technological University, Southfield, USA

Jenna Vinson

University of Massachusetts Lowell, Lowell, USA

Veronica Joyner

University of Central Florida, Orlando, USA

Natalie Fixmer-Oraiz

University of Iowa, Iowa City, USA

Leandra Hernández

University of Utah, Salt Lake City, USA

Julie Kidder

Carnegie Mellon University, Pittsburgh, USA

Session Chair

Maria Novotny

University of Wisconsin-Milwaukee, Milwaukee, USA

Abstract/Description

The U.S. Supreme Court's decision to repeal Roe v. Wade and effectively end a person's right to an abortion has led to an influx of national (i.e., NARAL), regional (i.e., Midwest Access Coalition), and state-based local (i.e., WI Abortion Fund) organizations working to ensure abortion access. At the same time that politicians and activists struggle over people's right to terminate pregnancies, many communities face urgent obstacles to having children and raising families in safe and sustainable environments due to increasing and inequitable impacts of climate change, continued evidence of forced/coercive sterilization, and widening economic disparities that make shelter, food, and water inaccessible. These exigencies call for coalition building across groups that work toward gender, racial, disability, criminal, environmental, and religious justice in order to reinstate these key rights to bodily autonomy, and we contend, rhetoric scholars should be a part of this collaborative work. In short, this moment offers an unprecedented exigence for rhetoricians, from Comm Rhet and Comp Rhet, to come together to interrogate rhetorics' role in reproductive justice.

The proposed discussion group, Rhetorics of Reproductive Justice, consists of rhetorical scholars who work in subfields ranging from feminist rhetoric and medical rhetoric to health communication and technical and professional communication. Our collective subfields also offer a range of methodological and theoretical grounding to how we approach reproductive justice scholarship, which includes community-based research, archival research, and ethnographic research. As a collective group, we find that these differences in how we value, use, and discuss rhetoric in reproductive justice remain distinct; yet, we believe there is an exigence to bring our collective differences together in order to map the impact of rhetoric in reproductive justice. In this way, we see this discussion group as embracing RSA's CFP – engaging with questions of rhetorics' relevance, even necessity–in this case in upholding SisterSong's tenets of reproductive justice which include the "human right to maintain personal bodily autonomy, have children, not have children, and parent the children we have in safe and sustainable communities."

Given the increased scholarly attention to reproductive justice issues at-large and rhetoric studies embracing reproductive justice issues ranging from rhetorical shame and blaming within reproductive health (Adams; Vinson), feminist rhetoric and health literacy (DiCaglio and DeHertogh), Black motherhood (Harper), reproductive justice in border contexts (Hernández), pregnancy and birth care (Yam), policing of pregnant bodies (Fixmer-Oraiz) infertility (McCann; Novotny), and tenure and promotion's impact on access to alternative family building services (VanHaitsma and Ceraso) to name a few, we propose a discussion group at the RSA 2024 conference that embraces the range of rhetorical work taking up reproductive autonomy. The structure for this group will consist of a question-posing session whereby scholars committed to these issues will raise their questions and then arrange themselves into smaller working groups to respond and discuss questions. Several questions have already been proposed and include:

· What barriers do we face as rhetorical scholar-teachers who teach and research reproductive justice?

· How do we demonstrate our value as rhetoricians of reproductive justice to other reproductive justice stakeholders working outside of the academe?

· How should scholar-teachers invoke and engage the specific thought traditions born of racialized injustice from which reproductive justice emerged, even as they pursue reproductive justice's potential for expansive application and uptake?

· How can/should rhetoricians conceptualize the role of law and rights in this moment while honoring the reproductive justice framework?

· How does/might rhetorical reproductive justice speak to and with other scholarly and activist lineages, including those at the edges of its current critical focus/orientation, such as disability studies, transnational feminist scholarship, and interspecies justice?

· How does a reproductive justice framework help us nuance understandings of parenthood, and motherhood specifically, as privilege or right?

· What kinds of policies should reproductive justice activists focus on beyond legalizing abortion?

· How do emotions like despair, anger, and trauma play a role in rhetorical activism/scholarship? (i.e., does this motivate the work, impair the work, prolong the work?)

We anticipate that this question-posing session will prompt an opportunity for a collaborative, multivocal ontolog that may be submitted to a journal such as RSQ, Rhetoric Review, or Women's Communication and serve as a methodological wrestling of rhetorics' potential as well as value in advancing commitments to reproductive justice.

Discussion Group - Readers-Meet-Authors: A Group Discussion of Rhetorical Climatology

6:00 - 8:00pm Thursday, 23rd May, 2024
Location: Governor's 15
Chair: Chris Ingraham

92 Readers-Meet-Authors: A Group Discussion of *Rhetorical Climatology*

Panelists/Participants (Including Respondent, if any)

Joshua T Barnett

Penn State University, State College, USA

Jenell Johnson

University of Wiconsin-Madison, Madison, USA

Jason Kalin

DePaul University, Chicago, USA

Jenny Rice

University of Kentucky, Lexington, USA

Nathaniel Rivers

St. Louis University, St. Louis, USA

Allie Rowland

St. Lawrence University, Canton, USA

John M Ackerman

University of Colorado-Boulder, Boulder, USA

Jennifer L LeMesurier

Colgate University, Hamilton, USA

Bridie McGreavy

University of Maine, Orono, USA

Candice Rai

University of Washington, Seattle, USA

Nathan Stormer

University of Maine, Orono, USA

Session Chair

Chris Ingraham

University of Utah, Salt Lake City, USA

Abstract/Description

Readers-Meet-Authors: A Group Discussion of *Rhetorical Climatology*

This discussion panel gathers a group of scholars from both the Comm Rhet and Comp Rhet sides of the field to discuss the content and creation of a collaboratively written book called Rhetorical Climatology, which will be published on November 1, 2023, by Michigan State University Press. In the model of other panels that have involved selected scholars discussing a recent book, followed by the book's author answering questions thereabout, this group discussion will bring together six scholars who will have read the book and prepared 5-7 minutes of comments, questions, or provocations in response. Thereafter, the conversation will open to include both the authors of the book (all of whom will be present), the panelists, and, of course, the audience members in attendance.

The fundamental argument of Rhetorical Climatology is that rhetoric and climates are intimately connected. Beyond just the critical work of analyzing how the word "climate" is mobilized to an assortment of different ends in different contexts, the book treats climates as a generative framework through which to make sense of rhetorical studies as it grapples with the incursion of ecological, new materialist, affective, and more-than-human modes of thought. In this sense, the book's twofold aim is to show the benefits of thinking about climates as rhetorical and rhetoric as climatic. For a tradition that has a long history of being centered around individual human agents wielding language as their principal instrument (the "good man speaking well") it takes considerable energy to supplant 2500 years of entrenched beliefs about what rhetoric involves. Yet, Rhetorical Climatology practices such important work by examining the ways that rhetoric's climatic ambience, its always-on force, can foster forms of inclusion and exclusion that aren't always limited to volitional human acts, but are rather "in the air" of the social fabric itself. Rhetorical Climatology, in short, seeks to account for what's missing when the ecological dynamism of rhetoric is not taken as a starting premise.

Instead of an edited collection, which can sometimes feel like a yard sale of strangers' ideas for sale, the book is the organic fruit of a reading group that had been meeting together for four years when they decided to do some writing together. To reflect the spirit of collaboration and mutualism that such time yielded, the author of Rhetorical Climatology given on the cover isn't a list of individual names, but rather "A Reading Group." The group consists of six faculty studying rhetoric in Communication, English, or Writing departments around the country, forming an interdisciplinary group not just because of their institutional homes, but because of a shared commitment to thinking rhetorically about the injustices and inequities that hamper all beings–just not all in the same way. Logistically, each chapter was drafted first by an individual contributor, followed by revisions and additions from the group as a whole, making it fundamentally a "more than me, less than we" composition. In other words, the book is designed to operate as a kind of ecology all its own as it seeks to perform some of the generous, caring, and deeply concerned thinking that is one of the great privileges–and responsibilities–of studying rhetoric today. The aspiration is that bringing together six accomplished scholars to engage with the book alongside its six co-authors will enact this kind of collaborative, playful thinking, and model its benefits for all in attendance.

One aspect of the book that makes it a suitable subject for a group discussion session is the very story of how such a "multigraph" came together in the first place, and in what ways its format might be understood to advance novel

methodologies and collaborative writing techniques. Some of the book's methods include in situ field work, departmental service, civic engagement, historical research, hours and hours of discussion, and still more hours of close and critical reading. This is not to mention the ongoing affective labor of thinking-feeling about the challenges of living meaningfully in a time when the planet is collapsing, democracy is in peril, and hideous exceptionalisms keep holding people back from their flourishing. Indeed, these are the major topics at hand. Please see below for the names and affiliations of panelists and authors who plan to participate. Thank you for the consideration.

Participating Panelists

Joshua Trey Barnett, Penn State University

Jenell Johnson, University of Wisconsin-Madison

Jason Kalin, DePaul University

Jenny Rice, University of Kentucky

Nathaniel Rivers, St. Louis University

Allie Rowland, St. Lawrence University

Participating Co-Authors

Chris Ingraham, University of Utah

John Ackerman, University of Colorado-Boulder

Jennifer LeMesurier, Colgate University

Bridie McGreavy, University of Maine

Candice Rai, University of Washington

Nathan Stormer, University of Maine

Discussion Group - Study of Extremist Rhetorics Interest Group

6:00 - 8:00pm Thursday, 23rd May, 2024
Location: Governor's 16
Chair: Jenny Rice

39 Study of Extremist Rhetorics Interest Group

Panelists/Participants (Including Respondent, if any)

Jenny Rice

University of Kentucky, Lexington, USA

Calum Matheson

University of Pittsburgh, Pittsburgh, USA

Ryan Skinnell

San José State University, San José, USA

Atilla Hallsby

University of Minnesota, Minneapolis, USA

Caddie Alford

Virginia Commonwealth University, Richmond, USA

Reed Van Schenck

University of Pittsburgh, Pittsburgh, USA

Sergio Figueiredo

Kennesaw State University, Kennesaw, USA

Eleah Anz

University of Oklahoma, Norman, USA

Ira Allen

Northern Arizona University, Flagstaff, USA

Kiara Walker

College of Staten Island, Staten Island, USA

Kevin Johnson

CSU Long Beach, Long Beach, USA

Nate Kreuter

University of Georgia, Athens, USA

Session Chair

Jenny Rice

University of Kentucky, Lexington, USA

Abstract/Description

RSA 2024 Discussion Group Proposal: "Study of Extremist Rhetorics Interest Group"

The transdisciplinary study of extremist rhetorics has grown significantly in the past several years. More specifically, in the past seven years, the increased public rhetoric coming from the alt-right and far-right has led many rhetorical scholars to engage with a broad range of questions. Such inquiries include the examination of extremist rhetoric on social media, specific rhetorical tactics of far-right groups, the interplay of far-right social movements on political discourse, historical roots of contemporary extremist rhetorics, and many more. This kind of rhetorical work is challenging for a number of reasons, including methodological issues and the emotional labor involved in researching these topics. For example, in her essay "Methods, Interpretation, and Ethics in the Study of White Supremacist Perpetrators," Kathleen Blee–a noted scholar who has published foundational studies on White supremacist groups in the US–warns scholars about the complexity of undertaking research that is often fraught with limited data and restricted access. As Blee notes, this kind of scholarship calls for very specific ethical, theoretical, and interpretive frameworks that may not be immediately obvious to researchers. At the same time, engaging with rhetorics of extremism is a necessary and important task for rhetorical scholars today. It is with these challenges in mind that we propose the first "Study of Extremist Rhetorics Interest Group" at RSA 2024.

While "extremist rhetorics" is a broad umbrella, such areas of study include:

- Far-right, alt-right social and political movements
- Histories of political and social extremism
- Relationships between extremist rhetoric and media (including traditional and social media)
- Conspiracy theories
- Religious extremism (contemporary and historical)
- White supremacy in the US and globally
- Counter-movements and direct action opposing forms of extremism
- Contemporary and historical demagoguery and fascisms

The discussion group format offered at the 2024 conference is ideal for bringing together scholars working broadly in different areas of extremist rhetoric. We believe the dedicated discussion time will be immensely useful for achieving several goals. Specifically, it will allow participants to:

- Meet other scholars who are working in similar areas, creating a collaborative network of researchers who can help to support one another;
- Discuss formal (and informal) means to support ongoing collaboration, such as a listserv, dedicated social media group, etc.;
- Share ideas (and ask questions) about available resources for conducting research on extremist rhetorics, including relevant grants/fellowship opportunities, archival materials, technological tools, and so forth;
- Discuss pedagogical issues involved in teaching topics such as White supremacy, far-right political violence, conspiracy theory, etc.;
- Identify opportunities for future collaborations among participants, including conference panels, scholarly publications, public-facing work, and more;
- Brainstorm ideas for planning a conference dedicated to the study of extremist rhetorics.

Although this proposed discussion group at RSA 2024 will be the first meeting of a "Study of Extremist Rhetorics Interest Group," we are committed to creating a sustainable intellectual space for current and future scholars working in this area. How such sustainability looks and how it supports participants will take shape through the discussions that unfold at the conference.

Achieving these goals requires a discussion group format that is flexible enough to respond to participants while also being structured in a way that efficiently uses our time together. We plan to "flexibly structure" the discussion group by beginning with participant introductions and then asking participants to write down 2 or 3 "needs" that they have as scholars/teachers working in these areas. After sharing these "needs" with the group and identifying common areas of concern, we will then discuss the best ways to address these areas through collaborative, sustainable initiatives. We will then conclude our discussion with a concrete set of action items for creating such initiatives.

The "Study of Extremist Rhetorics Interest Group" currently has 12 scholars who have eagerly agreed to participate in the RSA 2024 discussion group (and conference as a whole). These members are equally distributed across disciplinary lines, and they represent a broad range of research interests.

Discussion Group - Just Mind/Brain Rhetoric: Affect, Identity & Justice

6:00 - 8:00pm Thursday, 23rd May, 2024
Location: Governor's 17
Chair: Davi Thornton

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44 Just Mind/Brain Rhetoric: Affect, Identity, & Justice

Panelists/Participants (Including Respondent, if any)

Wendy Anderson

University of Minnesota, Twin Cities, Minneapolis, USA

Ryan Bince

Northwestern University, Evanston, USA

Daniel Cochece Davis

St. Mary's College of California, Moraga, USA

Court Fallon

Colorado State University, Fort Collins, USA

Kristen Leer

University of Michigan, Ann Arbor, USA

Michelle Gibbons

University of New Hampshire, Durham, USA

David R. Gruber

University of Nevada, Las Vegas, USA

Jordynn Jack

University of North Carolina, Chapel Hill, USA

Calum Matheson

University of Pittsburgh, Pittsburgh, USA

Sazzad Shuvo

University of Nebraska, Omaha, USA

Peter Simonson

University of Colorado, Boulder, USA

Tyler Snelling

University of Iowa, Iowa City, USA

Paige Welsh

University of Texas, Austin, USA

Eli Wilson

University of Washington, Seattle, USA

Session Chair

Michelle Gibbons

University of New Hampshire, Durham, USA

Abstract/Description

Just Mind/Brain Rhetoric brings together rhetorical scholars from diverse institutional locations at various stages of their careers to discuss the intersections of rhetoric and mind/brain. The proposed discussion group will provide a space both to continue ongoing conversations and collaborations, and to develop new lines of inquiry and professional relationships. For this discussion group, "mind/brain" refers to theories, images, and concepts related to neuroscience, psychology, and psychiatry. Our focus on the intersections of rhetoric and mind/brain incorporates attention to the ways that mind/brain shapes rhetorical theory and practice, as well as the ways that rhetorical theory and practice productively illuminate and intervene in mind/brain. We will examine the contemporary state of and importance of these intersections through a focus on three sub-themes: affect, identity, and justice.

Just Mind/Brain Rhetoric: Discussion Group Participants

At the time of proposal submission, our discussion group includes 15 participants and we welcome additional RSA convention attendees who are interested in joining our collaboration. Current participants include faculty members (7) and graduate students (8); communication and composition scholars; and together represent 15 different colleges/universities. We anticipate that this combination of scholars at different institutional locations and various stages of their careers will allow the RSA Discussion Group to serve as a forum for building and strengthening productive collaborations and mentoring relationships.

The Scope and Significance of Mind/Brain

The theme mind/brain enacts a purposeful broadening. It incorporates and expands on the category "neurorhetorics." Neurorhetorics emerged as rhetorical subfield in the early 2000s, as a project that "question[s] how discourses about the brain construct neurological difference, how to operationalize rhetorical inquiry into

neuroscience in meaningful ways, and what those constructions imply for contemporary public discourse" (Jordynn Jack, "What are neurorhetorics?" Rhetoric Society Quarterly, 2010, p. 406). Our discussion group situates neurorhetorics in a broader purview.   While furthering inquiry into the relationships between rhetoric and neuroscience, it also engages psychological and psychiatric articulations of mind and brain that do not necessarily engage theories or discourses of neuroscience. Additionally, our discussion group proposes to intentionally reflect on the disciplinary status of mind/brain rhetoric, including the possibilities and limitations of mind/brain as a subfield of rhetorical inquiry.

Discussion Group Format, Themes, and Guiding Questions

Our focus on the intersections of rhetoric and mind/brain incorporates attention to the ways that mind/brain shapes rhetorical theory and practice, as well as the ways that rhetorical theory and practice productively illuminate and intervene in mind/brain. The RSA Discussion Group aims to provide an opportunity for participants to collectively engage common meta-questions related to mind/brain rhetoric and, additionally, to facilitate inquiry in smaller groups focused on a specific case study relevant to participants' interests. As our draft outline indicates, we envision a discussion group organized into three sessions. While we have had several conversations about potential case studies at this point, the selection of specific case studies will be finalized in coming months as we continue to prepare for the RSA Discussion Group. For each case study, we will prepare an engaging, interactive session structured around analyzing a relevant artifact, text, or other rhetorical element. Participants will be invited to prepare for the discussion group case studies in advance of the convention, but all participants will be able to productively engage in all aspects of the discussion group regardless of advance preparation.

Preliminary Outline of RSA Mind/Brain Discussion Group Agenda

1. Session One (Introductions & Activity, Mind/Brain Discussion Group Agenda

   1. Introductions & Activity
   2. Preliminary Discussion of Meta-Questions:

      1. What is Mind/Brain? What are the parameters of Mind/Brain as an area or subfield of Rhetoric? How is it situated in relation to other disciplines and sub-disciplines including (for instance, Mental Health Rhetoric (RHM), Neurorhetorics, Disability Studies, Mad Studies, etc.)? What are the affordances and limitations of Mind/Brain Rhetoric as a heuristic for conceptualizing an area or subfield of rhetorical inquiry? How do we understand the current status of Mind/Brain Rhetoric in terms of the scope of inquiry, its primary methodologies, and its major challenges?
      2. What is the Status of Mind/Brain? How have major conversations in Mind/Brain Rhetoric congealed around themes of Affect, Identity, and Justice? What is the state of these conversations–what are key issues, lines of inquiry, and points of contestation that characterize these themes?

II. Session Two (Focused Inquiry in Small Groups: Case Studies in Affect, Identity, & Justice)

Each Small Group will be collaboratively prepared and facilitated by graduate student & faculty coordinators in consultation with other group members. Small Groups are designed to elicit focused discussion by working through a selected case study relevant to the specific theme of that small group. The specific case studies and formats for the small groups will be finalized in advance of the May 2024 RSA Convention.

   1. Affect:

Overview: This small group focuses on the relationship between mind/brain rhetoric and affect, including themes related to embodiment, sensation, and feeling.

Key Questions: How are mind/brain rhetorics enacted on and through the sensory body? How does neurodiversity emerge in and through mind/brain rhetorics? How do different theories of mind/brain contribute to our understanding of rhetoric's materiality?

1. Identity:

Overview: This theme explores the relationship between mind/brain and identity.

Key Questions: Mind/brain is intimately, inevitably entwined with questions of identity. The mind/brain is often (though not inevitably) regarded as the seat of the self, the inner hub of personhood. How do contemporary discussions about artificial intelligence align with or challenge mind/brain-centric conceptions of self?   More generally, how is technology shaping our understanding of who we are in relation to our minds/brains.   How do today's sprawling popular discourses around mental health construe the mind/brain's relationships to identity. How have these discourses reinforced or challenged normative assumptions around some mind/brains as "normal" and others as "damaged" and/or "inferior." How has the neurodiversity movement fared in challenging this sort of normativity and where is this work headed in the future?

1. Justice:

Overview: This theme is centered on questions of how mind/brain rhetorics function in contexts related to criminal justice & the law.

Key Questions: How are Mind/Brain rhetorics entwined with questions of justice and accountability? For instance, what are the effects of mind/brain rhetorics as they circulate in contexts related to our criminal justice system? How do mind/brain rhetorics contribute to carceral logics, for instance, by rationalizing various modes of confinement, correction, & punishment across legal and medical settings? To what extent do mind/brain rhetorics constitute a racialized discourse that perpetuates injustices in law & punishment? What can histories of resistance (including Mad Pride and prison abolition movements) teach us about the capacities and limitations of mind/brain rhetorics in the context of criminal justice?

III. Session Three (Presentation of Case Studies; Return to Discussion of Meta-Questions)

Following the breakout sessions, the groups will return to the larger group and will present the highlights of their case study discussions. We will then conclude the final session with a conversation about disciplinarity, considering what the future holds for mind/brain research and what sorts of collaborations could and should emerge from our discussion group.

Rhetorical Pedagogy for Civic & Democratic Action

8:00 - 9:15am Friday, 24th May, 2024
Location: Directors E
Track 11. Rhetorical Pedagogy
Presentation type Paper Session

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783 Adult Literacy Sponsorship, Rhetorical Citizenship, and the Fight for Voting Rights during the Black Freedom Struggle of the 1950's to early 1960's.

Holly Anderson

University Wisconsin Milwaukee, Milwaukee, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Candace Epps-Robertson book, Resisting Brown: Race, Literacy, and Citizenship in the Heart of Virginia explores Virginia's Prince Edward County community response to Brown v. Board public school closures. These closures left community members without formal education opportunity for four years. That was until 1963 when the Prince Edward County Free School Association (Free School) was created. Epps-Robertson uses the Free School to "further our understanding of the historical connections between literacy and citizenship" (18) and closely analyzes the Free School literacy curriculum and teaching practices to demonstrate the possibilities of how to effectively use the connection between literacy and citizenship in the classroom. Epps-Robertson presents two guiding research questions at the beginning of the book: How was citizenship constructed and contested rhetorically? And how did teachers from the Free School teach and encourage marginalized students to become citizens? (26) Epps-Robertson uses these research questions to present a call to action for educators to better serve the community in which they teach by adapting pedagogical practices that recognize real life application.

My presentation proposal for the RSA 2024 conference, "Just Rhetoric," aims to explore how writing can support restorative and social justice pedagogical methods within adult education by historically analyzing The Citizenship School program founded by Septima Clark and Esau Jenkins in 1957. I intend to analyze the intersection of adult literacy sponsorship and rhetorical citizenship as a tool for real-life application. My goal is to demonstrate the power and necessity of student-centered pedagogical methods within adult literacy education.

582 The (Dis)In(formation) Crowd: Motivations for Sharing and Resharing Fallacious Content via Social Media

Michelle Conklin-Kusel

George Mason University, Fairfax, VA, USA. Northern Virginia Community College, Alexandria, VA, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

What happens when social media users encounter a meme or news story and think to themselves "true that" but in reality, it is partially or wholly untrue? What motivates users to pass on some memes and stories to family and friends but withhold other content? Furthermore, what are the implications of sharing disinformation for both democracy and mental health?

Clare Wardle and Hossein Derakhshan, authors of the report *Information Disorder: Toward an Interdisciplinary Framework for Research and Policymaking*, offer four reasons individuals pass on disinformation, two of which are social (connecting with a social group online or off) and psychological (seeking prestige or reinforcement) (35-36). When we receive kudos for passing on content that our in-group appreciates -- regardless of veracity -- it contributes to our social worth. Arie W. Kruglanski et al. argue in their significance quest theory that the means of satisfying that need "depend[s] on the sociocultural context in which one's values are embedded. Those means are identified in a narrative supported and validated by one's network, or reference group . . . . [and] motivates behavior that aims to affirm, realize, and/or show commitment to an important value" (1050). Because we crave belonging, we flock to places (real and virtual) where we can find birds of the same feather and we become despondent when we fail to connect meaningfully with others.

While these motivations are compelling, recent findings regarding how rage affects the brain might provide yet another reason for passing on disinformation. James Kimmel, Jr., a lecturer in psychiatry at Yale University, explained that rage activates the same parts of the brain as some addictive substances: "[I]t turns out that your brain on grievance looks a lot like your brain on drugs. In fact, brain imaging studies show that harboring a grievance (a perceived wrong or injustice, real or imagined) activates the same neural reward circuitry as narcotics." Kimmel, Jr. adds that rage addiction can spread beyond the individual level, manifesting as a social contagion, in which one influential person can spread discontent and trigger a desire for retaliation for perceived or real injustices, in turn sometimes resulting in violence.

If we want to promote a socially-just form of rhetoric, how do we counter these social and psychological rewards and prevent harm to individuals and institutions? In her book, *Reality Bites: Rhetoric and the Circulation of Truth Claims in U.S. Political Culture*, Dana Cloud points out mere fact-checking lacks the power to sway people away from narratives that confirm their biases and that incorporating the elements she refers to as the Big Five -- affect, embodiment, narrative, myth, and spectacle -- along with rhetorical realism, "the idea that communicators can bring knowledge from particular perspectives and experiences into the domain of common sense" can counter compelling but frequently fallacious narratives (35, 15). By using these and other techniques to convince the

public that refusing to share and refuting disinformation not only ensures both the health of democracy and public health, we can promote a more just rhetoric.

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505 How to Make Just Rhetoric Public: Classroom Investigations of Public Engaging Rhetorical Critique

Matt W Schnackenberg

Oregon Tech, Klamath Falls, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

How to Make Just Rhetoric Public:

Classroom Investigations of Public Engaging Rhetorical Critique

Does public facing rhetoric necessarily include "public engaging rhetoric"? There are definitely uses for rhetoric that critiques public texts, whether it engages the public in reading and interacting with those critiques or not. If the critiques do attempt to engage the public, what might make them successful? And might that not be a fun and enlightening question for rhetoricians to answer? Even as a rhetorician myself, I do not have the answer, but I have found the asking to be beneficial to my pedagogy.

Recently, I have started to assign my upper-division ancient rhetorics students to write more of a popular article than an academic essay for the final paper. The popular article is still concerned with rhetorical critique, but it requires the additional rhetorical challenge of writing to a popular audience. Such writing requires the students to address a different audience than they are used to addressing in the writing they do for their classes, while contrarily requiring them to write in a style that may be closer to what they actually communicate like in their personal lives—both useful to their rhetorical awareness.

The journal I most model the assignment toward is a classics journal named *Eidolon*. Though not concerned with rhetoric exactly, the journal's connections between ancient and contemporary cultures, along with its motto, "Classics without fragility," appeal to my approach to ancient rhetorics. *Eidolon's* authors often connect classics to their own lives, sometimes use slang and profanity (intelligently), and almost always link, both conceptually and hypertextually, to contemporary issues. Collectively, they have also been controversial at times, writing on topics like sexual harassment in their field (e.g., *Eidolon*, 2017a & 2017b; Kenty, 2017; Lee, 2018; Chae, 2018) and on white-supremacist cooptation of ancient figures (e.g., Zuckerberg, 2016 & 2017; Kennedy, 2017; Teets, 2018; Mesazaros, 2019). Some have faced attacks on their comments pages.

At the same time, such challenges may mean that the writers are taking on issues that are important, issues that generate arguments more widely. Indeed, issues that engage the public, even generate arguments in response, often lead to just rhetoric. Several years ago the journalist Cunningham (2007) asserted that the public needs a "rhetoric beat." Though what he argued for was more tied to the news cycle than what I am looking for, I appreciate the need he saw for timeliness and utility. If accepted, I would like to focus on these themes in my presentation, mainly discussing *Eidolon* but also touching on *Relevant Rhetoric, American Rhetoric, Silva Rhetoricae,* and *Argue Lab*. I will start with the pedagogy but with the recognition that further understanding the

challenges and opportunities of application improves the pedagogy—and that students can help us with that understanding.

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171 Just Rhetorical Education: Collaborating with Students for a Better Democracy

Jake Buller-Young

University of Tennessee, Knoxville, Knoxville, TN, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Rhetoric has long been plagued by what Richard Lanham called the "Q question": Will rhetorical education actually work? Will it, as John Duffy asks in *Provocations of Virtue*, "result in persons more enlightened than ignorant, more just than unjust, more virtuous than vicious" (138)? The question of pedagogical effectiveness has often been left to educational measurement and writing assessment. But, as Craig Rood argues, there is a "gap" between civic discourse and rhetorical education, and it is our responsibility as rhetoricians to "conceptualize and assess this gap" (145). Rood contends that recent research on writing transfer (Yancey, Davis, et al.; Yancey, Robertson, et al.; Wardle; Bergmann and Zepernick) can be a means for doing so. Transfer research provides the opportunity for rhetorical educators to evaluate their pedagogy, seek evidence of learning, and hold their ideas accountable to students, with their personal lives, learning goals, and idiosyncrasies.

As we ask what "just rhetoric" should look like in an unjust world, we must also look to the future and ask how "just rhetorical education" might help our students intervene. In this presentation, I will report on an exploratory study that I conducted in a rhetoric-based first-year composition course, taking up Craig Rood's call to bring writing transfer research into conversation with civic rhetorical education.

First, I will describe how I worked within the constraints of an existing composition curriculum to refocus the assignments on democratic deliberation and productive political rhetoric, drawing on scholars like Patricia Roberts-Miller, Lisa Blankenship, and Iris Marion Young. Then, I will describe how my methodology emphasized collaboration with students, both in the classroom and in the process of collecting data. Next, I will discuss the results of the study, showing both the evidence of successful political transfer *and* how that goal was sometimes undercut by the competing priorities of the curriculum. Finally, I will reflect on the methodological implications of the study, proposing new directions—and new methodologies—for future research.

I will conclude with two arguments based on the data. First, rhetorical education *does* work. If carefully designed and implemented, rhetorical education in postsecondary institutions can prepare our students to be critical and active members of our democracy. Second, in order for it to work, it must change, even while it acknowledges its debt to rhetorical history. Idealizing the rhetorical past is not enough to meet the needs of the present, and collaboration with our students holds the key to a just rhetorical education.

ASHR Preconference

8:00am - 12:15pm Friday, 24th May, 2024
Location: Directors H
Track 4. History of Rhetoric
Presentation type Special Session

206 ASHR Preconference

Panelists/Participants (Including Respondent, if any)

Session Chair

Jordan Loveridge

Mount St. Mary's University, Emmitsburg, USA

Vernacular Cultural Rhetorics

8:00 - 9:15am Friday, 24th May, 2024
Location: Directors I
Track 1. Cultural Rhetoric
Presentation type Paper Session

50 "In the Beginning Was the Word": Toward a Reconsidered View of Africana Rhetorics and Epistemic World-Building

Angel A Evans

The Ohio State University, Columbus, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In responding to the question "What is African rhetoric?," scholar Omedi Ochieng reminds us that rather than reducing African rhetoric "to a single definition, the very constitutivity of rhetoric allows for the flourishing of a multiplicity, a polyvocality, an intertextuality of African rhetorics." Taking his cue, my presentation defines and discusses Africana rhetorics as a range of epistemological orientations from antiquity to now. However, I give particular attention to the following questions: how do historical configurations of Africana rhetorics continue to inform the contemporary? What disconnects, interruptions, and patterns–ideological or otherwise–yet endure?

Given these questions, my presentation offers a reflection on "epistemic world-building" within Africana rhetorics, i.e. how rhetorical concepts on the continent and beyond are circulated across time, space, spirits, bodies, and materialities of Black populations worldwide. I ask us to consider how the Word–the life force of language itself– might operate within what Aaron David Gresson called "a rhetoric of enlargement" that exceeds the limits of racial categorization and accounts for all of us (see Mark Lawrence McPhail's "A (Re)quest for an African Worldview" in Understanding African-American Rhetoric by Ronald Jackson and Elaine Richardson). To further illustrate these concepts, I point to the creation of Black/Africana Studies in U.S. higher education as a "situation" case study. There, we may observe key patterns of erasure and reinvention coupled with potential sites of future intervention.

Ultimately, this presentation advances additional/alternative ways of understanding the historicity of Africana rhetorics, thus recognizing continuity and change as co-existing and often indistinguishable processes in our field.

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427 Un-tilting Our Swastika: A Lilting Homage to the Symbol of Goodness

Shreelina Ghosh, Kaustav Mukherjee

Gannon University, Erie, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In our presentation, a short talk will be followed by an Indian classical dance presentation.

In several Eastern cultures, Swastika has been considered a symbol of well-being and enlightenment. Due to its association with the Nazi, the significance of the Swastika has greatly altered. The former glories of the Swastika remain trapped in the history books while people from several Western cultures find the display of the sign an offensive reminder of tyranny and oppression. Swastika provides distorted nostalgia to neo-Nazis. There is very little scholarly work that attempts to liberate the Swastika from its tarnished image. In our presentation, we will argue that revealing the true significance of the sign is the most powerful antidote to its usage in expressing hate.

The in the first part of the presentation, we will trace the presence of the symbol through history and across cultures, where universally, it is associated with a range of symbols such as the sun, time, the Christian cross, Celtic Gods, Zeus, and so on. The symbolisms have always been positive through history till it was usurped by the Nazis. Mythology transforms cultures. Repetitive use of an "evil" symbol creates an unavoidable ideological implication (Barthes) which in turn causes inculcation of a myth and transformation of the true significance. Trump's rhetoric energized white supremacists who have once again begun displaying the Swastika in the recent past.

In the second part of the presentation, we will employ Indian classical music (recreated in collaboration with the music department faculty of Rabindra Bharati University, Kolkata, India) and Indian classical dance to reveal ancient Vedic chants in Sanskrit to reveal the significance of the Swastika in Hindu philosophy.

The hurt associated with the presence of the symbol is undeniable and it is not our intent to dismiss that. However, it is important that the narrative of the glorious cultural significance is not suppressed and silenced. We would like to intervene into a vulgar cultural appropriation and challenge people to overthrow the evilness associated with the Swastika by celebrating its true message of purity, beauty, and peace.

460 Jewish Homiletics as Hermeneutics

Davida Charney

University of Texas at Austin, Austin, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

While they derive from common sources and traditions, Jewish and Christian sermons serve quite different purposes. As noted by biblicists Lawrence Wills and C. Clifton Black, early Christian sermons took the form of an exhortation to accept Jesus through baptism and acts of faith. These texts typically begin by citing scriptural quotations or evidence, a claim of the relevance of these examples to the audience, and an exhortation to action. The choice of starting exemplum is wide open. In contrast, from its historical beginnings in the Second Temple period in Jerusalem, Jewish homiletics was intended to inculcate a deeper appreciation of the nature and content of the Hebrew Bible itself and appropriate ways to interpret it as a text. The purpose of a Judaic sermon is to comment on the portion of scripture being read in public on that occasion. In the Second Temple period, the Torah or Pentateuch was divided into weekly portions that were read in public gatherings in an annual cycle. As biblicist and rhetorician Richard Hidary has shown, the starting point of an early Jewish sermon was a scriptural quotation that is seeming unrelated to the weekly text that would have already been read in Hebrew (and possibly translated to the vernacular) to the assembly. The speaker develops ethical or theological implications of the quotation and then startlingly reveals how it illuminates aspects of the assigned Torah portion. As part of a larger project on life-long writing processes, I illustrate the persistence of the ancient form in modern American rabbinic sermons. The sermons are drawn from a database of over 500 sermons composed across the long careers of four rabbis ordained at the Jewish Theological Seminary in New York and from private sources. In this talk, I focus on one rabbi who consistently followed the ancient structure, even using red typeface for the section headings "Source," "Transition," "Analysis," and "Interpretation." By comparing sermons from different years that address the same Torah portion, I illustrate the productivity of this form of Jewish hermeneutics to respond creatively to the kairos of the immediate historical occasion while still rehearsing—and sometimes challenging—long-standing cultural values. Rather than leading to a determinate interpretation or unambiguous solution to problems, Jewish sermons teach a form of critical thinking and hermeneutics. They reflect the primacy of divine revelation but also underscore the inevitable need for human interpretation to apprehend and act on it.

475 Storytelling as a Practice of Social Justice: A Rhetorical Analysis of Storytelling Strategies in the Writings by Asian American Women

Madhura Nadarajah

University of Oregon, Eugene, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In this presentation, I interrogate the limits of how we teach the theory and practice of critical literacy in the writing classroom and I argue that storytelling should be a required part of how instructors engage with critical literacy. The theory and practice of storytelling is more accessible to marginalized people and communities and will therefore, lead to advancing the goals of diversity, equity, and inclusion. To demonstrate this, I will analyze how Asian American women use rhetorical strategies of storytelling as a way to represent their often fraught and fragmented experiences of agency, un/belonging, and resistance. Through the discursive prism of storytelling, we arrive at new possibilities for how rhetoric enables social justice.

The field of rhetoric is intrinsically about critical literacy and how it either enables or dislodges democratic (self) representation and social justice. For context, in the "Introduction" to *Race, Rhetoric, and the Postcolonial* (1999), editors Gary A. Olson and Lynn Worsham regard that, "those who are able to read their world and then have voice within it are positioned to have a certain modicum of power within the world and over their destinies," (xi). Essentially, what Olson and Worsham are getting at is how democratic representation or what Linda Martín Alcoff refers to as the "ability to speak and be heard," is essentially grounded in our access to critical literacy. Critical literacy can also be analyzed as an expression of agency. For example, Paulo Freire and Ira Shor theorized critical literacy as a reading practice of resistance that enables people and groups to intervene in the world.

However, what about those who are historically unable to access critical literacy? In particular, these include people and communities who are not equitably represented in public discourses and private imaginaries like those who might identify as BIPOC. As writing instructors, I argue that we must shift our conventional perspective of what a critical literacy reading practice looks like, so we can provide students with new ways of thinking about forms of social transformation that are accessible to everyone, especially marginalized people and communities.

I argue that storytelling is one such possibility. As Geneva Gay reminds us in *Culturally Responsive Teaching* (2018), storytelling is a way people make sense of themselves. Storytelling is also how people understand the experiences of others. To demonstrate this, I will perform a rhetorical analysis of the storytelling strategies in Cathy Park Hong's memoir, *Minor Feelings: An Asian American Reckoning* (2020) and Sharmila Sen's memoir, *Not Quite, Not White: Losing and Finding Race in America* (2019).

These two texts have similar themes of linguistic responsibility, cultural identity, and cultural difference. Moreover, the texts are written by Asian American women. Asian American women are historically silenced in dominant discourses. However, that does not mean that critical literacy is out of their means. Rather, their engagement with critical literacy appears through the engagement of storytelling. Through my presentation, I hope to encourage writing instructors to consider teaching storytelling as a valuable practice of critical literacy.

Decolonizing Land

8:00 - 9:15am Friday, 24th May, 2024
Location: Directors J
Track 14. Other
Presentation type Paper Session

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321 Relationship, Land, and the Groundwork of Rhetoric

Joshua Smith

Davidson College, Davidson, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

An understudied element of environmental rhetoric is the role that relationship to land plays in rhetorical appeals. Specifically, how interlocuters express their relationship with specific patches of land, and how those relationships are then leveraged in the service of persuasion are pressing matters of concern. By relationship, I mean how people are situated in, experience, and interact with land. By examining such relationships, rhetoricians can better understand the ecological, cultural, political, and affective ties that ground us in particular places. Put otherwise, an examination of relationship and land is an examination of many matters of rhetoric that are concerned with the environment. As rhetoricians such as Joshua Trey Barnett, Danielle Endres, Taylor Johnson, and others make clear, thinking about the environment compels us to think differently about rhetoric. Extending these ideas, in this presentation I consider what attending to land affords rhetorical studies. That is, how do we *do rhetoric differently* by paying attention to land? How do we find the rhetorical resources that land makes available to us? Contending that land affords histories, knowledges, and discourses I argue that the ways people relate to land engenders rhetorical practice. My presentation addresses the rhetorical work of partaking in land and its entailments vis-à-vis relationship.

To do this, I first examine how land has been discussed thus far in rhetorical studies, linking this work to the much larger literature on the rhetorics of space and place. Though understudied, land has been theorized by rhetoricians to a degree. There are two prevailing strains of thought, which largely mirror the debate within the wider field of rhetorical studies between the symbolic and more-than-symbolic understandings of rhetoric. Greg Clark, for example, in his book *Rhetorical Landscapes in America*, argues that land is material and thus not rhetorical. When land becomes infused with meaning, it becomes symbolic landscape; only landscape is rhetorical. The other strain of thought conceptualizes land's rhetoricity beyond the symbolic. Here, land is rhetorical in and though its materiality. Through representative examples of controversies over public lands, I extend this scholarly conversation by examining how people relate to land, which I believe is a key ingredient all too often missing from our discussions of land, landscape, and place. Contending that land is rhetorical precisely because we relate to it, my presentation attends to land as a cultural-political artifact.

As an artifact of culture and politics, land is decidedly more than particular geological formations or mere stretches of rock and dirt. Instead, land is imbued with all sorts of other things: history; knowledge; emotions; experience; values; cultural practices; colonialism and decolonial work; the affective ties to ancestral places; wilderness preservation and the need for greater environmental protections; all of these things help explain why land and our relationships to it matter. My presentation theorizes land and the practice of relationship as a rhetorical appeal, attending to the work of rhetorical practice grounded in particular places.

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254 Mocking the Master: Decolonial Articulations of a River in an Ambivalent Midwest Landscape

Tom Bowers

Northern Kentucky University, Highland Heights, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Ambivalence has been identified as a defining feature of modernity, perhaps most evident, as Bauman (1990) contends, in the modern human subject simultaneously desiring individual freedom and social control. Modern environmentalism is also marked by its own contraries (with nature and culture being the most explicit) but also by efforts to mediate these binaries as in the case of sustainability and ironic associations such as clean coal and green consumerism. Some have recently argued that drawing from the either/or of the nature/culture binary constrains the public imaginary and efforts to address contemporary ecological issues. Moreover, reconciling the ambivalence has been criticized as illogical (as in the example of clean coal) or of failing to acknowledge the complexity of ecological systems (as in the case of sustainability). As a result, scholars such as Szerszynski (2007), Rivers (2015), and Seymour (2018) have called for new rhetorics that promote the need to acknowledge and engage with the ambivalence and advance living within as opposed to reconciling the corresponding dissonance.

In this paper, I engage with these conversations by discussing my recent travels along the Illinois River Byway and the articulation of an experience that was invoked by visiting the adjacent sites of The Emiquon Preserve (a site of ecological restoration) and Dickson Mounds (a state of Illinois museum and Native American burial ground). Entangling these two sites affords the potential to generate productive articulations linking contemporary ecological restoration with state-sponsored interpretations of Native American history and decolonization with posthumanism and mockery.

More specifically, the spatial entanglement prompts a consideration of the way that decolonization, as practiced in the exhibition space of Dickson Mounds, informs ecological restoration at the Emiquon Preserve. The juxtaposition of these two sites also invokes a recognition of the posthuman, evident especially in the way the technology included in the restoration project prompts the Illinois River to mimic desired human ambitions so as to achieve the ends of the project; but, following Bhabha's (1984) notion of mimicry, the river also uses the same actions to disavow these human aims and to disarticulate links between human mastery and ecological

restoration. Thus, entangling these two spaces through the resulting decolonial and posthuman lens results in discovering the political articulations of the river and how the posthuman uses mimicry to generate a double articulation.

Encountering the juxtaposed sites through decolonization, posthumanism, and mockery prompts an ecological imaginary that immerses the human subject into a state of uncertainty where the human and nonhuman become entangled in worldly co-operation. This ambivalence offers the potential to revise the common trope of the garden, moving the human subject away from master gardener to a caring, bewildered, and curious co-operator. Further, the recreated garden becomes understood as constituted by neither solely human nor nonhuman machinations. In turn, the revised rhetoric calls attention to contemporary practices of restoration and the funding of these projects, of the prospects of economic re-development in the rural Midwest, and of public history practices in a rural cultural heritage museum.

208 Rhetorical (Mis)representations: Colonial Undertones in Hugh Blair's Lectures on Taste

Tika Lamsal

University of San Francisco, San Francisco, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Through lectures and writing, rhetoricians promoted colonial desires, persuading audiences who might adventure in person and in purse so as to separate them from their material attachments of home and their money. As a dominant religious rhetorician of his time, Hugh Blair might have been consciously persuading the public to fulfill religious as well as political missions, both at home and abroad. However, his lectures functioned as double-edged sword, apparently religious lectures, but also fulfilling colonial desires by encouraging the people to practice moderation on the one hand and reinforcing the supremacy of Christian culture by defining the non-Europeans as the primitive heathens on the other. Replete with repulsive attitude toward the native people, the English adventurers created a body of knowledge that catered to the interest of the colonizers. Such knowledge, ladled out to the West through splendid narratives and diction, helped create a rhetorical truth that cast the natives in a negative light while fostering a morally and physically victorious image of the colonizers. In the meantime, the explorers also created an alluring and romantic picture of the landscapes they came across and made them appear mysterious and exotic to the imperial eyes.

In this paper, I use the lens of non-western rhetorics to argue that through his rhetorical theory, especially his lectures on taste, Blair doesn't only captivate such an imperial tone but also participates in the colonial discourse of his time, helping to maintain the colonialist ideology of the eighteenth century. In my discussion, I focus on the notions of "othering" and linguistic imperialism to examine and critique colonialist ideology in Blair's lectures on taste. Revisiting rhetorical theories of the past offers us a critical lens to embody the 21st century alternative rhetorics that become both inclusive and diverse.

Just Listening

8:00 - 9:15am Friday, 24th May, 2024
Location: Plaza Ballroom D
Track 14. Other
Presentation type Paper Session

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244 Rhetoric for Social Justice: Rhetorical Listening to the Words of Krishna in the *Bhagavad Gita*

Purna Chandra Bhusal

University of Texas at El Paso, El Paso, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

The history of rhetoric witnesses a series of challenges and dismissals since the Greco-Roman period. Dismissive statements like 'this is just rhetoric' have been in use connoting rhetoric as a lie, deceit, and deception. Refuting and denying such dismissive perspectives, this paper attempts to reclaim justice as the substance or essence of rhetoric. To do so, the paper analyses and interprets the words of Krishna, an avatar of lord Vishnu in Hindu religion/philosophy, from the *Bhagavad Gita* in light of the concept of rhetorical listening theorized in *Rhetorical Listening in Action: A Concept-Tactic Approach* (Ratcliffe & Jensen, 2022). The *Bhagavad Gita*, a crucial part of the epic Mahabharata, is a Hindu scripture in the form of a dialogue between Pandava prince Arjuna and his charioteer guide Krishna at the Kurukshetra War, the war between the Pandavas and the Kauravas. The intention of Krishna in the dialogue is to exert courage and confidence in Arjuna to make him act against sinfulness and injustice for upholding justice and righteousness in the world. Prima facie, the words of Krishna inform us that if rhetoric is 'just' an art of persuasion through ethical, logical, and emotional appeals, the words of Krishna are no other than 'just rhetoric'; every word of Krishna has been charged with these appeals. However, when we do rhetorical listening, justice is the substance, essence, purpose, and meaning of those rhetorical appeals; Krishna speaks for justice, righteousness, and virtue in the world. Therefore, enacting the way Krishna did to Arjuna, it is the responsibility of everyone to write, speak, and act against injustices; everyone should encourage people to interrogate, mitigate, and eliminate all forms of social hierarchies. Thus, the paper concludes that justice should be the sum and substance of rhetoric that acts as a driving force for peace, inclusivity, equity, and freedom in society. This paper not only deconstructs anti-rhetoric drives of 'just rhetoric' but also reclaims rhetoric as means to social justice, thereby critiquing all forms of discrimination across the globe.

461 "I Am Not Bid for Love": Rhetorical Listening and Identifications in *The Merchant of Venice*

Esther B. Schupak

Bar-Ilan University, Ramat Gan, Israel

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Shylock is a Jewface role, whose effect has been to create stereotypes and to distort Jewish ethnicity and religious practice, yet Shylock is always more than that because Shakespeare created a complex character who sometimes invites a kind of identification. Shylock simultaneously compels and repels, the object of both disgust and desire, a subject who challenges the audience to identify with him as a human being—and a villain who proposes to cut the bleeding life from a man in the heart of a courtroom. Always looking different, always sounding different, Shylock as a character never allows himself to be delimited and contained by his Otherness, instead gesturing towards an identification that always seems just out of reach.

I will argue that practicing rhetorical listening and thinking about identifications in this play—and how they are created especially through sound—can help us to understand the complexities of this paradoxical character. Discussions of rhetorical identification often begin with the theories of Kenneth Burke, who traces the origins of this notion to Aristotle, focusing on the concept of common ground, whether social, ideological, or aesthetic. However, as Diana Fuss has theorized, disidentification is also central to identification—we define ourselves against the background of who we are not. More recently, Krista Ratcliffe has expanded these rhetorical models to consider non-identification: the metonymic juxtaposing of discourses that allows for rhetorical listening and identification without the necessity for common ground.

This presentation will engage with these theories in order to map out patterns of possible identifications, vexed and otherwise, focusing on the character of Shylock within The Merchant of Venice.

467 Noise Reduction and "Single-Tasking": The Inner Life of Listening

Vincent G Casaregola

Saint Louis University, St. Louis, MO, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Many scholars of rhetoric, including Walter Ong, have reflected that our contemporary condition of communication does not suggest that machines will take over from us but rather that we have begun treating one another as if we were machines. This is a century-old theme in science fiction and speculative dystopias as far back as Karel Capek's play R.U.R. Indeed, we live our daily lives emulating machines, managing multiple inputs and outputs in larger and larger numbers, convincing ourselves that only by intensifying and accelerating our multi-tasking can we possibly succeed in learning, in work, and in social relationships. Driven by our "Fear of Missing Out" (FOMO), we will even sleep with our cell phones and hand-held devices so as to be "connected" at all times. What this model of communication lacks is any kind of human engagement that is the fundamental element of listening. Managing the flow of communication "objects," and treating our communication as if it were no more than a manipulation of those objects, we reduce relationships to mere conductivity, eliminating genuine awareness, empathy, engagement, and understanding. "Just Listening" can be understood in several ways, most importantly, doing justice to the person to whom we listen and, first, doing justice to the act of listening. Therefore, we must learn again how to listen in the environment where the noise level is always on the increase. I propose that one way to achieve this, in both personal life and in academe, is to develop disciplined practices of listening, and these must be predicated on "de-mediation" (no outside interruptions) and "single-tasking" (one thing at a time). By this I mean that we must make a daily effort to devote at least some time to separate ourselves from all outside inputs and begin to acknowledge the presence of life in silence. In personal and individual silence begins the inner life of listening, the focusing of awareness and attention that can then become the basis for interacting with others. Without meditatively cultivating this inner silence, this inner life of listening, we cannot possibly begin to return to the attentiveness which is the foundation of just communication with others. This presentation will seek to review some of the barriers to listening, the simple practices of inner listening, and the application of these practices to relationships, interpersonal and public. It will also review how we can begin developing a pedagogy of listening in the midst of the environments of intense noise. For so many of us, for so much of our time, we act as if listening is merely a default condition and not a disciplined pattern of action. Those of us who study and teach the arts of rhetoric need to recover and re-establish this vital practice if we are to achieve the necessary conditions of "just listening."

Critiquing Sustainability of DEI Initiatives: Investigating the Rhetorical Impacts of the Graduate Student WPA's and Graduate Instructors' Work

8:00 - 9:15am Friday, 24th May, 2024

165 Critiquing Sustainability of DEI Initiatives: Investigating the Rhetorical Impacts of the Graduate Student WPAs' and Graduate Instructors' Work

Panelists/Participants (Including Respondent, if any)

Jessica Ridgeway

Wayne State University, Detroit, USA

Carly Braxton

Wayne State University, Detroit, USA

Kristi Morris

Wayne State University, Detroit, USA

Colleen Hart

Wayne State University, Detroit, USA

Session Chair

Colleen Hart

Wayne State University, Detroit, USA

Abstract/Description

In this panel, we will discuss multiple diversity, equity, and inclusion (DEI) initiatives at Wayne State University in order to interrogate the difficulty in implementing antiracist pedagogy in response to institutional, programmatic and curricular constraints. As graduate students, serving in administrative and instructional roles within the Rhetoric and Writing Studies program, the panelists have struggled to effect the changes necessary to serve their urban student population. Although similar grievances have echoed throughout recent linguistic justice and antiracist scholarship, the panelists intend to emphasize their unique positions in order to illustrate the disconnect between proposed change and actualization. The lacking exigence for DEI initiatives suggests that this work has no rhetorical impact. This panel will contribute viable solutions for DEI implementation and sustainability in a variety of contexts and institutions.

Presentation 1: Speaker 1 explores the Center for Latina/o and Latin American Studies (CLLAS)'s primary "mission is to transform the University, and ultimately society, by providing equitable access to a quality university

education to students interested in U.S. Latino/a and Latin American cultural studies while enhancing diversity on campus" (las.Wayne.edu). However, the eight week Summer Enrichment Program (SEP) does not adequately prepare students for success in first-year college courses. It is impossible to prepare students to write college-level essays in a brief asynchronous course that only meets once per week. While the program is beneficial for many other reasons, there is a disconnect when students transition to their first-year writing (FYW) course. After working with this diverse population of students, Speaker 1 would like to propose a more equitable and inclusive approach to preparing CLLAS students for FYW (Baca et al., 2019). In this presentation, she will address the issues with the current SEP composition course, discuss an effective plan for future SEP scheduling, and share a development of a curriculum that speaks to the diversity, equity and inclusion, specifically designed for ESL and Latina/o students (Summerhill, Medina-Lopez, Robinson, 2021). With these new implementations, it is her hope that students in the CLLAS program will be better prepared for FYW.

Presentation 2: As a graduate instructor who has taught several different writing courses, Speaker 2 has found that students who transition from first-year writing (FYW) to technical and professional communication courses (TPC), teaching linguistic diversity (Baker-Bell, 2020) becomes more challenging to get across to them. The FYW courses at Wayne State University have been revamped as a show of the English department's commitment to antiracism and linguistic diversity. Thus, the ability to have students think about their language and writing more flexibly is greater in the context of TPC. However, the focus on research and professional writing in upper-level writing courses require students to revert back to standardized ways of writing and speaking. The perceived expectations of research and professional writing, and the goals of linguistic justice are incongruent to students, and they often fall back into their Standard Edited American English comfort zone. Additionally, requirements to work within the confines of a common syllabus may limit a graduate instructor's ability to fully implement their own ideas and initiatives related to this issue. Speaker 2 will discuss some strategies that are helpful in thinking about how to place stronger emphasis on linguistic diversity in TPC (Bay 2022; DeLeon, 2023; Jones, 2016).

Presentation 3: As administration pushed to secure as many first-year writing (FYW) course sections as possible at Wayne State University (WSU), other courses became dispensable, and Speaker 3 was forced to save her fall 2023 intermediate-level Writing and Community course by bolstering enrollment through pitching the practical skills students could carry with them. This move by the university is detrimental to focus on FYW and not other courses because in doing so, WSU moved away from their vision as an urban research university "…known for…meaningful engagement in its urban community." "Write and research with Cass Tech" wasn't a novel pitch to English and Education undergraduate students, but framed through hands-on learning, the pitch posted to the university site filled the section's seats quickly. This third iteration of the Writing and Community course was designed to elicit frank conversations about developing student voice through the lens of linguistic justice through a partnership with Cass Technical High School. Placing WSU students to perform Participatory Action Research in a partnered high school English classroom allows this work to happen (Wood, 2020). Where better to examine the tensions between academic writing and student identity? Such collaboration among urban teachers, university instructors, undergraduate mentors, and high school students provides an opportunity to mutually benefit from everyone's insights and expertise, but more importantly to contribute to scholarship on linguistic justice (hooks, 2003; Smitherman, 1977; Villanueva, 2006; Young, 2010). I argue that course design in this vein demands sustainability through institutional support (Cushman, 1996). In this presentation, I will examine the vitality of Community and Writing within the general education sequence as it is optimally positioned to support urban students in thinking through rhetorical, linguistic and writing decisions.

Presentation 4: As a graduate student Writing Program Administrator (gWPA), Speaker 4 will discuss her contributions to the Wayne State University (WSU) writing program's diversity, equity, and inclusion (DEI) initiative through the development of a programmatic DEI statement and online antiracist pedagogy instructor training for the English Department. Situated within the most diverse campus in Michigan, the WSU writing program has strived to integrate the larger Detroit community into their teaching and learning. This has resulted in community partnerships, but also trends toward inclusive and antiracist pedagogical praxis. As such, our graduate students are well positioned to forward innovative work regarding DEI in Rhetoric and Writing Studies (RWS) because they have adaptability as developing scholars. However, their contributions are undervalued, because in their liminal

positions, they lack the institutional authority to implement change and must learn the restrictive structures of the institution such as negotiating with colleagues outside of their department (Phillips et al., 2014). Speaker 4's experience in this position has prepared her for future administrative work, but leaves questions about the limitations of gWPA positions especially regarding the sustainability and actualization of DEI work. The position of a gWPA shouldn't be considered a trial run but valued as meaningful work. Speaker 4 will argue that WPAs should find solutions to sustain these conversations and the valuable work that graduate students perform by adapting Foley-Schramm et al.'s (2015) "Graduate Student Praxis Heuristic." This presentation will offer suggestions to support consistent development and subsequent implementation of gWPA DEI projects into writing programs. Doing so will allow for this heuristic to account for a diverse student populations' changing needs.

Rethinking Narratives

8:00 - 9:15am Friday, 24th May, 2024
Location: Plaza Ballroom F
Track 3. Digital Rhetoric
Presentation type Paper Session

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514 Big Bad Wolves or Environmental Saviors?: A Discourse Analysis of Wolves in Colorado's Wolf Reintroduction Debates

Elisa Cogbill-Seiders, Daniel Iberri-Shea

United States Air Force Academy, Colorado Springs, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

We reached the old wolf in time to watch a fierce green fire dying in her eyes. I realized then, and have known ever since, that there was something new to me in those eyes–something known only to her and to the mountain. I was young then, and full of trigger-itch; I thought that because fewer wolves meant more deer, that no wolves would mean hunters' paradise. But after seeing the green fire die, I sensed that neither the wolf nor the mountain agreed with such a view. – Aldo Leopold, "Thinking Like a Mountain"

This presentation examines the powerful, polysemic symbolism of the gray wolf (canis lupus) as invoked by Colorado's Proposition 114, which was eventually signed into Colorado Revised Statutes as 33-2105.8, "Reintroduction of gray wolves on designated lands west of the continental divide." We find the wolf has been used as a proxy, referring sometimes to a particular species, and at other times to laws and policies, land management, conservation, and even the American West. Contentious debates over what a wolf means has chilled productive discourse on living with (or without) them, while simultaneously reinforcing ideas about urban-based policy-making as highly technocratic and expert-driven, wherein scientific rationality is at odds with rural-

based local knowledge and non-expert testimony. In other words, we see debates about wolf reintroduction as another iteration of justice at work in the public sphere, where what's at stake is who gets to be a decision-maker–the scientist? the politician? the urban suburbanite? the rancher? In order to better understand the values, attitudes, and beliefs that complicate reintroduction discourse, we focus on grassroots movements advocating for or against wolf reintroduction, particularly the Colorado Stop the Wolf Coalition and the Rocky Mountain Wolf Project. Through a discourse analysis of their digital and social media, we clarify the ways canis lupus functions as what sociologist Stuart Hall calls, a "floating signifier"–that is, a word, term, or concept that resists any one meaning and is instead open to different meanings at once. As such, grassroots movements in Colorado have recognized that who gets to define "wolf," provides them–in the words of environmental sociologist R.J. Brulle–with "the ability to define what constitutes the common sense reality that applies to a field of practice" (86). Informed by the rhetorical philosophies and methodologies of John Swales, Carolyn Miller, and Norman Fairclough, we sketch out the generic dimensions of Colorado Stop the Wolf and the Rocky Mountain Wolf Project websites and social media platforms, with special attention to the ways the two alert, amplify, and engage users.

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696 The Curious Consumption of North Korean YouTube Propagandas

Ann M Kim

Thomas Jefferson University, Philadelphia, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In the past couple years, North Korea, "perhaps the world's most isolated and secretive nation" as dubbed by CNN, has been churning out a new form of propaganda in the form of YouTube videos featuring young, English-speaking girls from the elite class of Pyongyang. These videos depict the girls doing seemingly everyday activities such as eating ice cream and visiting an amusement park, but experts point out that such portrayals are far from ordinary lives of North Koreans, and must be reserved for the very few. According to experts, the videos are meant to foster "relatability" and potentially open avenues for tourism. Despite this, the content and production quality clearly signal government involvement, arguably working against the very motive. "People already know that (the videos) were created for propaganda purposes … the public is already aware," one expert quips (CNN). Under such circumstances, it is natural to wonder about the point of the videos: when the videos are so transparently propagandistic, which they are--to the point of being cringeworthy--what can be motivation for continuing to produce them? While the answer to this question will never be satisfactory, I attempt to locate parts of it by analyzing the comments section of the videos. The anonymity and vagueness afforded by the digital space of YouTube comments section blurs the boundaries of space, politics, and more importantly, seriousness: for example, the viewer/reader can never tell whether the comments were written by Westerners, South Koreans, or even North Koreans themselves, resulting in a fuzziness that, if anything, succeeds in stirring up another conversation about North Korea. I argue that such "any publicity is good publicity" attitude may ultimately be the very purpose in producing such videos, and that they may serve as another reminder of the importance of being savvy rhetorical consumers of digital content.

Yeung, Jessie and Gawon Bae, "They eat ice cream and read 'Harry Potter,' but these North Korean YouTubers aren't what they seem," *CNN*, 5 February 2023, https://www.cnn.com/2023/02/04/asia/north-korea-youtuber-yumi-intl-hnk-dst/index.html.

299 Exposing Marathon Cheaters Online: The Public Shaming of Frank Meza

Andrea L Alden

Grand Canyon University, Phoenix, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In the contemporary digital landscape, public shaming has emerged as a potent form of social control and punishment. Amplified by the rapid dissemination of information through social media platforms, this phenomenon can have severe real-world consequences, as seen in the tragic case of marathon runner Frank Meza. This proposal seeks to explore the rhetoric of this subject in the context of viral internet narratives, using Meza's case as a central study.

The proposed paper will critically examine the rhetorical strategies employed in Meza's shaming, who was accused of cheating in the LA Marathon and subsequently took his own life. The analysis will focus on the discursive construction of his public image, the narrative framing of his alleged transgressions, and the rhetorical amplification of public outrage. Drawing on rhetorical theory and digital media studies, with a particular emphasis on the theories of Michel Foucault, the study will interrogate the power dynamics inherent in this form of digital punishment.

The Meza case provides a compelling lens through which to explore the broader implications of the subject. The paper will consider how the rhetoric intersects with issues of mental health, exploring the psychological impact of such narratives on the individuals at their center. This analysis will contribute to ongoing discussions about the ethical implications and its potential to inflict harm.

The paper will also consider the potential for rhetorical strategies to contribute to a more equitable and inclusive digital public sphere. It will explore how a more nuanced understanding of the rhetoric can inform efforts to promote digital justice and mitigate the harmful effects of viral narratives.

The proposed paper promises to deliver a rigorous and timely analysis of a pressing issue in contemporary rhetorical studies. It will contribute to the conference's exploration of rhetoric's role in social justice movements and its potential to further the goals of inclusivity, diversity, equity, and accessibility. The paper will also offer insights into the specific challenges and opportunities presented by the digital context, contributing to the conference's broader discussions about the evolving nature of rhetorical practice.

This paper aims to illuminate the complex rhetorical dynamics of the subject, using the case of Frank Meza as a poignant example. By doing so, it seeks to contribute to the conference's mission of advancing our understanding of rhetoric's role in shaping contemporary society and its potential to promote social justice.

480 'I Always Knew I Wasn't Normal': Psychiatric Self-diagnosis as Compensatory Division

Ellen Defossez

Whitman College, Walla Walla, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Self-diagnosis refers to the process of identifying a medical condition in oneself, typically in consultation with medical information. While the phenomenon is not new, it is taking on newly exigent weight in an era of digital communication, as evidenced by the volume of recent media coverage of the topic, much of which adopts a cautionary tone. Within this coverage, the self-diagnosis of psychiatric conditions is singled out as an especially worrisome online trend; it is described as an appealing "rabbit hole" (Jaramillo, 2023) into which social media users increasingly fall, thus signaling an "urgent need" for more research (Davey, 2023). In this essay, I offer a rhetorical account of psychiatric self-diagnosis that consists of three parts. First, I contextualize psychiatric self-diagnosis by tracing an epistemic shift that took place within American psychiatry in the years leading up to the 1980 publication of the *DSM-III*. Here, I focus special attention on the development of the "Feighner criteria," or, the (now standard) practice of using itemized symptom lists to guide psychiatric diagnosis. Second, I examine contemporary media coverage of psychiatric self-diagnosis to identify common threads. Within this coverage, I find a growing consensus suggesting that psychiatric self-diagnosis is ultimately driven by an identification motive—that is, the social impulse to establish bonds of consubstantiality with like-minded others. Lastly, I offer an alternative, complementary account of motive, one that emphasizes Burkean division rather than identification. To do so, I draw upon Davis' (2008) formulation of "compensatory division," and suggest that it is possible to read (at least some instances of) psychiatric self-diagnosis as a rhetorical practice whereby a person expresses rejection of normative patterns of neoliberal affect and agency. I ultimately characterize this motive as ambivalent, in the sense that, as a rhetorical practice, psychiatric self-diagnosis both resists and reinforces key tenets of neoliberal logic.

Signage and "Genre as Social Action"

8:00 - 9:15am Friday, 24th May, 2024
Location: Plaza Court 1
Track 7. Public Rhetoric
Presentation type Paper Session

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592 "To explicate the knowledge that practice creates": Exploring the ethnomethodological basis of "Genre as Social Action" for a materialist genre theory.

Scott Weedon

Texas Tech, Lubbock, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Work in rhetorical genre studies (RGS) has increasingly sought to account for materiality in genre research (Campbell, 2017; Devitt, Bawarshi, & Reiff, 2003; Kelly & Madalena, 2016; Miller, Devitt, & Gallagher, 2018). These efforts reconsider Carolyn Miller's (1984) germinal work "Genre as Social Action", where she questioned whether a "material configuration" could be the basis for the recognition of recurring situations that invite genre action. She noted that situations never recur in identical material terms, and Miller thus grounded the recognition of recurrence in intersubjectivity (p.156), seemingly sidelining questions of materiality for a focus on the social construal of situations. One of the more compelling attempts to find a place for materiality in RGS is Graham's *Where's The Rhetoric: Imagining a Unified Field* (2020) where he traces an intellectual legacy through Henri Bergson' influence on Kenneth Burke, and from Burke on to Miller to suggest that inherent in her 1984 article are the seeds of a new materialist understanding of genre action. That is, Graham argues that understanding genre as social action can and should be understood as genre as process, a process that is composed of "fully reciprocal interactions among signs and objects in situations," one that anticipates rhetorical new materialism's emphasis on decentering the subject and accounting for the material world in rhetorical action (p. 90). This presentation asks whether Graham's self-admittedly tortured genealogy (p.21) is necessary for recovering from Miller's work an approach to genre that expands beyond the traditional focus on the intersubjectivity and the social. The presentation will offer an alternative for thinking about the place of materiality in genre theory that focuses on an underexamined feature of Miller's approach, one that unpacks her claim that her understanding of genre is "ethnomethodological: it seeks to explicate the knowledge practice creates" (p.155).

Ethnomethodology shows up several times in Miller's corpus, but it is rarely expounded upon (Miller, 1984, 1996, 2004). These rare mentions of ethnomethodology by Miller are mirrored in rhetoric and writing studies at large, where ethnomethodology is periodically taken up but never sustained in extended programs of research (Brandt, 1992; Schneider, 2002; Russell, 2009; Weedon, 2019). More recently, however, ethnomethodology has started to percolate in rhetoric and writing studies as scholars draw on its resources to rethink issues of genre (Weedon & Fountain, 2021), writing and materiality (Pigg, 2021), and writing across the lifespan (Dippre, 2019). What scholars are finding in ethnomethodology is a way to provide granular description of writing practice's social and material alignments, or the "the negotiations that bring different kinds of matter and materials into the ecologies that support and participate in communicative exchanges" (Pigg, 2021, 65). Using these resources and recent work from ethnomethodological studies of documentation (Anderson & Sharrock, 2018), this presentation will argue for genre to be understood as an "intertwining of worldly objects and embodied practices" (Garfinkel, Lynch, & Livingston, 1981) in a typified process by exploring more thoroughly the ethnomethodological basis and potential of Miller's concept of genre as social action.

481 The Rhetoric of Language: The Study of Road Signage in New Mexico State

Sandra Oduro

New Mexico State University, Las Cruces, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

The Rhetoric of Language: The Study of Road Signage in New Mexico State

The linguistic landscape of New Mexico State is diverse because of the varied languages used: English, and Spanish, Spanglish. Extant literature corroborates this assertion (Gonzales 2022 and Anzaldúa 2013). These languages are used in public spaces to facilitate communication, yet there remains an unspoken silence with the use of Spanish as seen in road signage in New Mexico State. Over the past several decades, extant research works have explored the rhetoric of language (e.g. Smitherman (2021) Word from the Mother: Language and African American; Morgan (2002) Language, Discourse and Power in African Culture; Taylor (1997) Theorizing Language: Analysis, Normativity, Rhetoric, History; Errington (2003) Getting Language Right: The Rhetoric of Language Endangerment and Loss; and Ore's Lynching: Violence, Rhetoric, and American Identity (2019). These works spoke intensively on language usage and its implications in varied contexts yet few to no works (Choi & Chong 2022; Cenoz & Gorter (2006) and Sloboda, Szabo-Gillinger &Vigers (2012)) have studied the relationship between linguistic landscape, particularly road signs, and rhetoric in a borderland like New Mexico State. New Mexico State is a unique site because of its history of colonization and land ownership which has marred the territory for life. There is an internal struggle in identity between being American, based on the land's history, or being Mexican, based on genealogy. This validates then the use of two main languages English and Spanish, yet there is the blatant disavowal of the Spanish language as revealed by the language of road signage in the state. I intend to use rhetorical concepts and theories like ideology, nationalism, identity construction, and rhetorical silence to reveal the hidden ideas behind the language choice (English only) in the road signage when the Motor Vehicle Department (MVD) has made provision for a Spanish-only driver's manual. Language, which can be considered as a technology that gives access, in this regard to road usage, then becomes a barrier that excludes part of the citizens. The usage of English-only signage reveals who is being served: the Americans; it also constructs the culture and identity of the place. English is used to assert dominion, power, and ownership of the space. This in hindsight disables the Hispanic community, especially those who cannot read in English but are literate in Spanish. Rhetoric is used as a tool to explore these ideologies and call for societal change spurring inclusion and access so that the effort made in providing a Spanish-only manual does not become futile since there will be multilingual road signages in this borderland space – New Mexico State.

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207 Toward a (More) Just Rhetoric in Heritage Tourism

April L OBrien

Sam Houston State University, Huntsville, TX, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Over the last 10 years, more heritage tourism sites have begun to include narratives of enslaved people. From McLeod in South Carolina's low country, Monticello in Virginia, to Whitney and Oak Alley in Louisiana, curators are discerning a larger cultural shift and making these changes. On November 17, 2018, the Owens Thomas House in Savannah, Georgia, revealed new interpretive exhibits that highlighted the experiences and perspectives of the enslaved people who labored at the estate. At that time, the Owens Thomas House officially became known as the Owens Thomas House and Slave Quarters (OTHSQ). This name change represented more than thirty years of research and preservation work–not to mention fierce debates in the city of Savannah about whose history should be depicted in the public sphere (Alderman; Bynum; O'Brien).

This presentation describes a two-pronged analysis of the OTHSQ: It compares and analyzes the stated goals of OTHSQ's new exhibits and expanded tour with the text provided via informational signage and audio tour, and it assesses to what extent the new exhibits and tour illustrate rhetorical countermemory. The declared aim on the museum's website is as follows: "Our tours focus on the art, architecture, and history of the home through the lens of slavery. Visitors will experience an inclusive interpretation of not only the wealthy families that inhabited this home for a span of over 100 years, but of also the enslaved people who lived and labored here" ("Owens-Thomas House"). In other words, OTHSQ's goal was to create a tour that critically examined the experiences of both enslaved people and slaveowners.

Using a combination of a discourse analysis and content analysis, this presentation will assess the informational signage and audio tour. The following research questions will guide my rhetorical analysis:

- To what extent has narrative balance been achieved in the informational signage and audio tour?
- How do the exhibits and audio tour communicate the role of enslaved people and the role of slavery in the white family's financial prosperity? Specifically, which words and phrases are used?
- How do the exhibits and audio tour demonstrate the four components of countermemory?
- How have these additions impacted the tourism landscape in Savannah and in the American South? What are the broader implications of more inclusive heritage tourism sites?

Ultimately, this presentation considers what is required of public memory stakeholders to create a (more) just rhetoric.

Works Cited

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Bynum, Russ. "Monument's words make slavery horrors a bit too real for Savannah." *Seattle Times,* 11 Feb. 2001.

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Archives, Storytelling, and Care: "Getting in Touch With" Experiences on the Margins

8:00 - 9:15am Friday, 24th May, 2024

191 Archives, Storytelling, and Care: 'Getting in Touch with' Experiences on the Margins

Panelists/Participants (Including Respondent, if any)

Megan McCool

Indiana University, Bloomington, USA

Sarah Fischer

Indiana University, Bloomington, USA

Session Chair

Tim Etzkorn

Indiana University, Bloomington, USA

Abstract/Description

Introduction

Jessica Enoch and Dana Anderson regard archival work as a practice of "looking back in order to look forward" and to "'get in touch with' and 'experience the worlds in which subjects lived'" (Sutherland, 2008, p. 29 qtd in Enoch and Anderson, 2013, p. 2-3). For them, archival analysis and rhetorical historiography are a way to seek out new tellings in the margins of history, a method of seeking a just rhetoric. At the core is a care for the individual experience, the story less heard, the tales told by the disadvantaged. This panel, therefore, extends the archival practice of looking back–and looking around–to help us consider how rhetoric can be utilized in the "creation of a more just society." More specifically, this panel explores archival practices by considering how food's past representations continue to influence toxic masculinity today; by practicing care as a feminist rhetorical approach to gender violence prevention; and by inviting student rhetoricians to create an archive of their own, grounded not in academic discourses or traditional rhetorical persuasion, but in video storytelling of their everyday lives.

Speaker 1 | Just Rhetoric in the Archives: Harrison Kroll's Bluegrass, Belles, and Bourbon and the Problematic Constitution of Masculine Identity

Rhetorical research on food literature often adopts a lens of gender formation (Walden, 2018, p. 28-31). Speaker 1 joins this camp and extends it via an archival analysis of Harrison Kroll's Bluegrass, Belles, and Bourbon: A Pictorial History of Whiskey in Kentucky, located in Indiana University's Lilly Library. As Lara Putnam contends, physical archival work encourages a certain stochastic richness and discourages confirmation bias (Putnam, 2016, p. 392-393). Jessica Enoch and Dana Anderson regard archival work as a practice of "'get[ting] in touch with' and

'experience the worlds in which subjects lived'" (Sutherland, 2008, p. 29, qtd in Enoch and Anderson, 2013, p. 2-3). This presentation seeks a just rhetoric by examining how bourbon's representation in Kroll's work participates in rhetorics of identity and constitutes (and is constituted by) white, masculine Americanness. Speaker 1 examines how a link between heteronormative, heterosexuality and bourbon is assumed and more so, the way that whiskey and "virility" are connected in a virtuous fashion. This study will be stitched with an analysis of Luke Bryan's "Rain is a Good Thing," which dovetails rain, whiskey, virility, and heteronormativity, and does so in the vein of epideixis.

Speaker 1's paper underscores the value of archival analysis in producing just rhetoric and understanding the trappings of a food or drink. This presentation extends the way food's representations participate in (or against) just rhetoric by enmeshing the idea that identity constitutes and is constituted in something as quotidian as bourbon. Further, the rhetoric in food's representations constitute how that product is discussed and who gets to claim it as theirs.

Speaker 2 | Just Rhetoric in Communities: Feminist Rhetorics of Care and Community-Based Gender Violence Prevention

In recent scholarship, care has been theorized as a feminist, ethical, and rhetorical approach to participating in social justice activism in our communities. More specifically, in the context of health care, a feminist ethic of care has been theorized as a situated and collaborative rhetorical practice when working with communities for change (Novotny and Opel, 2019). Additionally, Novotny and Gagnon (2018) have considered the ways that care can inform rhetorical research methodology, particularly in response to communities who are impacted by trauma.

This presentation, therefore, takes up Novotny and Opel's assertion that a rhetorical feminist ethic of care can be used as an emerging theoretical approach to promote a better "sense of care for communities" by being adapted to and re-imagined for community-based gender violence prevention work. Understanding care as situated rhetorical action, as iterative, process-based acts of nurturance and compassion which involve "languaging, listening, laboring, and transforming" is especially relevant to survivors of gender violence due to the ways that this already traumatized community is often re-traumatized by, as anthropologist Sameena Nulla (2014) explains, a violence of care (p. 95).

Utilizing (1) the presenter's own experiences working with a local anti-violence organization as a community-engaged learning instructor for a course about rhetoric and public advocacy, and (2) recent grassroots efforts by community organizations to rethink "communities of care" (e.g. OxFam, UNICEF, and activist Nora Samaran), this presentation helps us consider how re-imagining care as rhetoric, is just rhetoric—a way for the field to more expansively consider rhetoric's role in care-fully attending to and providing justice for survivors of gender violence. For instance, since survivors often aren't believed, how can a rhetoric of care help us more justly care for the experiences of survivors?

Speaker 3 | Just Rhetoric in Video Storytelling: Inclusive Multimodal Pedagogies

Speaker 3 demonstrates how multimodal storytelling, especially through video blogs (vlogs), allows for equitable forms of knowledge production and inclusive means of communication.

Halbritter and Lindquist (2019) argue that assigning argument-based research papers further disadvantages marginalized students (i.e. students who are first generation, BIPOC, women, disabled, etc.) since they do not have extensive training in the language of academic writing (i.e., white, masculinist discourse). These claims have long reverberated within the field of Rhetoric and Composition (Bartholomae 1986; Lunsford 2016; Russell 2018). Halbritter and Lindquist, however, provide a strategy for working towards more equitable pedagogy; they suggest developing curricula around storytelling. They explain, "stories have the potential to enable productive, inclusive learning experiences because, unlike genres that have no expression in vernacular discourse (e.g., the 'research paper'), they are the rhetorical practice available to those who have not had prior access to academic genres" (p.

49). Moreover, these inclusive aims can be pushed even further when considering the medium in which stories are told. Building upon Wood (2019) who argues, "traditional [monomodal, print-based] frameworks limit student agency by further cultivating cultural hegemony that marginalize already marginalized voices" (p. 244), Speaker 3 explores the inclusive possibilities opened when shifting curriculum not only to stories but to stories told through video (i.e., vlogs). Spotlighting examples from her IRB-approved Rhetoric and Public Culture class themed around "Public Storytelling Through Video," Speaker 3 provides the audience with key takeaways for inclusive rhetorical pedagogy rooted in students' lived experiences.

Rhetorical Analysis and Religion

8:00 - 9:15am Friday, 24th May, 2024
Location: Plaza Court 3
Track 9. Religious Rhetorics
Presentation type Paper Session

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374 A Nun Honors the Sacredness of Life on the Southern Border: Sr. Norma Pimentel's Campaign to Destigmatize Media Narratives Against Immigrants

Samantha M Guajardo

University of Memphis, Memphis, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Through her rhetoric, Sr. Norma Pimentel, executive director of Catholic Charities of the Rio Grande Valley and recipient of the Martin Luther King, Jr. "Keep the Dream Alive'' award, acts as an influential figure for immigrants coming to the United States. Among other forms of activism, Sr. Pimentel uses her role as a nun with the Missionaries of Jesus to resist far-right media's stigmatization of immigrants. In response, she has been the subject of public attacks from conservative lobbyists. Using Kenneth Burke's cluster analysis, this paper analyzes three of Sr. Pimentel's TED talks from 2019-2020: "Can I Inspire You to Open Your Hearts to Immigrants?" "Restoring Human Dignity at the U.S. Southern Border," and "The Border Crisis in the Rio Grande Valley." I draw from existing scholarship in political, border, and prophetic rhetoric to analyze the significance behind Sr. Pimentel's TED talks. I demonstrate how Sr. Pimentel uses her prophetic persona to ignite exigency in her audience to deviate away from demonizing immigrant propaganda circulating the media and toward a position of benevolence.

Sr. Pimentel addresses the villainization of immigrants in the far-right media: "invaders," "drug traffickers," "uneducated," "lazy," and "government-dependent" (Carlson, 2022; Carter, 2023; Lahren, 2018; Limbaugh, 2013). In her TED talks, she condemns the use of rhetorical tropes that alienate and enable hate speech: "The 'civic'

rhetoric emanating from government and mainstream media sources reinforced dominant assumptions about the danger of 'illegal' immigration by focusing on nativist, racist, and xenophobic justifications for immigration restriction" (Cisneros, 2008, p. 571). These rhetorical tropes not only lead to the repudiation of immigrants but also create an othering element that besmirches their existence: "At the root of labeling the different other as 'dangerous' resides the fear of usurpation of one's cultural identity and social and political preponderance of some groups over others" (Elías, 2022, p. 1622). By using her experience and what she has seen at these refugee camps, Sr. Pimentel (2020) calls for an act of benevolence toward immigrants on the southern border: "I visited a detention facility where hundreds of immigrant children were detained for several weeks in heartbreaking conditions… I could see the Border Patrol officers looking through a glass window… They were on the verge of tears." The purpose behind Sr. Pimentel's TED talks is to take on a prophetic persona to enact exigency in audiences to see the value in immigrant lives: "… when one uses a strategy of persona, he or she assumes a character in order to 'build authority' as well as 'invoke cultural traditions of their audiences'" (Johnson, 2010, p. 268). Sr. Pimentel's mission as an advocate for immigrant families prompts others to honor the sacredness of immigrant lives on the southern border and recognize why these families are crossing the border: to flee violence and persecution in hopes of giving their families a better life.

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132 Appeals to Science, Context, and the Future: Early *New York Times* Coverage of the Pill in the Light of Catholicism

Madison A. Krall[1], Robin E. Jensen[2], Megan E. Cullinan[3], Gia Almuaili[2]

[1]Seton Hall University, South Orange, USA. [2]University of Utah, Salt Lake City, USA. [3]University of Montana, Missoula, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

When the hormonal birth control pill was developed in the mid-1950s and officially approved by the Food and Drug Administration on June 23rd, 1960, there were several different groups of people especially interested in following the new oral contraceptive's progression. Politicians, doctors, judges, and male clergy, to name a few, paid close attention to the media as the pill arrived on the market, as did members of the nascent women's rights movement and activists such as Margaret Sanger and Katharine McCormick (Garner & Mazzeo, 2019; May, 2010). Although existing scholarship does consider contraception's introduction during this era (Flamiano, 1998; Cox, 2016), as well as the pill's reception (Adams, 2019; Watkins, 1998), one group of individuals that has not been considered as thoroughly within these discussions includes members of the Catholic Church. As Tentler (2004) explains, the advent of the pill "profoundly altered the climate in which Catholics thought about contraception" and "made for a new openness in terms of the theological debate" (p. 137). Catholics of the time were in the unique position of having previously been denied the use of "artificial contraception" by Pope Pius XII (i.e., diaphragms, prophylactics, pessaries, spermicides), and were therefore eager to learn more about how the pill might fit into future Church dictates.

One mainstream source of information about the pill at the time that catered to Catholics interests was the *New York Times* (Garner & Michel, 2016). Between 1955 and 1965, the *Times* published 47 articles that fore-fronted oral contraception through the lens of Catholicism. In this study, we analyze that coverage to assess how the *Times* conceptualized the pill and helped "a deeply conflicted laity" (Tentler, 2004, p. 136) make sense of this new form of contraception in light of Catholic doctrine. We find that the *Times* provided resources for its readers to understand the pill in terms of: (a) scientific reasoning upholding the pill as natural and therefore not in conflict

with Church doctrine; (b) contextual assessment that allowed for moral use; and (c) predictive appraisal about the likelihood of the pill's acceptance by the Church in future pronouncements.

Ultimately, this essay explores how mainstream media coverage of the pill during its initial introduction offered in-roads for integration of this technology into existing ideological groups. Although, to this day, the pill has not been sanctioned by the Catholic Church, the findings presented here demonstrate that Church members were nonetheless provided an infrastructure for warranting use of the pill for themselves and others in light of Church doctrine as early as the 1950s. This rhetorical infrastructure likely has quite a bit to do with the fact that, by the 1970s, over half of female Church members reported taking the pill and benefitting from the reproductive agency it provided in spite of their religion's mandate to do otherwise (Ryder & Westoff, 1971).

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319 Cunning Catholic Rhetorics: Contraceptives and the Issue of Epistemic Injustice

Annika Reitenga

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Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Access to comprehensive sex education has long faced barriers in the United States due to various factors, including religious and cultural influences that often produce advocates for limited, abstinence-only or abstinence-based sex education. Because of social and political barriers, many adolescents in the United States are not given adequate access to sexual health information, resulting in many people having low sexual health literacy. Sexual health literacy is important because it helps individuals make informed decisions about their sexual health, including practicing safer sex, seeking medical treatment when necessary, and accessing resources and support. It can also help to reduce social stigmas and discrimination related to sexual health and improve overall sexual and reproductive health outcomes.

In the paper I hope to share at RSA, I present a rhetorical analysis of several sections of the United States Conference of Catholic Bishops' (USCCB) online educational materials on contraceptives use. Along with creating a corpus of these teachings, I also use autoethnography and narrative as a method to explore my own lived experiences as a queer woman who received sex education at a Catholic school. I hope to show how the USCCB's teachings of sex and contraceptives are a case of epistemic injustice in that these teachings deny individuals vital knowledge about themselves and their bodies, which inhibits them from being capable of making truly informed decisions. The erasure of one's (queer) sexuality is also an injustice in that it denies queer people of the language and knowledge necessary to understand themselves and their experiences. I explore the various rhetorical strategies used in the USCCB's educational materials that skew sexual health information in order to minimize the usefulness and effectiveness of contraceptives, such as those used in the fact sheet "Greater Access to Contraception Does Not Reduce Abortions."

Scholars of the rhetoric of health and medicine (RHM), scientific and technical communication, and health communications are well-positioned to study the rhetoric of sexual health, as well critically analyze various discourses and texts related to sexual health. While remaining supportive and respectful of religious freedom and differences, I believe that it is important to critically analyze texts such as those produced by the USCCB as this organization explicitly aims to influence politics and the public sphere. The rhetoric of sex education in the United

States has long been influenced by religious ideologies, and it is therefore useful to analyze the rhetoric used by prominent religious organizations as they contribute to public stakeholder attitudes and actions (Bialystok, Kelly, Slominski). Further, with increasing barriers to access to sexual health resources, this is a kairotic moment for rhetoric scholars to investigate how various language acts and discourses influence the acquisition and promotion of sexual health literacy.

Citations:

Bialystok, Lauren, and Lisa M. F Andersen. Touchy Subject: The History and Philosophy of Sex Education. University of Chicago Press, 2022.

Kelly, Casey Ryan. "Chastity for Democracy: Surplus Repression and the Rhetoric of Sex Education." Quarterly Journal of Speech, vol. 102, no. 4, 2016. - Mark Hughes, biopolitics by Faucault

Slominski, Kristy L. Teaching Moral Sex: A History of Religion and Sex Education in the United States. Oxford University Press, 2021.

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217 Title: Blood, Money, and Jesus. A Rhetorical Analysis of Religious Antisemitic Discourse in the Digital Space

Cassie E Kutev

Texas Woman's University, Denton, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Antisemitism is divided into roughly three categories of hate: ethnic discrimination, religious discrimination, and regional disputes brought on by the Balfour Declaration. Thanks to the digital age, The Blood Libel Myth has fueled antisemitic discourse and is efficient and covert. Thus, I will be presenting a rhetorical analysis based on blood libel will be examined through a hermeneutic purveyor of previous historical events based on religious-based antisemitic propaganda in Medieval Europe, and historical discourse analysis of blood libel/ ritual murder myth will be examined during the Russian Revolution, Nazi Germany, and today's Blood Libel Narratives that are often propagated online by groups such as QAnon and Hamas.

Keywords: 1. Online Humanities 2.Antisemitic Discourse 3. Disinformation 4. Rhetoric in the Post-Truth Era 5. Dogwhisltes 6. Religious Discrimination

Trauma and Workplace Discourses

280 Contemporaneous Notes as Text: Using Rhetorical Training to Address Workplace Bullying and Mobbing

Joshua H. Miller

Texas State University, San Marcos, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Workplace bullying, harassment, and mobbing persist and cause harm in academe and beyond. The consequences of such toxic behavior vary from burnout to post-traumatic stress to suicidal ideation. The many compelling articles written since the Communication Studies' Distinguished Scholars Controversy emphasize that scholars on the margins routinely face discriminatory and hostile work environments that impede and slow transformative work. Because mobbing and bullying tax scholars emotional and physical health, such behaviors must be addressed as a part of our collective efforts to transform the discipline and address broader questions about why rhetoric matters for the many pressing social justice issues we face. Scholars and people outside of academe need tools to address the harsh contexts that we face so that we craft insights about how to change the discipline, our departments, and universities. Building on the work on academic mobbing and patronage, this essay aims to develop one such tool. Specifically, I develop and theorize "contemporaneous notes as text" to provide people with a methodical way to apply rhetorical theory to instances of bullying and mobbing. As opposed to the many proactive ways scholars might develop field notes for their research, this essay explains how scholars may, like savvy lawyers, reactively create notes to help their understand, analyze, and respond to their situation. Thus, this essay equips scholars in the field with the knowledge about how they might strategically navigate negative or hostile workplace environments and academic bullying. The use of contemporaneous notes provides scholars with the (1) viable means, if not the best available, to remember abuse, (2) carefully and systematically assess the situation, (3) and foster community around the text, and (4) plan their response. To illustrate the usefulness of analyzing contemporary notes, I critique contemporaneous notes of several instances of bullying and mobbing that I have experienced in my tenure track position. I engage in a close textual analysis of the notes that I took immediately following each instance of bullying. In doing so, I understood my situation more deeply. I explore how the bullies' war metaphors invited conflict and implied threatening action. I also reflect on how their use of personae, strategic ambiguity, and enthymeme constrained many of my potential responses and could also work as a barrier to accountability efforts. I conclude the essay by describing and evaluating how I drew from rhetorical scholarship to plan my responses to the bullying. Although one bully believed that I "just" had rhetorical training, this essay details how important that training ended up being for me and why it might be valuable for others. Rhetorical training can cultivate one's capacity to produce, investigate, and use suasive texts that enable survival and resistance amidst rhetorically toxic environments, workplace bullying, and mobbing. Rhetorical training empowers us to navigate and address, with the best available means, situations of abuse.

624 Just Rhetoric? Asserting Rhetoric's Role in Workplace Studies and Shaping Workplace Culture

Joanna Schreiber

Georgia Southern University, Statesboro, GA, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This presentation is an analysis of the performance review genre. The performance review – also called performance appraisal and performance evaluation – refers to the documentation and procedures related to evaluating individual performance in an organization and is a discursive process that defines the value of work and sets the tone for workplace dynamics and culture.

Performance review processes are central to understanding larger issues of power, control, and surveillance within workplace structures. In her influential work Control Through Communication, JoAnne Yates (1989) positions performance reviews as part of the emerging set of genres in the early development of corporations designed to support corporate growth and structure and ultimately serve as a system of control in the workplace. Where performance reviews receive treatment from several fields outside the humanities, including sociology, psychology, management studies, and human resource studies (e.g., (Brown et. al., 2019; Cinacetta and Roch, 2021; and Correll et al., 2020), they remain understudied in rhetoric studies. I contend that a rhetorical approach reveals power dynamics that enriches efforts from other disciplines, particularly analyses of manager feedback.

In an analysis of the recent restructuring of evaluation criteria for the University System of Georgia, I show how the concept of alignment may be leveraged as a mechanism for control or a mechanism of support. Alignment is an important concept of continuous improvement models, which situate organizations as a series of processes. In a continuous improvement model, processes and genres developed by and for individual workers are presented as empowering. Continuous improvement models of management began in manufacturing settings to standardize work and have since migrated to creative and knowledge work environments, such as higher education, with efficiency management models (e.g., Total Quality Management, Lean, and Six Sigma).

I build from Yates historical study and draw from rhetorical genre systems and network theory (e.g., Read, 2016; Spinuzzi, 2003; Yates and Orlikowski, 1992 and 2002) to show that by both properly connecting the elements of the genre and the larger system, the scope and power of the genre are properly understood. Into this conversation, I bring the work of Shoshana Zuboff (1988 and 2019) and Sara Ahmed (2021) to further complicate the "neutrality" of system and policy in the workplace. From this perspective, I show how the concept of alignment may be interpreted as a deterministic element to control work or as a way to better support workflows, but also acknowledge that supporting work and valuing work are not the same.

While supporting the workflows of individual workers may not necessarily translate to being valued or empowered in the workplace, the case study shows the rhetorical implications of alignment that can severely undermine individual work and, in the case of higher education, faculty governance. By illustrating how easily alignment may be rhetorically leveraged as a weapon, this study shows the possibilities for moving toward a culture of support and appreciation. I conclude by illustrating how rhetoric studies may better situate itself in conversation with other disciplines participating in workplace studies, such as sociology of work.

286 The Technologies of Stigma: Rhetorical Anti-Stigma Tactics in the Drug War.

Gabriel Lake Carter

University of Wisconsin-Madison, Madison, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

The overdose crisis in the United States claimed over 100,000 lives in a single year for the first time in 2021, according to data from the National Institute for Drug Abuse. The dire situation has led many critics of the drug war to call for harm reduction practices and policies aimed at addressing the material conditions of the drug war by implementing safe injection sites, needle exchanges, non-prohibitionist drug policies, and the expansion of access to naloxone, the opioid overdose reversing drug. What is often overlooked in these discussions are the social conditions of the drug war, specifically the role of stigma, which is a rhetorical problem because drug stigma "rhetorically disables" and dehumanizes people who use drugs through the circulation of anti-drug rhetoric (Johnson 2010; Molloy 2019; Miller 2019; Tyler 2020; Larson 2021; Rosas 2023). In order to counteract the overdose crisis, then, both the material aspects (criminalization) and social aspects (stigmatization) of the drug war must be addressed. My aim in this presentation is to consider what rhetorical anti-stigma tactics might counteract the stigmatization of people who use drugs by analyzing both the anti-drug rhetoric that perpetuates stigma and the commonplace approaches to destigmatization. In particular, I will address the question: what are the integral features of both rhetorical anti-stigma tactics in the drug war and a more just rhetoric around drugs in general?

The presentation will make three main moves. First, I will detail how the drug war functions through stigmatization and dehumanization, which are social problems that require rhetorical approaches to address them. Second, I will unpack the main approach to destigmatization—the medical literacy approach—and describe the limitations of such an approach when it comes to stigma in the drug war. Third, I will conclude with a consideration of what rhetorical anti-stigma tactics might better counteract the near intractable stigma about people who use drugs by analyzing current anti-stigma campaigns that have been deployed by harm reduction organizations. I will end with the provocation that a more just rhetoric around drugs—one that works towards destigmatization—must balance the overwhelming emphasis on drug harms with the positive outcomes associated with drug use in order to shift the negative cultural frame around drugs and those who ingest them.

19 Considering the 'justness' of the rhetoric of trauma, suicide and mental illnesses

Danielle E Donelson

Austin Peay State University, Clarksville, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

With mental health crises, mental illnesses, suicidal attempts, ideations and completions reaching staggering and alarming statistics, especially among young adults, this presentation considers the rhetoric and unintended implications of language use surrounding mental health crises. In effort to further de-stigmatize mental illnesses and discussions around mental health concerns, this presentation will analyze the rhetoric surrounding suicides and trauma. First, the presentation will argue that we need to adjust our language, to avoid suicide slights and "mental illness microaggressions" for those who are suicide survivors as well as for those who have lived, embodied experiences with mental illness, struggling with suicide ideation. The ways in which we discuss suicide can no longer be considered "just" rhetoric, in either interpretation, as enough, as fair, or as equitable. We must work to expand our understandings of the rhetoric surrounding suicide. The presentation also considers how when using "capital t" and "little t" trauma, we dismiss various traumas as "just rhetoric," further contributing to hierarchizing trauma and evaluating it based on personal judgments and subjective rubrics. To do so also runs counter to Stef Craps' argument that we must ethically consider trauma and move "away from emphasis of overwhelming events" as the only forms of trauma worth noting. This presentation instead argues that educators, especially those attempting to practice "trauma-informed pedagogy," must instead broaden definitions of trauma to better understand the ongoing effects and various types of trauma, including adverse childhood experiences, microaggressions, ongoing racism, transphobia, etc. The presentation considers the ways in which we may move beyond dismissing when students use the phrase "that traumatized me" as "just rhetoric," and rather, hold space for individuals' varied, lived, embodied experiences with trauma. In doing so, perhaps, we may create a more inclusive space–both in our classrooms and in the world– for varied forms of trauma, and ultimately, working toward a more just world, where we take the rhetoric surrounding trauma–and all that that can mean seriously.

Rhetorics of Identity Formation and Culture

8:00 - 9:15am Friday, 24th May, 2024
Location: Plaza Court 5
Track 1. Cultural Rhetoric
Presentation type Paper Session

264 Lahore to Delhi to Toronto, Bombay to Los Angeles: Tracing South Asian Immigrant-Settler Journeyings, Locating Belongings

Aneil Rallin

Unaffiliated, Los Angeles, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This is what the theme of the RSA 2024 biennial conference, "Just Rhetoric," leads me to:

After my grandmother died, it fell on me to disassemble her belongings in Toronto. Among the things she had saved tenderly were a pair of old prescription eyeglasses with bifocal lens, still in what I assume is their original case bearing the name of an optician in Lahore. I use this object, the discovery of this object, as a starting point for this project that seeks to locate belongings as it traces two journeys: my grandmother's journey from Lahore to Delhi (during the Partition of 1947) to Toronto and my own journey from Bombay to immigrant-settler in Los Angeles. This is not a literal tracing, but an imaginative tracing that along the way engages scholars/writers such as Meena Alexander, Urvashi Butalia, Trinh T. Minh-ha, Anu Aneja, Edward Said, Agha Shahid Ali as it proffers speculative ruminations/interventions/provocations on living, longing, desire, joy, belonging, memory, history, politics, relocation, dislocation, displacement. Employing these found eyeglasses as rhetorical framing to see and un-see, to re-see these specific journeyings, my grandmother's brown female body and my brown queer body traversing landscapes of dis-ease and upheaval, I make (dis)connections across time/space. Using hybrid form in order to open up and tease out tensions, capture nuanced intricacies that rigid genre forms foreclose, I produce an archive (of sorts) situating these different journeyings and everyday lived experiences within larger systems of power, privilege, oppression, the surge of religious fundamentalisms, ongoing (neo)colonialisms and globalism.

My RSA conference presentation will share excerpts of this longer work in progress in a way that engages the conference theme "Just Rhetoric," as well as underscores what just rhetoric can do and where it can take us, where it is taking me in the here-and-now.

282 Renaming John Chinaman: Narrative Justice, Courtesy of Pong Dock and Other Chinese Rhetors in Kentucky, USA (1850-1929)

Heather Shearer[1], Dali Zheng[2]

[1]University of California, Santa Cruz, Santa Cruz, USA. [2]Independent Scholar, Santa Cruz, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In 1913, newspapers in Kentucky, Ohio, Indiana, and Michigan covered the case of Pong Dock, a 14-year-old Chinese boy seeking to attend Covington, Kentucky's public school system. Dock's case troubled the racial binary that structured the state's segregated education system, with newspaper headlines of the time asking pointed questions such as, "Shall Chinese Boy Go To the White or Colored Schools of the State?" Dock himself weighed in, observing that "2,000 years before America was discovered, Chinamen were reading and writing and . . . taking good care of their families and sending their children to school . . ." His words ring loudly against discursive prejudices of the time, including vigorous anti-Chinese measures in the United States, such as the Chinese Exclusion Act (1882) and the Geary Act (1892). We find Pong Dock's case valuable for disrupting discourse about early Chinese immigrants to the United States and for pursuing narrative justice.

Our talk, which features Pong Dock and other Chinese who lived in Kentucky (1850s-1920s), serves several purposes. Firstly, we complicate the dominant and overly simplistic view of early Chinese in America as a population confined to coastal urban centers unwilling or unable to participate in US institutions. Dock himself fell

outside the oft-described demographic of bachelor male sojourners living in ethnic urban enclaves, and the community's treatment of Dock, including appeals made on his behalf by a group called Friends of Pong Dock and steps taken by Covington's reform-minded superintendent Homer O. Sluss, offer opportunity for analysis of collaborative rhetorical action across racial boundaries. In addition, Dock's defiant words and the rhetorical activities of other people featured in our analysis, such as John Naw Lin, George H. Shung, and Moy Foo, undercut the characterization of Chinese as the reticent, placid, homogeneous "John Chinaman" that continues today, with a common permutation being the notion of the "model minority." Secondly, building on work by Mao (2005, 2015), Lee (2002), Wang (2019), and Wu (2002), and inspired by the obligations outlined by Lunsford (2020) and feminist historiographers Kirsch and Royster (2012), we begin to construct a new narrative by mapping key absences—for example, the lack of an organized labor movement, which in places like California fueled anti-Chinese bigotry—and notable presences—for example, interactions with community institutions, such as schools, business groups, churches, and courts—that functioned as sites for rhetorical work and where Dock, Naw Lin, Shung, Foo, and others found opportunity for rhetorical action across known barriers. In doing so, we aim to help build out existing scholarship (e.g., Buley-Meissner, 2008; Li, 2016; Mao, 2015) discussing rhetorical action of Chinese-Americans and/or Chinese in America.

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8 Revising Memory: Storytelling and the rhetoric of survivance at the Phoenix Indian School Visitor Center

Kathleen Lamp

Arizona State University, Tempe, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Steele Indian School Park serves as the memory site for the Phoenix Indian School (PI) (1891-1990). The site offers two educational opportunities that denote a significant change in how sites of forcible assimilation are remembered in the United States. The first is a 24-column interpretive display that was completed by city planners when the park opened in 2001. This display takes an up-beat approach to the school and problematically repeats paternalistic narratives of assimilation and erases the harm done by boarding schools to Indigenous children and communities (X and X). The second is the Phoenix Indian School Visitor Center (PISVC) run by the Indigenous led non-profit Native American Connections, which opened in 2017 and hosts a number of artifacts and historic images from PI, is open by appointment for guided tours.

In this paper I offer a rhetorical analysis of a tour of the PISVC, which I took in March 2023. The tour, led by Patty Talahongva (Hopi), a PISCV volunteer and former student at PI, relied on storytelling to relay the experiences of children at the school, including and those of well-known PISVC alumni (Ira Hayes, Russell Moore) and her own time at the school. These accounts were often told in relation to historic images and artifacts in the gallery and at times to the building itself. In this paper, I begin by situating the tour in terms of the genre of Indigenous storytelling and as participating in the imperative of Indigenous self-representation. I then consider how sites such as PISVC must meet the needs of dual-audiences—functioning as a site of Indigenous community building, while also serving an educational role for non-Indigenous visitors who are likely uninformed about the history of boarding school and may shy away from difficult colonial histories (King). I argue the tour uses rhetorical strategies such as frame breaking and offering perspectives (Foss) to create empathy with Indigenous children and subtly position visitors to critique dominant culture in the United States while simultaneously stressing Indigenous survival and resilience, avoiding recounting the types of stories that may retraumatize Indigenous audiences (Vizenor). This paper is significant both in that it is timely, U.S. Secretary of State Deb Haaland recently

toured the PISCV in January 2023 as "part of 'The Road to Healing,' tour suggesting the site is not "just rhetoric" and may play an important role in determining federal policy moving forward ("U.S. Dept. of Interior Secretary"). Additionally, there is no published scholarship on the PISCV making this paper an important first step in documenting how our national understanding of boarding schools is shifting.

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X, and X. "The Circle of Life: Rhetoric, Rectification, and Recreation at Steele Indian School Park." Rhetoric Society Quarterly, Forthcoming, Winter 2023.

"U.S. Department of Interior Secretary Deb Haaland Visits the Former Phoenix Indian School." Native American Connections, 23 Jan. 2023, https://www.nativeconnections.org/news-events/u.s.-department-of-interior-secretary-deb-haaland-visits-the-former-phoenix-indian-school/.

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524 George Washington Plunkitt, Patronage, and Irish Catholic Identity In Tammany Hall

Emilio L Horner

University of North Carolina-Chapel Hill, Chapel Hill, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This paper analyzes a series of speeches by Tammany Hall politician George Washington Plunkitt on patronage politics, Irish and Catholic immigrant identity, and how to construct the ideal political machine. Machine party politics dominated the American political landscape in the 19th and 20th century. Although in some ways less formalized, urban political machines still operate in cities like New York and Chicago. The New York political machine from the years 1789 to 1967 was known as Tammany Hall, or the Society of St. Tammany, or sometimes the Tammany Society. By the middle of the 19th century it was the main political vehicle for the Democratic Party and played a major role in New York City and state politics. Tammany is remembered today for helping Irish immigrants acquire jobs and housing through controlling political patronage networks in Manhattan. Tammany Hall assisted the poor and downtrodden, especially of immigrant backgrounds. It also made a fortune in corruption and graft for its leadership group. The Tammany machine was severely attacked by the Federalist, Whig, and Republican parties as well as the press. Most famously, cartoonist Thomas Nast lampooned Tammany in Harper's Weekly. A representative rhetorical example of Tammany politics and the social controversies of the late 1800s comes in the form of George Washington Plunkitt's insightful collection of speeches titled Plunkitt of Tammany Hall: A series of very plain talks on very practical politics. The book, compiled by William L. Riordon, is a historical record of speeches "delivered by ex-Senator George Washington Plunkitt, the Tammany Hall philosopher, from his rostrum- the New York County Courthouse bootblack stand." Plunkitt rose from an impoverished beginning to become a key figure in the Tammany Hall machine. These honest and revealing speeches expose the inner workings of how politicians become wealthy, how Tammany operated, and how to construct a political machine. Plunkitt masterfully muses on graft (the use of political authority for personal gain), the unique role of the Irish in New York politics, and the proper way to implement patronage politics. He rails

against his enemies— those in the civil service, the Albany government, and the Republicans, to name a few. Ultimately, George Washington Plunkitt's rhetoric is persuasive due to his use of Irish ethnic and Catholic religious identification, his appeals to the material efficacy of patronage politics, and his populist and bombastic rhetorical style.

Just Crafting: Zines, Colors, and Sewing

8:00 - 9:15am Friday, 24th May, 2024
Location: Plaza Court 7
Track 14. Other
Presentation type Paper Session

174 Pedagogies of Excitement: Zinemaking in the Rhetoric Classroom

Abby Breyer

University of Kansas, Lawrence, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Since the beginning of the pandemic, it has become normal to hear instructors of all grade levels complaining about the apathy of students. Phrases like, "students are different now", "they don't care", "they don't want to learn", "I can't get them to pay attention or participate" seem to fill the halls between classes. As academics we may still want to "just do rhetoric", but how do we contend with students who don't seem to want to do anything? Of course, this is not an entirely new issue, even if COVID has had an impact. bell hooks recounts in *Teaching to Transgress* how college education for her was marked by a lack of excitement by professors, classmates, and even herself; excitement seemed to be antithetical to the "serious" work of academics, something naive and suspect. hooks goes on to frame her own pedagogy around the opposite idea: "the classroom should be an exciting place, never boring" (7).

In my essay, I argue that pedagogies of excitement must shape our post-pandemic age if we hope to continue to convey to students the skills and knowledges of Rhetorical Studies classes. My argument is framed by a two-year long ethnographic study I conducted with my local zinemaking community and my students across several rhetoric classes. What began as a foray into a new public rhetorical genre turned into an experience that was marked by fun, creativity, laughter, community, and most of all: excitement. My research will explore the disruptive potential of certain public genres like zinemaking to examine how they challenge student expectations of both rhetoric and the classroom in ways that combat apathy and increase participation.

I will use affect studies, rhetorical studies, and pedagogical theories in order to craft my argument for a pedagogy of excitement. My presentation would leave listeners with a new perspective on the post-pandemic classroom,

new methods for applying a pedagogy of excitement to their own classes, and a clear understanding of the stakes of our students' involvement in rhetorical studies. As hooks reminds us, "the pleasure of teaching is an act of resistance countering the overwhelming boredom, uninterest, and apathy that so often characterize the way professors and students feel about teaching and learning, about the classroom experience" (10). This is not just about making our jobs better or retaining students, it is a matter of resistance, of transgressing a type of education marked by elitism and hierarchies of race, gender, ability, and sexuality. I want to "just do rhetoric", but I also want my students to want to "just do rhetoric" as well. And my research will show that one way of doing this is to cultivate excitement for the field of rhetoric in students by making specific pedagogical choices that emphasize students' affective responses the classroom and the genres they participate in.

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635 Just Craft: The Rhetorical Work of Needle and Thread

Amy E. Dayton

The University of Alabama, Tuscaloosa, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Like rhetoric, the word craft, when applied to activities such as cross-stitching, knitting, and quilting, is often prefaced with an implied "just," -- dismissed as insignificant "women's work,"-- and seen as the lesser of its counterpart, art. Indeed, throughout much of the last two centuries, fiber art took place within a sphere that was predominantly feminine, domestic, and private. For this reason, many second-wave feminists rejected fiber arts, associating them with the patriarchal structures that restricted women to the home. These crafts have experienced a resurgence in the twenty-first century, though, aided by the visual medium of social media and a proliferation of small publishing venues for fiber artists. Today, many feminists have reclaimed fiber arts for activist purposes. This project builds on recent work in material and feminist rhetorics (Arellano, Goggin, Gruwell, Rohan, and Sohan), examining feminist crafting books as sites for rhetorical activity and social justice work.

Recent books such as Yarn Bombing! The Art of Crochet and Knit Graffiti, Crafting the Resistance, and Sisters Gonna Stitch reflect both the renewed interest in traditional crafts and the social justice orientation of much of this work. They offer a blend of practical advice (including patterns and how-to chapters), social commentary, narratives from women who have used craft to effect change in their communities, and advice on how to take up fiber arts for activist purposes. While these texts offer innovative ideas about the rhetorical power of craft, they also reflect broader social tensions that persist in feminist and activist movements—including conflicts in values, approaches and goals; concerns about cultural appropriation (of the skills and techniques that are unique to marginalized groups, like the quilters of Gee's Bend, for instance), and a tendency to focus on the perspectives of middle-class white women to the exclusion of women of color, LGBT people, and members of vulnerable communities. The Yarn Bombing! manual, for instance, notes that installing unauthorized fiber art projects in public spaces is illegal in many communities, and may draw the attention of law enforcement, yet glosses over the dangers that these encounters with police might pose to Black artists.

In analyzing these texts, I explore the fault lines in the fiber activist movement, posing questions such as: 1) How do craft activists reframe the work of needle and fiber craft, from a domestic and private activity, to one that is public, political, and explicitly rhetorical? 2) How do they acknowledge, address, obfuscate, or negotiate differences of race, class, ethnicity, immigration status, gender/sexual identity, and more? and 3) How do they set goals, identify desired outcomes for their work, or determine what "counts" as activist crafting—especially when projects that are merely decorative—like wall hangings with feminist catchphrases—invite comparisons to so-called

"hashtag activism?" While filled with conflict and contradiction, the new craft activism is nonetheless an important, emerging site for social engagement– a space where "just crafting" can bring about tangible change and material results.

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273 Quilting the Man: Understanding How Male Quilters Make Rhetoric

Timothy J Pyatt

Bowling Green State University, Bowling Green, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Growing up in a family of crafters impacts the way in which you see the material world. When the weather would turn chilly I would grab my favorite quilt that my great grandmother made and snuggle up. It was a yellow and red patchwork quilt backed in an apricot fabric that I can still picture in my mind. I would trace the stitches with my fingers looking at how intricate the work was. Imagining my great grandmother hand stitching smaller pieces together and machine piecing them into a larger quilt top. While my memory of the quilt is wholesome, it's a bit problematic because we often jump straight to a woman being a crafter and not a man.

The world of quilting is a discourse dominated by women. Scholars know about Glendora Hudson, the Gee's Bend quilters, and the traditions that inform their quilting processes. But a big piece that is missing from the rhetoric of quilters is how do men fit into the quilting world. Scholars like Jonathan Gregory have documented quilters such as Ernest Haight who played an important role in sharing how to machine piece a quilt top. Or Sue Prichard's work that documents and explains military quilting practices in Great Britain. Very little scholarship exists about the male point of view of quilting, and even less comparing how men and women quilt differently. The rhetorical moves of men and quilting are important to discover because "craftivism insists on recognizing the intra-actions that make that agential capacity possible and sees in those interactions the possibility for amplifying (or constraining) the power of particular assemblages"(Gruwell 77). Quilts are an assemblage of those rhetorical moves, and scholars are not focusing on the situatedness that comes with men being quilters creating a new lens to see material rhetoric.

My presentation will look at the differences and similarities of how male and female quilters create, conceptualize, and provide meaning to quiltmaking based on the data from a quantitative study. How do men quilt differently than women? What practices do they use to design a quilt that a woman would not? Why are men taking on a craft that is so dominated by women? Using Leigh Gruwell's Making Matters: Craft, Ethics, and New Materialist Rhetoric as a lens to view this study, I will look at her framework of techne, metis, and kairos by examining how they exist within the data to craft a larger picture perspective of the discourse that quiltmaking takes on. Part of that bigger picture is seeing how each gender interacts with power dynamics and confidence as a quilter. Gruwell writes that, "because gender is inscribed on and performed through the body, feminist scholars have traditionally identified it as a critical location from which power relations can be traced and resisted"(Gruwell 18). As a beginning piece of my larger work, I want to establish the rhetorical situation that exists around both male quilting discourse and female quilting discourse.

382 Colors as Arguments

Sharon Avital

Tel-Aviv University, Tel-Aviv, Israel

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This paper is a part of a book in the making that focuses on colors and rhetoric. It wishes to expand the field of rhetoric by suggesting that colors merit a much greater role in the field. This presentation focuses on colors as a form of visual argument and suggests thinking of particular pallets as arguments and ideologies.

Colors link the physiological and the rhetorical: they call our attention instinctively and shape our perception immediately but their use can be deliberately planned and constructed to achieve desired outcomes. Yet, the use of colors (apart from race) has been largely ignored in the humanities although studies have been devoted to the use of murals and colors in creating a sense of place and identity (Jue, 2017). In the field of psychology and design, colors have been strategically applied to therapeutic settings and an increasing number of studies has been done on the connection between color and emotions.

This paper analyzes discourses surrounding two different color pallets: monochromatic and spectacularly colorful. It seems obvious that the two palettes invite different forms of engagement, yet in what ways do these palettes are a part of an ideology and how do they in turn shape it? What is the argument conveyed by either palette? To examine these questions I focus on architecture and examine two urban environments in Israel: an ultraorthodox neighborhood that tends to be predominantly gray and a recently renovated flea market in the culturally and religiously diverse city of Jaffa.

For the visual to be considered a form of argument it must be linked to socially or culturally agreed upon conventions that audience members can identify, as they insert their own knowledge and experience to 'fill in the blanks' of the argument (Birdsell & Groarke, 1997; Smith, 2007). At the same time, colors are more affective and intuitive than most photos and therefore require a more nuanced understanding of the ways in which arguments transcend linear forms of thinking.

To this end, this paper discusses current research on the physiological and psychological effect of said color pallets. The discussion also integrates literature on the cultural understandings of these palettes within the communities. The research itself includes rhetorical analysis of the colors and space and integrates interviews with residents and local designers.

The paper suggests that the pallets have emerged from two different world views that have recently come to a head in Israel. The ultraorthodox ideology is dualistic and shaped by strong beliefs in the juxtapositions of values such as God versus man, sacred - profane, sin - virtue, masculine - feminine, Jew - "Goy." The monochromatic outfits, architecture and segregation between genders and communities are a part of the same ideology that ultraorthodox are aware of.

The colorful murals and walls of the renovated city of Jaffa are a direct extension of the multientnic and spectacularly gay environment in Jaffa. Notwithstanding, the colorful has also become a part of a capitalist agenda and gentrification which complicates simplistic contrasts between the gray religion and the colorful postmodern. Yet, tradition and creativity, dualistic worldview versus multiplicity are indeed represented by said color pallettes.

Moreover, their use is often conscious and is a part of a culture war raging in Israel. In other words, colors are indeed a form of visual argument and their study should be expanded.

Global Rhetorics of Science

8:00 - 9:15am Friday, 24th May, 2024
Location: Plaza Court 8
Track 14. Other
Presentation type Roundtable

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5 Global Rhetorics of Science

Panelists/Participants (Including Respondent, if any)

Sunnie Clahchischiligi

Arizona State Universtiy, Tempe, AZ, USA

Kelly Happe

University of Georgia, Athens GA, USA

Jianfen Chen

Towson University, Towson, MD, USA

Toluwani Oloke

University of North Georgia, Gainsville GA, USA

Francisco Nahoe

Zaytuna College, Berkeley CA, USA

Session Chair

Lynda Olman

University of Nevada, Reno, USA

Abstract/Description

The contemporary tendency to presume that all global sciences reduce unproblematically into Euro-American models represents an explicitly rhetorical manœuvre. By means of synecdoche, a discrete part of multifaceted and often incommensurate global epistemologies comes to stand authoritatively and exclusively for the whole of scientific thinking. All too often, the trope compresses, rather than layers, discourse on technology and medicine. Consequently, it dooms attempts at meaningful collaboration between equal stakeholders in the urgent search for environmental and social justice. We cannot collectively manage the risks—including climate change, pandemics, food independence, and energy security—that all creatures on this planet face, if we continue to insist that every system for knowing and representing natural phenomena distill ipso facto to Euro-American conceptions of science. The search for holistic ways to manage shared risks compels us then to ask what theoretical dispositions will contribute more effectively to decolonization in the rhetoric of science.

The roundtable discussion that we propose features contributors to the 2023 volume, Global Rhetorics of Science, which appears in the SUNY Press series, Studies in Technical Communication. Our scholarship ranges across such fields as African Languages and Literatures, Botany, Cross-Cultural Ecology, English Literature, Environmental Science, Indigenous Studies, Journalism, Mathematics, Public Health, Renaissance Studies, Rhetoric and Composition, Technical Communication, and Women's Studies.

Student Activism

8:00 - 9:15am Friday, 24th May, 2024
Location: Governor's 9
Track 6. Movement/Protest Rhetorics
Presentation type Paper Session

95 Learning from the Legacy of Student Activism on Our Own Campuses

Charles McMartin

Univeristy of Arizona, Tucson, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In 2013 Carmen Kynard famously resituated CUNY's open admission policies in "the larger constellation of Black and Puerto Rican activism in New York City…" (150). Kynard continues to challenge our discipline to ask what it looks like to constitute ourselves based on the activism and coalitional activism of BIPOC students. Many scholars have echoed Kynard's call to center these histories of BIPOC students' leadership and activism (Gilyard; Trimbur; Molloy), and many of these studies have coincided with a turn toward the local histories of HBCUs, HSIs, Normal Schools, and high schools (Kates; Gold; Enoch).

This presentation extends these lines of inquiry by arguing that rhetorical scholars can teach the coalitional and rhetorical strategies of past student activists from their campuses. I provide a case study of this approach by explicating the "coalitional lessons" that my students learned while studying student activists at the University of Arizona during the civil rights movement (Jones). Through a detailed archival study of the university's student newspaper, the Arizona Daily Wildcat, I outline how Black and Mexican American student activist organizations combatted evasive administrators who maintained white hegemony through 'race-neutral' policies and appeals to the 'silent majority.' In response, the Black Student Union (BSU) and the Mexican American Liberation Committee (MALC) articulated demands for institutional change and built widening coalitions to support those demands. I argue that these past attempts to silence student-led coalitions mirror the current conservative attacks on teaching Critical Race Theory (CRT), which are specifically targeted at undercutting the coalitional capacities of BIPOC students.

Teaching these coalitional lessons has allowed my present students to contest the Arizona legislature's recent bill, House Bill 2458, which would have prohibited teachers in K-12 schools from creating courses that "are designed primarily for pupils of a particular ethnic group or advocate ethnic solidarity instead of the treatment of pupils as individuals" ("Arizona House"). Recently elected Democratic Governor Katie Hobbs vetoed the bill. As my students engage with these present attacks on progressive education, they can look to the legacy of those student advocates that came before them and continue their work.

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485 Age and Agency in Youth Activism

Risa Applegarth

UNCG, Greensboro, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

As rhetoric writ large has been subject to dismissal through the phrase "just rhetoric," so too have the rhetorical practices of children and young people.

As scholars working in the interdisciplinary field of childhood studies have argued, children in the U.S. have long held more power as symbols than they have as speakers; as rhetorical scholars would put it, this means that children and teenagers are rarely viewed as rhetorical agents, people who have the capacity to alter the world through their language and action. Many limitations on children's agency are enforced through material and institutional means: people under 18 in the U.S. are denied the right to vote, granted limited avenues for addressing elected officials, and prohibited by age from many of the bureaucratic practices—filing forms, getting insurance—that govern civic expressions of protest such as marches and demonstrations. Age-based limitations on civic participation interact with other systemic exclusions, overlapping with and compounding exclusions based on dis/ability, race, sexuality, language, religion, documentation status, and so on, resulting in compromised access to what Cynthia Lewiecki-Wilson has called rhetoricity—that is, the capacity to be perceived as rhetorical beings by others.

Nevertheless, despite material barriers, young people clearly operate as rhetorical agents, even as many adults continue to debate their authority, savvy, and efficacy. This project extends recent scholarship in children's rhetoric (Applegarth 2017; Mangold and Winslow 2023) by investigating retrospective interviews as a space where young people can narrate (and cultivate) their agency as activists. As Nisha Shanmugaraj (2022) and Kefaya Diab (2021) have argued, retrospective interviews offer not only a tool for rhetorical insight into activist practices but also a site where marginalized speakers can articulate and negotiate their agency as activists and storytellers. Drawing on retrospective interviews with people who organized as children, teens, and/or young adults, this presentation argues that considering children, teens, and youth as strategic rhetors not only affirms the significance of their activism but also invites reconsideration of their rhetorical agency. Because, as V. Jo Hsu has argued, reflection is fundamentally a practice of relationality, the reflexive agency articulated by my research participants foreground their efforts to generate new knowledge, narratives, explanations, and insights out of the relationships they articulate with their prior activist experiences. Reflexive agency forms relations that reconfigure present and future possibilities for pursuing just forms of rhetoric.

615 Disqualifying Rhetoric: Media coverage of youth activism during the Parkland protests

Brooke Hubsch

Penn State, State College, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In the months following the Parkland shooting, students from Marjory Stoneman Douglas High School and other youth across the country organized mass demonstrations calling for gun reform. In media coverage of the protests and subsequent backlash, students were asked to repeatedly respond to claims that they were puppets of the anti-gun left, that they were scripted by politicians, that they were victims of a false flag operation, and that they simply didn't know enough about guns to justify their voices being heard on the issue. These accusations drew both time and attention away from the political advocacy of protestors and policy proposals intended to respond to the tragedy and instead reframed the conversation to the individual character of student protestors. To make sense of the response to the Parkland protestors, I theorize the oppositional media coverage of the events as a form of "disqualifying rhetoric." Drawing on a thematic content analysis of news reports covering the protests, stasis theory, and literature on youth publics and protest, I identify four rhetorical strategies available to disqualify protestor advocacy: denying the problem, shifting the blame, challenging the public's authenticity, and discrediting the victims. To exemplify the value of examining disqualifying rhetoric responsive to political protests, I analyze how their use in response to Parkland protestors consistently undermined, derailed, distracted from legitimate public debate until media coverage of the shooting faded, contributing to a legislative gridlock which allows school shootings to remain un- or under-addressed. A rhetorical examination of protest disqualification can both develop a stronger theoretical basis for understanding the various ways in which a rhetorical exigence constituted by tragedies such as the Parkland shooting can be obstructed, co-opted, or fully eclipsed and offer strategies for responding to illegitimate attempts at disqualification.

Bodies Out of Sync: Inscriptive Practices and Christian Rhetorics

8:00 - 9:15am Friday, 24th May, 2024
Location: Governor's 10
Track 9. Religious Rhetorics
Presentation type Panel

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94 Bodies Out of Sync: Inscriptive Practices and Christian Rhetorics

Panelists/Participants (Including Respondent, if any)

D'Angelo Bridges

Western Washington University, Bellingham, USA

Alicia Hatcher

Syracuse University, Syracuse, USA

Jeremy Cushman

Western Washington University, Bellingham, USA

Session Chair

D'Angelo Bridges

Western Washington University, Bellingham, USA

Abstract/Description

In Alicia Hatcher's (2021) piece "Performative Symbolic Resistance," she proffers "inscriptive practices" to describe specific discursive and physical acts used to establish and then reinforce social and political order. Drawing from Andrea Bachner's (2017) work on inscription and inscriptive practices and Judith Butler's (1993) "zone of uninhabitability," Hatcher situates inscriptive practices as a naming apparatus that can be used to articulate how racialized bodies exist in relation to white bodies and examine how racialized bodies suffer from inscriptive practices. With Hatcher's term in mind, this panel will examine the multi-pronged ways bodies are rhetorically inscribed as other in the United States. Speaker one will provide an analysis of Hatcher's definition and describe how inscription as a practice functions against out of sync bodies. Speaker two will provide James Baldwin's No Name in the Street as a touchstone to analyze how Baldwin interrogates America's racism, specifically looking at the ways Black flesh has been inscribed as sin incarnate. Speaker three will examine forms of white evangelical identity as constituted by a murderous allergy to biblical accounts of personhood. Together, the speakers will offer analyses of the inscriptive practices deployed against Black bodies in the United States in an effort to enforce/reinforce a social hierarchy.

Speaker 1

Scholars in rhetoric and adjacent and intersecting fields and disciplines recognize that bodies have been and continue to be perpetually theorized, and they recognize that these theorizations are not simply conceptualizations bound by our psyches–they are also manifested in our physical world. Scholars focusing on embodied and cultural rhetorics, technical communication, disability studies, and Black technical and professional communication understand that some bodies are perpetually "out of sync with 'normal' societal rhythms" (Hawhee, 2009, 14), and they use their scholarship to confront this issue.

This speaker's research contributes to these on-going efforts of confrontation by offering language to help scholars name the acts and actions inflicted onto out of sync bodies. Inscriptive practices is that language that defines the strategic efforts–both discursive and physical practices–that have historically been used to establish, enforce, and reinforce zone placement (Hatcher, 2021). By overtly situating the concepts of inscription and inscriptive practices within the field of rhetoric–specifically as they pertain to Black bodies–Speaker one extends

Andrea Bachner's (2017) work in which she defined inscription as "a scene that takes place where and when a material surface is breached and forced to wear marks" (2).

Speaker 2

Following speaker one's explication of Hatcher's concept of inscriptive practices, speaker two will spotlight the ways twentieth-century critical and cultural critic James Baldwin responds to the white Christian American warfare against African Americans through enfleshed rhetoric. Distinct from embodiment rhetoric that cogitates on the performance of the bodymind within a given rhetorical situation, enfleshed rhetoric employs Christian tropes, iconographies, and ideologies to demarcate and ostracize Black people within the American body politic. This speaker will analyze Baldwin's No Name in the Street to explore how he addresses whites' epidermalization of sin in Black vis-a-vis such enfleshed rhetoric. This presentation will elucidate how Baldwin theorizes the implications of enfleshed rhetoric to imagine America otherwise. Particularly, speaker two will examine the way whites weaponize Black flesh to inscribe African Americans as perpetual outsiders within a white Christian world who deserve spiritual and physical eradication. This discursive inscripting of "Black as sin" produces a rhetorical response in African Americans that enables Baldwin to address entrenched, originary white "Christian" ideologies of Blackness.

Speaker 3

Speaker three pairs Ersula J. Ore's articulation of lynching as an epideictic rhetorical display that binds white identity to American citizenship (21) with anthropological interpretations of St. Paul's canonized letter to the Galatians. Such a pairing helps suggest that white evangelical identity is maintained, in part, by a murderous allergy to a compelling biblical account of personhood. That is, nowhere in his letters does St. Paul assume a kind of freestanding person, existing apart from others or exterior social matrices. St. Paul frames the person as entirely participatory, as evidenced by his repeated formulation, 'I no longer [verb], but [subject plus verb] in me.' One of the more famous examples of this formulation coming from his letter to the Galatians (e.g. "I no longer live, but Christ lives in me" Gal 2:20). There exists no independent person in this 'I-yet-not-I' formulation. Yet the assumption of a freestanding individual perpetuates American, arguably white evangelical, identity that, as Ore demonstrates, gets negotiated "while rhetorically disidentifying with the abject figure of the soon-to-be-lynched black citizen" (52). White evangelical identity, then, might be understood as an ongoing and deadly inscriptive practice. For example, Ore argues that the "torture and hanging of black citizens by their white [evangelical] counterparts," is a "fundamental disavowal of black humanity and citizenship–I am not that! That is not me!" (52). The defensive cry, "I am not that! That is not me!" starts to sound like deadly 'proof' of St. Paul's participatory understanding of personhood in that the disavowed other seems never quite dead enough when the terrifying goal is to rid a white evangelical identity of what it defines itself against.

Just Contact, Just Rhetoric: An Interactive Collaboration Defining Ethical Classroom Engagement

675 Just Contact, Just Rhetoric: An interactive collaboration defining ethical classroom engagement

Jon Radwan[1], Dale Cyphert[2], Ellen Gorsevski[3], Omar Swartz[4]

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Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This special format session demonstrates the possibility of Just Rhetoric from a contact orientation. Contact Rhetoric, as a theoretical framework, places physical embodiment and material relationships at the ethical center of communication and rhetorical influence. Interaction variables within immediate contact offer a critical vocabulary highlighting power dynamics inherent in the rhetorical situation and provide a baseline ethic for assessing both mediated and metaphorical contact patterns.

Our session opens with a demonstration of the relational dimensions of physical interaction: space, time, weight, and flow. A relational grammar, drawn from Rudolf Laban's choreutic work, explains abusive and just contact modes. To provide concrete examples, session participants will be invited to explore alternative "dances'' of classroom engagement. Personal experiences range from the challenges in engaging three separate student KKK defenses to the daily ritual of calling roll. Bracketing the presumptions of language and discursive justification, session participants will address the joint and felt reality of haptics and proxemics. When people touch, meaning becomes immediate and incarnate, not referential or abstract. With contact theory, both oppression and liberation movements are understood as operating within shared space, advancing via direct impact on bodies in relation. Brutality and exclusion are abusive patterns that are imposed and suffered, denying the other agency. Humane contact, in contrast, is understood as patterned steps performing power parity, justice, and care.

A closing visualization exercise illustrates the concepts of horizontal truth, moral depth, and relational gravity across all four variables. Attendees are invited to diagram specific social dances performing Un/Just Rhetorical modes. Examples here include matrimony, settler colonialism, and just war.

In sum, a contact orientation contextualizes symbol use within shared life patterns. Rhetoric becomes less about ego-driven symbolism and more about relational performances enacting and inciting power dynamics. Effective expressions have social import, and this import is inevitably part of larger dominance and submission patterns. Outcomes are significant. Centering interpersonal contact displaces utilitarian communication ethics with reciprocity and relation. Degrees of justice are assessed by grounding rhetorics within their bio-relational and material/economic contexts.

Material for this session is drawn from a forthcoming book entitled *Ethics in Contact Rhetoric: Communication and the Dance of Bodies and Power.*

Fostering Access and Inclusion through Digital Literacies, sponsored by Global Society of Online Literacy Educators (GSOLE)

8:00 - 9:15am Friday, 24th May, 2024
Location: Governor's 12
Track 11. Rhetorical Pedagogy
Presentation type Affiliate Session

75 Fostering Access and Inclusion through Digital Literacies

Affiliate Panel

Global Society of Online Literacy Educators (GSOLE)

Panelists/Participants (Including Respondent, if any)

Molly Ubbesen

University of Minnesota Rochester, Rochester, USA

Miranda Egger

University of Colorado Denver, Denver, USA

Sydney Sullivan

University of California Davis, Davis, USA

Jazzie Terrell

University of Arizona, Tuscon, USA

Session Chair

Meghan Velez

Embry-Riddle Aeronautical University, Daytona Beach, USA

Abstract/Description

While recent events such as the COVID-19 pandemic and the rise of generative AI technologies have led to a surge of new scholarship on the importance of teaching digital literacy, scholars in online literacy instruction have been long advocating for greater understanding of how to enhance these teaching practices to increase student success, particularly in online courses (Borgman & Dockter, 2018; Greer & Harris, 2018; Harris & McCloud, 2015). This session, presented by members of the Global Society of Online Literacy Educators (GSOLE), provides insights from four recent studies in the teaching of digital literacy with an eye toward supporting accessibility, social justice, and student wellness.

Speaker 1 will discuss the role of accessibility in the concept of digital literacy. To make digital literacy possible, texts need to be accessible to a variety of audiences with varying abilities. Multimodality has the potential to expand accessibility, but only if the modes are accessible (e.g., via transcripts, image descriptions, fonts, etc.). In this presentation, Speaker 1 will provide a brief overview of how they instruct students to create digital accessibility in their multimodal advocacy projects will highlight their analysis of student learning reflections that demonstrate how centering accessible modes helped them to better understand and appeal to their diverse audiences. The larger purpose of this presentation is to encourage session attendees to consider: How does a lens of access transform our ideas of audience? How does it create more just rhetoric for our audiences in the context of digital literacy? And how can we explore these questions with our students?

Speaker 2 will share findings from a study of rhetorical reading pedagogy. The way we teach, or don't teach, advanced levels of rhetorical reading is contributing to the larger discursive problem of toxic rhetoric, toxic especially to our goal of perpetuating responsible and productive deliberative democratic engagement. Finding new ways to see, operationalize, and teach an advanced form of reading is a key starting point to contemporary social justice efforts, as is testing strategies that might help students actively engage as agentic readers. The speaker's recent design-based research (DBR) study tests one potential means to that end: it puts social digital annotation (SDA, via Hypothes.is) to the test as a means to a more agentic discursive reading experience. The results are promising, showing how SDA helps engage readers in ways that align with the key tenets of a functioning deliberative democracy (e.g., critical civic empathy, humility, and the presence of dissent) and promises pedagogical moments of resilience within an increasingly toxic social discourse.

Speaker 3 will discuss the relationship between digital literacy education and student well-being. This presentation will lead participants through a large research project which surveyed over 100 students and interviewed over a dozen students and instructors from several R1 universities in California. With seven institutions being surveyed and three case studies with in-depth interviews from students and instructors, this mixed methods approach created a more holistic picture of how the teaching of digital literacy has an impact on students' well-being. In thinking about student well-being and critical pedagogy, the speaker asks audience members to consider dimensions for additional change as they move forward in their composition classrooms—whether digital or not. The speaker also provides the audience with resources for those who may be interested in incorporating digital literacies, with a well-being lens, into their practice.

Speaker 4 will describe methods of centering equity in online rhetorical education. This presentation centers on integrating a leftist intersectional perspective into online rhetoric pedagogy. As a bipolar graduate instructor at the University of Arizona, specializing in this field, Speaker 4 recognizes the importance of fostering inclusivity within digital spaces. By addressing social justice, identity, power dynamics, and the evolving digital landscape,

their approach aims to dismantle systemic oppression through critical analysis of rhetoric's role in perpetuating inequality online. Centering marginalized voices and empowering students to challenge oppressive narratives, Speaker 4 seeks to encourage critical thought and transformative change in both analog and digital contexts. Through this contribution, the speaker will strive to enrich our understanding of digital literacies as instruments for promoting equity and fostering meaningful discussions in the digital classroom.

References:

Borgman, J., & Dockter, J. (2018). Considerations of access and design in the online writing classroom. Computers & Composition, 49, 94-105.

Greer, M., & Harris, H. (2018). User-centered design as a foundation for effective online writing instruction. Computers & Composition, 49, 14-24.

Harris, H., & McCloud, W. (2015). If you build online classes (and empower faculty to teach them), non-traditional students will come: One student's journey through the professional and technical writing program at The University of Arkansas at Little Rock. Composition Studies, 43(2), 182-185.

The Rhetoric of Small Things

8:00 - 9:15am Friday, 24th May, 2024
Location: Governor's 14
Track 1. Cultural Rhetoric
Presentation type Panel

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71 The Rhetoric of Small Things

Panelists/Participants (Including Respondent, if any)

Cydney Alexis

Kansas State University, Manhattan, USA

Hannah J. Rule

University of South Carolina, Columbia, USA

Xiqiao Wang

University of Pittsburgh, Pittsburgh, USA

Joyce Kinkead

Utah State University, Logan, USA

Session Chair

Cydney Alexis

Kansas State University, Manhattan, USA

Hannah J. Rule

University of South Carolina, Columbia, USA

Abstract/Description

Just as speech and writing can be dismissed as "mere rhetoric," the material objects associated with writing and literacy are often dismissed as "mere things"--trivial, instrumental, mundane relics of consumerism. But as scholars interested in relationships between people and their writing possessions, we value taking up quiet, shrugged off, overlooked, or background artifacts and demonstrating how they reveal powerful insights: about culture, identity performance, the histories we embody and preserve, and the stories that get omitted . By "small," we signal both literal size and presumed significance. We join scholars who argue that precisely because they are often regarded as trivial, small things reveal a lot about human cultures and connectedness (Alexis and Rule; Belk; Czikszentmihalyi; Deetz; Glassie; Kinkead; Prown).

Influenced by Haltman and Prown's American Artifacts, and picking up the conference call to counter the narrative of "just-ness," in this panel, each speaker picks up a small thing and stretches it wide, showing how what people consider mere objects have stories to tell us about how we, and our communities, make meaning. Our four panelists use a material culture studies (MCS) and consumer culture theory (CCT) approach, interrogating objects through narrative, experiential description, historical research, and ethnographic methods.

Our efforts link with scholars who have demonstrated how literate and rhetorical practice are entangled with small and unexpected things such as the Moleskine notebook (Alexis), ink pads (Bartlett), medical note apps (Breuch et al.); one family's kitchen table (Epp & Price), the winter coat (Krichevsky), 17th century writing boxes (Micciche), the pencil (Petrosky), the Post-it (Spinuzzi); the washing machine (Prior and Shipka); students' dorm room objects (Wyche); and the ostomy pouch and breast pump (Gouge and Jones). A rhetoric of small things is an argument in the manner of deconstruction, taking what could be first seen as staging or background and bringing it to the center of analyses of literate, rhetorical action. Accounting for small artifacts is a way of countering claims about "mereness" and subjecting them to richer, more intensive study.

Speaker 1: **The roller skate as literacy artifact and the roller skater as writer**

Speaker 1 presents the public skate journeys of four Houston roller skaters on Instagram. When we think of objects that have the power to speak to us about writing, the roller skate might not come to mind, and the roller skater might not come to mind as a writer. Yet throughout the pandemic, skaters built (on) a global rhetorical community via Instagram by using writing to document their skate journeys. In skate parks, rinks, and other public spaces, skaters have united to learn and perform technical, emotive, and communal aspects of skating and demonstrated how concepts associated with writing and rhetoric such as "style," "identity," "practice," and "collaboration" are in play in these spaces. Speaker 1 shows how skaters have used Instagram writing to document skating's global resurgence and turned to skating as a means of personal growth, identity construction and performance, and community connection.

Speaker 2: The Delete Key

Drawing on phenomenological narrative combined with keystroke- and video self-study, Speaker 2 contemplates their relationship with the "delete" key on a 2014 MacBook Air. Noticing the rhythms, predominant use of, and haptic sensations associated with "delete," Speaker 2 posits implications for our theories of contemporary writing when erasing comes in basically measure to generating. Then, in a contextualizing move characteristic of material culture studies, Speaker X offers a short cultural history of the "delete" key. They follow its changes in use across MacBook laptop keyboards specifically, as well as the QWERTY keyboard as it migrated from the typewriter to the computer. This inquiry closely inspects one key on our keyboards as a familiar but under-accounted-for partner in contemporary composing. Documenting experiential use alongside analogue and digital history, among other implications, puts pressure on familiar process conceits like draft, revision, and textuality itself.

Speaker 3: The Blue Lamborghini

Drawing from ethnographic data gathered on one Chinese international student writer's literacy in local and translocal contexts, Speaker 3 examines how embodied experiences with and imaginaries of a luxury vehicle figure into the writer's performance of class identity across time-spaces. The vehicle, initially perceived to be peripherally connected to the writer's literacy practices, emerged as a significant artifact through their chance encounter with it on a U.S. university campus. Specifically, Speaker 3 explores how the materiality of the vehicle, with its customized appearance, revving noise, and speed, stirred in the writer intense desire and curiosity, fueling class aspirations that the writer continued to explore. Speaker 3 observes how the students' recursive effort to write the vehicle into meaning, in his dreams, on social media, and through invention and drafting for first-year writing, provided an important space for the writer to recognize, understand, and occupy the privileges and perils of his class identity.

Speaker 4: Is There Zen in Your Pen?

Scholars such as Alexis have shown that writing artifacts such as the Moleskine Notebook can influence a writer's self-identity. Corporate marketing capitalizes on consumers' need to feel that what they write is important, such as on ideas such as how a certain pen can 'fill your soul with writing' or help writers 'find the path to enlightenment and self expression.' We might assume that our students, who grew up with technology and are still often termed digital natives, are not invested in such old-fashioned analog implements? In an IRB-approved study, speaker 4 found among traditional-age college students a surprising attachment to particular analog writing implements, including even such archaic tools as the quill pen. Results noted that most academic tasks require digital implements; however, for social or non-academic writing, students often prefer analog for their "intimacy, aesthetics, and physical feel." David Sax notes in The Revenge of Analog that analog offers "real and tangible experiences" that are tactile. Students in this study seem to confirm his analysis of the power of analog writing tools.

Sonic Liberation: Reclamation, Freedom, and Soundscapes as Just Rhetoric

8:00 - 9:15am Friday, 24th May, 2024
Location: Governor's 15
Track 6. Movement/Protest Rhetorics
Presentation type Panel

172 Sonic Liberation: Reclamation, Freedom, and Soundscapes as Just Rhetoric

Panelists/Participants (Including Respondent, if any)

Liahnna Stanley

Arizona State University, Phoenix, USA

Joaquin Tore

University of Utah, Salt Lake City, USA

Elvis Bendaña Rivas

University of Southern Indiana, Evansville, IN, USA

Misty D Saribal

Louisiana State University, Baton Rouge, USA

Session Chair

Oscar Alfonso Mejía

Cal State LA, Los Angeles, USA

Abstract/Description

Panel Proposal

Sonic Liberation: Reclamation, Freedom, and Soundscapes as Just Rhetoric

Description:

This panel explores the political intervention of sound for understanding conceptual and practical implementation of liberation. How sound creates distance from a State sanctioned identity is of great value to communities invested in representing a world that rhetorically fights for their community's interests. Using an AKAI MPK Mini MK3 MIDI Controller and Bluetooth speaker, panelists share how cultural reclamation manifest in musical and

sound excerpts. Audience members are encouraged to participate by listening intentionally and contributing through reflections of sonic liberation.

Rationale:

Liberation can evoke violence as a cleansing force of decolonization from colonial hierarchies of racial inclusion and betrayal (Fanon, 1961). To craft protection and empowerment, sound enacts forms of refusal against colonial logics of acceptable identities. As critical rhetorical scholars, we remain obstinate against racial hierarchies by regarding people of color and Indigenous communities, "not as objects decoupled from their creativity and innovation" (Vats, 2020, p. 208), but as community members able to be autonomous and self-governing.

Panelists consider the role of sonic play in the rearticulation of identity through affective embodiment and musical experiences aiming for structural change by queer and marginalized others (DeChaine, 2002; Moreira, 2021), where sound becomes communication of liberation. Contemplating sound's relationship to discourse crafted from marginalization, we are cognizant of colonizing nets of exploitation meant to subjugate identities and independence to produce interdependent wealth for capitalism.

Fighting expropriation and divestment, cultural identities come into being through the production and listening of sound. For example, Black folk music has a powerful resonance within historical memories of belonging and transformation, making space for politically marginalized identities through a "sonic keyhole" into the past, which to this day continue to contribute to both ideological myth and historical configurations (Stone, 2021). Striving for empowerment of the self and one's audience is powerful, and we must continue to investigate interdependencies of human and non-human subjects in precarious circumstances. Building discourse or praxis meant to grapple with ideas is an activity concerning the future and its importance today. The future comes to life today in the memories we have access to, connecting to how we can envision social reality through sound as agentically communicable.

Panelists explore resonating expressions of liberation as they are configured by communities dedicated to transforming dominant structures (e,g., Nicaraguan revolutionary music, P'urhépecha pirekua music, and Mvskoke soundscapes). We invite audience members to reflect with sound excerpts and the following questions:

1. How does cultural reclamation manifest in your excerpt?
2. What are the ideological and political implications of your sound(s)?
3. How does your excerpt play against the State's power?
4. What does sharing your selection do to create liberatory and/or archival spaces?

Inviting and Confronting: Promoting Justice through Public Cultural Rhetoric

8:00 - 9:15am Friday, 24th May, 2024
Location: Governor's 16
Track 7. Public Rhetoric

23 Inviting and Confronting: Promoting Justice through Public Cultural Rhetoric

Panelists/Participants (Including Respondent, if any)

Kris Rutten

Ghent University, Gent, Belgium

Lauren Obermark

University of Missouri-St. Louis, St. Louis, USA

Elizabeth Weiser

The Ohio State University, Columbus, USA

Bruno Brulon Soares

University of St. Andrews, St. Andrews, United Kingdom

Session Chair

Elizabeth Weiser

The Ohio State University, Columbus, USA

Abstract/Description

We propose a critical exploration between speakers from three continents of the potential of invitational and confrontational rhetoric within the cultural heritage sector as an under-analyzed agency for promoting justice. Cultural heritage – in memorials, museums, and on the street; utilized by governments, institutions, and activists – is regularly operationalized to shape public discourse (see Brulon, Haskins, Obermark, Weiser, etc.). Today around the world institutional sites are being pushed and pushing for expressions that invite audiences to critically examine their pasts, their perspectives, and their identities in the promotion of a better future (see Hasian, Rutten, Sandell). We argue that a more nuanced understanding of their rhetorical practices in epideictic spaces can help drive more equitable societal conversations – even in times when such conversations are increasingly censored in the courts, the schools, and the legislatures. Drawing on examples from our intersecting research in rhetoric, education, and museum studies, we aim to highlight how the cultural dialectics of invitation and confrontation demonstrate rhetorical strategies in action and contribute to the pursuit of justice in the public sphere.

Our first two speakers will consider how communal identity is both built and challenged by the display of cultural heritage. The rhetorical assumptions and consequences of the newly implemented uniform canon of Flemish culture and heritage (Speaker 1) are juxtaposed with the efforts of St. Louis activists to challenge uniformity by inserting commemorations and memorials of racial oppression into the "canon" of everyday heritage in Missouri, practicing resistant remembrance (Speaker 2). Speaker 3 looks at possibilities for resistant remembrance to revise the canonical settlement story as Ohio renarrates its cultural history and identity in light of the state's new

(anticipated) World Heritage Site: How will collaboration with contemporary Indigenous communities influence communal identification with a silenced Native past? Indigenous/museum collaboration is then further explored and complicated by Speaker 4, who will discuss the challenges arising in such collaborations between Indigenous communities and non-Indigenous curators in Brazil, raising questions about the rhetoric of decolonization.

Speaker 1: Identification and Division through a Flemish Educational Canon

In 2019, the Flemish Government commissioned the development of a "Flemish Canon" in its government declaration, the aim of which was summarized as follows: "To improve the understanding of identity by the younger generation, we propose to build a Flemish canon, a list of anchoring points in our Flemish culture and history, that typify Flanders as a European nation and that our *pupils in school and newcomers in integration courses* have to know" because "[a] shared society is only possible when our younger generations realize where *we* come from" (italics added).

During 2023 the Flemish Canon was materialized into several cultural expressions: a 10-episode historical documentary hosted by a popular television figure, a website and a book consisting of 60 anchoring points exemplifying what is taken as Flemish culture and identity, and a virtual museum, currently under construction. Speaker 1 will explore how the pedagogical project of the Flemish Canon is invitational and confrontational at the same time, questioning the rhetorical education offered by these outcomes. What forms of identification and division are provided, considering that it is primarily aimed at "pupils in school" and "newcomers in integration courses"? What does this tell us about who is already knowledgeable about Flemish culture and identity and who is not? Who is the "we" in the shared society that is being called for?

Speaker 2: Where Are Dred and Harriet Scott?: Learning from Memory Activism in St. Louis

Memory activism, coined by Yifat Gutman's research about Israel-Palestine, conceptualizes memory as a form of peace activism focused on present-day consciousness raising drawing on the past as a generative source. Building on recent conceptualizations alongside rhetorical scholarship about memory, social justice, and civic engagement, Speaker 2 theorizes the concept of "resistant remembrance" through a case study of remembering Dred and Harriet Scott and Missouri's 1857 Supreme Court decision. This presentation analyzes the slow process of memorialization for the Scotts in St. Louis, discussing their gravesites (not publicly known until 100 (Dred) and 150 (Harriet) years after their deaths) as well as the first monument to the Scotts in the U.S., finally built in 2012 in front of the St. Louis courthouse after major activism and fundraising from the Scotts' great-great granddaughter, Lynne Jackson (The Dred Scott Heritage Foundation). Speaker 2 argues that rhetorics of resistant remembrance are past-oriented memorial rhetorics that simultaneously contribute to community activism, healing, and social change. The ability to prompt deeper rhetorical engagement with oft-avoided "hard histories," such as those of racial violence, make rhetorics of resistant remembrance significant for justice-oriented rhetoricians. Speaker 2 aims to learn from the impressive memory activism of St. Louisans like Jackson while raising critical questions about how memoryscapes--especially what is absent or avoided, like the Scotts and Black history more generally in St. Louis--influence conversations, education, and the very identity of a region and its people.

Speaker 3: Repairing Memory: Who Will We Be When We Re-tell the National Narrative?

UNESCO will soon designate Ohio's Hopewell Ceremonial Earthworks a World Heritage site. There are only 24 such sites in the US, of which four recognize Native peoples' contributions. The Hopewell sites -- the largest geometric earthen structures in the world and center of cultural practices disseminated across half the continent 2000 years ago – will be the fifth. Their recognition by the world has been far easier than within their home state, Ohio (Weiser et al., 2023). With the fight for recognition nearly over, though, comes the need to create the rhetorical education that will enable an estimated half million yearly visitors to understand and identify with a site whose narrative aims to dispel both the ignorance and false histories of arriving visitors ("mysterious moundbuilders, Children of Israel, piles of dirt," and, most damaging, "vanished Indians"). This educational

process, as Greg Clark (2004) argued, will occur less on the site itself than via the symbolic actions of museum exhibits, visitor guides, etc. Native peoples are rightly insisting on a role in re-narrating this silenced, misunderstood and often contentious past for the present day (see Lonetree, 2012; Onciul 2015). Curators' and communities' mutual if inchoate desire for collaboration invites rhetorical examinations of public memory, decolonization, and what the speaker calls "reparative rhetoric" as they look for lessons to models of Indigenous/museum collaboration from across the Western Hemisphere.

Speaker 4: Museums as Conflict Zones: Postcolonial Rhetorics in Museum Collaboration and Co-creation

The presentation will focus on the rhetoric of decolonisation in museums exhibitions involving Indigenous participation and co-curation. "Collaboration" has been operational for recent transformations in museums' discourses and practices, and the presentation explores the political ties that bind community members and impact museum's presupposed neutrality (Brulon & Witcomb, 2023). I argue for an anticolonial reading of museum practice, confronting cultural heritage in its colonial forms as the locus of domination and indoctrination. By critically considering museums' agency and practices stemming from the urge to "decolonise", I consider museums as discourse, similarly to Dipesh Chakrabarty's proposal to examine "history", in order to further expose institutional pacts with modernity and imperial readings of non-Western populations. By exploring practical examples of Brazilian Indigenous collaboration in central institutions, I'll propose museums as "conflict zones" (Dean, 2009) that can be active, transformative spaces where creators, in their differences, may find a common path. As critical platforms for dealing with conflicting versions of history, museums can be reflexive devices used by various groups to interrogate their past to change their present and future.

It's Just Religious Rhetoric!: Historical and Contemporary Tensions at the Crossroads of Rhetoric

8:00 - 9:15am Friday, 24th May, 2024
Location: Governor's 17
Track 9. Religious Rhetorics
Presentation type Panel

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50 It's *Just* Religious Rhetoric!: Historical and Contemporary Tensions at the Crossroads of Rhetoric, Religion, and Democracy

Panelists/Participants (Including Respondent, if any)

Hagar Attia

Gustavus Adolphus College, St Peter, MN, USA

Keith Miller

Arizona State University, Tempe, AZ, USA

William Fitzgerald

Rutgers University-Camden, Camden, NJ, USA

Laura Jones

Georgia State University, Atlanta, GA, USA

Session Chair

Megan L Zahay

University of Wisconsin-Madison, Madison, WI, USA

Abstract/Description

Religious voices and themes have always been a fixture of our political landscape. Whether it be the bombastic sermons of early settlers or the public fervor of the Great Awakenings, the prophetic words of the great Civil Rights-era leaders, campaign speeches of candidates, or the protest signs of social movements today -- religious rhetoric permeates our democracy. This panel renews the exploration of the rhetoric of religion as a civic modality and a constituent element of American democracy. It elucidates connections between rhetoric, religion, and democracy in our past and present in order to theorize how they might influence our shared future. To this end, our panelists' take on topics that demonstrate the wide range of religious rhetoric in our contemporary democratic imaginary, from the censorial editing of Malcolm X's speeches to the political weaponization of public prayer to uproarious debates over the role of religion in public education.

Together we question: How does religious discourse in the public sphere act as mere or "just" rhetoric, stylistic flourishes strategically deployed to win over a voting bloc or to obscure *realpolitik*; and how does it act as *just* rhetoric articulating an alternative vision of justice and civic life grounded in faith? These are critical questions facing our democracy, particularly as misunderstandings around religious rhetoric lead to deepening distrust and cultural divides. We aim to contribute to the emerging disciplinary conversation on the political dimensions of the rhetoric of religion and its role as a discursive resource for contemporary rhetors.

The first panelist contextualizes *just* religious rhetoric in the history of American print media and editorship. In "Distorting, Whitening, and Censoring Malcolm X: How Editorial Malfeasance Still Muffles a Quintessential African American Rhetor," this panelist spotlights editors who distorted, whitened, and censored Malcolm X's religious rhetoric for the purpose of selling books to a gigantic white audience. Delivering his renowned address, "Message to the Grassroots," in a church, Malcolm X, a representative for the Nation of Islam, used the occasion to navigate his relationship with Christianity while decrying white pretensions to "democracy." The panelist elucidates how George Breitman, editor of the most popular collection of Malcolm X's speeches, admits that he cut half of that oration, and how, similarly, the editor of *Malcolm X: Speeches at Harvard*, concedes that he slashed portions of the Harvard speeches. Editing his collection months after Malcolm X's death, Breitman silently "translated" his use of African American Vernacular English (AAVE) into Standard American English (SAE). As archived documents reveal, for seven chapters in *The Autobiography of Malcolm X*, Alex Haley and his editor also "translated" the teenaged Malcolm's constant use of AAVE into SAE. As this panelist argues, presenting readers with bleeding chunks of Malcolm X's speeches amounts to distortion and censorship. Decisions to "translate" his AAVE into SAE falsely

persuades whites that he adopted their dialect, thereby, linguistically "integrating" himself into the majority culture, a culture that he routinely denounced. Retaining all these editorial decisions, current editions of these available-on-Amazon books unfortunately continue to whiten Malcolm X in 2023, thereby damaging our democratic and religious imaginaries today.

Unveiling an alternative reading of Christianity that is gaining prominence in the public sphere, the second panelist calls our attention to what is known as "dominionism" or Christian reconstructionist theology. Christian reconstructionism is a political-religious movement that seeks to restructure American society, including all branches of government, according to a conservative interpretation of Biblical principles. The presentation "'This Means War!': The Weaponization of Prayer and Prophecy in the Public Square," offers a reading of dominionist rhetoric as an emergent ideology and idiom, in the U.S. and internationally. In particular, it looks at "spiritual warfare" as performed in the genres of prayer and prophecy, as a modality of being in the world and as a site of resistance to secularism. While "spiritual warfare" has rarely been engaged in our field as a tropic stance, this presentation unveils its serious implications for contemporary politics in a global context.

Advancing the study of religious idioms in the public square, the third presentation anchors the discussion of *just* religious rhetoric in controversies surrounding public education. In "'Says Who?': Expertise and Authority in Conspiracy Theories about 'Cultural Marxism' in Schools," the panelists examine the way religious rhetoric constructs national epistemology/mythology through a reading of debates about the "cultural marxism" allegedly taught in schools. Given how public education has historically functioned in cultivating American citizenship, K-12 public schools have been a site of debate about national identity. Arguments against "cultural marxism" often espouse conspiracy theories about the origins, values, and objectives of critical approaches and inflate their prevalence among educators and particularly K-12 curricula. Such theories cast "cultural marxism" as fundamentally anti-Christian and anti-American, and thus something that must be eliminated from curricula. Debates about "cultural marxism" and its subsequent iterations reveal a rhetorical tradition of civic education that fuses religious discourses with notions of what Richard Dagger calls "small-r" republican citizenship. Such debates also reveal how religious rhetoric functions in validating and/or discrediting who has expertise and authority in the construction of American civic character. The panelists explore the role of religious discourse in the tension between expertise/authority and the U.S. national imaginary through a reading of prominent voices on religion in public schools. The panelists contextualize controversies about critical race theory (CRT) within the broader history of religion and public education (i.e. debates about prayer in public schools) and move toward the current moment where "cultural marxism" is levied as an invective against certain ways of knowing and liberal education writ large.

The final presentation reorients our gaze toward the future of education, calling for new pedagogical strategies that challenge students to engage in *just* religious rhetoric. In "Teaching in a Burning House: Rhetoric and Resistance at the Flashpoint," this panelist questions how we as educators can use religious rhetorics to cultivate joy in our classrooms, craft culturally and historically relevant pedagogies, and introduce our students to culturally and historically relevant artifacts that illuminate the urgent questions of our contemporary world, particularly when access to these artifacts are under siege in many classrooms. This challenge to public education often comes from religious voices in the public sphere, and it manifests in banned books, educators fired from their positions or simply feeling deflated, as well as a situation in which many educators are (understandably) afraid to engage their students on certain topics. As a K-12 educator, this panelist connects their expertise to work by other scholars including Gholdi Mohammed, Bettina Love, Sonya Douglass Horsford, Mark McPhail, among others. Building upon this framework, they reveal how the tools of just religious rhetoric can serve as both an archival trove for artifacts that can be "safe" to use in our classrooms, including first year composition courses and equivalent courses such as AP English Language, as well as a skill (rhetorical analysis) that provides students the opportunity to demonstrate their capacity as productive and ethical contributors to our local, national, and global communities. Ultimately, this panelist argues that our mission should not be training students to blatantly challenge authority, but rather to train students to generate the just rhetorical questions that we need to ask in this challenging moment. "Just" religious rhetoric serves as a reminder that despite the pressures and tensions of this moment, *just* religious rhetoric can and shall overcome.

Land, Rhetoric, and Justice

8:00 - 9:15am Friday, 24th May, 2024
Location: Denver - Tower Building Mezzanine
Track 14. Other
Presentation type Panel

15 Land, Rhetoricity, and Justice

Panelists/Participants (Including Respondent, if any)

Jaquetta Shade-Johnson

University of Missouri, Columbia, USA

Thomas Rickert

Purdue University, West Lafayette, USA

Joshua S Hanan

University of Denver, Denver, USA

Michael Lechuga

University of New Mexico, Albuquerque, USA

Laurie Gries

University of Colorado Boulder, Boulder, USA

Session Chair

Joshua S Hanan

University of Denver, Denver, USA

Abstract/Description

Overview:

In recent years, scholars in rhetorical studies have argued for taking land seriously as a site of rhetorical agency and action (Driskill, Johnson; Mukavetz; Na'puti; Rios; Rickert). Rejecting ancient and modern conceptions of rhetoric that center human agents and their discourses, these projects have argued that land mediates rhetorical practices in specific situated ways, making land itself an ecological site of change, responsiveness, and relationality. This panel builds on these recent arguments in rhetorical studies by centering land in a diverse array of rhetorical studies. The panel emphasizes, in particular, the need to take land seriously as a site of worldmaking and relationality that enables just and unjust social and cultural encounters. Some panelists accomplish this task by looking at land in relationship to contemporary and ancient indigenous cultures, arguing that, for these groups, land has always been central to the creation of various forms of rhetorical meaning (including a sense of the sacred). Other panelists look at land in relationship to contemporary alt-right discourses and superfund sites, arguing that the enclosure of land, and its usage for particular instrumentalist ends, go hand in hand with regimes of colonial violence that have related to land in a way that benefit specific populations at the expense of others. The presenters on this panel, thus, clarify the way land is central to the study of "just rhetoric" and argue for opening up land and its entanglements to further consideration by rhetorical scholars.

Papers

1: Land Back, Bones, and Belonging

For First Americans, as well as First Nations and Indigenous peoples across the world, rhetorics of justice are inextricably rooted in relationships to the Land. With the grassroots #LandBack campaign, the Land Back movement calls for the return of stolen lands to Indigenous communities and tribal nations to help restore the relationships between Indigenous peoples and the land, to recover stewardship traditions, and to resist colonial practices of privatized land ownership, extraction, and environmental violence. An underlying but central concept to the Land Back movement, and to Indigenous rhetorics of the Land, is belonging. In this narrative-based presentation, Speaker 1 (?) uses a cultural rhetorics framework to constellate the #LandBack campaign with her land-based fieldwork visiting her tribal ancestral homelands and homesteads, residential Indian boarding schools, cemeteries, and archives. Guided by the Native teaching that "we belong where our ancestors are," she offers stories and insights into the meaning making of her experience finding the graves of her ancestors within and occupied by the U.S. National Parks system; the recent "discoveries" and recoveries of Indigenous children's remains in residential school mass and unmarked graves; Decoration Day "hog fry" feasts in Native cemeteries; and her own orientation to the Land as a tribal citizen from a tribal reservation. Through this constellation of bones, bodies, and places, Speaker 1 theorizes what it means to belong to the Land and how belonging to the Land makes meaning within the First American network known as Indian Country.

2: Rhetoric, Cosmology, and the Deep Relationality of the Adena Earthworks

While there is significant scholarship on the ancient First Nation Adena peoples (c. 800 BCE to c. 1 CE) and their earthworks, these monumental artifacts are little discussed outside academia. Nor do they have much presence in rhetorical studies. Given that there is significant scholarship on rhetorics of monumentality, this is curious. My paper addresses the need for greater understanding of rhetorics of monumentality in ancient, pre-contact America. Using the stone monuments at Gobekli Tepe in ancient Turkey as a foil (as they are widely discussed), I describe the often massive constructions the Adena peoples created across what is now Ohio and its neighboring environs. Specifically, I address how these earthworks, of which thousands were created, forge complex relations of connection among the topographics of the land (streams, hills, waterfalls, gorges), astronomical features of the sky (stars and constellations; solstices, equinoxes, and other celestial events), and lifecourse events (such as burial of the dead). These interrelations become rhetorical mediations, including not only the physical and material but

the spiritual. Thus, the earthworks are ultimately sacred works–places created by working through the environment so as to make the sacred manifest, as something to be experienced. I demonstrate how these earthworks are rhetorical in how they emerge as an attunement to land, sky, life, and spirituality that in turn radiates a fundamental sense of interconnection and great mystery constitutive for the Adena lifeworld.

3: Coloniality and the Rhetoricity of Land

Co-authored between 2 people

The colonial project has emerged through a discursive formation that disavows land's rhetoricity and its relationship to the flourishing of particular cultures. Whether articulated as a passive space of "untamed wilderness" ripe for human exploration (as in the case of early settler societies) or as private property that can be purchased, exchanged, and accumulated through market mechanisms (as in the case of capitalism), the colonial project has presented land as a free "gift" (an abstract relation) that (white, male, able-bodied, cis-gendered) humans are entitled to discover, own, and possess. However, both anti-colonial and new materialist rhetorical scholars have recently emphasized the importance of land in materializing rhetorical practices. Pushing back against conceptions of rhetoric that center on humanist subjects and erase land from the scope of rhetorical action, these scholars have argued that rhetoric is always entangled with land and the way specific cultures relate to their land. Working at the confluence of these critical and post-critical insights, our essay aims to clarify the way colonial systems of power depend upon land's rhetoricity for survival and expansion. In doing so, our essay not only suggests that land is always already rhetorical but that it is also central to the study of contemporary (neo-colonial) political discourses that do not name land explicitly. This is demonstrated by a case study of the rhetoric of alt-right movements, like the Oath Keepers, which we argue, against prevailing interpretations, is largely about maintaining settler relationships to land as a site of rhetorical empowerment for citizens and dispossession for others.

4: Land, Rhetoricity, and Toxic Worldings

This presentation draws on new materialist ontobiographical research conducted at a local super fund site to explore how rhetoricity emerges through toxic landscapes and contributes to unfolding realities experienced differently by human and more-than-human bodies. Superfund sites have oft-been studied by scholars in other disciplines. To date, however, with the exception of Phaedra Pezullo's Toxic Tourism (2007), superfund sites have received very little rhetorical attention--a missed opportunity to better understand how toxic landscapes trigger biological, affective, and persuasive forces that come to take on social, political, economic and ecological consequences in local ecologies and communities. Such understanding is important, in that superfund sites contribute greatly to not only ecological precarity and "toxic baggage" (Pezullo) but also what Speaker Two calls "toxic worlding" – the spatio-temporal unfolding of multiple realities that emerge through human and more-than-human encounters with toxins and come to take on uneven, differentiated consequences for various bodies in a particular community. As evidence for its rhetorical significance, Speaker Two shares a brief vignette written in-situ at a local, contaminated nuclear site located less than two miles from her home. In this vignette, she draws on interdisciplinary theories and philosophies–such as feminist materialisms, phenomenology, rhetoric, decoloniality, settler colonialism, and critical geography informed by Black and Indigenous studies–to explore the affective-persuasive and socio-material experiences of toxic worlding and its implications for our contemporary understanding of rhetoric.

Rhetoric on the Surface: Foucault's Biopolitics, Deleuze's Monism, and Uexkull's Sensory Umwelt

8:00 - 9:15am Friday, 24th May, 2024
Location: Spruce - Tower Building Mezzanine
Track 12. Rhetorical Theory
Presentation type Panel

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133 Rhetoric on The Surface: Foucault's Biopolitics, Deleuze's Monism, and Uexküll's Sensory Umwelt.

Panelists/Participants (Including Respondent, if any)

Brooke Rollins

Lehigh University, Bethlehem, USA

Nathaniel Street

Mount Saint Vincent University, Halifax, Canada

Nate Deprospo

Oberlin College, Oberlin, USA

Session Chair

Nathaniel Street

Mount Saint Vincent University, Halifax, Canada

Abstract/Description

As the CFP argues, the phrase, "that's just rhetoric," is often used to denigrate the value of language in relation to some prior, masked reality. This commonplace dismissal of rhetoric relies on metaphysical presumptions that

divide the symbolic from the real. Despite frequent challenges, especially from so-called "post-structuralist" thinkers who helped spur what has been called "the linguistic" and "new-materialist" turns, Platonic dualisms of seeming/being, truth/opinion, and surface/depth, still dominate our scholarly and practical lives.

This panel interrogates the implications that a surface/depth metaphysics has for theories and practices of rhetoric. It pays particular attention to the implications these metaphysical investments have for rhetoric and/as ethics. These papers are united by a single question: how does a metaphysical dualism precondition the very possibility for (social) justice? Speaker One considers these questions within the milieu of Foucaultian biopolitics, which increasingly adopts the language and logic of gambling and attends to how this logic intersects with mass gun violence, particularly in the 2017 Las Vegas shooting. Speaker Two turns to Gilles Deleuze's critical and creative interventions into metaphysical dualism and monism in an effort to think the place of rhetoric within a flat ontology. Speaker three attends to the value of sense perception as something productively entangled with rhetoric, materiality, and ethics rather than as a veil or limiter on a more baseline reality. Taken together, these papers for an affirmation of the rhetoricity of life and rhetoric's creative power to make real.

Speaker One: Biopolitical Wagering: Sovereign Violence and the 2017 Las Vegas Shooting

In The Living From the Dead: Disaffirming Biopolitics (2022), Stuart Murray suggests that one of rhetoric's most important tasks is to articulate the "letting die" of Foucaultian biopolitics as an absolutely essential and co-constitutive component of its "making live." Speaker One attempts this project by, first, arguing that biopolitics operates according to a logic of wagering that highlights the necessity of "letting die" within the biopolitical frame. By Foucault's own account, biopolitics functions by way of diffuse technologies of power designed to eliminate risk and chance at the global level. It does so by attending not to the individual bodies that preoccupied disciplinary power's central institutions but to "phenomena that are aleatory and unpredictable when taken in themselves or individually, but which, at the collective level, display constants that are easy, or at least possible to establish" (Foucault "Society Must Be Defended" 246). Once established, Speaker One argues, biopolitics proceeds according to the logic of the casino or the house, and individual subjects are left to navigate a world in which "the field is left open to fluctuating processes in which action is brought to bear on rules of the game rather than on players" (Foucault The Birth of Biopolitics 259). For the individual "players," this is a site of profound vulnerability and exposure to the catastrophic accident or the aleatory event. Against this backdrop, Speaker One analyzes a disturbing case study, the 2017 mass shooting in Las Vegas, which serves as a symptom of biopolitics' "globalizing circuits of desire, death, and capital accumulation" (Murray 5). As an "advantage" video poker player who sought casino comps in exchange for mathematically perfect, high stakes play, the perpetrator attempted (and by necessity) failed to harness biopolitical logic for his own capital gain. Frustrated in these endeavors and dangerously misguided in his ontological certainty, the shooter resorted to sovereign violence and its characteristic power to "take life."

Speaker Two: Three Images of the Rhetorician

This paper considers three images of the philosopher, as articulated by Gilles Deleuze in The Logic of Sense, and articulates the position and function of rhetoric within each image. First Image: Plato's wings. They raise the philosophical soul above the shroud of the sensible world of becoming for the sake of separating "seeming" from "being"; belief from knowledge; true justice from the most cunningly woven argument. Second Image: Empedocles' lead sandal. It pulls the philosopher down, into the caverns of the earth, twisting from one cave to the next. The pre-Socratic philosophizes with the hammer of the geologist, unearthing the depths of sedimented thought, transformed into the mirage of value. To these images, Deleuze offers a third: Hercules' club and lion-skin cloak. Hercules pulls both the Platonic heights and the pre-Socratic depths to the surface. The labor of

Hercules is to create a surface that is no longer demarcated by its relation to height or depth – a pure surface. Hercules exposes the dualism of both prior images and, rather than dismissing or defeating them, pulls them to the surface and makes both images operate there.

Following Deleuze's invitation, Speaker Two conceptualizes rhetoric on a flat ontological plane. Because the surface can only be traversed, not penetrated or raised or saved, there is no need, as the CFP suggests, to "refute" or "refuse" the notion that rhetoric merely operates at the surface. The most basic rhetorical operation can no longer be configured in terms of representation, signification, or identification because rhetoric does not operate on an ontological plane that is parasite to something more primary. Rhetoric only creates. Or, better put, rhetoric is nothing more than the activity of creating associations. As such, Speaker two argues that we must rethink the relationship between persuasion, invention, and ethics. These are not three distinct arenas of a common rhetorical operation aimed at realizing a predetermined outcome (first invent, then consider ethical limiters, then persuade), but valences of the same operation: invention is persuasion is the production of ethical relations.

Speaker Three: An Ethics of Sensation (and the Rhetoric of Relationality)

With the turn to materiality in the discipline of rhetorical theory, the term "rhetoric" has been expanded to reference how the world actually functions, rather than simply denoting how we talk about the world and its functions. Rhetoric is no longer "just rhetoric" but is the world and all its vibrant becomings. The quest for an ethical or just rhetoric, then, becomes much more complicated when one is attuned to the irreducible entanglement—of language, sociality, and materiality—that contemporary rhetorical theory centralizes. How one thinks and mobilizes this entanglement, in an ontological register, circumscribes the field of potential for ethical intervention. In this paper, Speaker Three will theorize rhetorical relationality through Jakob von Uexküll's concept of Umwelt, which refers to the sensory mechanisms by which any particular species establishes and maintains its life-world. Sense perception is perhaps a surprising vehicle for conceptualizing relationality in its broadest form, as our senses are usually thought of, at least in the sciences, as limiters on experience. What we sense (through our ears, eyes, nose, mouth, skin) is often dismissed as only a fraction, as well as a distortion, of what's really out there. But as Uexküll suggests, it is precisely this limitation that serves as the primary source of inventive potential in any species of life. The paradox of sense-perception is that while the perceptual field is contextually activated and variable among species and individuals, each lens is also all-encompassing and inescapable, which articulates both the universality of sense-perception as well as the inevitable and elusive biases of the sensory edifice. Offering a reading of Uexküll's Umwelt alongside Hegel's Sinnliche Gewissheit (or Sense Certainty), Speaker Three will attempt to stage the problematic of rhetorical relationality in the sensorium, whereby the ostensible limits and deadlocks of human perception are re-articulated as the scenes of possibility for ethical intervention.

Teaching Sport Rhetorics Across the Disciplines

8:00 - 9:15am Friday, 24th May, 2024
Location: Century - Tower Building Mezzanine
Track 11. Rhetorical Pedagogy

184 Teaching Sport Rhetoric Across the Disciplines

Panelists/Participants (Including Respondent, if any)

Rebecca Alt

Lenoir-Rhyne University, Hickory, USA

Mike Delayo

Penn State University, University Park, USA

Kyle R King

Penn State Altoona, Altoona, USA

Ryan S Rigda

Saginaw Valley State University, University Center, USA

Session Chair

Kyle R King

Penn State Altoona, Altoona, USA

Abstract/Description

In the same way that "just rhetoric" has been a lazy way to dismiss the potency of persuasive discourse, cataloging sport rhetoric scholarship as being "just" about sports has been a way to silo and marginalize this vibrant, interdisciplinary subfield. Butterworth writes about such siloing in his introduction to Sports and Identity: New Agendas in Communication (2014). He chronicles his interactions with a journal editor who argued that he was having difficulty placing Butterworth's essay on American football player Tim Tebow in what were then thematized journal issues, lamenting that he didn't have any other manuscripts that were "on" sports. Butterworth notes that this lazy framing disregarded his essay's concerns with democracy, citizenship, religion, race, and gender (1–2). Sport rhetoric scholarship is not an isolated haven for boosters and fans to worship uncritically; instead, sport can be a starting point and prism through which to understand our contemporary culture wars. As Winslow (2014) has written, sport is "arguably the most important modality through which popular ideas about complex social, political, and economic issues are contested, struggled over, and affirmed" (17). Rhetorical studies of sport are timely, topical, and—as this panel argues—very teachable.

In these presentations, four junior scholars offer case studies of undergraduate courses and specific assignments from a range of disciplines (English, Communication, African American Studies) that demonstrate how rhetorical principles and critical practices can be fostered through the study of sport. We take the following as guiding questions, not only in our classroom interactions but also as self-reflexive practices intended to continually orient ourselves toward a more just cultural institution of sport: How do we talk about talk about the relationship between sports and society, and how do our language choices reflect sport's (in)ability to act as a vehicle for social

change? What concepts from the broader interdisciplinary field of sport studies can assist rhetoricians who study sport? What concepts from rhetorical studies are most essential to the critical study of sport? What readings and assignments engage, energize, and challenge students to understand sport as a cultural institution that is complex, contingent, and could always be otherwise?

Panelist #1: "Practicing Democratic Deliberation in the basic 'Sports Communication' course"

Many sports communication courses survey key communication theories and frameworks, connect to issues of public and political urgency, and highlight career paths at the nexus of communication and sport. Students engage with contentious issues, and a course about sports in the discipline of communication offers students the opportunity to hone their skills in argumentation and advocacy, often thought of as an antagonistic skillset. In this presentation, I share a case study in redesigning my Sports Communication course using the lens of deliberative pedagogy (Hess & McAvoy, 2014; Shaffer et al, 2017) and guided by participation in a year-long interdisciplinary Deliberative Pedagogy Collaborative, offered by the Davidson College Deliberative Citizenship Initiative. I present how the design infuses rhetorical approaches to deliberation into the course learning outcomes, in addition to details and reflections pertaining to the culminating sports deliberation assignment, where students collaborate to respond to a campus-based problem in sports communication. An explicitly deliberative sports communication course provides an environment where students can learn how to communicate together, to engage in productive disagreement on issues that are both unique to and transcend the sports context, and to make reasoned decisions on what to do about a particular problem.

Panelist #2: "Teaching Communication of Race and Sport through Esports"

The formation of Sports Communication as an academic discipline has been wedded both implicitly and explicitly to a question that scholars and fans have long debated: what counts as a sport? Despite decades of international success that has ballooned in recent years, esports of all sorts have frequently been dismissed as "not a sport" and therefore scholarly underexamined. However, a Sports Communication course that neglects the esports industry risks overlooking discourses to which this current generation of students, who grew up through pivotal evolutions in video gaming and internet technology, are uniquely suited to contribute. In this presentation, I reflect on the esports unit of my Communicating Race and Sport class. Extant academic and popular work from scholars like Choi et. al. (2020), Vermeulen and Van Looy (2016), and Popper (2013) situate esports as a realm of sport (and of popular culture more broadly) that can reorient knowledge about the intersections of sport, bodies, and race, among other topics. My presentation will focus specifically on considerations of how to best embrace any student pushback to the idea of esports; to highlight traditionally sport-ish qualities of esports like StarCraft, Overwatch, and League of Legends while leaving space for their new contributions; and to reconsider sport in this internationally digital age.

Panelist #3: "Rhetoric & Historiography in the Sports Documentary: Teaching the Sandusky Scandal"

As part of a sport documentary review assignment, I teach the locally relevant "Sandusky Scandal." Even a decade after former assistant football coach Jerry Sandusky was charged and convicted of dozens of child sexual abuse crimes, the scandal continues to open an aperture through which to understand the history of the university, its power relations and priorities, the role of college football on campus, and differences between "insider" and "outsider" media framing. By complementing the historical work of Ronald Smith's Wounded Lions (2016) and excerpts of the Freeh Report (2012) and Paterno Family rebuttal (2012) with compare/contrast work on two documentary films, Happy Valley (2014) and 365 Days: A Year in Happy Valley (2013), I teach students standards of evidence, the rhetorical work of editing techniques, and the power dynamics of inclusion, exclusion, and tokenism. I have also remained self-reflexive about when to move away from a topic whose exigence may have passed. As a result, this talk will include reflections on teaching the recent ESPN documentary The Paterno Legacy (2022) in Fall 2023 as a standalone lesson in lieu of an entire unit on the Sandusky scandal, as in semesters past.

Panelist #4: "Teaching Rhetorical Criticism Through Fantasy Football: A Semester-long Fantasy Football Assignment."

For many, fantasy football is just a game played alongside the (lengthy) National Football League season. In fantasy football, participants select and continuously build teams made up of players contemporaneously rostered on NFL teams. Both the timeline and required sports knowledge make this an ideal activity for an introductory course on Sport Communication. Somewhat ironically, students are quick to label their participation as "easy" because this is just fantasy football. However, this assignment seeks to engage students in rhetorical criticism by framing their participation as more than just a fantasy game. Students draft their own team, manage players each week, and reflect weekly on their experiences, which requires the "reading" of rhetorical texts (articles, analysis, stats, etc.).

Drawing on the work of Birrell and McDonald (1999), Oates (2007), and Maraj (2020), this assignment asks students to rhetorically engage with a multitude of public discourses surrounding fantasy football. Specifically, this assignment draws upon the "reading sport" approach developed by Birrell and McDonald (1999). The "reading of sport" is a "critical, analytical strategy…that seeks to connect seemingly discrete events, incidents and events that are generated withing the world of sport, to the larger social world" (283). Furthermore, this approach treats public discourses such as ageism, sexism, racism, classism, and heterosexism as interacting forces rather than independent forces aligned against each other. Through this assignment, students engage with rhetorical texts and practices that would otherwise be overlooked.

Unsettling Digital Archives: Centering Community Languages, Practices, and Histories

8:00 - 9:15am Friday, 24th May, 2024
Location: Gold - Tower Building Mezzanine
Track 13. Rhetorical Methods and Methodology
Presentation type Panel

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8 Unsettling Digital Archives: Centering Community Languages, Practices, and Histories

Panelists/Participants (Including Respondent, if any)

Leslie Beegle

Northeastern University, Boston, USA

Ellen Cushman

Northeastern University, Boston, USA

Rachael McIntosh

Northeastern University, Boston, USA

K.J. Rawson

Northeastern University, Boston, USA

Session Chair

Jessica Enoch

University of Maryland, College Park, USA

Abstract/Description

Rhetoric, like archives, serves as an epistemic site for collecting and displaying the objects of knowledge making, "that which is constituted as legible." A longstanding goal of critical, decolonial, feminist, LGBTQ+, afro-feminist, and latinx activist rhetoricians and archivists has been to unsettle, critique, and oppose the systemic forms of oppression that arise from knowledge making. Building on this legacy of oppositional rhetorics, current and future generations of rhetoricians are poised to create alternatives to inherited knowledge and have begun to realize "the possibility that such materiality represents" (Pauszek, 2021, p. 150).

In line with García, Kirsh, Smith, and Burns Allen, we present several possibilities for unsettling archives with communities. We find such unsettling archives demands that scholars work within, across, and against the existing hierarchies of knowledge to restructure the already legible structuring tenets of thought.

Building off of the work of García, Kirsh, Smith, and Burns Allen's recent edited collection, Unsettling Archival Research: Engaging Critical, Communal, and Digital Archives, this panel will share several archival projects that showcase community-driven approaches to constituting ourselves "in the face of our entanglements, complicities, and an-other set of choices, options, and responsibilities" (13). While digital archives have been lauded as platforms for expanding equitable access to historical materials, they have also proven to potentially expand and extend colonizing and white supremacist modes of collecting and engaging with the past. In other words, archives are never simply innocuous collections of documents, they are never just archives. But as archives continue to be increasingly developed and leveraged by marginalized communities, they demonstrate the power of archival reckonings and the possibilities of just archives.

This panel brings together four scholars who work in and on digital archival initiatives that are designed to counteract historical erasures, archival neglect, and representational harms enacted upon oppressed communities. Each presenter will briefly overview some of their recent experiences developing community-led workflows and community-informed engagement practices in digital archival contexts. The discussion will center on the speakers' archival and linked data projects that have deep community partnerships with Indigenous, LGBTQ+, and BIPOC communities and that navigate complex ethical terrain. Panelists will pursue the following questions across their presentations:

- How do archives preserve, participate in, and shape social justice efforts for marginalized communities?

- What assumptions do we make about knowledge and language hierarchies when creating, sharing, and participating in archiving practices?
- How does the selection and framing of materials affect community members and a broader audience's understanding of that community?
- How do you develop meaningful partnerships with non-academic collaborators that are attuned to power, privilege, and the costs and benefits of digital archives?
- In what ways can archival projects housed in academic institutions serve community needs after they have been completed?

Speaker #1 will overview a community-based, digital archive and edited collection of indigenous language archival manuscripts translated with teams of indigenous language speakers, linguists, students, and community teachers and learners. She will overview decolonial methodology informing the community-based translation methods that led to the creation of a digital edited collection of eighty seven indigenous language manuscripts and instructional materials. This work was supported with grants from the National Endowment for the Humanities, the National Archives, and the Henry K Luce Foundation. Working from a decolonial framework, she takes up the ethical choices influencing the manuscript selection, audio recordings, and translation methodologies to suggest that decolonizing digital archives can support indigenous language persistence. Speaker #1 focuses on the community-based interlinear glossed translation used to facilitate indigenous language rhetorics and persistence. Along the way she will highlight the workflows and documentation processes for creating this digital archive in ongoing efforts to facilitate future community or tribal uptake of the indigenous language practices.

Speaker #2 will introduce an LGBTQ+ linked data vocabulary that is widely used across a range of cultural heritage environments (such as libraries, archives, galleries, and museums). Designed as a hierarchical set of over 2,800 interconnected terms, this project increases the discoverability of LGBTQ+ materials by supplementing broader wsqasubject term vocabularies with queer- and trans-specific language circulating in common parlance. For rhetoricians, this project offers a rich case study of the tension between the seemingly endless proliferation of language within a marginalized community and the need to standardize and normalize that language in information environments in order to facilitate discovery. The speaker will discuss the ongoing development of a multi-language environment for the vocabulary and highlight some of the challenges that surface in trying to use a digital platform to interconnect community language practices across a global span of cultural contexts.

Speaker #3 will discuss their experiences as a research assistant working at the Digital Transgender Archive. Specifically, how the students working for the archive function as a community when negotiating the limits of our knowledge and our commitment to socially just archiving when deciding upon and enacting archival best practices. This archival community is responsible for the day-to-day processing of items, and therefore for enacting and testing those best practices, a process which often takes the form of group discussions. These discussions provide a space in which inherited hierarchies of knowledge and dominating archival rhetorics can be unsettled through the acknowledgement of our own limitations as archivists, but also further complicate the creation and enactment of harm-reducing best practices. The tension between working within the limits of one's own knowledge and making definitive processing decisions is not one of disagreement, but one that arises from the difficulty of making clear the limits of the decision-makers, and the liminalities of the materials, through those processing decisions and the archival rhetorics they recreate and reinforce. Focusing on how the workflow of the DTA incorporates the negotiation of these decisions and the practices that guide them as an archival community allows for the exploration of how those tensions are negotiated both across the archive and on the level of individual items.

Speaker #4 will discuss her work on a current grant initiative to digitize and make available trans BIPOC historical materials. She will focus on the rhetoric of archives and how community-focused archival methods can be used to disrupt dominant historical narratives not only by centering subjects whose histories have been marginalized or erased, but also by examining the rhetorical elements of archives themselves. Often, materials related to marginalized people that have been preserved in archives are not authored by the people they represent. Not

only can this lead to misrepresentation, incomplete histories, and an over indexing of negative or violent portrayals, these materials also have the potential to harm the subjects represented and visitors to the archives. Therefore, when working to make trans history accessible, it is especially important to attend to the risks involved in making materials public on an open digital platform. Speaker 4 will discuss efforts to harness rhetorical archival choices, such as selecting and preparing items to be digitized and writing metadata, to mitigate harm to subjects represented within archival materials and users of the archive. She will also consider how some of the rhetorical choices employed in a digital archive with a social justice orientation might be used to develop methods to help reduce harm and enact care in other archival settings.

Rhetorical Historiographies of Cold War Rhetorics

8:00 - 9:15am Friday, 24th May, 2024
Location: Silver - Tower Building Mezzanine
Track 4. History of Rhetoric
Presentation type Panel

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96 Rhetorical Historiographies of Cold War Rhetorics

Panelists/Participants (Including Respondent, if any)

Clara Paloucek

University of Wisconsin Madison, Madison, USA

Karen Whedbee

Northern Illinois University, DeKalb, USA

Patrick Shaw

University of Southern Alabama, Mobile, USA

Session Chair

Rosaleen Keefe

Old Dominion University, Norfolk, USA

Abstract/Description

Increasingly the Cold War is being understood by rhetoricians like Jeremi Suir, Timothy Barney, and Michelle Murray Yang as an era characterized as much by the rhetorics of decolonization and global North and South as much as the traditional binaries between East and West, and democracy and Communism. Martin Medhurst, the former editor of Rhetoric and Public Affairs, has argued that during the Cold War "rhetoric was not something added on or peripheral to or substituting for the 'real' issues. No, rhetoric was the issue." This panel re-examines ideas and artifacts of the Cold War that have not yet come under rhetorical scrutiny: the conflict between the Cold War construct of historicism and the policies of containment, the rhetorics of free speech at play in the work of Supreme Court Justice William O. Douglas, and the work of Polish composer Henryk Górecki as rhetorical intervention of music. The second of two panels being proposed for RSA 2024 on Cold War Rhetoric by participants the 2023 RSA Institute Seminar "Revisiting Cold War Rhetorics," organized by Allison Prasch and David Zarevsky, this panel offers new rhetorical historiographic work on the Cold War. By looking at what might be called "just rhetoric" within these three topics, we hope to tease out some of the concepts which framed the rhetorical issues of the Cold War. How do we distinguish what may be called "Cold War rhetoric" in areas that are not typically seen as Cold War so that we may analyze its uses and available means within rhetorical theory itself? What would it mean to rhetoricians to see successful Cold War rhetorical appeals in concepts that we now take for granted?

Paper 1: "The Open Society vs the Domino Theory"

In The Poverty of Historicism, Karl Popper defines historicism as "an approach to the social sciences which assumes that historical prediction is their principal aim, and which assumes that this aim is attainable by discovering the 'rhythms' or the 'patterns', the 'laws' or the 'trends' that underlie the evolution of history." Historicism, he argues there and in The Open Society and Its Enemies, is fundamentally opposed to scientific progressivism and strikes at the root of the democratic open society; it is the basis of the originary tyrant, which he attributes to Platonic political philosophy. Yet one of the most enduring tropes of the American geopolitical stance in the Cold War is the Domino Theory, first asserted by the Truman Doctrine in reference to aid for Greece and Turkey in fighting communist advancement after World War II, perpetuated by George Kenan's long memo outlining a containment strategy, and more fully articulated by Eisenhower in reference to the potential spread of communism in Indochina, specifically Vietnam. My paper examines how the presence of this historicist trope in the rhetoric of American democracy calls into question the autonomy of the open society, undermines the claims to openness of a society based on scientific progressivism, and destabilizes America's international image and the U.S. government's domestic image in the Cold War era.

Paper 2:

"Just Speech: William O. Douglas and the Shifting Boundaries of the Right of Free Speech during the Cold War"

William O. Douglas was the longest serving Supreme Court Justice in US history, from 1939 to 1975. To this day, he remains a polarizing figure for many reasons. Most importantly his legacy is closely associated with his free speech absolutism. He was convinced that when the founding fathers said that "Congress shall make no law … abridging the freedom of speech" they were putting speech in the "preferred position" of democratic government and subordinating all other social values and institutions. In his opinions, concurrences, and dissents, he was the one Supreme Court justice who gave consistent support to the right of free speech across nearly every conceivable case. He defended Jehovah's Witnesses in New Hampshire and communists in New York. He defended racist and hateful speakers in Chicago and civil rights protesters in Birmingham. Where others

denounced the speaker as offensive, intemperate, obscene, libelous, or seditious Douglas insisted that "open debate and discussion of public issues" is vital to our national standing on the global stage. On public questions, our national health depends on "uninhibited, robust, and wide-open debate." In this paper, I begin by examining how specific Cold War-era controversies shaped Douglas's interpretation of the First Amendment. Second, I show how his arguments were grounded in a troublesome distinction between pure "speech" and "speech brigaded with action." Finally, I will conclude by acknowledging the impact Douglas's argument has had on how we define "public address" in the age of Trump.

Paper 3: "Górecki's 'Symphony of Sorrowful Songs': Music of Resistance and Unity During the Cold War"

Henryk Górecki's Symphony No. 3, or "Symphony of Sorrowful Songs," premiered in 1977 and has become popular among classical music-listeners. The Polish composer constructed the symphony around three texts that center on mother-child relationships. The first text, a lament of the crucified Christ's mother, lends explicitly Christian overtones to the piece, while the second, a daughter's message written in a Gestapo cell, points to totalitarianism and human rights' violations. Using rhetorical scholarship on the Cold War, I investigate the place of Górecki's symphony within Cold War rhetorics, particularly discourses surrounding an East/West binary and the Polish Solidarity movement. While Górecki claimed this symphony was not a political statement, I argue that the piece's provocative texts, its Polish origin, and its place in time make the piece rhetorically significant. Using Caroline C. Koons and Kelly Jakes, I argue that the symphony advances a national sentiment. Yet, as Sarah Elizabeth Adams and Ben Harley clearly demonstrate in recent works, music can change the way people interact with one another. During moments of intense polarization, it is fitting to ask whether music constructs or removes walls. Partially inspired by visual rhetorical analysis, I study Górecki's piece as an event that moved polarized audiences to act both for and against that polarization through resistance and unity.

Just Feelings: on Rhetoric and Affect

9:30 - 10:45am Friday, 24th May, 2024
Location: Directors E
Track 12. Rhetorical Theory
Presentation type Paper Session

723 Shang-Chi, Affective Investment, and the Rhetoric of Soft Power

Andrew R Donofrio

St. Lawrence University, Canton, New York, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In 2021, Disney's Marvel Studios released *Shang-Chi and the Legend of the Ten Rings*. The film featured a predominantly East Asian cast, an Asian American director, and Marvel's first Chinese-born superhero. Received favorably, *Shang-Chi* earned more than $320 million worldwide in its first three weeks in theatres. Those earnings, however, did not include China, one of the world's largest movie-going markets. China banned *Shang-Chi*, a film Marvel Studios created with Chinese audiences in mind. The ban marked an impasse between competing mediated narratives over what *Shang-Chi's* characters embodied. Since Marvel's 2019 announcement of the MCU's first Chinese-born superhero, Chinese citizens publicly commented on Shang-Chi's roots in xenophobia, yellow-face, and racist Fu Manchu novels. In response, Kevin Feige, president of Marvel Studios, promised that *Shang-Chi's* characters and storylines had been altered from their comic origins to demonstrate cultural appreciation. In this chapter, I examine *Shang-Chi's* ban as a flashpoint that reveals ongoing soft power competitions between the Communist Party of China (CPC) and Disney subsidiary Marvel Studios. Soft power, a concept introduced by Nye (2004), is a counterpoint to threats of force associated with hard power. Soft power, instead, emerges from the perceived attractiveness of a nation or transnational organization's values, culture, and policies. As a narrative phenomenon, soft power involves processes of articulation: "speaking forth" and "linking" (Deluca, 1999). Thus, I use articulation theory and the concept of affective investment to unpack soft power competitions between the CPC and Marvel Studios (Grossberg, 1992; Hall, 2006; Laclau and Mouffe, 2004; Solomon, 2014). In doing so, I show how *Shang-Chi* operates as a floating signifier that both China and Marvel Studios imbue meaning through (re)articulatory practices. Ultimately, I posit that soft power "attractiveness" is expressed via mediated narratives with the capacity to invite emotional responses that audiences use as sources of identification or othering.

Keywords

critical intercultural communication studies, rhetorical theory, articulation theory, affective investment, soft power, international relations

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649 Contending with Despair: Issues of Culpability, Relation, and Scale within the Anthropocene

Steven J LeMieux

University of Pittsburgh, Pittsburgh, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This paper begins with a basic, syllogistic enthymeme. The Anthropocene—as a distinct mark upon the earth—establishes a relationship between the earth writ large and the whole of humanity. I am human. I am responsible for the Anthropocene. As an enthymeme it's both a commonplace and a call to action.

As with any enthymeme, there are quibbles to be sure. Quibbles both with the premises inherent within the enthymeme—the nature and position of the Anthropocene, the contentions and boundaries that mark the exclusionary border of the human—and with the conclusions drawn within the logic of the enthymeme—the grossly unjust responsibility implied by the Anthropocene.

Ultimately this paper works within the confines of the above enthymeme to engage a tripartite confluence of just rhetorics: rhetoric as it concerns justice, rhetoric as the ground of meaning, and rhetoric as mere sophistry. And within that confluence I ask whether we can think through a rhetorically oriented relationship with the Anthropocene and climate change without getting mired in despair? (short answer: maybe).

First, I work to explore the possibility of something like a just rhetoric of climate change. How do we begin to figure the Anthropocene and climate change through the lens of justice? If the Anthropocene is a mark made upon the earth, how do we establish responsibility for that mark? How are we held culpable for that mark? This task is made especially hard by the vast gulfs that persist between individuals, generations, nation states, and corporations. How is responsibility shared?

Second, especially in relation to the Anthropocene, we can establish grounds for understanding our relationship with the planet as being just rhetoric—in other words, it's rhetoric all the way down. The Anthropocene, as a mark within and upon the earth, is something that we're called—rhetorically—by. We, as a species, are called into being by this mark that existed before I, and many others, were even born. An I, situated within a species-wide We, is grounded by a relationship to the planet, as a whole before I can even form a relationship with the ground—the environment—around myself.

Finally, when it comes to climate change there is a persistent tension between this being an exercise in just rhetoric—mere sophistry—and real hands-in-the-dirt action. This question, driven more by my personal experience than the other two, is wrought with anxiety. Is my work—scholarship and pedagogy both—with climate change and the Anthropocene doing anything real? This broader question is mirrored by a tension that persists between action at different scales. How does individual action—direct, indirect, advocacy, policy, community action—hold up against the force of corporate policy? national policy? generational action? systemic injustices? the sheer scale of the issue at hand?

To reiterate what I wrote near the beginning of this proposal: at the core of this paper is a question about how we navigate an abyss that grounds the very commonplace of our action.

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590 Affective Congregations: Weaving Theories of Affect, Constitutive Rhetoric, and the Vernacular in Conservative Women's Activism

Emma E. Newton

University of Maryland, College Park, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

On November 19, 1977, the women's liberation movement hit a major roadblock that derailed feminist momentum so much that the movement never fully recovered. This roadblock was the National Women's Conference, or more specifically, the Pro-Life, Pro-Family Rally counter-conference taking place at the same time just eight blocks down the street. Ultimately, this was a watershed moment that solidified religious conservative women as political actors, and reshaped national politics to integrate antifeminism into the Republican Party platform. Credit for the success of the counter-conference can be traced back to its sponsors, a religious coalition of homemakers called Women Who Want to be Women.

Women Who Want to be Women (WWWW) was one of the most influential anti-feminist organizations in the country in the 1970s. While more notable figures like Phyllis Schlafly were gaining media attention, it was the members of WWWW who were on the ground and creating a conservative women's movement with tangible impacts that continue to persist among the Religious Right. Despite these contributions, WWWW has not received much scholarly attention compared to their feminist counterparts. Further, WWWW provides a scholarly challenge as it is difficult to fully understand from a single theoretical approach how WWWW brought a previously non-politically participatory, denominationally disparate, and traditionally gendered demographic *into being* without taking into consideration the *affect* alongside their *everyday talk*. An in-depth analysis of WWWW requires a scholarly perspective integrating multiple rhetorical theories as they are in conversation with each other.

This essay seeks to explore the rhetorical capacities as demonstrated by WWWW by weaving together theories of affect, constitutive rhetoric, and vernacular rhetoric. As this is a theory-forward approach, I intend to show the ways these three concepts interact and build on each other through a discursive analysis of WWWW's collection of print propaganda and recruitment materials published from 1974 until 1984. To explore this trifecta of theories, I propose a metaphor of "affective congregations." I build this metaphor in response to Sara Ahmed's (2004) "affective economies," although my intentions are to move away from a neoliberal understanding of affect as a form of capital that is exchanged. While maintaining the argument that affect is circulated across bodies, I use the concept of a congregation to model the ways that a group of people are brought into being through a shared identity and emotional appeals, as well as maintains a complicated connection with an institution of faith that is reflected in the congregation's vernacular. Through an exploration of the intersecting rhetorics at play, this essay is a call for rhetoric scholars expand their understanding of how marginalized groups use their own identities to uphold hegemonic ideals through rhetorical theory.

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423 Sympathy Strategies and the Ends of Justice: Decolonizing our Politics of Recognition

Dorrel T Spitzer-Hanks

Baylor University, Waco, TX, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Sympathy strategies are rhetorical means by which we seek sympathy, and we use them to shape central aspects of our self-presentation. As such they are important sociocognitive tools, their social utility lying in their ability to express our deep understanding of and participation in a given social context. Sympathy strategies are highly context-dependent: they vary among people groups, from person to person, from family to family, and also vary on the local, regional, national and international levels. Sympathy strategies are also available in different ways for

people who are neurodivergent, gender-divergent or otherwise 'marked by difference' of various kinds. Simply put, sympathy strategies are ubiquitous.

From a justice-oriented point of view, however, the problem with sympathy strategies lies in their utility. Because sympathy strategies are useful for expressing an earned sense of belonging, they necessarily involve the mimicry of a contextual 'norm,' with the result that, over time, our sympathy strategies' success or failure shapes our individuation and group affiliations around that norm. This may or may not be an innate feature of human socialization, but in a social context organized around a set of norms that are simply impossible for a majority of inhabitants to mimic, sympathy poses both a rhetorical and a political problem. Particularly in diverse societies where such norms are in flux, social processes of individuation and group affiliation become sources of both intra- and interpersonal tension, focal points for identitarian political debates, and ultimately, challenges for democracy.

In response, this paper suggests that the ends of justice need to be redefined such that sympathy is radically decentralized in our daily lives and in our politics. A rapidly globalizing human collective facing complex ecological problems simply cannot afford to be constrained by the politics of likeness that sympathy promotes, and processes of reparative justice will be crucial to a redefinition of what the ends of justice are and how they can be attained. That being a longterm goal, this paper proposes a decolonial critique of sympathy as a first step towards reparative justice. This critique begins from Adam Smith's account of sympathy as enunciated in his Theory of Moral Sentiments (1789). Smith's theory of sympathy, particularly when read through a sociocognitive lens, is both descriptive and prescriptive, and helps clarify how the operation of sympathy tends to reproduce coloniality in two ways: by maintaining Eurocentric somatic norms in colonized and formerly colonized locations, and by organizing our politics of recognition around a minimalist definition of autonomy. From this critique flows a proposal for a praxis of just rhetoric based in Audre Lorde's dialectical model of difference, which figures difference as a 'necessary polarity' that can sustainably power our social battery.

On Rhetoric and Reproduction

9:30 - 10:45am Friday, 24th May, 2024
Location: Directors I
Track 2. Feminist Rhetoric
Presentation type Paper Session

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685 More than Words: Expanding Judicial Power through Rhetorical Choice

Kristie Ellison

Elon University, Elon, NC, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

On January 22, 1973, the US Supreme Court ruled, by a 7-2 majority, that the constitutional right to privacy included the right to obtain a safe, legal abortion. Shortly after the decision in *Roe v. Wade*, lawmakers began chipping away at its holding; yet such chipping proved insufficient. Though legally unnecessary, on June 24, 2022, in *Dobbs v. Jackson Women's Health Organization*, a five-member majority ruled that the *Roe* Court had been wrong, ending a constitutional protection that had been enjoyed for nearly a half-century. This stunning turn of events left many to wonder: How did we get here?

Despite the Court's confounding failure to adhere to its own rules, this moment calls for leaning into judicial rhetoric rather than retreating. Understanding how the High Court uses its available means of persuasion to gain power and move members of the governed community toward its view, especially views detached from traditional legal norms, informs how we move forward. Indeed, articulating lessons from her rhetorical analysis of *Roe*, Katie Gibson argues, "As rhetorical critics and informed citizens, we need to do much more to understand and to engage judicial opinion as a branch of constitutive rhetoric" ("The Rhetoric of *Roe*" 327-328). This presentation takes up Gibson's call for a closer examination of Supreme Court opinions, approaching them within their specialized legal context. Specifically, this analysis considers how precedent acts as both a legal and rhetorical constraint and how the Court makes rhetorical choices to expand judicial power.

First, examining *Planned Parenthood v. Casey*, a 1992 case celebrated for the Court's surprising decision to uphold *Roe*, reveals that the Court's reverence for and confirmation of *Roe* was primarily rhetorical, as substantial changes to the individual right left protections a mere shell. Moreover, the Court's precedent story eclipsed all others, creating misdirection regarding the fate of *Roe*, thereby minimizing public response. Next, I explore *Gonzales v. Carhart*, the 2007 case that unexpectedly upheld the federal "partial-birth abortion" ban in a direct, though unacknowledged, repudiation of a 2000 decision that struck down a nearly identical Nebraska state law. This analysis illustrates how the Court further diminished the individual right through skillful rhetorical selection, creating the appearance of following precedent while doing the opposite, expanding the boundaries of precedent's constraint.

Such analysis is valuable, Gibson asserts, because it leads to "a more accessible judicial discourse and a more active citizenry," and it "encourages an understanding of the law that is embedded in our public rhetorical culture" (328). Here, the analysis illuminates the considerable legal power granted to the Court through its rhetorical power. Accordingly, though the *Dobbs* decision had substantial negative material impacts on many individuals, it has forced a reckoning. *Dobbs* did not begin the retreat from precedent; it merely brought it into the light. Because of the judicial power that flows from its rhetorical choices, particularly where impact to individual rights is occluded from public view, the words of the High Court are considerably more than just rhetoric.

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314 The rhetoric of risk in pregnancy and the individual burden of public fears

Megan Donelson

University of Dayton, Dayton, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Pregnant people can hardly open their eyes in the morning without encountering a warning about risks to themselves and their fetuses. From social media to well meaning loved ones to the apps we use to excitedly track the growth of the baby (first a lentil, then a blueberry, now a pear) pregnant people face a constant barrage of rules and warnings, as well as judgment for straying from the mainstream idea of acceptable risk (regardless of whether those ideas are based in reality). But is all of this just talk? Just rhetoric? Or can these warnings actually cause harm?

In previous research, I have used Ulrich Beck's Risk Society to discuss the individualization of risk in pregnancy. One example is the ban on doulas in delivery rooms at the height of the pandemic; hospitals could decrease rates of Covid-19 infection, but the lack of birth support may have increased the risk of trauma and negative outcomes for birthing individuals, babies, and families.

For this presentation, I will shift my focus to the rhetoric around risk during pregnancy and how this negative, often fear based rhetoric (leaning heavily on a "better safe than sorry" ethos) may allow providers, organizations and institutions to protect themselves from liability (both legally and in the public view), but it does not actually reduce risk. Instead, it shifts the risk from public view into the deeply personal and often extremely isolating experience of an individual's journey through pregnancy and birth. In fact, because of the ways that the brain responds to perceived danger, excessively conservative guidelines and unnecessary warnings may increase the individual's risk of negative outcomes by increasing their stress level.

I plan to outline Beck's theory of the individualization of risk, then draw connections between common sources of pregnancy info (the What to Expect books, common pregnancy apps, etc) and evidence showing that the emphasis on risk and dangers may only serve to increase a pregnant person's stress level. I will also point to some researchers who are working to shift the narrative around risks in pregnancy and birth (like Brown economist Emily Oster and nurse Dr. Rebecca Dekker of Evidence Based Birth).

My goal is for attendees to understand how the public's discussion of pregnant bodies and the many risks they face isn't "just rhetoric," but in fact has an impact on the health of pregnant bodies and babies. I hope to also illustrate the positive shift occurring in the information most accessible to pregnant people, and to suggest future steps forward for researchers as well as advocates. Ultimately, public rhetoric about pregnancy and birth can be a way of addressing the inherent unfairness of how babies are made - the physical necessities of gestation and birth. Those of us who teach and study rhetoric can use it to advocate for a just rhetoric of pregnancy - a way of speaking about pregnancy that empowers pregnant people; empowered pregnant people can then become empowered parents, empowered self advocates, empowered voters, and more.

719 "All They Told Me was I 'Might' Feel 'a Pinch'": The Redefinition of Informed Consent in IUD Placement Narratives on Reddit's r/TwoXChromosomes

Hillary A Ash

Saint Louis University, Saint Louis, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

The increasing popularity of intrauterine devices (IUDs) for long-term birth control has resulted in an influx of online discussions about IUD-users' experiences, particularly with regards to IUD insertion. The American College of Obstetricians and Gynecologists (ACOG) states that IUD placement "may cause some temporary discomfort" and that patients may benefit from taking over-the-counter pain relief prior to placement. However, personal accounts of IUD insertion experiences across social media platforms suggest that the procedure is far more serious than the ACOG suggests. Users recount cases of medical gaslighting and describe the process as traumatizing and the worst pain of their lives. Many report experiencing vomiting, dizziness, and fainting— responses that were in stark contrast to how their doctors described the procedure. These narratives suggest that messaging from healthcare professionals about IUD placement is at odds with patient experiences, leading to real harm that affects patients' gynecological and obstetric experiences going forward.

In this paper, I explore users' narratives of IUD insertion on the subreddit r/TwoXChromosomes. A self-professed community for "both serious and silly content" from "women's perspectives," r/TwoXChromosomes has over 13 million subscribers and regularly features public threads about reproductive health issues, including questions and experiences about IUDs. Through a random sampling and thematic analysis of user comments from five different threads on r/TwoXChromosomes across a three-year period, I argue that patients offer a more expansive definition of informed consent for gynecological procedures like IUD placement and grapple with the procedure they legally consented to in light of the Hippocratic oath. In doing so, I join other rhetoricians who have discussed the destabilization of informed consent in the context of science and medicine (Mitchell and Happe 2001; Friz 2018; Frost 2021). By rhetorically analyzing how patients come to understand and define informed consent, we can reveal what a more just healthcare system might look like.

31 Deconstructing the Master's Tools: Utilizing Scrap Materiality to Reclaim the Traumatic Narrative of the Mothers of Gynecology Monument.

Ariel E Seay-Howard[1], Laura Bruns[2]

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Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Artist Michelle Browder's Mothers of Gynecology monument (2021) in Montgomery, Alabama, honors the three enslaved women–Anarcha, Lucy, and Betsey– who underwent traumatic experimental surgeries by James Marion Sims. Mothers stands less than a mile from the state capital where The Father of Gynecology statue of Sims stands. Coupled with the racial context of Montgomery, the Mothers monument challenges public memory of racial violence against Black women in medical settings. Mothers is comprised of material objects such as scrap metal, found objects, surgical instruments, and gynecological tools and is a material response and reminder of the torture the three Black women underwent for medical advancement. The intersection of race, class, and gender made it acceptable for these brutal experiments to happen–a healthcare disparity that persists today. Through a Black Feminist lens, the authors argue that the Mothers monument disrupts, revises, and reclaims the misogynistic memory of gynecology's origins. The authors propose that this monument exemplifies scrap materiality, or the use of scrap material to make the subject of the monument material. Scrap materiality makes the invisible visible by using literal objects to visually construct power, identity, and narrative. The use of scrap materials, specifically gynecological tools and sharp pieces of metal, highlights the women's bodily trauma and makes their painful experiences material–bringing them to the forefront and highlighting the obscured narrative of medical advancement. Unlike other monuments that use objects to construct the memorial (e.g., Holocaust memorials that utilize shoes, identification cards, or buttons), the power of the Mothers monument is not in the objects or the number of objects, but in what the objects represent. The gynecological tools incorporated on the monument were not literally used on the three women but rather represent and showcase weapons of torture in the pursuit of medical advancement for white women. While doing this, the authors draw upon and apply Black Feminist Audre Lorde's" The Master's Tools Will Never Dismantle the Master's House" to illuminate how the monument serves as a counter-monument (Kerby, 2021) that acknowledges the complicated legacy of gynecological advances and enables agency for these previously forgotten Black women. While the monument is physically draped with the gynecological tools used on Anarcha, Lucy, and Betsey, the tools expose the racist white ideologies that have allowed the master house to persist within academic medicine.

Just Games: on Rhetoric and Play

9:30 - 10:45am Friday, 24th May, 2024
Location: Directors J
Track 12. Rhetorical Theory
Presentation type Paper Session

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469 Just Gaming–Lyotard's Ethics And A More Just Rhetorical Orientation

Jimmy Butts

LSU, Baton Rouge, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Jean François Lyotard wrote in Just Gaming that "A dream, for example: it is a language game … with its own logic or its own rhetoric. It is a statement that places the utterer in the position of an unknown utterer and the addressee as the ordinary utterer of wakeful discourses, that is, as the dreamer himself" (52). Unknown utterances as potential sites of something just, an idea, however fluid, offers rhetorical and ethical potential. Dreams as desire or anxieties that we need to communicate with ourselves and need to be worked out offer a conversation. The conversation if it is just as in the sense of "justice" or if it is just in the sense of "mere" is a game, a play of language that contains its own wiggle room that both pushes against a certain kind of right justice and also invites a justice of grace.

A rhetorical ethics that involves just gaming or admitting that there is a looseness to language allows for a resistance to harmful dogmatism. Just gaming with a rhetorical ethics offers an anti-agonistic freedom that moves beyond right and wrong, black and white. Yet we have begun to rethink the facts–from news to science. One example of these tensions might be found in the colorful text The Lifespan of a Fact. The tensions of truth remain. In a sense it hearkens back to Nietzsche's "On Truth and Lies in a Nonmoral Sense" or Beyond Good and Evil. This third rhetorical way has lost its promise in some ways since Lyotard. Frankly, postmodernity has become its own evil after the dismissal of fake news and a willy nilly post-factual political sphere. And yet, this is even after some comfort with things being more gray than black and white was in response to the Nazis certainty of truth found in their Final Solution, the Holocaust.

The ethics then of Lyotard, Deleuze, Nietzsche and others offer a rhetorical politics that resists foundations. And yet. The importance of being on this right side of history right now seems more important than ever. The need for an ethics like this has been brought to the fore, for example by those investigating the rhetorics around demagoguery. Patricia Roberts Miller sets out an attitudinal shift by rethinking the relationship between demagoguery and rhetoric, writing, "Demagoguery is a polarizing discourse that promises stability, certainty, and escape from the responsibilities of rhetoric." In essence, we stand at an invitational crossroads to rethink rhetorical truths and ethics. But there must be balance. The scales of justice wrapped in language are at stake.

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596 "Just Play": The Paradoxical Rhetorics of Productivity and Play in our Social Media(ted) Lives

Brett E Keegan

Syracuse University, Syracuse, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Like rhetoric, play is often disregarded as frivolous or shallow, less important than more serious and productive work. For example, we are bombarded with productivity culture today, including side-hustles, financial hacks, productivity hacks, routines of "productive" people, etc. And on the other side, "laziness," desire to prioritize other activities, and even disability may be viewed with skepticism or scorn. Though some of this has subsided from the pandemic with the great resignation and quiet quitting, work and productivity remain central in American life, identity, and rhetoric. Conversely, as serious as rhetoric can be, its history is also shot through with play, as rhetorical scholars have pointed out–Bruce McComiskey's *Gorgias and the New Sophistic Rhetoric* (2002) or Diane

Davis's *Breaking Up [at] Totality* (2000), for example. Indeed, some of the playful rhetoric of the Sophists was viewed as dangerous or wasteful by some like Plato. And as rhetoricians continue to analyze games and humor, which also comprise of play, the importance of play remains central.

For my presentation, I would like to draw from this analysis of play from game studies and rhetoric to analyze what a "rhetorics of play" may look like and how it can disguise or be compared with "rhetorics of work." I will draw from Brian Sutton-Smith's "rhetorics of play," as well as other game studies literature. With this background in mind, I would then analyze examples of influential social media figures who emphasize productivity or playful and recreational pursuits and how they present themselves and relevant material regarding these topics. Some examples would include productivity influencers, finance influencers, van-life and off-the-grid influencers, hobbyist influencers, and some self-help influencers.

Some preliminary work I have done highlights common themes: the role of initial wealth, the subversion or erasure of labor in favor of "productivity" or the glorification of "simple work," the role of escape, questions of "playbor," and regular conflict with common features often ascribed to play. Indeed, play seems quite crucial for people in their advice and surface-level rhetoric but increasingly rare as one analyzes these spheres of human life and discourse, underscoring the difficulty of play and its elusiveness in late-capitalist society.

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689 Gaming with(in) the Environment: Teaching Collaborative Ecological Rhetorics with *Palia* and *Eco*.

David V DeVine

University of Texas at Austin, Austin, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In response to the global pandemic, many universities and colleges were thrust into online-only or hybrid (mixed internet and face-to-face) environments that demanded from writing instructors flexibility in teaching and approaches to digital environments. While many teachers of rhetoric had already embraced the digital turn, our shared experience of being placed into an internet environment has resulted in novel usage of digital texts and settings within the rhetoric, technical writing, and argumentation classrooms. Video games, as digital texts, can be taught within the rhetoric classroom to the benefit of teaching rhetoric (Shultz Colby 2017), but online video games can also become a *site* for learning and teaching rhetorical theory (Gee 2003, Bogost 2008, Hodgson 2013). Then, if multiplayer-enabled games can become sites for teaching rhetoric, games about certain issues should be able to enrich courses that teach rhetoric about those subjects. Multiplayer games that also engage an entire class's students can doubly function as "protopublic" spaces (Eberly 1999) for students to experiment with rhetorical forms and figures, while working toward some goal and seeing their writing contribute to the completion of that goal. Environmental games that focus on restoring, protecting, or inhabiting the natural environment, such as *Stardew Valley* (2016), *Eco* (2018), or *Palia* (2023), can become spaces for students to play with issues of ecology, industry, consumerism, and justice by writing about these issues within the game in their classwork. Then, as students become members of a shared community within the classroom and within the game world(s), they can see what forms of writing do or do not work to persuade their peers and transfer that writing ability and contextual and content knowledge to issues of environmental justice or disparity in their own

communities beyond the class. By creating this proposed "multiplayer classroom" focused on teaching rhetoric—both theory and historiography—as it relates to issues of real-world environmental justice, this paper proposes one such undergraduate writing class: "Environmental Games as Rhetoric." By teaching rhetorical ecologies (Edbauer) and ecological rhetorics (Dobrin and Weisser) using the game worlds of environmental games *Palia* and *Eco*, this project proposes ways in which teachers of rhetoric can prepare students to answer increasingly pressing issues of ecological crisis in the real-world by playing through avoiding (through *Eco*) or the aftermath (through *Palia*) of environmental catastrophe. By collaborating to prevent the ecological end of the world or by seeing the consequence of human actions in the distant future, students in "Environmental Games as Rhetoric" would compose persuasive arguments and research projects on procedural rhetoric, rhetorics of nature and environment, and reflect on their place in nature as students, gamers, and more broadly, as humans. This project proposes a syllabus and four writing assignments for said undergraduate writing course.

Remembering Bill Hart-Davidson

9:30 - 10:45am Friday, 24th May, 2024
Location: Plaza Ballroom D
Track 14. Other

Crisis, Incarceration, and Security

9:30 - 10:45am Friday, 24th May, 2024
Location: Plaza Ballroom E
Track 7. Public Rhetoric
Presentation type Paper Session

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239 Just(ice) rhetoric in the national opioid crisis: How character evidence helped three Purdue Pharma executives to walk free

Michael J Madson

Arizona State University, Mesa, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Character evidence centers on a defendant's background and personal qualities, and it has deep connections with the study of rhetoric. For instance, Adamidis (2016) traced how character evidence was commonplace in the courts of classical Athens. Walton (2006), focusing on contemporary contexts, made connections between character evidence and strategies of demonstration, including panegyric discourse, that has a goal of inspiring admiration (p. 19). In the United States, character evidence is considered so potent that its use in the court system is detailed in the Federal Rules of Evidence.

Less studied has been the role of character evidence in legal decisions shaping public health emergencies such as the national opioid crisis. One such case was decided in 2007, when despite pleading guilty to misbranding OxyContin, a bestselling opioid painkiller, three senior executives at Purdue Pharma evaded jail time. Important in the defense was character evidence submitted to the judge as he deliberated, which took the form of 59 letters written by family members, current and former employees, scientific experts, regulators, and others who could speak well on behalf of the defendants. Of these letters, 11 were submitted for Michael Friedman (chief executive officer), 23 for Howard Udell (general counsel), and 25 for Paul Goldenheim (a past medical director). The character evidence in the letters, together with the broader arguments in the defense, was compelling enough that even though the judge himself acknowledged that he was bothered by the lack of jail time, he was satisfied that justice was served.

This individual presentation examines the case in greater detail, taking the Aristotelian notion of ethos as an analytical lens. As McCormack (2014) argued, Aristotelian rhetoric has numerous benefits in legal contexts, and she explores ethos largely in terms of attorney credibility, including both "source characteristic" and "source relational" attributes (p. 138). In the 2007 case, however, appeals to ethos were not intended for attorney credibility alone, but for defendant virtuousness, as the perceived character of the defendants, given the strict liability of the misbranding charges, could sway the direction and weight of the eventual sentencing. Thus, to capture some finer-grained, suasive detail in the letters, I concentrated on manifestations of Aristotle's nine forms of virtue: justice, courage, temperance, magnificence, magnanimity, liberality, gentleness, prudence, wisdom (On Rhetoric, Book I, Part 9).

In the conclusion, I discuss how epistolary genres, such as letters providing character evidence for the public record, can blur the classical divisions between forensic, deliberative, and epideictic rhetorics. This blurring makes character evidence, in particular, of theoretical interest to rhetorical scholars. It also challenges a persistent view that "legal practice involves only dialectical reasoning about objectively determined concepts" (Mootz, 1998, as quoted in McCormack, 2014, p. 133) and thus is not rhetorical in nature. But beyond that, character evidence, no matter its written or spoken embodiment, may help rhetorical scholars more fully uncover, illuminate, and critique legal decision making during public health emergencies. The national opioid crisis is just one.

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McCormack, K. C. (2014). Ethos, pathos, and logos: the benefits of Aristotelian rhetoric in the courtroom. *Washington University Jurisprudence Review, 7*(1), 131-155.

Walton, D. (2006). *Character evidence: An abductive theory* (Vol. 11). Springer Science & Business Media.

386 The Rhetoric of Recidivism: Interrogating Post-Incarceration Discourse

Patrick W Berry

Syracuse University, Syracuse, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Building on the conference theme, this speaker begins with the argument that the words we use to describe individuals impacted by incarceration are not neutral. Terms such as "inmate" or "felon" raise concerns because they define individuals by their crimes and dehumanize and erase their lived histories. Building on the Marshall Project's language initiative, this paper establishes the dangerous use of labels and how they follow an individual after they are released from prison.

Scholars in rhetorical studies have long observed how crime and punishment are represented in the media and public discourse (e.g., Sloop). They remind us that our words can function as a terministic screen, shaping how we see a person and their situation. What does a formerly incarcerated person need upon release? Education? Literacy? A Job? Connections? Of course, the answers are multiple, yet there is a tendency to reduce discussions to what an individual can do without exploring the outside forces that impact their success. This concern is especially poignant when discussing recidivism and whether the formerly incarcerated person will return to prison.

Many of us are unaware of what happens to individuals after they are released from prison. Popular discourse focuses on whether the incarcerated person has done their time and whether or not they will relapse and return to the carceral state. This pervasive focus on "the rhetoric of recidivism" can obscure the systemic and embodied forces that prevent individuals from building a life following incarceration. When our language focuses on labels such as "criminal" or "felon," we focus on the individual's mistake, reducing them to their crime and making their survival post-incarceration a matter of personal choices. When they return to prison, it is because they have failed. Absent from this discussion are the material conditions and lack of resources that play a role. Worse still is how a narrow focus on the individual and their offense makes it easy to deny the needed support in finding continued education, a home, and a job.

Following a discussion of this rhetoric, this speaker will report on a humanities-based initiative for those impacted by the criminal legal system that seeks to reimagine how we talk about the incarcerated and their futures after prison.

720 Is the National Security Strategy *Just* Rhetoric? The Argument for Rhetoric's Role in National Security

Heidi E. Hamilton

Emporia State University, Emporia, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Each presidential administration formulates, writes, and releases a National Security Strategy (NSS). Theoretically, this document provides a guiding framework for US strategic priorities and the policies that support those priorities. A National Security Strategy, upon release, is widely commented upon and analyzed for what it does and does not say, especially within the foreign policy and national security communities, widely defined as government officials, scholars, and think tank fellows. Rhetorical scholars also have previously explored presidential National Security Strategies. For example, George W. Bush's NSS was critically examined by scholars, such as Mitchell (2003) and Cram (2011), especially given its take on the post-9/11 world.

This paper uses the Biden administration's NSS, released in 2022, as a case study, not to examine its rhetoric, but to examine how the national security and foreign policy communities talk about the NSS. Within these communities, several lines of (conflicting) argument can be seen: the NSS isn't really strategy, it's just (or mere) rhetoric, the NSS relies upon a rhetorical framing of "national security" that is unfeasible, and that the NSS is rhetorically necessary to produce actual strategy. This paper analyzes how these arguments not only define "strategy" but thus also define "rhetoric." In doing so, the paper argues for reclaiming rhetoric as a vital part of US national security strategy.

Cram, T. (2011). NSS 2006: Democracy Promotion and Public Argument. *Conference Proceedings -- National Communication Association/American Forensic Association (Alta Conference on Argumentation) - 2011*, 488–495.

Mitchell, G. R. (2003). Team B Wins Again: Competitive Intelligence Assessment in the Bush National Security Strategy. *Conference Proceedings -- National Communication Association/American Forensic Association (Alta Conference on Argumentation), 1*, 75–86.

Storytelling and Relationships

9:30 - 10:45am Friday, 24th May, 2024
Location: Plaza Ballroom F
Track 13. Rhetorical Methods and Methodology

Presentation type Paper Session

152 Not Just a Movie: Reclamation Rhetoric in *Hidden Figures*

Caylie Cox

Texas Christian University, Fort Worth, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Many marginalized rhetors aim to break open the historical record to upend the dominant narrative of the past. Oftentimes, they do so through telling their own stories of people and events in history. I name this strategy "reclamation storytelling." Storytelling is uniquely effective for justice-centered reclamation rhetoric: it is a genre that reaches an audience's imagination and emotion, demands a response, and grants authority to the narrator.

However, this strategy raises an important question: Who should tell reclamation stories about particular groups? Can I only tell reclamation stories about those who look like me? How similar do we have to be? Does my status as a scholar make a difference? Along with drawing upon researchers such as Jacqueline Jones Royster and Saidiya Hartman, I will use the book and movie *Hidden Figures* to illustrate these questions.

The book *Hidden Figures* by Margot Lee Shetterly narrates the true story of the many Black women who worked at NASA from its earliest days and helped America reach the stars. The movie with the same name was released shortly after the book and gained extensive praise and popularity. Because both the book and the movie celebrate these Black women who had been sidelined in historical and cultural memory, both are reclamation stories. However, the stories diverge from each other in scope, level of detail, and even plot points. For example, at points the movie's story has a "white savior" trope that is not based on fact. In trying to appeal to the widest audience possible, the movie smothers some of the most powerful messages of the book.

   Hidden Figures shows us that reclamation storytelling can be a tricky business, especially when trying to balance reach and accuracy. There are three main reclamation storytelling tactics that rhetors use: oral history, often passed down through families; scholarly research and writing; and mass media such as films and popular novels. Each strategy has its benefits and its limitations. Oral histories, while they preserve stories that would otherwise be lost, often contain few details. Scholarly research, while it maintains a high degree of accuracy, often does not have an impact outside of the academy. Mass media, while it has the most potential to educate the broader culture, often changes the story at the discretion of people in power. Thus, rhetors must choose the medium of their reclamation stories with care.

773 Doing Messy Rhetorical Autoethnography Work: Is The Story I Want to Tell Mine To Tell?

Marco F Navarro

Queens College, Flushing, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Bret Lunceford writes that rhetorical autoethnography "allows us to tell stories in ways that we would not be able to do with traditional methods of research" (2015, 19). The story I want to tell and research is a messy one. I'm certain of its importance. It's a story about a certain location and a certain time (and how the two influence my everyday actions); it's a story about taking responsibility for my words (Reynolds 2004, 11). However, I'm not certain if the story is mine to tell. My mother began to take undergraduate classes at Queens College, my current institution, in the fall of 1984. The institution, a seven block walk away from our home at the time, was an obvious choice. She could work, cook, clean, take care of us, and be home right after classes. I vividly remember those years–sometimes she'd be working at the dining room table, writing on yellow legal pads, reading on the couch. Sometimes she typed out her papers, sometimes my father would type them out, sometimes my brother or I did so. She completed her Bachelor's in Spanish and her Masters in Spanish Education in 2002, 32 semesters later. This would be two years after I would complete my own Bachelor's in English at Queens College. I write this all, not because I believe this is a unique story or a story that hasn't occurred before. In a city like New York, I'm almost positive this has occurred before. I find myself thinking about what is the rhetorical artifact here? My mother's transcript (which to date, she has not allowed me to access), maybe some papers she's saved, maybe photographs? The more I reflect on this project, the more I am coming to recognize her history might not be as important as my engagement with that story. How all of this helps me make more socially just decisions in the writing classroom, in my writing center work, and in my day-to-day living. And in this way, perhaps the story I am really grappling to tell is a self-focused story–a story where "the researcher is at the 'center' of the research inquiry as both 'a 'subject''...and an 'object'" (Ngunjiri, Hernandez, and Chang 2010, 2).

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159 Helping a Rural Community Protect a Lake Access Area: A U.S. Army Corps of Engineers Resource Manager Develops a "Rhetoric of Relationship"

Kristin D. Pickering

Tennessee Technological University, Cookeville, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This presentation analyzes a conflict between a U.S. Army Corps of Engineers resource manager and a rural community, as it attempted to negotiate access to a recreational lake area that the Corps managed. Over the years, the area had degenerated environmentally due to off-road vehicle use, unauthorized camping, target practice, and excessive littering. In addition, the area had become a site for various types of crime, due to the remoteness of this natural site. As a result, David Edwards, the Corps resource manager, considered closing the area but wanted to work with the community, if possible.

An ethnographic, observational case study based on this conflict highlights how changes in public facing rhetoric can alter the outcome of a conflict in ways that accomplish social and environmental justice and changed actions. Edwards began with what I as the researcher call the "Rhetoric of Regulation," including rhetorical appeals to credibility alone, such as appeals to authority, experience, and expertise. However, the community completely rejected these appeals. Edwards was not from this small rural area and was not familiar with the community's

history and love of it. These community members understood this area to be "theirs," having raised their families in the area and used it to teach their children to swim and fish. The Corps resource manager and the community displayed two different types of values at this point: one focusing on rules and regulations and the other focusing on stories of valued experiences.

Once Edwards realized the community's love of and dedication to this geographic space, evidenced through these stories, he then began crafting a "Rhetoric of Relationship" that included appeals to character, affinity, and sincerity. These appeals reached this hostile audience more, and together, the community and Edwards began working to restore this area, including physically repairing the landscape, re-establishing Corps boundaries, and encouraging compliance.

To contextualize this case study theoretically, I draw upon social justice theories (Edwards, 2018; Haas & Frost, 2017; Mangum, 2021; Moore et al., 2021; Sackey, 2018; Walton et al., 2019) and ethos development (Aristotle, ca. 367-347, 335-323 B.C.E./1990, ca. 350 B.C.E./2012; Baumlin & Meyer, 2018; Campbell et al., 2015; McCormack, 2014; Mackiewicz, 2010) to analyze not only Edwards's rhetorical appeals and their change but also the results of those appeals: negotiated action with the community to keep this lake access area open. In this case, not only was it essential to incorporate marginalized, rural community members into the decision-making process regarding an area they loved, but social justice concerns addressed here would also help the environmental justice needs of this area. Community members were at a distinct disadvantage here, since they did not have knowledge or financial resources to challenge the Corps, and they were also positioned to lose access to these valued public lands.

Through his role as Corps resource manager, Edwards made room for rural community members' marginalized voices through a rhetoric of relationship so that, ultimately, community members could begin protecting a geographic space that had also been marginalized through misuse.

EcoRhetorics, Intersectional Environmental Justice, and Land Ethics, sponsored by National Consortium of Environmental Rhetoric and Writing (NCERW)

9:30 - 10:45am Friday, 24th May, 2024
Location: Plaza Court 1
Track 14. Other

18 EcoRhetorics, Intersectional Environmental Justice, and Land Ethics

Affiliate Panel

National Consortium of Environmental Rhetoric and Writing (NCERW)

Panelists/Participants (Including Respondent, if any)

Anthony J. Irizarry

Pennsylvania State University, University Park, USA

Rachel Jackson

University of Oklahoma, Norman, USA

Stacey K. Sowards

University of Texas, Austin, USA

Ruben Leyva

University of New Mexico, Albuquerque, USA

Frida Sanchez Vega

University of Illinois at Chicago, Chicago, USA

Elenore Long

Arizona State University, Tempe, USA

Session Chair

Michelle Hall Kells

University of New Mexico, Albuquerque, USA

Abstract/Description

Paper 1: Solastalgia in South Texas and the Environmental Privilege of Return

Solastalgia names the feeling of suffering and sickness caused by the "loss or lack of solace and the sense of isolation connected to the present state of one's home and territory" (Albrecht 2005, 45). This presentation seeks to develop a felt solastalgia in South Texas amidst recurrent migration patterns that flow through San Antonio. Solastalgia rhetorically severs the well-known relationship between nostos (homecoming, return) and algos (pain, suffering) that has long been associated with conditions of nostalgia. In place of homecoming are the concepts of

solari and solacium (solace) and solus and desolare (desolation). In this presentation, I will develop several rhetorical implications for understanding solastalgia as an environmentally situated feeling of suffering and sickness whenever home is replaced with feelings of solace and desolation. In an era of increased climate migration and hyper-visible channels of human migration through South Texas, solastalgia provides a rhetorical space that exists somewhere between solace and desolation. I argue that within this space lies the environmental privilege of return.

Paper 2: Traditional Ecological Knowledge, Indigenous Restoration Rhetorics, and Land Stewardship as Relationship

Ecologies include peoples and their histories; land stewardship therefore requires honestly telling the story of what happened on the land and therefore to the land as these events are inextricably connected. As indigenous environmental scholar and activist Kyle Whyte (2018) explains, "Settler colonialism is a form of domination that violently disrupts human relationships with the environment. Settler colonialism is ecological domination, committing environmental injustice against Indigenous peoples and other groups." Decolonial discourses occurring in our field (and elsewhere in our institutions and communities) struggle with the freight of historic abuses and tensions animated by settler colonialism and white supremacy and the subsequent contestations between groups, those advancing land back arguments and those feeling threatened or otherwise alienated by them. The resulting stalemates leads to silences and ongoing neglect of issues that obstruct the health of all peoples and lands. Healing ourselves, our relationships, and our planet requires healing rhetorical practices. Traditional Ecological Knowledge enables long needed conversations between western scientists and indigenous land and water keepers that demonstrate the role rhetoric plays in emergent practices aimed at co-building an effective response to increasing climate crisis.

Paper 3: Dolores Huerta as Ecofeminist: Intersectional Environmental Justice in the United Farm Workers Union

Dolores Huerta emerged as a key leader of the United Farm Workers movement since her early involvement with farm workers starting around 1955. Since the founding of the UFW in 1962, she has worked tirelessly as a labor leader, Chicana activist, feminist icon, voting rights promoter, political campaigner, and environmental justice advocate for decades. Her interests in advancing the cause of farm workers' rights in California, the United States, and beyond, intersects with environmental justice movements through the UFW's emphasis on protecting farm workers from pesticides, land mismanagement, and other abuses. Alongside César Chávez, and UFW leaders, she built a cause and a legacy that continues today, focusing on lobbying and legislative efforts to eliminate, reduce, or minimize impact of pesticides use, inappropriate farm work tools (short-handled hoe), and abuses related to clean drinking water, toilet access, pay, and health care. Through unique community organizing techniques (house meetings) and activist work (pilgrimages, boycotts, picket lines), Dolores Huerta claimed space for herself in the male dominated Chicano and UFW movements. As mother to eleven children, she also faced challenges in her personal life as well as gendered/racialized assessments of her as a mother and a leader.

Paper 4: Who Is Liable: Miners or Conservationists?

This paper examines the cultural and economic effects of the mining industry and conservation initiatives on the Apache bands of the Mimbres and Gila, who refer to themselves as "Chi'Nde," the Chiricahua Apache peoples of southwest New Mexico. Historically, Mimbres and Gila Apache homelands near Santa Rita, New Mexico, were mined for copper during the Spanish, Mexican, and U.S. periods. Later, the U.S. Federal Government

appropriated Chiricahua Apache territories for environmental preservation initiatives, including the Gila National Forest. These seemingly contradictory processes, ecological degradation, and preservation led to the loss of lands for many Mimbres and Gila Apache, diminishing their economic sustainability over time.

This dispossession and the blocked 1855 Treaty meant no Indian reservation in the Mimbres Valley or compensation for stolen Chi'Nde land. Today, the town of Santa Rita, New Mexico, is the location of the Chino Mine, an open pit measuring nearly 1.75 miles across and 1,350 feet deep. The Gila National Forest and Wilderness, which comprise over 3.3 million acres, are under the authority of the U.S. Forest Service.

Paper 5: Make Live and Let Die: Environmental Disasters in Latinx Communities

This paper uses Foucault's theory of biopolitics to frame the experience of Latinx communities within the United States in relation to the political localities' lack of action to combat environmental and climate disasters. This analysis also incorporates political anthropologist Yarimar Bonilla's argument that natural disasters are socially produced and that "disasters should not be understood as sudden events, but rather the outcome of long processes of slow, structural violence" (Bonilla 1).

These structural inequalities force neighborhoods to create their own networks to combat environmental disasters and climate change. In Chicago, Latinx neighborhoods such as Little Village, Pilsen, and Humboldt Park have taken the lead in achieving community "self-determination," meaning that the population that is affected should have a say in solutions when it comes to environmental justice for low-income, migrant, and Latinx residents of these working-class neighborhoods. This paper will analyze the experiences of Chicago Latinx communities advocating for environmental related issues and their understanding of climate inequalities, climate justice, self-determination or self-sovereignty, and community building.

Paper 6: Cooking and Gardening with Care-givers of Elders with Dementia: Situating Humanizing Inquiry into Care-Provider Burn-Out

The persistence of professional caregivers of elders of dementia is vital; yet the work is hard, the threat of burn out, real. Thus, recent studies documenting the capacity of natural spaces to mitigate compassion-fatigue offer promise. Yet such research also pose a significant challenge for desert cities. Findings can't simply be applied to desert contexts. For these studies took place in landscapes that are understood more conventionally as "green." But the point stands: Elders and caregivers here in the Phoenix area, just as in these more lush locales, need also to be tended. This study investigates practices for integrating gardening and cooking into dementia care in Phoenix—where gardening, for instance, is practiced in tandem with innovative water-harvesting techniques and responsible use of the Colorado River, and where outdoor spaces are cultivated in concert with innovative heat-mitigation efforts. The assisted care facilities where this research takes place offer worked examples—micro-ecologies, if you will—to support this inquiry. As such, caregivers in this study are designated experts in what it means and what it takes to persist in dementia care.

Collaborative Teacher Education and Mandated Holocaust Education: A Case Study from the University of Kentucky-Jewish Heritage Fund Holocaust Education Initiative, sponsored by Klal Rhetorica

9:30 - 10:45am Friday, 24th May, 2024
Location: Plaza Court 2
Track 7. Public Rhetoric
Presentation type Affiliate Session

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49 Collaborative Teacher Education and Mandated Holocaust Education: A Case Study from the University of Kentucky-Jewish Heritage Fund Holocaust Education Initiative

Affiliate Panel

Klal Rhetorica

Panelists/Participants (Including Respondent, if any)

Janice Fernheimer

University of Kentucky, Lexington, KY, USA

Karen Petrone

University of Kentucky, Lexington, KY, USA

Jill Abney

University of Kentucky, Lexington, KY, USA

Lauren Hill

UK-JHF Holocaust Initiative, Lexington, KY, USA

Session Chair

Jamie Downing

Georgia College & State University, Milledgeville, GA, USA

Abstract/Description

The recent verdict for the gunman who murdered eleven Jewish people at the Tree of Life Synagogue in Pittsburgh in 2018 is a reminder of the ongoing rise of antisemitic incidents in the United States and their increasingly violent consequences. Just one example of many hate-inspired mass shootings, though the first to explicitly target Jewish people on U.S soil, it reminds us we live in a rhetorical moment dominated by antisemitism, polarizing ideology voiced in mainstream politics, and life-threatening violence against those labeled "other."

Meanwhile, educational institutions and initiatives that attempt to combat such hateful rhetoric often face scrutiny and criticism, sometimes even from those who share common concerns and goals. For instance, Dara Horn, in her Atlantic article "Is Holocaust Education Making Anti-semitism Worse?" argues that despite increasing attention to Holocaust Education–all this attention to "dead Jews" in her words, "isn't helping living ones." Rather, she boldly claims, "I have come to the disturbing conclusion that Holocaust education is incapable of addressing contemporary anti-Semitism. In fact, in the total absence of any education about Jews alive today, teaching about the Holocaust might even be making anti-Semitism worse."

We couldn't agree more emphatically about the importance of teaching about living, thriving Jewish communities–communities which span the globe and have existed and continue to exist and evolve for more than 4000 years. Here in a place like Kentucky where less than 1% of the population identifies as Jewish and so few people have actually encountered, met, or interacted with living Jewish communities, it is especially important for Kentuckians to know more about Jewish communities/culture than the Holocaust which is the absolute nadir of contemporary Jewish history.

This is an important point we make at length in our teacher orientations, trainings, and continuing seminars–that it is very dangerous for people's introduction to Jewish ideas, people, culture, heritage, history, etc. to start and end with the Holocaust. While she's not wrong that much of contemporary Holocaust education fails to "address contemporary anti-Semitism . . . by design" instead aiming to teach morality and empathy while dodging modern political rifts (26), we also maintain that it is possible to teach Holocaust education in a way that it not only raises awareness of antisemitism, but also educates about connections between the historical and contemporary circumstances in which it rises and the choices needed to stem the tide.

 In 2018, the Commonwealth of Kentucky mandated that every public middle and high school provide instruction on the Holocaust and other acts of genocide" and then offered teachers a 13- page pamphlet as "guidance for curriculum implementation." Since Kentucky teachers must teach the Holocaust and they have received only this general guidance from the Commonwealth, we created the UK-JHF Holocaust Education Initiative to bridge the gap that exists between legislative mandate and its unfunded mission, to promote responsible Holocaust education that combats rather than exacerbates antisemitism.

Our panel documents our work with teachers thus far and offers an alternative way forward in the narrative of combating antisemitism informed by our collaborative work with University of Kentucky specialists in Pedagogy, History, English, Rhetoric, Jewish Studies, Social Studies, and English Language Arts Education and, most

importantly, with highly skilled teacher-leaders, and aspiring and developing teachers across the state. As local educators and local museums are left to meet this teaching challenge in the midst of restrictive state standards, state legislation bent on silencing the stories of those deemed "other" by the dominant majority, or conservative communities who push back against the exploration of anything outside of what they view as the norm - our message is one of community constructed resources and community collaboration as a means to combat antisemitism by forming grassroots- collaborative leadership teams and creating local allies.

In this session, we outline the ways the UK-JHF Holocaust Education Initiative aims to make such important interventions first by providing an overview of the Initiative and the local political circumstances which sparked its exigence, explaining and discussing the interdisciplinary and highly collaborative pedagogical models it implements based on local Kentucky examples and state educational standards, and sharing some preliminary findings from the IRB-approved study of our first cohort of teacher leaders who took part in the initiative in 2022-2023.

Panelist Information

Janice Fernheimer, University of Kentucky

Janice W. Fernheimer is Zantker Charitable Foundation Professor of Jewish Studies, Professor of Writing, Rhetoric, and Digital Studies, and James B. Beam Institute for Kentucky Spirits Faculty Fellow at the University of Kentucky and co-director of the UK-Jewish Heritage Fund Holocaust Education Initiative. Her very first publication examined popular audiences' reception of Holocaust films, and she regularly teaches about the Holocaust in UK courses on Jewish graphic narrative and representations of Israel/Palestine in comics.

Fernheimer will provide an overview of the initiative, its aims, goals, and approaches and focus specifically on the ways we emphasize that Jewish history is Kentucky history too.

Karen Petrone, University of Kentucky

Karen Petrone is Professor of History and co-director of the UK-JHF Holocaust Initiative and a specialist in Russian and Soviet History. At the University of Kentucky, Petrone co-created a general education course on War and Society 1914-1945, that includes a substantial unit on the Holocaust. She has also taught an upper-level history course on the Holocaust.

Petrone will focus on the ways the UK-Holocaust Initiative uses the discipline of history to craft a specificity of language and context that helps to address the challenges and pitfalls of Holocaust education. By helping teachers to frame the Holocaust not as an isolated event, but as one that emerges out of a specific place and time, Petrone seeks to open space for exploration of Jewish life in Europe before and after the Holocaust, the rise of racism and modern antisemitism in the late 19th century, and other specific contexts that have led to other genocides in the modern world.

Jill Abney, University of Kentucky

 Jill is the associate director for UK's Center for the Enhancement of Learning and Teaching where she directs CELT's Teaching Innovation Institute and serves as the associate director of the UK-JHF Holocaust Education Initiative. She has held positions as both a teacher educator in southern Mississippi and a high school history teacher in central Kentucky, and at the University of Kentucky she teaches courses on war and society.

Abney will discuss how methods for fostering belonging in the classroom and inclusive teaching strategies inform the educational and curricular training of the UK-JHF initiative. These methods enable teachers at all levels to build inclusive classrooms and to employ trauma-informed pedagogies that make space for all students.

Lauren Hill (National Board Certified Teacher) UK-JHF Holocaust Initiative Associate Director

Lauren (she/hers) teaches middle school ELA in Lexington, KY. She has also taught high school and in a correctional setting, served as an instructional coach, and worked as the Teacher Leadership Coordinator for the Kentucky Department of Education. Lauren directs Classroom Teachers Enacting Positive Solutions (CTEPS), which provides coaching and project-based learning to emerging teacher leaders in Kentucky. She also recently attended The Olga Lengyel Institute for Holocaust Studies and Human Rights New York City summer seminar.

Hill's presentation will focus on the ways Holocaust Education can provide an exigence for schools to engage in shared leadership and foster improved curricular development more generally.

Religious Literature: From Memoirs to Book Bans

9:30 - 10:45am Friday, 24th May, 2024
Location: Plaza Court 3
Track 9. Religious Rhetorics
Presentation type Paper Session

474 Pain and Piety: The Holy Woman (Re)Imagined in Abigail Bailey's Memoir

Halley R Roberts

University of Denver, Denver, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Gesturing towards the genre of the Christian apology, theologian Esther McIntosh refers to the theology of humility and the damaging impact this centuries-old doctrine still has in perpetuating domestic violence against women. She claims that "…in patriarchal cultures and through androcentric theologies, women have been

encouraged to suppress their anger; they are socialized to appease men and to proffer forgiveness," breeding a cyclical model of abuse. This model often locates the moral responsibility of forgiveness as the access-point to a holy life (2020). And yet, there are outliers from this tradition that offer generative potential for alternative spiritual meaning-making. Abigail Bailey was an American Congregationalist who wrote diaries, excerpts, and prayers about her experience of domestic violence and the horrific rape of her daughter by her husband. Her work was published posthumously in 1815 and edited by Reverend Ethan Smith, who believed the public would benefit from Bailey's testimony as a faithful woman of God. However, what remains largely absent is the notion of forgiveness as her spiritual purpose. Bailey certainly performs a prescribed Christian humility in her narrative. But she also acquires a uniquely subversive holy authority as she imbues her writing with scripture, mirroring her history with parables and reconstructing divine significance within suffering.

Bailey accomplishes this authority in three ways: by writing herself positionally as a biblical forefather, by bolstering this positionality through prophetic dreams as meaning-making, and, most importantly, by using prayer as a mode of memory (re)making. Prayer, as a connective and communal space of encounters, exhibits what religious rhetorician William FitzGerald denotes as "the intersection between communicative and cultural memory. As memory, prayer is at once cognitive and social, internal and external. Memory in prayer is manifested, above all, in mindfulness—our capacity to bring things into relationship" (2012). Bailey transcribes her prayers, dreams, and memories, and in her recollections, her writing emulates and mimics the trials of scripture. She echoes the words of prominent figures such as Job, David, and Abraham as a way of endorsing and reconciling her (in)actions while also invigorating her history with an imagined spiritual community. And in doing so, she devises a new methodology of holy being, one which offers import to the irrational pain of trauma. Bailey, deftly navigating scriptural and social expectations, appropriates a profoundly masculinized call to holy struggle within her trauma, displacing the impact of her husband's violence and ostensibly removing herself from remonstration by her church.

There are restorative and imaginative possibilities in revisiting Abigail Bailey's memoir in critical perspective. In this presentation, I will situate Bailey's narrative in conversation with contemporary discourse surrounding identity invention, divinity, and the rhetoric of prayer as a means of understanding anew her complex theological meaning-making. To do so requires interrogating Abigail Bailey's invocation of biblical patriarchs through the lens of writing as identity-invention in order to offer a new way of (re)imagining the feminine spiritual voice.

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57 Standing Before God in the Hebrew Bible: How the Dedication of the Temple (I Kgs 8) Moved Individuals to Center Stage

Davida Charney

University of Texas at Austin, Austin, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

The pursuit of justice is central in the Hebrew Bible. It dominates the enumeration of laws, the telling of Israel's history, and the outcries of prophets against corrupt kings, priests, and faithless individuals. Prophets account for the vast majority of public speakers calling for change. Less well understood is the recourse afforded to individuals. Certainly, the so-called laments in the Psalter give voice to individuals suffering from treacherous enemies, illness, and other calamities. However, the impression given by many scholars and theologians is that psalms were prayed silently or at least in a solitary environment. As a result, the sacrificial system has been

inaccurately characterized as the domain of priests carrying out impersonal rites. In this talk, I argue that, in fact, public oral petitions by individuals were a central part of the sacrificial system. Recent scholarship by Liane Feldman highlights the active involvement of individuals in well-being sacrifices. Individuals were responsible for choosing when to make an offering, choosing the animal and preparing it, and properly preparing and consuming their portion of the sacrificial animal at a feast. To illustrate the process and the central role of individuals, I draw on three sources. First is the story of Hannah in 1 Samuel 1-2:10. Hannah is a miserable barren wife who takes advantage of a family visit to the shrine at Shiloh to pray for a son and vow to dedicate him to God—in return, she gives birth to the prophet Samuel who inaugurates the Davidic monarchy. My analysis highlights what is usual and what exceptional in Hannah's actions, including silent prayer, conversation with a priest, and a delayed return visit with a sacrifice and psalm of thanksgiving. Second, I show that Hannah's situation is covered by the narrative of Solomon's dedication of the Jerusalem temple in 1 Kgs 8. Solomon's petition during the ceremony asks God to answer prayers of individuals and the nation in certain crisis situations when they pray at the temple or even simply face in its direction. I show that the seven authorized situations give equal weight to the nation and individuals but give individuals pride of place. Finally, I show that numerous psalms with first-person speakers—both laments and thanksgivings—correspond to the authorized types of petitions. The psalms also make frequent use of the technical terminology of well-being sacrifices. Speakers in these psalms challenge God by portraying failure to intervene on their behalf as tolerating injustice. However, the rhetorical tactics of the psalms also put speakers in the position of ascribing to the community's values: they are worthy of response because they practice faithfulness, humility, compassion and truth-telling; they praise God for upholding the covenant, exercising justice and showing mercy; and they denounce opponents for lying, arrogance, cruelty, and godlessness. The public oral nature of the occasions provide individuals with an on-going oral interaction with a God who is perceived as open to persuasion in a public space where they may also raise their social status with the community.

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256 "America is No Longer Beautiful in Our Textbooks:" Aesthetics, Book Bans, and Conflicts Over School Curricula in the 1980s

Jonathan J. Edwards

University of South Carolina, Columbia, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

We are in the midst of an intensive battle over books. Across the country, state and county officials, city councils, and school boards have imposed book bans, threatened legal action against teachers and librarians, and rejected school textbooks for including "prohibited topics" such as sexual orientation and systemic racism.[1] These efforts to ban and censor textbooks are not new. During the 1970s and 1980s, white conservatives rallied and protested to defend what Texas activists Mel and Norma Gabler described as "the rights of parents to control what their children learn."[2] And as is true today, much of the rhetoric of these earlier book battles was based in appeals to aesthetics.

In this paper, I turn to the textbook conflicts of the 1980s in order to consider the role that aesthetic appeals play in conservative rhetoric. Since at least the eighteenth century writings of Edmund Burke, conservatives have regularly sought in political aesthetics—what Burke called "this mixed system of opinion and sentiment"—a kind of concealment that they defend as essential to the functioning and ennobling of society.[3] Aesthetic appeals emphasize the beauty of a narrative over its reasonableness or its accuracy. From an aesthetic position, an inspiring myth is more uplifting than a truthful critique. As in Burke, conservative calls to ban textbooks often emphasize the need to expose children to "stories that stress goodness, generosity, honesty, respect for law, love

of country, honor of parents, motivation for attaining high goals, and simple beauty" while shielding them from, what fundamentalist activist David Barton calls, "a steady flow of belittling and negative portrayals of Western institutions, beliefs, and values."[4] This paper considers how aesthetic appeals allow political leaders and parents' rights groups to idealize white, heteronormative visibility while reducing critique or complexity to ugly negativity. By setting contemporary fights over textbooks into a broader history of conservative appeals to aesthetics, this paper helps us to better define and respond to these appeals.

[1] See, for example: Ana Ceballos and Sommer Brugal. "Florida Rejected Dozens of Math Textbooks. But Only 3 Reviewers Found CRT Violations." Tampa Bay Times, May 13, 2022. https://www.tampabay.com/news/florida-politics/2022/05/13/florida-rejected-dozens-of-math-textbooks-but-only-3-reviewers-found-crt-violations/.Elizabeth A. Harris and Alexandra Alter. "Book Ban Efforts Spread across the U.S." The New York Times, January 30, 2022. https://www.nytimes.com/2022/01/30/books/book-ban-us-schools.html.[2] Mel Gabler and Norma Gabler. What Are They Teaching Our Children? Wheaton, IL: Victor Books, 1985, 150[3] Edmund Burke, Reflections on the Revolution in France. Edited by J. G. A. Pocock. Indianapolis, IN: Hackett Publishing Company, 1987, 67. See also: Terry Eagleton. The Ideology of the Aesthetic. Oxford: Basil Blackwell, 1990, 58.[4] Gabler and Gabler, What Are They Teaching, 88; David Barton. "Deconstructionism and the Left." Wallbuilders, December 29, 2016. https://wallbuilders.com/deconstructionism-and-the-left/#FN3.

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74 Tree Talk and Trees Talk: Tree Representations in Children's Media

Kathryn M Meeks

George Mason University, Fairfax, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

"Judge sides with young activists in first-of-its-kind climate change trial in Montana" read a recent headline from the AP (2023). Though they are a disenfranchised group, children and adolescents are making waves in the public sphere concerning the environment. The young plaintiffs in Held v Montana are an example of what Nancy Fraser called "subaltern counterpublics" (1992). While it would be impossible to identify a specific origin for this youth movement, I contend that children's media about the environment has had a significant impact on younger generations. Trees play a notable role in children's media, representing places and ecological values. Native American, Indigenous, and non-Western stories and environmental teachings that have been shared in children's books distinctly teach new ways of connecting to the environment. My presentation on the rhetoric of trees in children's media lies at the rich intersection of public rhetorics, visual and material rhetorics, environmental rhetorics, and Native American and Indigenous knowledges.

In their collection *Wild Things: Children's Culture and Ecocriticism* (2004), Sidney I. Dobrin and Kenneth B. Kidd argue that "childhood experiences in, of, and with the natural world are often deeply formative" (5). In *Experiencing Environment and Place through Children's Literature* (2011), Amy Cutter-Mackenzie, Phillip G. Payne, and Alan Reid write that "children's ecoliterature" is a "nascent field of inquiry" (10). Scholars examine the unique communicative power that comics have on environmental discourse in Dobrin's edited collection *EcoComix: Essays on the Environment in Comics and Graphic Novels* (2020). "Arboreal Imaginaries," a 2021 volume of *Green Letters: Studies in Ecocriticism* explores the connections between humans and trees, and trees as prominent icons, images, and concepts. Madison Jones suggests that trees are a critical part of publics "fostering both pastoral and

ecological values in the rhetorical construction of place" (2019). In their chapter "Listening Otherwise: Arboreal Rhetorics and Tree-Human Relations," Ehren Helmut Pflugfelder and Shannon Kelly invite "rhetorical listening to trees and forests" as a way of listening to traditional environmental knowledges and as an "anti-colonial methodology to listen beyond the human, and to disrupt Euro-Western colonial knowledge production" in their chapter in *Decolonial Conversations in Posthuman and New Material Rhetorics* (2023).

My presentation will enter into conversation with these scholars and share insights and analysis about trees in children's media using the work of theorists such as Nancy Fraser, W. J. T. Mitchell, Scott McCloud, Robin Wall Kimmerer, Malea Powell, and Andrea Riley Mukavetz. Children's media is highly visual and story-oriented, both mediums that are effective at communicating indigenous and traditional environmental knowledges––approaches that I would like to listen to, learn from, and highlight in my presentation. Arguments about the environment in children's media are not "just rhetoric" but rather the impetus for a critical movement to change how we interact with the environment. As the Once-ler tells the young boy in Dr. Seuss's *The Lorax*, "UNLESS someone like you cares a whole awful lot, nothing is going to get better. It's not."

Making Sense of Language Practices

9:30 - 10:45am Friday, 24th May, 2024
Location: Plaza Court 4
Track 10. Rhetorical Criticism
Presentation type Paper Session

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36 Talk Smack Not $#*%, Chael Sonnen and the Bad Guy Fallacy.

Max L Simon

Oregon State University, Corvallis, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This paper examines and critiques the use of trash talk in mixed martial arts (MMA), focusing on the rhetorical strategies employed by Chael Sonnen, a famous MMA fighter, to develop his "bad guy" fighter ethos. Drawing from previous research into ad hominem, this study juxtaposes examples of Sonnen's trash talk with Fisher's motives of communication. Through quotation analysis, the paper demonstrates how Sonnen employs elements of absurdity and various rhetorical devices to affirm, reaffirm, purify, and subvert his and his opponent's ethos. In conclusion, Sonnen employs these rhetorical devices to polarize his ethos and defend an intentionally manufactured, fallacious image.

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323 Rhetorically Constructing the Southern Subject in Contemporary Podcasting

Alexandra Gunnells

University of Texas - Austin, Austin, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Living in the U.S. South means living with a dominant narrative of the region that is pieced together from incongruous half-truths. In their collection Remediating Region: New Media and the U.S. South, Gina Caison, Stephanie Rountree, and Lisa Hinrichsen identify the fundamental conflict inherent to this narrative by observing that the South "has served a contradictory function for the larger nation: as a site of deeply fetishized and lauded 'tradition' and a site of backward abjection".[1] However, as Christina Moss and Brandon Inabinet articulate in Reconstructing Southern Rhetoric, the two seemingly irreconcilable sides to this narrative both ultimately prioritize a while male viewpoint.[2] What might it mean, then, to seek out a more complex and inclusive rhetoric of the South, one that is not imposed on the region but produced by and for its very inhabitants?

This presentation explores how Southerners draw on long-standing traditions of Southern storytelling practices to rhetorically (re)construct the South via new media. In particular, I offer an analysis of two podcasts: The Bitter Southerner, produced by a Southern white man, and Blackbelt Voices, produced by three Southern Black women. This presentation draws on Maurice Charland's theory of constitutive rhetoric in which narratives "constitute subjects as they present a particular textual position […] as the locus for action and experience."[3] I argue that, by utilizing Southern narrative traditions, both podcasts implicate their listeners as subjects in a specific Southern community. Through this method, both podcasts demonstrate a desire to persuade their listeners to think differently about the South. However, this presentation will simultaneously explore how this method alone does not guarantee a more nuanced or complex understanding of the region and its people. In other words, I suggest that The Bitter Southerner repurposes the very rhetoric it claims to oppose by failing to fully interrogate Southern history. On the other hand, Blackbelt Voices offers an example of constitutive rhetoric that is invested in acknowledging the past while primarily focusing on establishing socially just approaches to the contemporary South. Ultimately, this presentation builds on current trends in academic discourse surrounding the South by articulating rhetoric as a useful lens through which to understand not only how the South is constructed, but how such constructions can create meaningful change.

[1] Gina Caison, Stephanie Rountree, and Lisa Hinrichsen, "Introduction: New Media; New South," in Remediating Region: New Media and the U.S. South, ed. Gina Caison, Stephanie Rountree, and Lisa Hinrichsen (Baton Rouge: Louisiana State University Press, 2021): 5.

[2] Christina Moss and Brandon Inabinet, "Introduction: Reconstructing Southern Rhetoric," in Reconstructing Southern Rhetoric, ed. Christina Moss and Brandon Inabinet (Jackson: University Press of Mississippi, 2021): 4.

[3] Maurice Charland, "Constitutive rhetoric: The case of the people québécois," The Quarterly Journal of Speech 73, no. 2 (1987): 138-39.

195 Ancestry and the Chronopolitics of Race in Contemporary Reparations Rhetoric

Wallace S. Golding

University of Illinois Urbana-Champaign, Urbana, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Interest in Black reparations as a matter of public policy has increased significantly in the past decade. Recent polls show more people than ever agree reparations for slavery are warranted, and in 2019, the House of Representatives took up H.R. 40, a bill which would establish a federal commission to study reparations proposals, for the first time since its initial introduction 30-years prior. Logistical questions about Black reparations abound, chief among them is who would qualify for a large-scale reparations program funded by a state or the federal government. California's recent recommendation to adopt a lineage-based reparations program, which would distribute reparations only to those who could demonstrate their descent from a Black person enslaved in the U.S., offers one answer, but it has been met with criticism from those supporting broader race-based reparations proposals, which do not tie eligibility to a particular lineage but rather make reparations available to all Black Americans, regardless of when their ancestors arrived in the modern-day U.S.

Despite this resurgence, rhetorical critics have failed to adequately address reparations discourse. Using 2022 testimony before the California Reparations Task Force as a case, this presentation turns to the ongoing debate between lineage- and race-based reparations proposals to argue the two positions rely on fundamentally different understandings of time. They bracket time differently, with the former emphasizing the original sin—the transatlantic slave trade—and the latter its aftermath. This disagreement manifests most clearly as a question of definition: What harm(s) is/are reparations meant to address? My analysis combines scholarship on racialized time from rhetorical studies (Allen, 2018; Flores, 2023; Ore and Houdek, 2020) and Black studies (Cooper, 2012; Hartman, 2002; Sharpe, 2016) to argue lineage-based reparations proposals are undergirded by a sense of white time replete with ideas about democratic progress and debt discourse. On the other hand, race-based reparations proposals defy that sense of white time by speaking in terms of accumulating harms, that is, those which have compounded over time during and since the transatlantic slave trade.

These different senses of time have important implications for the future of reparations discourse in the U.S., particularly as reparationists attempt to convince the public to support an otherwise unpopular policy. My analysis shows that by tying reparations primarily to slavery, reparationists favoring a lineage-based program may make the policy more palatable to a broader American public, yet they do so by replicating white time and at the expense of the histories of anti-Black violence born out of slavery. In contrast, race-based programs are easily dismissed by opponents as "reverse racism" or a "tax on whiteness," but they nevertheless recognize the centrality of anti-Blackness's long arc to American national character. I conclude by discussing the ensuing double-bind inherent to both proposals, the tradeoff between political pragmatism and a more accurate, just telling of the past.

97 Creating a Space for "Just Rhetoric" in Higher Ed: Translanguaging—Challenges and Potentials

Anis M Rahman

Lamar University, Beaumont, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Most multilingual students are not encouraged to leverage their full linguistic repertoire in academic settings, especially in higher education. Further, their various languages are too often marginalized in the existing structure and conditions that promote and value English-only policies and practices. In addition to this linguistic depravity, these multilingual students are often invisible in the academic discourse in the context of US higher education (Olson & Kim, 132). Rachel Bloom-Pojar also points out, "The academic and professional spaces that our students inhabit and envision for their future do not openly value linguistic diversity as the norm, and yet they should" (15). Numerous scholars stress the point of the absence of diverse languages and at the same time emphasize the importance of including these languages in academic settings. Therefore, investigating the use of minoritized languages in an English-as-a-majority language setting becomes important because that helps us see how translingual interactions can help develop language visibility (for the minority languages) and help teachers learn more about these students and their communities. By "language visibility" I mean making minoritized languages— such as students' home languages—more visible in academic settings by creating spaces where the students would feel safe and free to use them. Further, teachers with multilingual language backgrounds may have an understanding of these complicated issues, especially with language visibility (or lack thereof) in terms of non-English languages in higher education settings.

This study examines how translanguaging between multilingual teachers and students contributes to language visibility and connects them by building trust, affirming linguistic recognition, and developing a deeper sense of community between them, which ultimately makes learning more conducive. It also highlights how multilingual students often impose self-surveillance and self-censorship when it comes to using their non-English languages in academic settings as they fear backlash for their language backgrounds. The paper shows translangauging when deployed strategically in academic spaces not only contributes to intellectual pursuits of the multilingual communities but also promotes "just rhetoric" since it helps reclaim their linguistic rights in these settings.

Coalition Building and the Rhetorics of Education

9:30 - 10:45am Friday, 24th May, 2024
Location: Plaza Court 5
Track 6. Movement/Protest Rhetorics
Presentation type Paper Session

411 Coalition Building in the Context of Family Policing

Matthew M Heard

University of North Texas, Denton, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

The violent act of separating children and families has been a strategic part of the US child welfare system since the rise of orphanages in the late 1800s and the subsequent inception of foster care in the early 1900s. What many RSA attendees may not know is that a number of organizations, including upEnd and the Law and Political Economy Project, have begun publicly to challenge this system of family policing and work towards the ultimate "abolition" of foster care. As Dorothy Roberts notes in her book *Torn Apart*, more than *half* of all Black children in America will have been investigated by Child Protective Services in their lives. This statistic is just one of many that signal the far reach of child welfare policies into what Matthew Houdek and Lisa A. Flores call "the deep structural and ontological nature of antiblackness" in the rhetorical contours of American life. Rhetoricians have stake in this struggle over the scope and power of child welfare institutions, and not only because these institutions affect our most vulnerable populations of children and youth. As I explain in this presentation, challenges to the child welfare system also present spaces of troubled coalition-building, where goodwill and progressive thoughts are not enough to overcome persistent systems of real and imagined violence.

I have two main purposes in this presentation. The first is to introduce audiences to the main goals of the abolition movement in foster care and to describe some the violent history this movement challenges. For this purpose, I draw on Roberts's *Torn Apart*, as well as on my own experiences as a foster parent working inside the system. Second, I consider how rhetorics of coalition-building, as articulated by Houdek, Flores, Karma Chávez, and others, might lead to new paths of action and activism among stakeholders advocating for changes in child welfare. I argue that caseworkers, foster parents, children, and families experiencing forced separation share an overlapping interest in bringing about radical changes to the family policing model of child welfare. Yet, as Houdek and Flores make clear, coalitions are left shaky and ineffective when groups cannot recognize the persistent "suffocation" of blackness that institutions of family separation help to support. To this end, I consider small steps coalitions of stakeholders on the "inside" of foster care might make in order to focus together on their shared exposure to the violence the system perpetuates. Ultimately, I believe that rhetorics of coalition-building can help bring the work of abolishing the family policing model closer to the lives of stakeholders within the foster care system. This presentation represents my early attempts to explain how.

300 (Re)Theorizing Asynchronicity: Naturalizing Failure in Higher Education

Beau Pihlaja[1], Manuel Pina[2]

[1]Texas Tech University, Lubbock, USA. [2]Texas A&M University-Corpus Christi, Corpus Christi, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Asynchronous technologies in higher education in online course delivery and credentialing programs are frequently framed as just another avenue for reaching students. Yet resistance to online learning as a valuable equivalent to traditional modalities reveals an ambivalence in how we think about asynchronous learning especially. This was evident in the negative reaction to modality decisions during the COVID-19 pandemic (Bauer-Wolf, 2020). At the same time, asynchronous online certificate programs (e.g. Google, Meta, IBM) are being added to the suite of educational offerings of public institutions (Industry Career Certificates, n.d., Corporate Partners, n.d.).

Indeed, distance and online learning have been lauded for their potential to extend beyond the university's material boundaries, affording much needed flexibility and autonomy in learning. Amidst the social justice turn in rhetorical studies, asynchronous learning may prove an especially valuable site to continue studying, given how it might support marginalized student populations and non-traditional students navigating added complexities of work, childcare, and familial commitments. Indeed, online institutions in the US frequently make the flexibility of their online course offerings the centerpiece of their advertising campaigns, often positioning women of color as the beneficiary of their programs (SNHU, 2022). These appeals work because asynchronicity does have the potential to serve social justice efforts.

We embrace this tension while attending to asynchronicity as such in an attempt to both understand the current techno-rhetorical moment for what it is and also to theorize asynchronicity itself as at the very center of rhetorical engagement, indeed the center of human engagement, perhaps even existence itself. Following feminist and antiracist scholars, we begin by questioning the impact this substantial transfer of agency has on students at the margins in practice, especially when presented as a solution to education inequality and paired with drastically diminished institutional support/guardrails, often (though not exclusively) as part of a transfer of that support to the private sector. As Stuart Selber (2009) has previously argued, there is often an inverse relationship between digital innovation and institutional support for innovation. Furthermore, if literacies of various kinds are in fact social (Byrd et al., 2021) what do we need to understand about asynchronicity itself in order to to develop socially just asynchronous learning environments?

As a potential starting point, we offer a (re)theorization of asynchronicity in higher education as at risk of serving "dysselection" processes (Wynters, 2003), whereby Darwinian evolution is inverted, creating space for the legitimization of the failure of those not selected. To what extent does the seeming innocuity of asynchronous course delivery serve to "enable the selected/dysselected, and thus deserving/undeserving status organizing principle" Wynter suggests drives "imperial orders of the Western bourgeoisie" (2003, p. 322)? In this case, we note asynchronicity's thinly veiled potential to reinscribe institutionalized systems of oppression while simultaneously offloading responsibility in the name of student centeredness and agency. Thus, we propose asynchronicity itself as a starting point for studying the discursive micro-physics or rhetorical quantum mechanics of the modern liberatory struggle (Banks, 2006, 2011; Haas 2012).

565 Dismantling Oppressive Educational Systems Working Against Marginalized and Queer Student Populations

David P Ornelas Jr

San Diego State University, San Diego, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

We live in a society that needs to address the systematic racism and discrimination that perpetuates racist ideologies and the status quo which marginalized and queer students fight against each day, especially in educational settings. In an attempt to offer one small moment of change to this issue, this paper presentation will provide an analysis of the various rhetorical tools that students and instructors can implement to further provide equality within the classroom. I will identify and utilize the term "Just Rhetoric," with contemporary media to help unravel how our field might leverage the stereotypical ideologies set forth by educational settings that are working against marginalized and queer students. In addition, this presentation will present the findings of surveys with marginalized and queer students and their opinions on what rhetoric can do not only within school curriculum but the impact on its role within society. We as rhetoricians, educators, and students need to listen to their stories which in return we can gain knowledge on concerns in what should be "safe spaces" for all students.

Within school curriculum, there have been many stereotypical representations of how marginalized and queer students should hide who they are so they won't be punished for expressing themselves. Representation of queer and marginalized students in other media such as popular culture, rhetoric, and composition articles, can help dismantle and challenge those stereotypes. I will discuss the key rhetorical strategies that include finding ways to educate non-marginalized, non-queer students and instructors on the importance of equality and diverse studies that aren't currently going on in educational systems but can be reversed through the right steps. My research consists of identifying ways to discuss the possibilities of steps we as rhetoricians can take to enact laws to educate those uneducated that diversity and inclusion benefit everyone, not just marginalized and queer students.

Examining various scholars' interpretations within the field of rhetoric and their contribution to this specific conversation will allow me to provide ways to help further bring social justice to the forefront. The implications I intend to achieve through my research is implementing language not only through my research but from current and past prominent scholars such as Gloria Anzaldúa, James Baldwin, and Judith Butler to name a few. The lack of language used within school curriculum raises the question of how and where we can make strides to raise awareness of the glaring issues both rhetorically and linguistically in writing spaces meant to accept all cultures, even the marginalized and queer student populations.

225 Class Struggle Rhetorics: Rhetorics and Pedagogy of Collective Bargaining in Higher Education

Olivia Wood

City College of New York, New York, USA. CUNY Graduate Center, New York, USA. Fordham University, New York, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Fact 1: Decades-long trends of replacing tenure-track positions with contingent faculty positions show no sign of stopping. Fact 2: In almost every case, academic wages are failing to keep up with inflation, resulting in a decline of real wages and quality of life among graduate workers and faculty. Fact 3: Not coincidentally, higher education is experiencing a unionization wave, as instructors and researchers recognize their exploitation and organize to do something about it – to win better wages and better benefits. Academic workers are finding ourselves at the bargaining table, on the picket line, at the rally. Yet little rhetorical scholarly attention (Nancy Welch's 2011 article in College English being an important exception) has been paid to this set of rhetorical situations, which have immense stakes for rhetoric and composition workers.

This presentation will offer some initial thoughts about some of the many genres used in academic union organizing efforts, which workers may compose themselves and will almost certainly read: for instance, the text-banking script, the union FAQ, the strike FAQ, the annotated letter from the boss, the bargaining table conversation, the rally speech, the strike newsletter, the protest chant, the union twitter feed, the union instagram story, the classroom conversation, and so on. Just as we strive to offer students "renewable assignments" that have value beyond the classroom, these genres are exercises in composition that call upon composition workers to use their skills in a real-life setting with immediate consequences.

The second half of the presentation will discuss how these genres can be used in the composition classroom. For those who are teaching during a union struggle (i.e., for those who are not already on strike), these genres also offer pedagogical opportunities for use in the classroom, as examples with stakes and consequences that are more likely to be obvious for students. Using genres immediately relevant to the instructor's life also creates an opportunity for direct modeling of genre analysis and rhetorical analysis skills, plus space for building solidarity between students and workers and demystifying the hidden curriculum of how higher education works. Furthermore, as almost every student will be a worker in the future, and many are workers already, studying workplace organizing genres can also demystify the process to some extent and better prepare students for workplace organizing in the future, should they choose to participate.

Studying union genres also offers opportunities to learn about classical rhetorical forms, in which arguments are developed over time, cultural rhetorics practices (such as the trans rights pickets hosted by the University of Michigan Graduate Employee Organization in Spring 2023), and protest rhetorics and their relationship with our discipline (Corbett, 1969; Browne, 1970; Marbeck, 1996). Many unionizing instructors and allies want to talk about union struggles in the classroom but don't know how or are afraid of management reprisal. These examples of real lessons, situated within institutional contexts, may offer some inspiration.

Writing and the Digital Classroom

9:30 - 10:45am Friday, 24th May, 2024
Location: Plaza Court 7

752 When Your Journal Writes Back: AI, Journaling, and the Practice of Interdependence

Brenna L Swift

University of Wisconsin–Madison, Madison, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This presentation builds on the insights from a qualitative study on the writing experiences of disabled people who use journals for personal record-keeping, planning, communicating, and creating. Through semi-structured interviews, the study investigates how journals of various kinds can become powerful rhetorical tools for disabled journalers who write to claim their stories and practice radical self-care (Lorde). In the first part of my presentation, I analyze the rhetorical purposes that disabled writers envision for journaling and for the communities that have recently coalesced around journaling. The project featured in this presentation incorporates stories from journalers who identify as having physical disabilities, chronic illness, mental illness, and/or other kinds of disabilities. The majority of participants also identify as part of other marginalized groups by way of racial identity, gender identity, sexual orientation, linguistic background, and/or other identity categories. Participants use diverse journaling formats, including daily diary keeping, vlogging, and bullet journaling (a multimodal journaling style popularized around 2013 that blends planning with record-keeping).

A central focus of my project is on the ways that participants crip or queer traditional formats into accessible writing systems that resist rhetorics of cure. Guiding methodological frameworks for my presentation include critical disability studies, feminist-of-color disability studies (Schalk and Kim), and the disability justice movement. These frameworks illuminate the oppressive systems inhabited by disabled writers. They also expose the curative, eugenic narratives that form the basis of academic writing pedagogy and journaling guidebooks. My presentation begins by describing how disabled writers are influenced by and respond to these discourses in journals, whether they journal to track symptoms of mental illness, generate stories to share, or imagine their futures.

The second part of this presentation builds on the prior findings of my study to investigate the implications of the use of artificial intelligence by journalers for accessibility and disability justice. I give examples of the use of emerging AI technologies in reflective journaling, practices, focusing on apps such as ChatGPT and Rosebud. Drawing on publicly shared user experiences and the experiences of qualitative study participants, I ask what it means for the rhetorical experience of journaling and disability when your journal writes back. My presentation builds on a portion of my study that describes journaling as a practice of interdependence, connecting disabled writers with imagined past and future audiences. As a core practice of the disability justice movement, interdependence requires writers to forge connections across disability and difference. It also involves the practice of what disability justice activist Mia Mingus describes as leaving that we were here, that we existed within the context of a violent system that seeks to erase us. I ask how the experience of having one's journal talk back through AI affects the practice and experience of independence and leaving evidence through writing. I argue that the new influence of AI in journaling both furthers and suppresses the rhetorical experience of interdependence in writing, exemplifying how technology creates the illusion of accessibility and connectedness while enforcing curative ideologies.

509 Assessing Multimodal Compositions for a "Just" Writing Classroom

Marisa Koulen

University of Houston, Houston, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In this presentation, I explore the journey from conventional alphanumeric text prompts to the dynamic realm of multimodal compositions within my classroom. Amid the changing landscape of communication, exploring alternative grading practices becomes pivotal, not only in shaping pedagogy but also in advancing antiracist writing assessment. This session is an exploration of how instructors can assign multimodal compositions and the grading practices used to foster equitable learning environments and promote a "just" rhetoric and composition classroom.

As our society becomes increasingly interconnected through diverse modes of communication, the composition classroom must adapt to reflect these shifts. The evolution from traditional text-centric assignments to multimodal compositions presents an opportunity to embrace inclusivity, creativity, and accessibility. However, we must examine how students are being evaluated with these projects. Scholars such as Cheryl Ball have called attention to the gaps in rubrics for assessing multimodal and new media rhetorical projects. Adopting an alternative grading method inspired by the works of Asao Inoue, Peter Elbow, Mya Poe, and Jesse Stommel, my pedagogical choices with assessment are designed to empower students to take agency as they compose various modes—text, visual, audio, and beyond—we can challenge traditional notions of assessment and foster a more equitable learning space.

Central to this exploration is the intersection of multimodal assessment with antiracist pedagogy. As educators, we recognize the importance of dismantling systemic barriers that perpetuate inequalities. Building off of the work around labor (Inoue) as an equitable grading measure and this presentation investigates how alternative grading practices embedded in multimodal composition assignments contribute to an antiracist writing assessment framework. By embracing diverse communication forms, we encourage students from various backgrounds to express their voices authentically.

Weaving together the threads of multimodal composition and antiracist writing assessment, I envision a learning environment where students are not just evaluated on their ability to conform to conventional norms, but rather on their capacity to engage, connect, and communicate across diverse mediums. By dismantling traditional hierarchies of communication, I encourage students to embrace their unique identities and perspectives.

As educators and rhetoricians, our commitment to a more just society begins within the classroom. Embracing multimodal compositions and redefining assessment practices is a step towards promoting equity, inclusivity, and authenticity in our students' educational journey. Participants will leave thinking about how they can implement multimodal composition assignments in their college writing classes and consider the value of alternative

assessment. This presentation invites participants to reflect on their own pedagogical practices and consider how the fusion of multimodal compositions and antiracist writing assessment can contribute to the realization of a more "just" rhetoric and composition classroom.

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437 Learning to Teach Web Writing Inclusively

Geoffrey Sauer

Texas Tech University, Lubbock, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

I recently moved universities. The students in my previous English department (in a large Midwestern US R1 state university) and new English department (in a large Southern US R1 state university) are rather more diverse than either university, overall. Having served as Director of Undergraduate Studies, I know well both have many first-generation and nontraditional majors; we have more women, trans, NB, and genderfluid students (than all other departments but Theater); and our students represent richly diverse backgrounds and creative interests.

As a digital rhetorics professor with cosmopolitan interests, I have long argued it crucial to invite and welcome diverse students, who bring opportunities to publish noncanonical and decolonialized cultural products to the enormous online reading audiences reachable online.

To my surprise, I've found print publishing recently more diversity-friendly. Creative print nonfiction, poetry, fiction genres such as afrofuturism and multiethnic fantasy literature have seen notable growth; more diverse authors have made it into bestseller lists since 2013. The field of technical communication has undergone a 'Social Justice Turn,' and Rhetoric as a field has broadly begun to welcome decolonizing scholarship.

But web design courses at US universities tend to teach students to produce extraordinarily cis, white, and too-often male workplace web genres of content.

Textbooks and online resources for web design tend to favor extraordinarily homogeneous examples of web genres: sonnets, café menus, and professional résumés. When searching for "example web resumes," my #1 result showed examples of embarrassingly cis white males, the first three being resumes for "Jackson Macarthur," "Xander Clemmons," and "Winston Rosenberg." Well-established web publishing venues such as Medium, Substack, GitHub Pages and Google Sites have not been famous for welcoming diverse authors. And even "Black Twitter," which in the 2010s modeled how diasporic voices can use social media to represent counterhegemonic community perspectives more effectively, has suffered significant losses after recent policies of the social medium now called 'X.'

If we want to foster diverse cultural products online, our digital rhetoric courses need to be more inviting and welcoming to foster innovative cultural products online. Adam Banks, in his 2015 CCCC keynote address, had a huge impact on me when he suggested that we 'promote' traditional five- and seven-paragraph essays—he offered a meaningful pause—then he continued "to the rank of emeritus." This met with acclaim in the room, and delighted laughter from me. He suggested that Rhetoric programs needed to make room for emerging diverse and traditionally-marginalized genres, and nowhere is this the case in the 2023-24 academic year more than in web design, web development, and web writing courses.

This paper will suggest that if we wish to rethink our courses, we must take seriously students and the varieties of content they want to bring online; this work, I will suggest, has not sufficiently been addressed in teaching resources. This paper will discuss how we might begin, showing specific methods and resources I have found successful to create web design courses inviting creativity and innovation from a broader range of student creative voices.

Narratives of Disability and Illness

9:30 - 10:45am Friday, 24th May, 2024
Location: Plaza Court 8
Track 5. Embodied Rhetoric
Presentation type Paper Session

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690 Narrating Illness: A Rhetorical Understanding of the Diagnosis of Graves' Disease

Luana J Shafer

Virginia Tech, Blacksburg, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Previous scholarship in the Rhetoric of Health and Medicine (RHM) has examined patient experiences and how patients navigate the often confusing, and subsequently intimidating, medical and health systems. Such work has examined topics related to patient agency and expertise, ethos of the physician, assemblage mapping methods, and the rhetoric of death and dying and have produced important new knowledge about how people use language to describe their experiences with health and medicine and advocate for themselves within those spaces. This study aims to analyze Graves' disease in the tradition of RHM research by studying the patient experiences, disease management practices, and narratives about physician encounters as a way of understanding patient experience with medical diagnosis -- particularly with a disease that has overlapping symptoms with common mental illnesses. Graves' disease, or hyperthyroidism, is one of the less commonly discussed diseases in the health community even though, according to the Graves' Disease and Thyroid Foundation, about two to three percent of the American population is living with it. This does not include the percentage of those who are un- or misdiagnosed and are unaware of the symptoms or mistreated for it. Graves' disease symptoms are often confused with symptoms of anxiety or depression, and many patients find themselves treated for such instead of the actual disease. Thus, this study analyzes the rhetoric and discourse used to describe both the symptoms and diagnosis process of living with Graves' disease through qualitative research and analysis of three participant narratives within three key themes: patient agency, patient-physician collaboration, and defining the disease.

This study also aims to analyze the discourse and language used when participants explain their individual process from diagnosis, to treatment, to living with Graves'. How must patients seek agency when living with Graves' disease and how do they assume authority over their own course of treatment? According to previous RHM scholarship, patient agency is established by the length of time a patient has worked with their doctors and is measured by their individual progress (Arduser, 27). By assuming authority over a disease, its treatment, and life with the disease, patients have found a better sense of control in their everyday life. By analyzing the language participants use to describe their discussions with physicians and their treatment process, perhaps RHM can gain a better understanding of Graves' disease and the characteristic differences between hyperthyroidism and mental illness, and ultimately help spread more awareness of lesser-known symptoms and discourse that physicians should be weary of when speaking with prospective patients of a thyroid disease.

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194 Coming to Terms with Psychiatric Diagnosis

Holland M Turner

Clemson University, Clemson, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Leaving a psychiatric hospital for the first time is disorienting. An individual is immediately faced with a self unrecognizable. Reading discharge paperwork is like reading notes on a stranger. The subject and object—and perspective—do not align. The notes are seemingly objective, observation, and fact. The words belong to science and medicine, to psychiatry.

But they do not belong to me that was the patient, the subjective subjected subject of the description. Or possibly, not yet.

Terms are often left unexplained to the patient. Search engines become friend and foe; we look up too much and receive conflicting information that may or may not confirm our bias. We can certainly choose a path that does confirm our thoughts and feelings if we look hard enough. We go down that rabbit hole. We dig deeper than the surface that is the diagnosis on the discharge sheet. We recognize ourselves a little or a lot or not at all when brought up against the information on the diagnosis.

There's confusion in the possessive. The imagery of a possessing demon comes to mind. This estrangement of the body may be what is experienced. There may be disembodiment as the host works out the identity and power belonging to the guest. To what extent does a patient belong to the diagnosis (or the diagnosis to the patient)? How much is theirs to own? It may or may not be their fault, but is it their responsibility?

The diagnosis, and sometimes illness, is unmistakably yours to unravel and contend with, to make sense of. Coming to terms takes time. There is the passage of time embedded within the phrase. And while the rhetoric has been changing from mental illness to mental health and even to brain health, there is the risk of illness. A diagnosis is often granted in a state of illness. The label is acquired as a result of exposure. What was concealed (to possibly all, including the patient) was brought to a point of stress or trigger, or simply capacity, opened and made vulnerable, and then witnessed and documented. But those depictions and descriptions are not constant. Illness is often inconstant. There might be a pill or two prescribed and meant to keep you "from getting sick again." But if a person does not black out during an episode, whatever that looks like, that sickness is embodied

experience, kept as memories and perhaps not as "out of body" as sometimes depicted. The patient must acknowledge, "That was me while I was sick. But it was me."

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578 Crafting the Scholarly Self and Contending with Disability

Gabriella Wilson

Syracuse University, Syracuse, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Preface: My thumb throbs as I type; I periodically soak it in salt water, hoping it recovers from an infection. My leg bounces against my chair as I consider how to move this proposal forward. Writing a proposal shouldn't be this hard, yet I stress as I reflect back on recent events that re-triggered feelings of inadequacy over my work – times when my work has been characterized as not up to "academic standards." These chaotic feelings of pain, frustration, and trauma circulate in the Google document that I have open. Random quotations uncited litter the page, random chunks of text from other writing appear in fragments, half-written sentences, and comments left as reminders for me to return to fill the page as I attempt to stitch together a coherent, linear argument with an appealing and aesthetic hook. End Preface.

Taking disability as method "beyond content and author function" (Mills and Sanchez, 2023, p.8), my presentation will explore disability as "a way of perceiving, a form of interpretation, a way to orient to people, but also to places, things, and events" (Titchkosky, 2012, p. 4). Writing alongside Mara Mills and Rebecca Sanchez's (2023) claim that "the mismatch between disabled bodyminds and built and social environments leads to particular crip ways of thinking, being, representing, and making," my presentation will consider the role of crip meaning-making and disabled identification as they relate to my professional identity construction (p. 1).

Weaving reflective narrative alongside an analysis of standards of the ideal academic and notions of professional identity taught in graduate programs, I will consider how disability informs and orients the ways that I write and research. Considering my own experiences with writing and research, I trace how disability has shifted, morphed, and crafted my professional identity as I've navigated graduate school.

My presentation is relevant because it brings together scholarship about disability rhetorics and graduate writing to consider crip authorship and the role it plays in disabled graduate students' lives. I will begin by establishing how disability functions as a method and way of seeing the world and writing. With this framing in mind, I will consider how these orientations inform and enable crip authorship practices that I've employed during my dissertation such as moving slowly, fragmented and incomplete writing, and repetition. (Mills and Sanchez, 2023, p.15).

Medical Practice at the Edge of Sense: Insights from Crisis, Comedy, and Compassion

9:30 - 10:45am Friday, 24th May, 2024
Location: Governor's 9
Track 10. Rhetorical Criticism
Presentation type Panel

99 **Medical Practice at the Edge of Sense: Insights from Crisis, Comedy, and Compassion**

Panelists/Participants (Including Respondent, if any)

Amy I Flick

University of Pittsburgh, Pittsburgh, PA, USA

Joshua D Prenosil

Creighton University, Omaha, NE, USA

Hilary F Selznick

University of Illinois Urbana Champaign, Urbana, IL, USA

Session Chair

Amy I Flick

University of Pittsburgh, Pittsburgh, PA, USA

Abstract/Description

Medical Practice at the Edge of Sense: Insights from Crisis, Comedy, and Compassion

Rhetoric addressing illness often decentralizes patients', physical challenges and material realities. "Just rhetoric" used to shape legislation and health care policy in particular have real, tangible, effects on patients' agency, access to care, and lived experiences. Moreover, the language used to debate illness and illness related policy shapes societal views and judgements on health issues and those who have them. It shapes who we believe is worthy of care, which bodies are valued, which are marginalized. This rhetoric also shapes how patients see themselves, often leading to the internalization of shame and fear, both of which can impede health and prevent people from seeking and employing needed medical interventions.

The field of health and medical rhetoric has long been invested in social justice, specifically in the health policies and medical practices that subjugate vulnerable minority populations in terms of health disparities; inequities resulting in a lack of access to quality healthcare for all individuals; and stigma on those bodies deemed "risky." This panel contributes to this body of scholarship by examining contested and undertreated chronic illnesses and the often ignored people living with them. Each speaker analyzes standards and practices that push bodies to the medical margins while suggesting places for intervention beyond the clinic.

Speaker 1: Fentanyl is a synthetic and highly potent opioid. This drug has proven more easily accessible than heroin and significantly less expensive, making it a more commonly trafficked drug. Unfortunately, because of its high potency and because users are often unaware that they are taking fentanyl or one of its analogs (ex. Phenylfentanyl, Carfentanyl, etc.) we have seen a dramatic increase in fentanyl-related deaths. The CDC (2023) reports, "Nearly 71,000 drug overdose deaths involved synthetic opioids other than methadone in 2021."

One mechanism to reduce the risk of death by fentanyl is the use of fentanyl test strips (FTS), which are small paper slips that can detect the presence of fentanyl. Harm reduction advocates aim to provide users of opioids with these strips, so they are able to test their drugs prior to use. This empowers users to choose not to use a drug with fentanyl or modify their use to prevent overdose. FTS are illegal in 30 states and are classified as drug paraphernalia. In Pennsylvania, FTS were only made legal in March of this year.

Speaker 1 will be examining Pennsylvania statehouse transcripts of discussions on FTS from 2015-2023. She is specifically exploring the arguments opposing the legalization of FTS. She will be analyzing linguistic data from the transcripts, through the lens of 'Kristeva's work on abjection. Broadly, the abject is the breakdown between self and other and exposes frailties in our bodies, our laws, and our social constructions (Kristeva, 1982). Kristeva uses the example of one's reaction to seeing a corpse and being reminded of our own bodily frailty and mortality. That breakdown between self and other is a trauma of sorts. She explains then that abjection is the way we separate ourselves from others, fortifying that barrier. Kristeva (1982) writes:

Loathing an item of food, a piece of filth, waste, or dung. The spasms and vomiting that protect me. The repugnance, the retching that thrusts me to the side and turns me away from defilement, sewage, and muck. The shame of compromise, of being in the middle of treachery. The fascinated start that leads me toward and separates me from them. (p. 2)

Drug use is discussed with the "loathing" and "repugnance" Kristeva speaks of. In advocating for the legalization of fentanyl test strips then, people are asked to confront and challenge that barrier between themselves and users of drugs. This analysis will offer insight into the ways we other as a way of preserving our beliefs about ourselves and explore the implications for the care of marginalized groups.

Speaker 2: Speaker two will propose Alenka Zupančič's notion of comedic repetition as methodology of health narrative invention. The speaker's goal is to introduce Zupančič's theory as an inventive heuristic in RHM so as to authorize comedic storytelling related to processes of medical epistemics. For the purposes of this paper, comedy is not the same as funny. Funny might make you laugh. Sometimes laughter is conventional. Funny can reinforce prevailing social orders. Funny, for example, might underline racial stereotypes. It might degrade women or people with disabilities. Trump laughter: the wholesale degradation of a class of people. Comics call it "punching down."

Real comedy, on the other hand, "punches up." Or it "short circuits" two or more discontinuous registers, thereby granting insight into socio-material dynamics (Zupančič 42). Comedy repeats desire at the intersection of two or more programs of action, two or or more institutional imperatives, thereby changing itself in the performance. Speaker two will argue that certain classics of health narrative (The Body Silent, I Should Have Been Music, Our Cancer Year, Graphic Reproduction - to

name a few) are comedic not because they make the reader laugh but rather because the persistence of each narrator's desire renders legible something unexpected, queer, uncanny, and even traumatic in the narrator's experience.

Zupančič's analytical framework, speaker two will suggest, can be used as a methodology for developing new health narratives at the disjunctions of patient life. In particular, it can be used to describe recent cases of patient advocacy, participant-led research, and citizen science where the body of the subject bridges the patient/researcher divide. What does it mean for a body to inhabit both positions simultaneously? What does it mean to be at once a scientific object and humanistic subject while retaining the body's differential realities?

To answer these questions, the speaker will draw connections between Zupančič's implicit methodology and existing rhetorical theory of John Muckelbauer, Lynn Worsham, and Joshua Gunn. The speaker will read portions of an autoethnography of medical epistemics that uses Zupančič's work as a methodology. Finally, speaker two will suggest additional applications of Lacanian comedy in rhetorical theory and practice beyond health and medicine.

Speaker 3: Cognitive-behavioral therapy (CBT), developed over 50 years ago, remains the primary psychological intervention, and overall treatment for individuals with chronic pain, and is used widely by psychiatrists, psychologists, and pain management clinics both local and world renown. CBT is predominantly a form of behavioral modification therapy, predicated on the belief that changing distorted thinking patterns and modifying avoidance behaviors, results in the chronic pain patient's rehabilitation and return to a more active, social, and meaningful life including a return to the labor force.

In this presentation, Speaker 3, employs autoethnography as a methodology to reveal the limitations and harm resulting from CBT-focused treatment for chronic pain, which casts the "problem" of a contested illness on the person in pain instead of on the shortcomings of biomedicine and pain science and the medical systems that continue to stigmatize and marginalize an already vulnerable population. This argument is akin to a disability studies critique of the "problem" of disability located in the disabled rather than in the oppressive forces of ableism (Davis; Dolmage; Price). In addition, this presentation argues that CBT treatment for chronic pain results in an estranged relationship between the body/mind, an increase in painful sensations, and what RHM scholars (Segal; Emmons; Jack & Singer) theorize as a problematic illness identity. Instead, Speaker 3 advocates for mindfulness self-

compassion as a self-affirming, healing, and generative treatment model for those living with chronic pain.

The Impact of State Censorship on the Rhetoric of Science, Technology, and Medicine, sponsored by Association for the Rhetoric of Science, Technology, and Medicine (ARSTM)

9:30 - 10:45am Friday, 24th May, 2024
Location: Governor's 10
Track 6. Movement/Protest Rhetorics
Presentation type Affiliate Session

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81 ARSTM-Sponsored Roundtable Proposal:The Impact of State Censorship on the Rhetoric of Science, Technology, and Medicine

Affiliate Panel

Association for the Rhetoric of Science, Technology, and Medicine (ARSTM)

Panelists/Participants (Including Respondent, if any)

Jeff Bennett

Vanderbilt University, Nashville, TN, USA

Sherri Craig

Virginia Tech, Blacksburg, VA, USA

E Cram

University of Iowa, Iowa City, IA, USA

Catherine Gouge

West Virginia University, Morgantown, WV, USA

Meredith A Johnson

University of South Florida, Tampa, FL, USA

Sharon Yam

University of Kentucky, Lexington, KY, USA

Donnie Johnson Sackey

University of Texas at Austin, Austin, TX, USA

Session Chair

Nathan R Johnson

University of South Florida, Tampa, FL, USA

Abstract/Description

The post-Covid era has set a precedent in terms of sheer number of policies threatening academic freedom in the United States. As of August 2023, there are currently sixteen state laws and twenty-one pending bills that seek to diminish academic freedom across 35 states.[1] These policies target a large range of freedoms of expression: they seek to prohibit teachers and employers from openly discussing race, gender, disability, or any controversial topic like Marxism, socialism, authoritarianism, etc. Many prohibit funding for diversity, equity, and inclusion initiatives. Many states have forwarded legislation that limit or revoke tenure as a means of enforcing their attacks on academic freedom. The consequences for violating this regime of legislation varies widely, but some have led to course standardization, cuts in state funding, and high-profile legal challenges in court.[2] Although the effects vary state-by-state, these new policies effectively create an atmosphere of fear and self-censorship as faculty scramble to figure out how to do their jobs in this climate.[3] This roundtable brings together scholars who study and research rhetorics of science, technology, and medicine from six different states that

have been particularly affected by new academic freedom legislation: Florida, Texas, Iowa, West Virginia, Virginia, Tennessee, and Ohio. Before the roundtable, each participant will provide a short overview of the major changes they've seen in their state and how they have affected their service, teaching, and research.

Academic freedom in the United States can be traced most prominently to the 1915 Declaration of Principles on Academic Freedom and Academic Tenure, a statement the newly formed American Association of University Professors (AAUP) wrote to defend faculty who had been terminated because they took public stances on controversial issues.[4] The Declaration put forward an early notion of what is now recognized as academic freedom: tenure to protect academic inquiry, shared governance to protect freedom of thought, and a common university mission dedicated to the production of new knowledge. Many of those early tenets are still discernible in our current understanding of academic freedom. Consequently, attacks on the rights of the professoriate are hardly new. Academic freedom has always been more aspiration than a freedom, as court cases like Meyer vs. Nebraska (1923), which protected the right to teach foreign language courses, and Sweezy v. New Hampshire (1957), which ruled that academics could not be jailed for their lectures. The history of academic freedom in the United States is marked with government intrusions during the McCarthy era witch hunts of the 40s and 50s, the Vietnam war protests of the 60s and 70s, and challenges to law schools teaching critical race theory in the 80s and 90s. If the history of higher education in the United States has taught us anything, our current notions of academic freedom are not guaranteed.

The most recent round of attacks on academic freedom speak directly to the qualities of the current political moment. Attacks on critical race theory, tenure, and diversity, inclusion, and equity are direct results of the politics of a post-Trump era in which education is used just as much as a tool for promoting political careers as it is for cultivating an engaged citizenry. Higher education is seen as central to the future of the country politically, economically, and morally, and suggesting one party is threatening it makes for a powerful sound bite. Politicians recognize how much they can mobilize the fears of the population simply through attacks on education.

Florida provides a window illuminating the attacks in other states. The state passed HB7, the infamous Stop WOKE (Stop Wrongs to Our Kids and Employees) Act, in July 2022. HB7 prohibited critical race theory in K-12 and stopped colleges and universities from teaching structural racism or mandating education that may make a student or employee feel uncomfortable. In May 2023, the AAUP Special Committee on Academic Freedom in Florida released its preliminary findings on academic

freedom, tenure, and shared governance in the wake of Stop Woke and other Florida legislation. The AAUP found evidence of "a politically and ideologically driven assault unparalleled in US history" that could potentially serve as "the blueprint for future encroachments on public colleges and universities across the country."[5] The AAUP report offered a swift and decisive condemnation of the Governor and state legislature, but it also implicated self-censoring and fearful faculty and students, as well as academic administrators "from the highest to the lowest levels [who have] not only have failed to contest these attacks but have too frequently been complicit in and, in some cases, explicitly supported them."[6] The language of Florida legislation is often vague and hard to decipher, but the most decisive effects have been political. Superficially, the bill's language can even read as mundane, and the most decisive effects of Stop WOKE so far have been to exponentiate polarization amongst liberal and conservative voters in the state. The day-to-day changes for faculty members, though, have been less obvious. For example, Florida's new post-tenure review has added a layer of administrative bureaucracy that requires faculty to spend more time writing and reviewing reports of colleagues rather than on teaching and research. There is no information about how these reports will be used, though.

Every university/college has been affected differently by their context, and each faculty member struggles with different challenges. STEM and professional school faculty may feel less pressure than humanists and social scientists who routinely discuss the public issues that are being hotly contested in national politics. Moreover, rhetoricians of science, technology, and medicine are particularly affected by attacks on academic freedom because they occupy a middle space between STEM, the professional schools, the humanities, and the social sciences. ARSTM scholars often find themselves critiquing the objects of the hard sciences in ways that can unsettle their STEM colleagues' professional sensibilities as well as the public's. Critiques of evolution, eugenics, climate change, gender, and abortion rights often see hostilities from both within and outside of university walls. The purpose of the roundtable is to bring together a forum that can provide guidance about how to best move forward in today's political moment. The following questions will be considered during discussion.

1. What is the biggest threat to your university at this moment?
2. How has your research, teaching, and service changed (or not) in response to new laws and policies?
3. How have undergraduate/graduate students you work with been affected by recent policies and politics?
4. How have recent laws/policies affected your online presence, if at all?

5. What sorts of effects have state laws had on collegiality/solidarity in your workplace?
6. How have these policies affected faculty hiring and retention? Graduate students?
7. What problems do you experience that don't get publicly talked about enough in national news?

Notes:

1. Sandy Mui, "Steep Rise in Gag Orders, Many Sloppily Drafted," PEN America, January 24, 2022, https://pen.org/steep-rise-gag-orders-many-sloppily-drafted/.
2. Kumar, "Judge Stops Enforcement of Stop WOKE Act at Florida Colleges, Universities," Tampa Bay Times, November 17, 2022, sec. The Education Gradebook, https://www.tampabay.com/news/education/2022/11/17/judge-stops-enforcement-stop-woke-act-florida-colleges-universities/.
3. Jennifer Sano-Franchini, Nathan R. Johnson, and Liz Lane, "Teaching bell hooks in Technical and Professional Communication," College English 85, no. 3 (2023): 205–16.
4. Emily J. Levine, Allies and Rivals: German-American Exchange and the Rise of the Modern Research University (Chicago, IL: University of Chicago Press, 2021).
5. American Association of University Professors, "Preliminary Report of the Special Committee on Academic Freedom in Florida" (Washington, D.C.: American Association of University Professors, May 24, 2023), https://www.aaup.org/report/preliminary-report-special-committee-academic-freedom-florida.
6. Ibid.

"Just Rhetoric" and Social Unjustices in African Diasporic Communities

9:30 - 10:45am Friday, 24th May, 2024
Location: Governor's 11

195 "Just Rhetoric" and Social Injustices in African Diasporic Communities

Panelists/Participants (Including Respondent, if any)

Jennifer Duck

Belmont University, Nashville, USA

Sheila K Dodson

Clemson University, Clemson, USA

Session Chair

Jennifer Duck

Belmont University, Nashville, USA

Sheila K Dodson

Clemson University, Clemson, USA

Abstract/Description

This panel utilizes "just rhetoric" to explain social justice and freedom movements of the past and present through oral histories and documentaries. The panelists explore how "just rhetoric" can shape conversations, communities, and movements. Panelists show how media, specifically documentaries and audio interviews, uncover social justice issues and enhance experiential learning in the classroom and in the community.

By using rhetorical listening strategies through interviews with Civil Rights icons, local leaders, and Black entrepreneurs, panelist one explains how students created an award-winning documentary to reveal generations of Black voices being silenced and how the community is currently coming together to fight these injustices and preserve Black history. The community's fate depends on one of the fastest-growing

cities to work together to preserve its legacy. It also serves as an entry into other cities that share the same history of interstates displacing minority populations, from Los Angeles to Detroit and beyond.

Panelist two explains how history has always presented itself through the eyes of colonialists. Heteropatriarchal control ensured that the stories of America's founding fathers and their descendants were upheld by the chronicling of events and lives deemed worthy. The information held within archival records sparsely reveals the identities and stories of African diasporans. Within diasporic communities, oral histories have been passed down through generations, and these histories may/not be complete or even truthful. The injustices of slavery, and the ensuing selective processing of historians, has led to rhetorically un/just visibility of the African body. As told by living descendants born into sharecropping families, modern oral histories give rise to these previous invisibilities, paving the way for re/birth of rhetorically just histories among communities of African diasporans.

The panelists will offer a presentation of the documentary trailer and interview clips, as well as separate audio interviews with African diasporans, to showcase how rhetorical listening is engaged in pedagogical models to implement storytelling and activism in communities, in classrooms, and around the world at international film festivals.

Abolitionist Rhetoric

9:30 - 10:45am Friday, 24th May, 2024
Location: Governor's 12
Track 12. Rhetorical Theory
Presentation type Roundtable

Panelists/Participants (Including Respondent, if any)

Logan R Gomez

University of Utah, Salt Lake City, USA

Matthew Houdek

Rochester Institute of Technology, Rochester, USA

Amber Kelsie

University of Colorado Boulder, Boulder, USA

Lore/tta LeMaster

Arizona State University, Tempe, USA

Robert Mejia

A New Way of Life Reentry Project, Los Angeles, USA

Omedi Ochieng

University of Colorado Boulder, Boulder, USA

Session Chair

Omedi Ochieng

University of Colorado Boulder, Boulder, USA

Abstract/Description

Mass incarceration, settler colonialism, and other intersecting systems of domination are illustrative of the (im)possibilities of rhetoric and the rhetorical imagination. These intersectional systems of domination are emblematic of what rhetoric can and cannot do, where rhetoric begins and ends, and why we must think in terms of rhetorics if we are to move beyond existing rhetorics of domination. This roundtable aims to interrogate the rhetorical foundations of mass incarceration, settler colonialism, and related systems of domination and articulate the parameters and principles of abolitionist rhetorics.

In interrogating the rhetorical foundations of mass incarceration, settler colonialism, and related systems of domination, we move beyond commonplace analyses that employ existing rhetorical concepts so as to identify the discursive conventions that undergird social systems. Though these analyses can be meaningful and identify important sites for rhetorical intervention, we believe an equally important intervention is to be made at the meta-discursive level of rhetoric about rhetoric itself. That is, this roundtable is interesting in the following questions:

1. How has the Western rhetorical tradition advanced the myth that it simply is just rhetoric?
2. How does this myth of the Western rhetorical tradition as synonymous with rhetoric itself work to create and sustain carceral and settler colonial logics?
3. What are the critical limits of and (im)possibilities of conceiving of the Western rhetorical tradition as simply "just rhetoric"?
4. And, what (im)possibilities emerge if we decenter the Western rhetorical tradition and recognize and engage with the rich history of abolitionist rhetorics?

These questions matter for the Western rhetorical tradition posits its conceptual repertoire as rhetoric qua rhetoric. The Western rhetorical tradition imagines itself as rhetoric in and of itself. There is no rhetorics, just rhetoric. This claim of just rhetoric has the effect of delimiting the possibilities of rhetorical criticism and action, in ways that sustain and nurture existing systems of mass incarceration and settler colonialism. Though there is compelling rhetorical criticism produced from within the Western rhetorical tradition, we must keep in mind what Audre Lorde so astutely wrote about "the master's tools": "they may allow us to temporarily beat him at his own game, but they will never enable us to bring about genuine change." Though some may bristle at this seemingly wholesale dismissal of the Western rhetorical tradition, as Lorde continues, "this fact is only threatening to those […] who still define the master's house as their only source of support" [emphasis added].

Though the questions posited above will be engaged more thoroughly during the roundtable, we believe it is worth offering a preliminary explanation of how the Western rhetorical tradition is implicated in the ongoing history of mass incarceration and settler colonialism. If we define rhetoric as the art of persuasion and that the task of the rhetorician is to identify and employ all available means of persuasion (Aristotle), then domination is valorized while recognition of another's fundamental humanity is a possible liability. If rhetoric is understood in immaterial terms as a means of altering reality, "not by the direct application of energy to objects, but by

the creation of discourse" (Bitzer, 1966, p. 4) then the articulations of those afflicted by systems of discrimination are (il)legible to the extent that they conform or do not conform to Western standards of rhetorical decorum (Lozano-Reich & Cloud, 2009). If rhetorical efficacy is synonymous with narrative fidelity and rationality (Fisher, 1985), then rhetoric is an inherently conservative act that must conform to existing master narratives. These three examples taken from amongst our most enduring and influential Western rhetoricians illustrate how domination, civility, and deference to existing social norms are built into the Western rhetorical tradition—leaving little, if any room, for the articulation of alternative futures.

If, as we argue, the Western rhetorical tradition is limited in its capacity to advance an abolitionist politics, then we must either abandon rhetoric as a liberatory practice or articulate an alternative set of rhetorics capable of advancing alternative futures. For us, we deny the Western rhetorical tradition's claim to simply be just rhetoric and find shelter, energy, and hope in abolitionist rhetorics. Abolitionist rhetorics, as we will argue, is not simply one thing but rather an ongoing collection of concepts and practices rooted in the collective experiences of those who once lived, have lived, and continue to live in the wake of atrocity. This roundtable is dedicated to articulating the extraordinary possibilities that Western society, and by extension the Western rhetorical tradition, has attempted to wipe out.

Logan Rae Gomez (PhD; they/she) is an Assistant Professor of Rhetoric and Critical/Cultural Communication in the Department of Communication at the University of Utah. They are co-editing a special issue on "Rhetoric and the Abolitionist Horizon: Endings, Openings, Ruptures, Beginnings" in the journal of Rhetoric, Politics & Culture with Matthew Houdek and Robert Mejia.

Matthew Houdek (PhD; he/him) is a Senior Lecturer and the First Year Writing Coordinator in the University Writing Program at Rochester Institute of Technology (RIT). He is co-editing a special issue on "Rhetoric and the Abolitionist Horizon: Endings, Openings, Ruptures, Beginnings" in the journal of Rhetoric, Politics & Culture with Logan Rae Gomez and Robert Mejia.

Amber Kelsie (PhD; they/she) is an Assistant Professor of Communication at the University of Colorado Boulder. They are co-editing with Omedi Ochieng a special issue on "Abolitionist Rhetorics" in the Quarterly Journal of Speech.

Lore/tta LeMaster (PhD; she/they) is Associate Professor of Critical/Cultural Communication and Performance Studies in the Hugh Downs School of Human Communication at Arizona State University. She additionally serves as Conversation and Commentary Editor of Women's Studies in Communication, in which she is presently coordinating a forum entitled "Against Carceral Feminisms, Toward Abolitionist Futures."

Robert Mejia (PhD; he/him) is the communications manager for A New Way of Life Reentry Project, an abolitionist reentry program with international acclaim. He is co-editing with Logan Rae Gomez and Matthew Houdek a special issue on "Rhetoric and the Abolitionist Horizon: Endings, Openings, Ruptures, Beginnings" in the journal of Rhetoric, Politics & Culture.

Omedi Ochieng (PhD) is Associate Professor of Communication at the University of Colorado Boulder. He is co-editing with Amber Kelsie a special issue on "Abolitionist Rhetorics" in the Quarterly Journal of Speech.

Kendrick Lamar: A Rhetorical Account

9:30 - 10:45am Friday, 24th May, 2024
Location: Governor's 14
Track 1. Cultural Rhetoric
Presentation type Panel

179 Kendrick Lamar: A Rhetorical Account

Panelists/Participants (Including Respondent, if any)

Nicholas B Lacy

Purdue University, West Lafayette, USA

Matthew S. Lindia

Duquesne University, Pittsburgh, USA

Goyland M Williams

University of Hartford, Hartford, USA

Damariyé L Smith

San Diego State University, San Diego, USA

Session Chair

Theon E Hill

Wheaton College, Wheaton, USA

Abstract/Description

Description: Contemporary hip-hop artists, journalists, and scholars regard Kendrick Lamar as one of, if not, the greatest rappers of his generation. In 2018, he became the first musician outside of the classical or jazz genres to receive the Pulitzer Prize in music for his historic album Damn. Throughout his catalog—including key albums like good kid, m.A.A.d. city, To Pimp a Butterfly, Damn, and Mr. Morale and the Big Steppers—Lamar speaks powerfully to issues of race, masculinity, culture, capitalism, and U.S. imperialism. Yet, rhetorical scholarship on Lamar remains limited. Therefore, this paper session brings together a group of rhetorical and media scholars from different institutions to interrogate Lamar's music for the insights it offers into Black masculinity, aesthetic judgment, Black nihilism, and culture in his Grammy-winning projects To Pimp a Butterfly and The Heart Part 5. Bringing rhetorical and media studies theory to conversations on Lamar's music, our panel provides a vital space for rhetorical scholars to offer robust and critically-attuned analyses of the implications of Lamar's music for rhetorical studies along with providing an entry point for those new of Lamar to understand and identify sites of theoretical and methodological engagement with his music.

Rationale: On August 11, 2023, musicians, critics, and fans around the world celebrated the 50th anniversary of hip-hop. By focusing on the rhetoric of Kendrick Lamar, this panel fills an important void in contemporary rhetorical scholarship on African American rhetoric, generally, and hip-hop, specifically. Considering Kendrick Lamar, one of hip-hop's most influence voices today, the panel creates space to interrogate crucial questions regarding masculinity, nihilism, aesthetics, and technological innovation as they surface in Lamar's music as a means of building

rhetorical theory and participating within interdisciplinary efforts to interpret and illuminate the significance of Kendrick Lamar's music.

Abstract #1: This paper considers the artistic work of Kendrick Lamar through the lens of the Aristotelian categories of actuality and potentiality. First, the paper develops these categories from Aristotle's Metaphysics as aesthetic modalities by arguing that aesthetic innovation is artistic involvement that actualizes a previously unrealized potentiality. Second, this paper situates this aesthetic theory as central to hip hop as a whole, most clearly demonstrated in the innovation of the turntable, which actualized the potentiality of the turntable to-be-an-instrument, rather than its previous actuality to-replay-recorded-music. The final portion of this paper considers Kendrick Lamar's prowess as a hip hop artist through the lens of this formulation by considering several particular instances where his projects actualize previously hidden potentialities. First, I consider the conversation with Tupac at the end of To Pimp a Butterfly as an actualization of the potentiality for interviews to-be-remixed, that simultaneously themes of the live and the recorded that are recurrent in both hip hop's instrumentality, as well as that particular album. Second, I consider Kendrick's use of voices as actualizing the potentiality for a single rapper to vocalize multiple and/or opposite perspectives or characters on a single track. Finally, I consider the use of deepfakes in The Heart Part 5 as revealing the potentiality of deepfakes to-be-costumes. In the latter two examples in particular, I highlight the ways in which Kendrick's artistry involves developing ways for a single artist to transcend the singularity of their own existence, and take on the role of speaking in alternate voices.

Abstract #2: Hip-Hop continues to be one of the most influential music genres in the modern era. Such impact necessitates scholars to engage in Hip-Hop discourses to comprehend its power in shaping and understanding various individuals' experiences, attitudes, values, and beliefs. To that end, this essay explores the rhetoric of Black male vulnerability as it is expressed in Hip-Hop by Black male artists. We contend that studying the rhetoric of Black male vulnerability articulated by Hip-Hop artists assists in better understanding the realities and sensibilities of Black men and boys, one of the most vulnerable populations. To accomplish this task, we analyze Kendrick Lamar's "the Heart part 5" to explore how he constructs a rhetorical definition of Black male vulnerability. Our analysis asserts that Lamar recognizes the vulnerabilities of Black males through lyrically conveying their relationship to emotional suffering and death, oxymoronic peer networks, and illuminating Black

males' varied reactions to trauma. We conclude that attending to the vulnerabilities of Black males as articulated in Hip-Hop propels scholars to move beyond understanding Black males as deviant, toxic, and the racialized counterparts of white males. Such a nuanced understanding of Black male culture may improve their life chances in a white supremacist society.

Abstract #3: Hip-Hop and Philosophy are frequently assessed as being at odds with the business of valued knowledge production. While Hip-Hop music is credited for highlighting the existential and ontological experiences of Black urban life (Darby & Shelby, 2005), it is often written out of academic and philosophical discourses as anti-thetical to issues of life and death. However, as these scholars, amongst others, have rightly noted, rap directly speak to issues of Black identity, culture, violence, and nihilism. In this paper, I examine Kendrick Lamar and his sophomore album--To Pimp a Butterfly as a vehicle to explore the dilemma of Black nihilism as it is lived and embodied in Black manhood. Specifically, my analysis centers on four songs: "u," "i," "Blacker the berry," and "Mortal Man" for their focus and insight into the precarious condition of Black men. In taking this posture, I take up Calvin Warren's notion of Black nihilism as a useful hermeneutic for interrogating the ways that Black suffering is often used as a path forward to hopeful rhetoric and political futurity where Black lives are free from white violence and supremacy.

Justified Rhetoric: Centering Genres of the Human through La Llorona, the Amplification of Discomfort, and Snatching Back Atatiana Carr-Jefferson's Afterspace

9:30 - 10:45am Friday, 24th May, 2024
Location: Governor's 15
Track 1. Cultural Rhetoric
Presentation type Panel

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60 Justified Rhetoric: Centering Genres of the Human through La Llorona, the Amplification of Discomfort, and Snatching Back Atatiana Carr-Jefferson's Afterspace

Panelists/Participants (Including Respondent, if any)

José Luis Cano Jr.

Texas Christian University, Fort Worth, USA

Kelli R. Gill

Texas Christian University, Fort Worth, USA

Angela D. Mack

Texas Christian University, Fort Worth, USA

Session Chair

Angela D. Mack

Texas Christian University, Fort Worth, USA

angdmack1@gmail.com

Abstract/Description

A justified rhetoric is one that reorients the center of various discursive imaginings beyond the impulses to relegate such possibilities defined simply as cultural or counter. In Katherine McKittrick's meditation of understanding the exceedance of Sylvia Wynter's epistemes of the human, she recognizes that "the production of knowledge—even counternarratives (e.g., feminism and other identity-epistemologies)—is often folded into normative ideological tracts, striving for the

same old normative world, the techno-colonial world" ("Respite. Quiet. A House of Dreams" 49). This panel responds to such constraining impulses through collectively experiencing rhetoric as boundless; each rhetorical expanse exists in its own "isness."

Guided by Armado Rodriguez's vision for a new rhetoric where we "enlarge what we are capable of imagining and believing" ("A new rhetoric for a decolonial world" 181), this panel centers the legend of La Llorona as the powerful (dis)embodied contextualization of the human at the U.S. southern border; amplifies discomfort as an active knowledge system rather than a counter to the violence of rhetorical persuasion embedded into modes of comfort; and clarifies the concept of "snatching back" the temporal afterspace of Atatiana Carr-Jefferson, a Black woman who died by police violence through enacting rhetorical impatience and pushback. This justification, this doing/being/telling/seeing continues, not commences, our distinctive meaning-making rhetorics without apology or permission.

Speaker X centers the legend of La Llorona as a justified rhetoric in response to the legal shortcomings and heinous outcomes of immigration law and immigration enforcement at the US-Mexico border. The legend of La Llorona tells of a woman who drowns her children and then herself out of revenge toward her husband, yet Gloria Anzaldúa's *Prietita y La Llorona/Prietita and the Ghost Woman* rewrites La Llorona as a guiding force in the context of the border. Centering La Llorona, Speaker X engages student-collected archives from 1971-2003 that contain versions of the legend of La Llorona to understand what she conveys about "symbolic life/death system of meanings" (Wynter, "The Ceremony Found").

Speaker X offers two inflections to the rhetorical analysis. First, Speaker X suggests that the legend of La Llorona–via its community narration, personal encounters, and 500-year existence–bypasses legal frameworks upholding immigration law and immigration enforcement by connecting physical and metaphysical worlds. Second, using Sylvia Wynter's genres of the human (Man1 and Man2), Speaker X believes that La Llorona expands these genres through her disavowal of motherhood, her rejection of spiritual redemption, and her negation of material wealth. La Llorona, therefore, challenges and educates those individuals that believe in her story to reconsider their constructions and enactments of the human at the border.

Speaker XI centers discomfort as an active site of knowledge-making rather than a mere counter to or lack of "comfort" as a justified rhetoric. While the field of rhetoric and higher education at large have more recently embraced discomfort as a form of disruption used to address privilege, create inclusive spaces, and draw attention to emotion, these counters to comfort often recenter whiteness and reinforce colonial

frameworks. Speaker XI argues that for discomfort to be used to disrupt, we must first untether it from default, neutral definitions of comfort.

The goal of this presentation is to work towards a clearer understanding of how comfort has historically been defined, enacted, and maintained through colonial violence. Drawing from Sylvia Wynter's genre of human, Speaker XI maps out a history of comfort through global expansion, showing how the West defines comfort as a prerequisite to being human and subsequently how more recent conversations of discomfort reinforce normative ideas of discomfort as a commodity that can be traded or shifted for the enlightenment and personal growth of those in power. Building from this history, Speaker XI then asks how rhetoricians can engage in discomfort in a just way by developing further definitions and praxis of discomfort outside of the West's conception of comfort.

In the ongoing pursuit of the mattering of Black life in their home city, Speaker XII engages in a justified rhetoric by centering the narrative of Atatiana Carr-Jefferson, a Black woman who was killed by an on-duty Fort Worth, Texas police officer in front of her nephew in 2019. Undergirded by Brittney Cooper's "The Racial Politics of Time," Speaker XII gleans from Tamika Carey's "rhetorical impatience" and Ersula Ore's "necessity of impatience" and "pushback" to disrupt the temporal regimes of victimhood often ascribed to Black community members, and specifically in this case, Black women, who die via police violence. In the spirit of "disrupting certain things and inventing new things" (Rodriguez 176), Speaker XII does what is called "snatchback," enacting rhetorical impatience while pushing back on time and space that preeminently excludes Black personhood.

Speaker XII challenges the fixity of Fort Worth's need for the public erasure of Atatiana's death, a death in the continued temporality of historical racialized violence that blemishes the majority white, conservative political power structure as a fantastical variant of colorblind universal time. Speaker XII disrupts the city's temporal hegemony through the amplification of Atatiana's personhood in afterspace. This form of rhetorical impatience and pushback, this *snatchback*, endeavors to keep Atatiana Carr-Jefferson in what Carey elucidates as urgent. The constancy of Atatiana's mentioning, storying, commemorating, and significance disrupts a public memory that wants to move on and away while centering the mattering of a Black woman's life beyond a timeline. Ultimately, this refusal is an active engagement in #sayhername, and a treatment towards self-care and the care of Atatiana's family, friends, and advocates.

From these boundless imaginings, this panel centers our justified rhetorics as "is," detangled from the temptations of colonial normativity into our own *be-ing*.

Embracing Harm: Rhetorical Transformations of Fantasy, Freedom, and Sensitivity

9:30 - 10:45am Friday, 24th May, 2024
Location: Governor's 16
Track 7. Public Rhetoric
Presentation type Panel

34 Embracing Harm: Rhetorical Transformations of Fantasy, Freedom, and Sensitivity

Panelists/Participants (Including Respondent, if any)

Nate Kreuter

University of Georgia, Athens, USA

Dan Cryer

Johnson County Community College, Overland Park, KS, USA

Kendall Gerdes

University of Utah, Salt Lake City, USA

Session Chair

Dan Cryer

Johnson County Community College, Overland Park, KS, USA

Abstract/Description

Embracing Harm: Rhetorical Transformations of Fantasy, Freedom, and Sensitivity

This panel examines shifts in the meanings of cultural phenomena and popular concepts in which harm or the possibility of harm are embraced. We analyze rhetorics of gun cultures, anti-mask activists, and reactionary denigrations of college students' sensitivity. In each instance, transformations that seem small at the time or simply go undetected – examples of "mere rhetoric" in the moment – expand to create real-world harms, even physical violence – examples of unjust rhetoric.

The 2004 expiration of the US assault weapons ban led, for example, to mass ownership of the AR-15, a material development that in turn helped to create what one of our panelists terms a "tactical fantasy culture" that can yearn for a chance to be the "good guy with a gun." A second panelist argues that in the overlaps of gun-rights and anti-mask rhetorics we can observe a concerning shift in which "freedom" actually means "risk of self-harm." Rather than being isolated incidents of mere rhetoric, the "freedom as risk" equation points to an insidious feature of neoliberal rationality where people embrace heightened risk. A third panelist examines appeals to college students' sensitivity, appeals often opposed to the core value of academic freedom. Within these appeals is an explicit denigration of sensitivity as such and an implicit claim that rhetoric itself cannot be harmful. Our panelist urges us to embrace sensitivity and to further embrace the power of language and representation to do real harm.

While these presentations explore journeys from "mere" rhetorics to unjust rhetorics, they also track the further journey to "just" rhetorics. If language and representation can lead us unjustly to harm, they can also lead us justly away from it.

Tactical Fantasy Culture: The Rhetorical and Material Politics of Assault Weapons in America

Presenter 1

Within the US, the 2004 expiration of the assault weapons ban led to the legalization of the AR-15 semi-automatic rifle, leading in turn to the emergence of what some firearms industry experts have dubbed "black gun culture" (Busse). Here "black" refers not to race, but to military-grade firearms with matte-black finishes, particularly

the AR-15 platform, which has been the weapon of choice in 13 of the 15 deadliest American mass shootings. So-called "black gun culture" signals a shift within the aesthetic, technological, and political culture of many American gun owners.

The culture of violence surrounding the AR-15 is a "tactical fantasy culture." Like comic book superfans who role-play as their favorite characters, tactical fantasists build an aesthetic identity around firearms. They fantasize living out the scenario infamously imagined by NRA president Wayne LaPierre: "The only thing that stops a bad guy with a gun is a good guy with a gun." In recent cases, tactical fantasists are living out their fantasies, perhaps finding threats because they expect threats, and rarely facing consequences for their vigilantism. Such violence is a rhetorically-driven, self-fulfilling phenomenon.

New materialist theories of rhetoric argue that objects have an agency of their own—the firearm that can salvo 100 rounds per minute entails different possibilities from one that can be fired only ten times per minute. I ask how the aesthetics, circulating narratives, and material conditions of tactical fantasy culture drive firearms sales, premediate actual violence, and foster increasingly extremist political positions. As we consider "just rhetoric," I argue that "tactical fantasy culture" is a dangerous divergence from earlier American gun cultures, an example of how "mere rhetoric" (slogans, videos, and other tactical fantasist ephemera) generates actual acts of gun violence, unjustly.

When "Freedom" Means "Risk": Neoliberal Rationality and Self-Harm on the Political Right

Presenter 2

In US popular and political rhetorics, few terms hold the power and positive resonance of "freedom." In response to this, political theorist Elizabeth Anker has coined the term "ugly freedoms" to denote liberties that promote forms of oppression, like torture and racial domination, as principled ideals. Building on Anker, I argue that, on the political right, "freedom" often means "risk of self-harm." Where "ugly freedoms" result in oppression of others, "freedom as risk" refers to behaviors branded as forms of liberty that unnecessarily increase their practitioners' risk of bodily harm or death. As an example, I analyze overlaps in pro-gun and anti-mask rhetorics, both of which define risky practices as essential exercises of individual liberty.

Exploring the roots of the "freedom as risk" equation, I further argue that its adoption indicates widespread internalization of neoliberal ideals. As Dardot and Leval have argued in their extension of Foucault's biopolitics, a key feature of neoliberal society is a form of rationality in which people voluntarily conform to economic ideals of capitalism, like competition, atomization and risk. One source of evidence for this broad claim is "the great risk shift" (Hacker), in which the "personal responsibility crusaders" of the political right have successfully sold policies to the American public that greatly increase risks to health, wealth, and employment, with corresponding elevations of harm since those policies have been enacted.

"Freedom as risk," then, is not limited to rhetorical justifications for carrying guns or not wearing masks, but is part of the very fabric of a neoliberal rationality in which citizens welcome or passionately advocate for higher levels of personal risk. I conclude that exposing the "freedom as risk" equation is both an essential and potentially effective rhetorical strategy, as it reframes a central and highly appealing ideal.

Academic Freedom and Sensitive Rhetorics

Presenter 3

Over the last decade, many debates about higher education have been framed in terms of sensitivity: students, especially student activists, are accused of being coddled, fragile, and overly sensitive. From trigger warnings to Title IX policy to debates over safe spaces, such critiques frequently invoke academic freedom, opposing this core educational value to students' sensitivity. This project demonstrates how much contemporary views on one can shape the other. Academic freedom has frequently been figured as under attack by sensitive students. Yet in recent years, reactionary policies that alter and restrict library holdings and curricula (from K12 to higher education) have been contemplated and codified in several state legislatures across the US. Real harms to academic freedom have gained ground despite the vociferous defense of it against students.

I contend that claims about students' "sensitivity" often function as a figure for beliefs about rhetorical power and relationality. Challenging the commonplace denigration of sensitivity, I argue that a rhetorical theory based on sensitivity can help stakeholders in higher education make sense of both our principles and our responsibilities to one another. What kind of harm can language and representation

actually do, and how? What responsibilities do college and university teachers bear toward their students, even those who aim to transform their institutions into more just and equitable learning environments? Through rhetorical analysis of contemporary student activist movements, I show how embracing the power of language to injure, wound, or harm—rather than disavowing it—can better equip members of the higher education community to make ethical decisions about even ordinary aspects of teaching and learning.

Just Turning: Critical Interventions in an Existential Rhetoric

9:30 - 10:45am Friday, 24th May, 2024
Location: Governor's 17
Track 12. Rhetorical Theory
Presentation type Panel

137 Just Turning: Critical Interventions in an Existential Rhetoric

Panelists/Participants (Including Respondent, if any)

Diane Davis

University of Texas at Austin, Austin, USA

José Manuel Cortez

University of Oregon, Eugene, USA

Romeo García

University of Utah, Salt Lake City, USA

Thomas Rickert

Purdue University, West Lafayette, USA

Session Chair

Diane Davis

University of Texas at Austin, Austin, USA

Abstract/Description

Panel Description
This panel organizes speakers around the idea that rhetoric is existential, that it responds to and participates in the dynamic structuring of existence. Rhetoric in this theoretical sense, we'll argue, is indissociable from its practical implementation, including its concrete agitations for social justice. When approached on an existential register, rhetoric is involved in what one panelist calls the worlding of the [We/arth], here and now. With the aim of engaging its structuring function, we will explore some of the exigencies, mediations, and (always open) necessities that call rhetoric and its work into being. Each speaker will articulate an existential understanding of rhetoric through which to invite fresh approaches to a stubborn socio-political issue: the abiding and intense attachment to phantasms of purity (speaker 1), the will to know the other as a condition for living in common (speaker 2), the temptation within decolonial rhetorics to appropriate the power of the "proper" (speaker 3), and the continued privileging of normative conceptions of language and music over other(s') rhetorical media (speaker 4).

Speaker 1: Underivable Rhetoricity
Rhetoricity typically derives its meaning from the understanding of rhetoric to which it refers: it specifies something's "rhetorical nature," a quality or state of being rhetorical. For reasons I'll explain, I want to flip that script to propose that a radically generalized and ontologizing rhetoricity calls for rhetoric(s). Understood as a structurally irreducible turnability—affectability, responsivity, persuadability—this rhetoricity comprehends rhetoric; it could neither be derived from nor dominated by what it has itself engendered and "made to grow on its own soil," to turn a Derridean phrase.

Thomas Rickert has described rhetoric on an existential register as a worldly capacity that emerges differentially among all living organisms in their "encultured striving to flourish," which he distinguishes from "bare" or "empty" survival. With Rickert, I'll suggest that this "capacity" could grow only on the soil of a quasi-existential

rhetoricity that implies a structure of survivance (middle voice). It implies that to live is already to turn and be turned (over), living-on, for a time, only in turning. There is no existence and no world that is not forged within this turning, no pure or proper life that could precede affection, alteration, augmentation. However differentially enculturated, rhetoric instantiates this rhetoricity that both calls for and sustains it; that is, rhetoric performs and reiterates the irreducible turnability that contests all claims to purity–racial, sexual, cultural, spiritual, species. But this gift comes with an endless task: to expose and attend to this undeclinable turning from which the purifying phantasms that magnetize and mobilize must be derived.

Speaker 2: Undocumenting Rhetoric

In public arguments about immigration, advocates of reform often mention how little has been documented about migrant deaths at the US-Mexico border, and in turn, how this lack of documentation hamstrings efforts to advocate for humane immigration policy. To unpack this assumption, I turn to the performance art of Guillermo Gomez-Peña et al. in *Documentado/UNDOCUMENTED: Ars Shamánica Performática* (2014). *DOC/UNDOC* turns on (in a tripled sense, at least, as in: movement around an axis; to betray; to arouse) commonplaces of documentation that frame public arguments about immigration policy. *DOC/UNDOC* turns on commonplaces of documentation until they become estranged from federal immigration policy requiring non-citizens to be documented (to be known) as a condition for possessing the right to have rights.

I read in *DOC/UNDOC* a rhetoric of documentation inaugurated from, but simultaneously betraying, the metaphysics of the subject predicating the will to document the estranged as a predicate for common existence. I will invite the audience to explore how these estranged commonplaces bear witness to an excessive, ungovernable semiosis constituting debates about immigration that cannot be resolved but nevertheless inaugurate a will to unknow–an undocumenting rhetoric. I will suggest that in *DOC/UNDOC* we bear witness to a condition of unknowing at the epicenter of rhetorical inquiry in general, and I will propose a practice of undocumenting rhetoric grounded in an appeal to the plurality of existence and hospitality toward anyone without predicate.

Speaker 3: Wor[d/ld]ing a Future Otherwise: Rhetorics of the [We/arth]

In "A Hoot in the Dark,'' George Kennedy explored a general theory of rhetoric based

on facts of essence. Propriety aside, through which epistemological hegemony happens, he claims rhetoric is energy thriving and a mechanism for survival. Thomas Rickert echoes this, situating rhetoric on "existential grounds," unsettling propriety and underscoring the traces of a mark (cultural rhetorics, trajectories, futures, survivances) that scatters through ALL matter ("Preliminary Steps"). This presentation contributes to conversations of the metaphysical-existential by returning to Modern/Colonial discourse on decoloniality and its endorsements in writing and rhetorical studies. Speaker 3 grounds a premise that the world, being, and rhetoric arrive only after the trace (deeply plastic) while reading ways scholars make decolonization intelligible and clear unto itself. It will be argued one can care to till the grounds on which power takes root without retrenching rhetorics of propriety.

The presentation then shifts to Linda Alcoff's appeal for reconstructive work in epistemology ("An Epistemology"). With scenes from First Cow, Speaker 3 grounds concepts by Derrida (life, death, and other), Fanon (the world of the [You]), and Avery Gordon (worlding) and explores hauntings and being, hospitality of and messianic hesitations to/wards the stranger, and improbable friendships and worlding toward a living-on [sur-vie] and flourishing of life. The presentation "settles" on an ethos of bearing witness in unsettling ways (Fukushima) and praxis of unsettling the settled. Building on Fanon's world of the [You], a worlding of a future of the [We/arth], where relations extend to earth-nature, is advanced.

Speaker 4: Rhetoric, Existence, and Media

My essay rethinks rhetoric's relation to media. For a very long time, rhetoric hitched its wagon to language, oral or written. Language was assumed as the fundamental medium. But this medial totality is coming undone. Visual rhetoric, ongoing for several decades now, combined with various other theoretical trajectories (posthumanist, decolonial, comparative, etc.) all now analyze non-linguistic meaning. J.D. Peters' The Marvelous Clouds argued that environments can be media, making significant strides in theorizing a more synthetic account of media. More, however, can be done.

Accordingly, I argue that media is internal and not external to rhetoric. This is a further permutation of what makes rhetoric existential. Insofar as rhetoric stems from the lifeworld, part of what rhetoric does is find, create, and hone media—media-ating, if I can coin something unwieldy. Anything can be rhetorical; orality, literacy, and digitality are simply the most common. That is, they function as norms, and are often

invoked to discount rhetorical traditions that thereby appear as non-normative. However, other media forms are always possible, such as environments, lithics, sonics, earthworks, and more. Decentralizing the focus on language by opening rhetoric to other dimensions and locations of semiosis remains crucial for numerous developing areas in rhetorical study, including comparative rhetorics. Rhetoric conceived existentially must be open to multiple media traces, and theorized as such. I conclude with a discussion of Gary Tomlinson's attempt to reconstruct the role of Aztec songwork, which was discounted by Europeans as an improper media form.

Masculinist Rhetorics

9:30 - 10:45am Friday, 24th May, 2024
Location: Denver - Tower Building Mezzanine
Track 14. Other
Presentation type Paper Session

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520 Fortunes over the Horizon: The Political and Entrepreneurial Rhetoric of the New Space Race

James Wynn

Carnegie Mellon University, Pittsburgh, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Fortunes over the Horizon: The Political and Entrepreneurial Rhetoric of the New Space Race

Over the last decade, there has been a radical transformation in America's space economy. Billionaires like Elon Musk and Jeff Bezos have dedicated their fortunes and entrepreneurial know-how to design new space launch vehicles which can carry people and material into space at cut-rate prices. The emergence of cheap transportation has not only stimulated commercial activity in space, but it has also

renewed enthusiasm for returning humans to the Moon and sending them on to Mars. This interest in making the human occupation of outer space more frequent and longer lasting is not "just" for the purpose of scientific exploration.

In my paper, I present evidence from close readings of presidential speeches and entrepreneurial pitches that changes in the space economy have also led to a growing colonial disposition towards outer space. I suggest that like earthly colonizers, astrocolonial advocates endeavor to create new spheres of political authority and to establish new markets to expand national power and influence. However, the political and economic conditions under which they must argue differ significantly from previous terrestrial colonial enterprises and, therefore, constitute a novel rhetoric of astrocolonialism. My paper examines the unique characteristics of astrocolonial rhetoric by comparing the special topoi deployed by Early Modern colonial agents and modern astropreneurs. It suggests that, unlike past colonial efforts modern public-sector advocates of extraterrestrial colonization must account for international agreements, like the Outer Space Treaty and the Moon Treaty, which prohibit states from claiming sovereignty over territories they do not already possess. In response to these prohibitions, American presidents and NASA representatives have walked a fine rhetorical line between characterizing outer space as a as a commercial zone while avoiding any insinuation of claiming political control over locations where extractive activities might take place.

In addition to the novel political challenges of advocating for astrocolonial projects, there are also unique economic obstacles. Traditionally, capital returns on colonial investments have been realized by extracting valuable natural resources (like precious metals and timber) or by transforming wilderness into arable land. Under these economic circumstances, colonial agents could persuade investors to support risky colonial ventures with promises of substantial returns on their investments. In the case of astrocolonialism, however, the promise of profit is infinitesimal and/or far distant in the future. Astrocolonial entrepreneurs like Elon Musk and Jeff Bezos address this rhetorical problem by arguing for social rather than capital returns on investment–philanthropic arguments which appeal to altruistic desires for social improvement without requiring economic gain. These appeals lend astrocolonial activity an ethical dimension while at the same time downplaying its low potential for profit to investors. By analyzing both the political and economic rhetoric of astrocolonialism, my paper illustrates why the strategic choices of astropreneurs shouldn't be dismisses as "just" rhetoric, but instead should be taken as a serious effort to bring about a new colonial era in space–efforts which should be acknowledged and challenged.

316 "A Blatant War Against Diversity and Inclusion": Rhetorical Education, Literacy, and Civil Rights in DeSantis' Florida

Andrew J Hudnall

Florida State University, Tallahassee, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Following Florida's most recent legislative session, the NAACP released a travel advisory for Black Americans, members of the LGBTQ+ community, and immigrants, warning them that the state is "openly hostile" toward them and their civil rights. The advisory warns that "[u]nder the leadership of Governor Ron DeSantis, the State of Florida has criminalized protests, restricted the ability of educators to teach African-American history, and engaged in a blatant war against diversity and inclusion" (NAACP). This comes on the heels of Equality Florida's travel advisory for LGBTQ+ people, which similarly warned that "Florida may not be a safe place to visit or take up residence," due to legislative measures to criminalize many aspects of Queer people's daily lives, from their medical treatment, to their stories being told in public, to pronoun usage (Equality Florida).

Significantly, many of these unprecedented legislative tactics center around places of learning such as k-12 schools, state universities, and workplace training. For this presentation, I unpack these legislative efforts, presenting them as strategies of literacy and rhetorical education, meant to encourage Americans to speak, think, understand, and read our difference (or not) in specific ways, for the purposes of supporting and maintaining white ideological patriarchal supremacy. In Liberating Language, Shirley Wilson Logan draws on a Burkean notion of rhetoric to develop her concept of rhetorical education, which she defines as "various combinations of experiences influencing how people understand and practice effective communication." She explains that it "occurs at the intersection of symbol use and symbol reception [and] informs both rhetorical production and response" (Wilson Logan 3). For Wilson Logan, then, it's literacy which she claims is "the broader term, the ground upon which rhetorical education develops" (Wilson Logan 4). Turning to the work of rhetoricians of color and queer rhetoricians, I will also argue that these

strategies are forced perspectives of what Villanueva and others refer to as "colorblind" ideologies, intended to produce results similar to the "flattening effect" which Alexander and Rhodes define as the "subtle (and sometimes not-so-subtle) erasures of difference that occur when narrating stores of the 'other'" (Alexander and Rhodes 431).

While Jim Crow laws and legal segregation are no longer the rules of the land, remembering Wilson Logan's claims about rhetorical education informing production and response, it seems that Florida legislators have shifted discriminatory efforts away from barring physical presence (segregation), and instead they are more interested in developing students' literate and rhetorical practices as what she refers to as sites of rhetorical education, or sites which "[involve] the act of communicating or receiving information through writing, speaking, reading, or listening" in order to continue to inform "rhetorical production and response" (Wilson Logan 3-4). Using Wilson Logan's framework, I consider what rhetoricians and instructors might gain by viewing this type of emerging legislation as a crisis at the intersection of rhetoric and civil rights as well as consider how we might approach the consequences of this legislation justly and where those efforts might be best applied, especially in the classroom. What is a just approach to such an unjust legislature, and how might we make the most of both literacy and rhetoric to inform our own responses to its consequences which have proven violent and dehumanizing?

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98 Selective subversion: Repudiation and reaffirmation in Philippine presidential rhetoric

Gene Navera

National University of Singapore, Singapore, Singapore

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This paper examines how the rhetoric of Rodrigo Duterte as president subverts the long-standing tradition of presidential rhetoric in the Philippines. His rhetoric of subversion is both refreshing and unsettling. On the one hand, he goes against some of the practices of previous presidents, and this renders him heroic among the

increasingly nationalist and anti-elitist electorate. On the other, his brand of subversion unsettles, because it is curiously selective. In his speeches, Duterte merely reaffirms other practices adopted by his predecessors, but this is often eclipsed by his attention-grabbing subversion of selected practices. The paper argues that subversion in Philippine presidential rhetoric is never radical; it is only selective. The president in his exercise of his expressive function remains circumscribed by tradition; a strong and powerful schema always precedes him. The possibility of unshackling from tradition remains elusive as long as presidential leadership is tied to dominant and enduring interests and encumbered by previous discourses. Cases involving subversive rhetoric by previous Philippine presidents are brought to the surface to further substantiate this point.

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477 "It's a civilized form of war. Men love war.": Threading Tech Bro CEO persona, abject masculinities, and the fizzled fight between Musk and Zuckerberg

Chase S Aunspach[1], Jonathan S Carter[2]

[1]University of South Carolina—Sumter, Sumter, USA. [2]Georgia Southwestern State University, Americus, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

On June 20, 2023, Elon Musk wrote on X (née Twitter), "I'm up for a cage match if he is lol," jokingly challenging Mark Zuckerberg to an MMA-style fight. In less than 24 hours, Zuckerberg accepted, commanding, "SEND ME LOCATION" via Instagram. "Vegas Octagon," Musk retorted. A fight was seemingly on.

This wasn't just an interpersonal conflict coming to blows. Musk's first tweet was responding to Meta's launch of its years–in-development micro-blogging rival, Threads. Moreover, Thread's announcement was a direct response to the narrative of chaos at Twitter since Musk's' takeover. As both Threads and stories of Musk's leadership failings grew, the CEO's social media posturing escalated. Posts included aggressively thirst-trappy training pics, Musk "propos[ing] a literal dick measuring contest," and efforts to stage the fight at Rome's Colosseum. On August 13, 2023,

Zuckerberg called off the match (although Musk then promised to bring the fight to Zuckerberg's house).

Even without an actual fight, we argue that this street fight controversy necessitates analysis since it evidences the white abject masculinity undergirding Musk and Elon's platform personas. We name this corporate figure—which blurs the line between executive and product—the tech bro CEO persona. Taking the fist fight as a form, we join the work of rhetoricians like Claire Sisco King, Casey Ryan Kelly, Meredith and Ryan Neville-Shepard, and Paul Elliott Johnson by unpacking how Musk and Zuckerberg perform the woundedness of contemporary white abject masculinity. We conduct a networked rhetorical criticism of the Elon vs. Musk controversy, creating an archive of captured texts like tweets, threads, news articles, public statements, memes, and reaction videos.

Analyzing these texts, we illuminate how the creation and maintenance of the tech bro CEO persona uphold white abject masculinity by simultaneously evading and craving violence and extraction through their platforms, while also blurring the lines between users, products, and founders. We articulate not only the rhetorical texture of this persona but also explore how these rhetorics are transcribed onto the platforms themselves—making the aggressions and insecurities of these men into the very architecture of digital social interaction.

Extending Kelly's analysis in *Caught on Tape* (2023) of the interplay between surveillance technologies and the sick, politically-immobilizing *jouissance* audiences feel from witnessing public revelations, we maintain the fight shows Musk and Zuckerberg's "transgressive performances of white masculinity are consistent with the spectacle of depravity that is normalized throughout U.S. [social] media culture" (p. 6). However, as we demonstrate, this leads to violences upon users to maintain (white, masculinist) corporate supremacy through intensification in datafication, individualizing user experiences, adoxastic public formation, normalized harassment, and the enshittification of platforms themselves. With over 3.5 billion people using Meta or X platforms, the sheer magnitude of the consequences justify our exploration.

Ultimately, we articulate the urgent need to reimagine and regulate social media companies and their dangerous practices built on their CEOs' rhetoric of white abject masculinity. This opens space to challenge this social practice and end its violence-promoting repercussions for users and publics alike.

Exploring Oration and Arculation

9:30 - 10:45am Friday, 24th May, 2024
Location: Spruce - Tower Building Mezzanine
Track 4. History of Rhetoric
Presentation type Paper Session

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127 Just The French Chef and Her Distributed Public Rhetoric: Exploring the (Ongoing) Circulatory Range of Julia Child

Lindy E. Briggette

Fairfield University, Fairfield, CT, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Buried deep in the archives of culinary icon, Julia Child, lie several scripts she composed for three pilot episodes of The French Chef. In a script for "Omelettes," Child offers instructions related to eggs, butter, the appropriate frying pan, and French technique such as, "You shake the pan back and forth with your left hand, and stir the eggs with your right hand with the back of the fork, like this." And she offers accompanying encouragement: "Do one right away while this is all fresh in your mind and eye. It's fun, easy, and quick." Written in July 1962, these scripts helped Child lay a foundation of culinary confidence that she would instill in homechefs for years to come. Today, that foundation has lived on for over six decades. A longtime familiar face of educational television, Julia Child became a household name in the 1960s and 70s when, after publishing Mastering the Art of French Cooking, her show, The French Chef, became an overnight sensation. Now sixty years later, Child is having a surging revival: as recently as 2022, Child's legacy was portrayed in programs on The Food Network, HBO, CNN, and even YouTube where influencer Jamie Tracey teaches himself how to cook using Child's cookbooks and scenes from The French Chef.

The ongoing influence of Julia Child uniquely illustrates the ways in which a distributed public rhetoric circulates and changes. Through the wide-ranging use and

distribution of Child's words of instruction and encouragement, written in cookbooks and performed on television, we witness a public "rhetoric in motion" (Gries) existing within an ecology that wholly illustrates rhetoric's "temporal, historical and lived fluxes" (Edbauer). That is to say, the words that Child first composed in 1962 have, through the ways in which others have interpreted them and interacted with them across sixty years, shapes our current food media and pop-culture landscape—perhaps representing the epitome of what Edbauer calls a "viral spread" (19).

I demonstrate elsewhere that Child's rhetoric traveled into homes, igniting viewers' literacy practices thus bringing fans into Child's network of social circulation (Peitho), and in this project I aim to expand a more inclusive network by tracing and illustrating new threads of Child's emergence. I ask a question situated at the intersection of Child's lasting legacy and rhetoric's social and circulatory publicness: What happens when we consider Child's years-long rhetorical influences as a continually circulating distributed public rhetoric? To explore an answer, I examine archival documents and historical texts through the lenses of circulation and distributed public rhetorics (Gries; Rosyter & Kirsch; Edbauer) and I consider the various ways in which Julia Child came to be "trending" in 2023. I link Child's early decisions as an educator, as evidenced by archival production scripts, letters, and teaching plans, with some of the ways her rhetorical influence emerges within more contemporary media such Sony Pictures' "Julia," The Julia Child Challenge, and Jamie Tracey's ongoing YouTube series, "Jamie & Julia."

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262 "The Rhetorical Achievement of Frederick Douglass's 'Lessons of the Hour'"

Glen A. McClish

San Diego State University, San Diego, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This paper provides contextualized rhetorical analysis of Frederick Douglass's oration "Lessons of the Hour" (1894), the Sage of Cedar Hill's brilliant account of Reconstruction's failure and the racial oppression that distinguished the late-nineteenth-century United States. The presentation comprises two interrelated sections. First, it sketches the evolution of Douglass's rhetorical thinking as manifest

in speeches such as "The Freedman's Monument to Abraham Lincoln" (1876), "The Nation's Problem" (1889), and "The Negro Problem" (1890). This section also considers several partial manuscript "pre-texts" for "Lessons of the Hour," complete with Douglass's handwritten corrections as he develops his arguments. Second, the paper provides a careful look at the speech itself, with particular emphasis on six distinctive elements:

1) Douglass's "sage ethos," as initially articulated by Glen McClish;

2) his forensic framework, including his application of the ancient stasis questions of "conjecture" and "definition" (Cicero 1.8–9);

3) his brilliant linguistic analysis;

4) his intrepid refutation of oppositional perspectives on racial relations, whether Northern or Southern, white or African American;

5) his judicious deployment of the African American Jeremiadic tradition; and

6) his identification of the systematic oppression now characterized by Critical Race Theorists as "structural racism."

Given its rhetorical power, Douglass's oration should be viewed not as a late-nineteenth-century evocation of the bygone eloquence of the abolition movement (as some contemporary commentators did) but as one of the finest examples of the African American protest speech tradition—a genuine rival of "What to the Slave is the Fourth of July?" (1852). Thus, this reading calls students of rhetoric to reconsider "Lessons of the Hour"—which David Blight dubbed "the last great speech of the orator's life" (736)—and Douglass's late oratory more generally as deserving of the attention that has traditionally been paid to his antebellum contributions.

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McClish, Glen. "Frederick Douglass's 'The Lessons of the Hour' and the Ethos of the Sage." "Frederick Douglass's Rhetorical Legacy." Jonathan P. Rossing and John R. McKivigan, eds. Rhetoric Review, vol. 37, no. 1, 2018, pp. 50–58.

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182 "The Right Words to Say at the Right Time":The Apollo 8 Genesis Reading and the Vernacular Rhetorical Critic

Jenell Johnson, Allyson Gross

University of Wisconsin-Madison, Madison, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

The 1968 Apollo 8 mission to the moon, which served as a test run for the subsequent 1969 landing, is often remembered for the famous "Earthrise" photograph of the Earth from the moon's surface. But before the Earthrise image was made popular as a symbol in the burgeoning environmental movement, Apollo 8 made news for another rhetorical first. On Christmas Eve, on their ninth of ten revolutions around the moon, the crew of Apollo 8 took turns reading ten verses from the Book of Genesis. The television broadcast reached an estimated half a billion

people around the world: the largest audience that any rhetor had enjoyed in human history.

The most common response to the reading was that it was "appropriate." In newspapers across the United States, people wrote letters to the editor reflecting upon the reading's fitness for the occasion. One woman noted that "our hearts were warmed and thrilled that they made such an appropriate choice." Another wrote that he "found it wonderfully fitting that while they circled the moon the astronauts read aloud from the first chapter of Genesis." "It certainly was most appropriate," declared yet another letter. And the Apollo astronauts themselves agreed. "I always thought [the Genesis reading] was the right words to say at the right time," Captain James Lovell told us in an interview. But what, exactly, was "the occasion"? And what was it about the situation—the mission, the timing, the political context, the global audience—that made the first ten verses of the Christian Bible the overwhelmingly "obvious" rhetorical course of action? For the Apollo 8 reading was a unique rhetorical situation: there was no real precedent, no established genre of rhetoric against which the reading's fitness might be measured. How, then, did people assess its appropriateness?

That a given discourse might be considered appropriate for a specific occasion is one of the oldest principles of effective rhetorical practice. While explicit discussions of the rhetorical situation are usually confined to rhetors and rhetorical scholars, the public responses to the Genesis reading provide a unique opportunity to examine notions of appropriateness from below, a chance to examine what we might call, building on Ono and Sloop (1995, 1999) and Hess (2011) vernacular rhetorical criticism, a situation in which audience members themselves become de facto rhetorical critics and theorists. Using examples from letters to the editor and the public campaign to support the astronauts (in response to criticism, and a later lawsuit from the atheist activist Madeline Murray O'Hair), archival materials that detail the origins of the reading, and an interview the authors conducted with Apollo 8 crew member James Lovell, this rhetorical history of the Apollo 8 Genesis reading offers rhetorical scholars the opportunity to examine this classic rhetorical principle from a new perspective.

539 Bad People Speaking Well: An Analysis of the Antiethical Appeals of Temperance Orators

Andrew Appleton Pine

University of Michigan, Ann Arbor, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Historically, rhetoric has been concerned with what it means for the "good" or "virtuous" rhetor to speak well (*vir bonus dicendi peritus*), with contemporary scholarship noting how the quality of goodness has been limited to certain kinds of subjects, often in the service of whiteness, able-bodiedness, and other normative qualities. It is also worth considering, as Ryan Skinnell recently has, whether this focus on good speech has precluded a deeper understanding of what it means for rhetors to use their "bad" character rhetorically, for good ends, and not "merely" to inform or entertain, but to move people to action. As Skinnell puts it, "we have often ignored 'bad people speaking effectively' in order to focus on our goodness, but we continue to do so at our own peril." This paper takes the risk of that peril seriously by considering "bad" rhetors use of "good" rhetoric for just ends.

While notable scholars such as John Duffy have recently published work on virtue, on the whole contemporary rhetorical theory has failed to adequately theorize vice and its relationship to character and rhetorical action. While Skinnell has in mind truly bad people such as Hitler, this paper focuses on rhetors whose "badness" forms the very basis of their ethical appeals, such as members and leaders of countercultural and mutual-aid groups. Specifically, this paper examines how "confirmed" and "reformed" drunkards like the temperance reformers John B. Gough and Joseph Livesey made use of what Jenell Johnson has called "kakoethos," or "antiethical" appeals, in their work on nineteenth-century temperance lecture circuits.

Situating these rhetorical appeals within what Clark and Halloran have identified as the nineteenth century's fixation on oratorical entertainment and the concomitant shift during this period from deliberative rhetoric to the rhetoric of identification, this paper treats the oratorical work by these speakers as important artifacts within these larger shifts in American rhetorical history. Although the rhetoric of identification has been critiqued as a symptom of the growing passivity of the American public, I argue that for reformers like Gough and Livesey, both of whom were members of the

working class prior to their success on the lecture circuit, antiethical identification has been an important tool for striving for social justice for the poor and working classes, who in the eyes of the temperance movement were actively oppressed, or complicit in their oppression, because of their habitual drunkenness. While this paper takes into account common critiques of the temperance movement's roots in oppressive forms of evangelicalism, it also tries to seriously account for the fact that many reformers were genuinely interested in the welfare of oppressed and marginalized groups. Finally, this paper asks what we may learn from these early "bad" rhetors about our contemporary period, in which self-identified addicts routinely use antiethical identification to enable their work in mutual-aid groups, legal proceedings, and in their activism.

Rhetorical Education in Scientific & Technical Communication Classrooms

9:30 - 10:45am Friday, 24th May, 2024
Location: Century - Tower Building Mezzanine
Track 11. Rhetorical Pedagogy
Presentation type Paper Session

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674 Teaching Against the Tide: Scientific Writing for the Wary Scientist

Alana Hatley

University of Houston - Clear Lake, Houston, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In 2022, I developed an undergraduate scientific writing course in which I adopted Moskovitz and Kellogg's (2011) "inquiry-based writing in the laboratory course"

without the benefit of a laboratory course. In short, I designed an empirical study that could be run in a writing classroom with minimal, cheap, easily accessible materials. This allowed students to participate in the design of the study, run the study themselves and record their own results, and produce an IMRaD-style paper in which each student was able to analyze a unique cross section of the data. In this talk, I want to share some of the methods that allowed me—a rhetorician, not a scientist—to meet the call for inquiry-based writing even without supporting structures such as corequisite science labs.

Taking inspiration from Stephen B. Heard's shared materials for his graduate/Honors undergraduate scientific writing workshop, I developed a junior-level writing course that simplifies the scientific process down to its skeletal framework without stripping away the moves that drive scientific writing. For example, Moskovitz and Kellogg advise skipping the Methods section since undergraduate lab students are generally handed all of the methods they use in the lab, and therefore make no choices, establish no ownership over the methods chosen, and require no rationale—writing a Methods section is therefore make-work at best. My solution to this problem was not to skip the Methods section, but to ask students to co-design it so that they had to make choices, acknowledge their ownership, and offer rationales. While their design choices were not perfect, they got to experience what it's like to solve problems in the lab and to articulate that thinking in their writing. In the process, they often realized that there were better choices they could have made—a quintessential example of writing-to-learn.

More and more colleges are seeking teachers of technical and scientific writing; often, programs express a preference for candidates with degrees or experience in a STEM field in addition to (or sometimes, instead of) degrees in rhetoric, communication, or writing. This is at least in part due to a concern for writing's integral relationship to empirical experimentation within the sciences, and an accompanying distrust in the abilities of non-scientists to teach the empirical side of this relationship. Perhaps tellingly, science departments seem to believe that while a writing teacher cannot teach students about science, a STEM expert can teach students what they need to know about writing; it's "just writing," after all. We who teach writing know better than to dismiss it, of course; after all, a lab finding does not even become science until after it has been published–after it has been *written*. Developing community practices that allow scientifically literate teachers of writing to offer sound inquiry-based writing instruction will work to benefit all those involved, from institutions to students and from writing departments to science departments.

533 JEDIs Write Back: Counter Narratives for Knowledge Construction in Science Writing

Jamie Crosswhite

Our Lady of the Lake University, San Antonio, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This presentation explores a JEDI (justice, equity, diversity, and inclusion) approach to writing transfer in STEM disciplines across three Hispanic Serving Institutions (HSIs) in south Texas.

The primary questions for investigation are:

- How can we utilize STEM specific multimodal writing assignments to invite students to tell their stories in science writing?
- How can we use counterstories to prioritize knowledge-construction?
-

The counterstory assignment seeks to push against the understanding of science writing as knowledge-telling, an objective, disinterested, utilitarian approach that prioritizes technical skills and vocational success. By contrast, a JEDI approach advocates for knowledge-construction using counter-storytelling, a contextual, culturally situated, rhetorical approach grounded in anti-racist pedagogy. I argue that JEDI science knowledge-construction occurs when students have opportunities to explore and write about their own cultures, backgrounds, and interests, thus fostering confidence through counter-storytelling practices that prioritize perspectives of peoples of color as central to science.

263 Recontextualizing expertise in a technical communication classroom with the Plain Language Summary and Three-Minute Thesis

Thomas D Mitchell

Carnegie Mellon University Qatar, Doha, Qatar

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This presentation presents assignment-design strategies from a technical communication class for computer science majors at an English-medium university in the Middle East where nearly all students use English as an additional language. Two important course goals are for the students to gain rhetorical flexibility (Johns, 2009) and improve their ability to communicate their expertise to diverse, non-specialist audiences (Hyland, 2010). Achieving these goals can be difficult in a classroom with mostly first- and second-year students, since they have not amassed enough expertise to write more common genres, like a research proposal, typically assigned in technical writing classes. To overcome this challenge and meet these goals, I assigned students a Plain Language Summary (PLS) of a research article that they then converted into a Three-Minute Thesis (3MT) presentation.

In this presentation, I describe the two assignments and explain how they facilitate the two learning goals. For the PLS, I assigned students research articles based on their area of concentration within computer science, the area in which they are burgeoning experts. I describe the process of analyzing PLS guidelines and samples that allowed us to unpack the common and audience-dependent features of the genre together. I also show how having students focus on a single paragraph for a high-stakes assignment facilitates the teaching of stylistic strategies, like topical progression (Vande Kopple, 1989) and concision, that are often present pedagogical challenges when students are grappling with longer stretches of text. I also describe how carried out a similar process to analyze the features of the 3MT and helped students make decisions about how to recontextualize their PLS in a different modality for a slightly different audience.

I show examples of students' PLS and their slides and talkscripts from the 3MT and illustrate the challenges they faced in their drafts. I share pedagogical tools for helping students analyze new genres and present complex, technical information for non-specialist audiences.

This presentation could be of interest to any instructor who wants to promote rhetorical flexibility in their classrooms.

167 **"Why and Wherefores": Investigating the Topological Exigencies of Interprofessional Healthcare Simulation**

Melissa Guadrón

Ohio State University, Columbus, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This individual paper will explore key findings from an IRB-approved study on the pseudonymous Simulation Training for Raising Interprofessional Aptitude (STRIA) Program. STRIA conducts acute care simulations at a large Midwest university to teach healthcare students how to communicate across disciplines. Uniquely, the critical analysis featured in this presentation was spawned not from major patterns across my data but by a single outlier.

For my study, I interviewed STRIA students and asked them about their experiences completing the pre-simulation online course. Specifically, I drew their attention to a video that explains the exigencies of the simulations according to TeamSTEPPS, the federal training program from which the STRIA simulation was adapted. In the video, a woman shares how her husband, Pat, and son, Cal, were victims of medical errors that led to Pat's death and Cal becoming severely disabled. She explains: "Both Cal's and Pat's errors are examples of simple, yet catastrophic systems failure due to communication breakdowns and uncoordinated teamwork" (5:20).

When I asked medical social work student Lou (a pseudonym) about his thoughts on the video, his response surprised me. "I don't think fear mongering is the appropriate way to do it," he told me. When asked to elaborate, Lou told me the video placed responsibility on individual clinicians rather than the larger organizations in which they worked. To Lou, the purpose seemed to be to scare students into believing that without the TeamSTEPPS/STRIA training, they would be more susceptible to malpractice lawsuits should errors occur. When I followed up with a STRIA faculty member, Dr. Otis, she was taken aback—"[The video is about] how you can affect better patient care through better teamwork and communication, and understanding who to talk to on your team so that you can make a more informed and evidence-

based decision about care… that's frightening [students believe it's about malpractice]."

How could such a seemingly straight-forward video be interpreted so differently? Intrigued by these contrasting readings, I decided to use Lou's outlier testimony "as stimuli for deep reflection on the reason for [its] existence – if not [its] purpose – in the larger social scheme of things" (Saldaña, 2016, p. 7). In this paper, I therefore trace the STRIA curriculum back to the larger organization from which it came—TeamSTEPPS and the U.S. Federal Agency for Healthcare Research and Quality. I consider the history of the agency before performing a critical topological analysis of the TeamSTEPPS training materials (articles, videos, presentation slides, etc.) to answer the following questions: What are the stated exigencies for TeamSTEPPS? What causal arguments are present in the curriculum? How do the materials articulate individual v. collective responsibility? Do the materials reflect attitudes toward medical error due to malpractice issues? Along with addressing each of these questions (and more), I will offer summative thoughts on the contextualization (or lack thereof) of seemingly straight-forward rhetoric.

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Testing the Limits of Rhetoric with Creative Writing

9:30 - 10:45am Friday, 24th May, 2024
Location: Gold - Tower Building Mezzanine
Track 11. Rhetorical Pedagogy
Presentation type Panel

55 **Testing the Limits of Rhetoric with Creative Writing**

Panelists/Participants (Including Respondent, if any)

Connor Syrewicz

University at Albany, Albany, NY, USA

Kevin Kilroy

University at Albany, Albany, NY, USA

Janelle Adsit

Cal Poly Humboldt, Arcata, CA, USA

Laura Wilder

University at Albany, Albany, NY, USA

Session Chair

Laura Wilder

University at Albany, Albany, NY, USA

Abstract/Description

Panel title: Testing the Limits of Rhetoric with Creative Writing

Key rhetorical theorists such as Kenneth Burke have encouraged us to see everything as rhetorical. The development of a new field called creative writing studies has encouraged teachers of creative writing to take a more rhetorical approach to teaching creative writing (See for example the work of Adsit, Hunley, Ristow, Hedengren, Lively), and Adist and Wilder (Pedagogy, October 2020) have documented a growing intersection between creative writing and rhetorical theory among college-level creative writing instructors. But this panel asks are there limits to a rhetorical view of creative writing? Where do these two fields inform one another and where do they diverge in the lived experiences of writers? Are there limits to the use of rhetorical pedagogies in the creative writing classroom? Can a more "creative" view of the writing process assist composition instructors in the teaching of rhetoric?

Speaker 1: Do All Writers Write to Persuade? Creative Writing and the Rhetorical Value of A-rhetorical Discourse Goals and Invention Strategies

Some scholars of rhetoric argue that all writers write to persuade—but do they? Expert creative writers often report that they don't intend to influence their readers' thinking or behavior, and existing empirical evidence supports this, suggesting that expert creative writers are, on average, more interested in writing texts that provide intrinsically rewarding reading experiences (i.e. experiences that are gratifying in themselves) than extrinsically rewarding reading experiences (i.e. experiences that lead readers to change their thinking or behavior in some other, non-reading context). In this paper, I review evidence which suggests that expert creative writers tend to have stronger "text-intrinsic" goals than "text-extrinsic" goals (though many have both), and I explore the implications of these findings for the field of rhetoric. I make the case that creative texts appeal to readers, in part, because expert creative writers pay close attention to the intrinsic aspects of the reading experience their texts provide. This intrinsic appeal can, I claim, support the rhetorical efficacy of a text, but producing it requires the writer to have strong text-intrinsic goals—which is to say, strong a-rhetorical goals—for the texts they produce. In other words, a-rhetorical goals may, in some contexts, assist writers in producing rhetorically effective discourse. I conclude by reviewing some of the strategies that expert creative writers use to write intrinsically rewarding texts and, finally, by recommending that scholars pay more attention to the rhetorical value of a-rhetorical discourse goals and the invention strategies that follow from them.

Speaker 2: Poetic Inquiry in the Composition Classroom

What role does creative writing have in the first-year writing classroom? For many years, writing studies scholars have debated the place of literary study in composition, perhaps most notably through the mid-90s Tate-Lindemann debate, at the heart of which are questions about the role or function of composition in higher education. Less frequently considered is the potential role of creative writing--not just the study of creative works--in achieving our goals as teachers of first-year writing, as it is often seen as, at best, a worthwhile but separate kind of writing, and at worst a diversion from the more serious, rigorous goals of academic and scholarly writing. However, some scholars in the social sciences have recently begun practicing poetic inquiry, an approach to scholarly inquiry that explicitly incorporates poetry writing into the process of research, not only as a means of recording and synthesizing it, but even as a way of constructing and reporting on the knowledge gained from it. Scholars practicing poetic inquiry argue that for them, poetry writing is not just an ancillary exercise but an integral part of their process, one that opens up new ways of constructing knowledge that more traditional, "objective" approaches do not allow for. Although there is an increasing body of work in social science research exploring

poetic inquiry, many composition instructors still see poetry writing as something fundamentally different from their goals, or even their skills, in first-year writing classes. In this paper, I intend to review the relevant literature in poetic inquiry along with the more recent development of posthumanist rhetoric, which in part questions how we construct knowledge, and draw from my own experience incorporating poetic inquiry into my own classes in order to argue for a greater incorporation of poetry writing into first-year writing.

Speaker 3: Culturally Embodied Knowledges in Writing Studies: Threshold Concepts in Rhetoric and Creative Writing

Speaker 3 discusses metacognition in creative writing studies. Identifying several threshold concepts implicit in essays published in New Writing: International Journal for the Practice and Theory of Creative Writing in the past five years, this presentation names threshold concepts operating in creative writing pedagogy. This analysis is paired with a reading of the NAWE benchmarks and the AWP "Recommendations on the Teaching of Creative Writing to Undergraduates," along with scholarship on threshold concepts in creative writing (Adsit, 2017; McCrary, 2018, 2023) and the metacognition involved in what Ben Ristow calls "craft consciousness" (2022). The presentation offers a comparative reading of Writing about Writing (WAW) conversations in writing studies and creative writing studies, investigating the priorities set as each field has sought to "name what we know" (Adler-Kassner and Wardle, "Naming," 2015; "(Re)Considering," 2020) for different reasons, within different contexts, and by drawing upon different traditions. Aesthetic and creative practitioners have epistemically rich and culturally varied inheritances, and the "threshold concept" is a locus for inclusive pedagogy in the exchange of rhetorical and aesthetic theory. Drawing upon Gloria Anzaldúa's theories of creativity, this presentation concludes with a call for more expansive orientations toward knowledge-creation and a more inclusive recognition of the writer / rhetor / artist as culturally and historically infused roles that carry multiple knowledges.

Speaker 4: The Case of the Creative Writer Who Quit

As a way to spark discussion about the relationships between "creative writing" and "rhetoric" and raise pragmatic questions pertaining to the first two speakers' arguments, Speaker 3 will present a longitudinal case study of an undergraduate student whose relationship to both creative writing and rhetoric is complex and fraught. Student 51 met with Speaker 3 five times over her four years of college to participate in interviews asking her to reflect on her experiences with and perceptions of writing as part of a much larger longitudinal study of writing at a public university.

Student 51 stood out from the 58 other participants in the study for a number of reasons. Unlike most participants, she presented herself as very confident in her abilities as a creative writer with ambitions to write novels and screenplays. While a number of participants voiced some discomfort with personal writing assignments, Student 51 stood out for the stark line she drew between her personal and her academic, argumentative writing. In this presentation I reflect on what struck me as confounding contradictions in Student 51's views on writing, such as her seeming passion for personally invested creative writing yet her refusal to bring these writing practices into her academic life. I read our interview transcripts against insights from sociological studies of other Black women college students who may share dissociative experiences with Student 51. I also offer what she shared with me about rhetoric, argumentation, academic writing, personal writing, and creative writing as a case to test the limits of my co-panelists' arguments. How might they attempt to reach and work with a resistant writer like Student 51?

Rhetorics and Public Values

9:30 - 10:45am Friday, 24th May, 2024
Location: Silver - Tower Building Mezzanine
Track 7. Public Rhetoric
Presentation type Paper Session

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407 Propaganda or Nonsense: A Matter of Enthymemes

David Elder

Morningside University, Sioux City, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Propaganda or Nonsense: A Matter of Enthymemes

Edward Bernays defined propaganda as, ""the conscious and intelligent manipulation of the organized habits and opinions of the masses" (37). This manipulation only seems conscious and intelligent when the person ingesting the propaganda understands what the propaganda is saying. Propaganda on the internet is often fast and full of memes, and it can be unintelligible if the audience cannot fulfill the two-way street of the enthymemes connected to the message.

In this presentation, I will explore the ramifications of enthymemes failing in propaganda. A failed enthymeme often means that the rhetor is unable to fully convey a message to their audience, but in the case of propaganda, this can be intentional. Creating a piece of propaganda that has insider information and dog whistles that only adherents to the cause will understand allows the piece of propaganda to see innocuous to outsiders.

Using a recent video created by a Ron DeSantis campaign staffer, I will show how enthymemes can be used to create a stronger sense of understanding in those who already connect with a message and how outsiders will fail to complete the enthymeme, thus rendering the message nonsensical. In the video, now former DeSantis campaign speechwriter Nate Hochman used imagery that would only be fully understood by a certain type of online right wing troll. The memes come at the viewer hard and fast, causing the viewer to become overwhelmed with visual content–visual content where the overall idea of DeSantis comes through no matter who you are, but also visual content that has much deeper meaning if one is already steeped in the shitposting world. The video ends with the Florida state flag turning into a spinning Sonnenrad, a symbol associated with Nazis and white supremacists.

White supremacists, who surely knew the symbol, would have seen this as proof of DeSantis' vision aligning with their own. Viewers who were unfamiliar with the Sonnenrad would have seen it as just one more confusing image in an already confusing video.

Thus, supplying enthymemes that are supposed to fail with outsiders causes a propagandistic message to seem innocuous to those unable to complete the enthymematic arguments while at the same time giving insiders a feeling that they are being heard.

In short, in this presentation I will show how propagandists can purposefully use enthymemes that are likely to fail with outsiders to make their message seem innocuous or nonsensical, while at the same time giving insiders and radicals something to cling to.

732 Doxa versus Disinformation in Historical Revisionism

Mary E. McCoy

University of Wisconsin-Madison, Madison, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

On February 25, 1986, a non-violent uprising by nearly one million people ousted Philippine President Ferdinand Marcos from power, ending fourteen years of repressive dictatorship. For decades, Filipinos chanted "Never again, never forget" on each anniversary of his fall, celebrating their identity as a nation that came together to wrest itself from autocratic rule in a peaceful restoration of democracy. After Marcos's death, even as commemorations of his fall continued, his family returned from exile and re-entered politics. In 2016, Rodrigo Duterte, an ally of the Marcoses, won the presidency and facilitated the former dictator's rehabilitation in public memory. In 2022, Marcos's son, Ferdinand Jr. ('Bongbong'), ran for president on the fiction that his father's reign via martial law had been a golden era of peace and prosperity. On May 11, Bongbong declared victory in the largest landslide in Philippine history.

Observers who remember the brutality and economic devastation of the elder Marcos's reign still struggle to grasp how the majority of Filipinos shifted so rapidly to

embrace not only readily disprovable historical revisionism, but also the very dictatorial excesses that led the country into crisis forty years earlier.

With some cross-national comparison, this paper applies Cleve Arguelles's concept of the "mnemonic regime" and Hannah Arendt's analysis of the antagonism between truth and opinion to understand how these two figures, Rodrigo Duterte and Ferdinand Marcos, Jr., collaborated to transform historical fabrication into something approaching new historical doxa, facilitating a once inconceivable "Marcos Restoration." It begins with a reflection on Arendt's assertions regarding the fragility of rational versus factual truth in the face of "the onslaught of power." Arendt acknowledges the peril all truth confronts when it threatens human profit, pleasure, or "dominion." Factual truths, however, "are infinitely more fragile" than other forms. Once lost, moreover, "no rational effort will ever bring them back." Such truths are vulnerable to forgetting, error, and simply being "lied away." As this paper argues, however, they are also vulnerable to the introduction of new doxa – that is, new sets of common beliefs or opinions.

This paper examines how unquestioned historical facts that informed wide support for liberal democracy in the Philippines suddenly became an unwelcome history forced to compete with a deliberate lie. The lie – the claim that the country was more prosperous and peaceful under Marcos, Sr.'s martial law – shook the foundations of established doxa viewing liberal democracy as superior to authoritarianism. By laying bare what Arendt calls the peculiarly "contingent character of facts and events," the "Marcosian lie" reduced documented historical facts to, in the words of a Marcos supporter, a mere "history written by the victors." The truth of what did or did not happen, therefore, could now vary depending on one's opinion of the victors and what version of history one wanted to hear. This paper's focus, therefore, is on disinformation but also on the Marcoses' successful campaign to override the doxastic foundations of citizens' faith in liberal democracy through new doxa and the re-legitimization of strongman rule.

* Cleve Arguelles, "Duterte's Other War: The Battle for EDSA People Power's Memory," in Nicole Curato, ed., *A Duterte Reader: Critical Essays on Rodrigo Duterte's Early Presidency* (Cornell University Press, 2017), 263-282; Hannah Arendt: "Truth and Politics," *New Yorker*, 2/25/67.

340 Cold Showers, Horror Movies, Violence: The Limitations of Truth in an Age of Trumpism

Talitha May

Portland State University, Portland, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In the Politics of Truth, Michel Foucault recounts an anecdote of a doctor administering a "truth-therapy" wherein "the mad could be cured if one managed to show them that their delirium is without relation to reality" (148). These therapies operate under revelatory logic, which presupposes individuals can change their thinking when presented with the truth. Nonetheless, Foucault argues such truth-therapies are ineffective (148).

In a time of economic, social, environmental, cultural, political, and environmental crises, Foucault's anecdote offers a timely frame of intelligibility to test our collective assumptions about contemporary truth-therapies aimed at countering pervasive Trumpism, which privileges madness, if you will, over truth.

Maybe it might be easy to dismiss Trumpism's perversion of truth-therapy as a simple Platonic indictment against rhetoric, which reinforces its subordinate role to philosophy, which Plato characterized as true knowledge. Plato, for example, argues that for the rhetorician, "there is no need to know the truth of the actual matters, but one merely needs to have discovered some device of persuasion which will make one appear to those who do not know to know better than those who know" (Gorgias 95). In other words, appearance and belief over truth might be the rhetorical tools of Trumpism – or what some might call post-truth. Trumpism might even evoke rhetoric's post-truth, artistic function of language, and yet, this occurs only in the form of a disaster artist.

Nonetheless, Trumpism has nothing to do with philosophy, post-truth, or art. Something else is at work when Trumpism resists truth-therapy, perverts revelatory logic, rhetoric, and ethics – a violence of rhetoric that erodes democracy and perpetuates everyday suffering.

As a counter to the negative nihilism of Trumpism, I argue for a just rhetoric. Fixating on truth-therapy is no panacea for political struggle, but perhaps collective empathy of a just rhetoric may open new possibilities of ethical governmentality.

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226 Vaccine Freedom PACs and the Persuasive Power of an Agenda Dismissed as "Just Rhetoric"

Rebecca Steiner

Emory University, Atlanta, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Parental choice vaccine opposition groups are gaining momentum and political victories in the United States. "Vaccine Freedom" Political Action Committees (PACs) such as Texans for Vaccine Choice, among others, are becoming actively involved in local elections, challenging pro-vaccine legislation, and pushing agendas that would either eliminate state vaccine mandates or strengthen exemptions for vaccines to protect parents' right to choose. These challenges contributed to many election night wins for vaccine-hesitant political candidates in Texas. Although many people are content to dismiss these PACs and their agenda as "just rhetoric," or "conspiracy theory," it is becoming increasingly difficult to ignore them given their growing influence in politics. To better understand the association between the rise of vaccine exemption rates, parental choice freedom movements, and vaccine-hesitancy, it is necessary to study more examples of vaccine-hesitant rhetoric to assess why their message persuades. This paper examines the rhetorical strategies (broad appeals to "parental rights," metaphors, use of social media to create calls to action to organize members to rallies, and co-opting rhetoric of "choice" and "freedom") the Texans for Vaccine Choice used to persuade audiences. The texts I analyze include books, television episodes, television interviews, online websites, and social media. Finally, I consider how Texans for Vaccine Choice frame the relative risk of "government infringement on rights" as a greater risk than developing measles. Exposing how the group leaders and members communicate relative risk allows me to offer insight into how these actors advance the narrative that the risks of vaccinating children exceed those of not vaccinating them.

Wiki Literacies, Liabilities, Pedagogies

11:00am - 12:15pm Friday, 24th May, 2024
Location: Directors E
Track 3. Digital Rhetoric
Presentation type Panel

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144 Wiki Literacies, Liabilities, Pedagogies

Panelists/Participants (Including Respondent, if any)

Courtney Rivard

University of North Carolina, Chapel Hill, Chapel Hill, USA

Carly Schnitzler

Johns Hopkins University, Baltimore, USA

Lindsay Rose Russell

University of Illinois at Urbana-Champaign, Urbana, USA

Session Chair

Lindsay Rose Russell

University of Illinois at Urbana-Champaign, Champaign, USA

Abstract/Description

In just 22 years of existence, Wikipedia has achieved unusual dominance. It's not only largely obliterated other encyclopedic resources (like Encyclopedia Britannica), it's gained prominence in various forms of digital search, appearing as a first result or providing the content for automated answers. While sympathetic to the ambitious and democratic project of Wikipedia, rhetorical scholars have been actively and constructively critical of it: As early as 2005, Leigh Gruwell was arguing that "Wikipedia functions as a rhetorical discourse community whose conventions exclude

and silence feminist ways of knowing and writing"; and by 2019, the Conference on College Composition and Communication, had established a "Wikipedia Initiative" meant to intervene in such biases by "improv[ing] knowledge equity on Wikipedia" using social justice frameworks. Many scholars have made further interventions by creating pedagogical assignments that highlight how students can themselves address issues of equity in Wikipedia as they simultaneously learn critical rhetorical skills, including writing as a process (Vetter 2014), collaboration (Purdy 2009), social engagement (Kill 2019), and information literacy (Barton and Cummings 2009).

Our field has long recognized and "engaged with Wikipedia as a form of global public scholarship" (CCCC 2019) and a scene wherein we might better understand issues of authorship (Kennedy 2016), disinformation (McDowell and Vetter 2020), and community governance (Shaw and Hill 2014). This panel contributes to that conversation by exploring the pedagogical consequences of wiki methodologies. "Those who have access to knowledge and its production determine what is included in the historical record[,] who is other and the terms by which they are treated as such" (Valentine et al 2020), and so we ask: How do editorial privileges shape knowledges about persons and communities? How do the methods and ideologies that underwrite Wikipedia impact larger knowledge formation and circulation? What is at stake in pedagogical projects that center Wiki literacies, engagement, or writing?

Speaker A: "Who Can Edit?: Analyzing Wikipedia and Its Data Structures"

Wikipedia began as an encyclopedia site with a democratic ethos to include everyone and everything. While at first it was looked down upon by scholars and educators alike because of this radically inclusive mission (Olanaff 2007), many quickly found its usefulness as a starting point for research (Jennings 2013) and then as a widely accepted pedagogical tool to teach digital literacy and public writing (Vetter 2015). Arguably, Wikipedia has now moved into another phase in which it holds supremacy in knowledge production. Its unique properties including its abundance of incoming links, its frequent updates, its free and accessible nature, and its clear semantic markup give it a privileged position within search engines including google (Vincent and Hecht 2021). In fact, the infoboxes that now appear on Wikipedia are often copied directly into google's knowledge panel (Tripodi 2023), making its content the first, and perhaps only, information that many people see on a given topic. Therefore, what is and is not in Wikipedia holds more importance than ever. Speaker A interrogates the complicated process of creating Wikipedia pages and their linked data in a classroom assignment designed in collaboration with a local

non-profit dedicated to promoting the histories of African American communities near their university. Contributing to literature on Wikipedia that addresses gaps of knowledge in gender and sexuality (Ford and Wajcman 2017) as well as how the rules of verifiability contribute to its whiteness (Mandiberg 2023), Speaker A challenges the idea that "anyone can edit" by demonstrating how inequities are produced through the powerful role Wiki-editors play in gatekeeping new users as well as the seemingly banal hierarchical data structures that scaffold these pages.

Speaker B: "Who Can Edit with Purpose?: The Ethics of Community-Engaged Pedagogy on Wikipedia"

Speaker B's presentation engages the ethical stakes of creating pedagogical projects that center Wikipedia in two classroom contexts across two different institutions, asking in both: Can Wikipedia be productively and ethically used as a pedagogical tool to advance the interests of local community organizations? Can classroom Wikipedia editing be an incremental intervention in the reproduction of systemic inequities on the platform, as discussed by Speaker A? This paper considers the complexities of building reciprocal community partnerships into the space of the digital humanities classroom and reckons with the affordances of DH pedagogy as it intersects with community interests and community audiences. Wikipedia is at the center of this work for a few reasons–namely, its legibility to a public audience, its consistently high page rank on search engines like Google, and its utility to both advance student literacies (Ball 2019; Littlejohn et. al. 2021) and learning goals (Locket 2020; Vetter 2014). Wikipedia can also demonstrably raise the digital presence of the work of local community organizations, as shown in the first case study, in which students created Wikipedia pages for significant locations in a local historically Black neighborhood in partnership with a local community organization. Wikipedia is not without its significant drawbacks in its reproduction of systemic inequities on the platform, as Speaker B discusses alongside other scholars. The first case study in this paper identifies incremental strategies of classroom intervention in these platform-wide systemic inequities through a Wikipedia assignment connecting students with local Black history through a community partner. The second case study in this paper stress-tests these strategies of intervention in a new institutional setting, engaging with theories of pedagogical transfer in the specific context of doing ethical, reparative work on Wikipedia with a community partner.

Speaker C: "Who Defines Knowledge?: Exploring Wiki Rules of Words and Meaning"

Incremental interventions in the reproduction of systemic biases have been happening in encyclopedias and dictionaries simultaneously. Notably, a handful of mass market dictionary publishers–Cambridge Dictionaries, Merriam-Webster, Oxford Dictionaries–have lately focused revisions on highly sensitive identity terms to do with race, gender, sexuality, religion, ethnicity, disability, and age (Fletcher 2023, Hauser 2020, Martin 2021). Many such revision efforts have been instigated by widely publicized faux pas such as an example sentence from Oxford Dictionaries illustrating the word rabid with a phrase about "rabid feminists" (Regan 2016, Martin 2021). Readers identify dictionary bias, and professional lexicographers edit individual entries to eliminate, minimize, or contextualize offense. And all of this is a part of what dictionary maker Kory Stamper has called "compassionate lexicography." Speaker C suggests that, while compassionate lexicography is very much in line with the kinds of reparative work suggested to be necessary but complicated in the presentations of Speakers A and B, it is unlikely to happen in Wikipedia's "sister project," Wiktionary. Partly to do with an editorial structure that doesn't permit any kind of editorial mandate and partly to do with deeper inequities inscribed in "democratic" knowledge making practices, the impossibility of compassionate wikilexicography is as certain as it is regrettable. Speaker C therefore suggests the kinds of interventions rhetorical teachers might make in a world where lexicography is no longer the province of specialists.

Understanding Trauma and Conversation in the Classroom

11:00am - 12:15pm Friday, 24th May, 2024
Location: Directors I
Track 11. Rhetorical Pedagogy
Presentation type Paper Session

782 An Abundance of Trauma: Tracing the Rhetorical use of Trauma in the FYC Classroom

Kelsey Willems

The University of Oklahoma, Norman, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In this talk I argue for the inclusion of teaching the basic language of understanding and recognizing trauma in the First-Year Composition classroom as we are living in the "era of testimony" (Shoshana Fellman). With stories on COVID-19, mass shootings, and environmental catastrophes inundating our news and social media, there is an abundance of trauma narratives that have become a part of everyday life, but do we really understand them? I'm responding to Goggin and Goggin's call for "the need to bring in theories of trauma and discourse" into the classroom as a way "to provide students with strategies to help them participate in trauma discourses." Therefore, my talk will focus on exploring the following questions: 1) how are students already writing about trauma? 2) how are FYC instructors/curriculum inviting trauma stories? 3) what can/should we do about it?

I will present findings from a case study comparing the essays of freshmen composition students writing about their values pre, during, and after COVID-19. This essay asks students to define an important personal value, what experiences led to this definition, and how this definition affects their current actions. For example, students who have experienced life altering traumas during school (e.g., school shootings or struggles with gender identification) have transformed that traumatic experience into valuing activism or self-advocacy. To better understand how trauma is being worked through in these essays, I will analyze language patterns connected with trauma (i.e., metaphors, repetition, synonyms) to see how trauma acts as evidence to forming students' values. I end with exemplifying how teaching the rhetoric of trauma may help students better understand their own and others' to encourage ethical citizenry.

Although we have come a long way in understanding trauma better in academic and scientific fields, I think socially most still have only a vague inclination of how multifaceted trauma can be. This superficial understanding leaves the traumatized identity as a marginalized one. Trauma can warp a rhetor's purpose which is why we should include teaching the language of trauma in the FYC classroom. After 9/11 Daphne Desser called writing teachers to avoid emotionally healing students arguing that we should "offer students intellectual tools of critical analysis and investigation to create a different type of healing —one that is more politically aware." Now more than

ever there needs to be an agreed upon understanding, reacting, and teaching of/about trauma to avoid the concept becoming regularized and thereby, ignored by hegemonic discourses. If trauma is becoming more mainstream, then we are obligated to teach our students to engage with it ethically.

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714 Just Talking: Rethinking Conversation and the Ends of Phatic Rhetoric

Jason Maxwell

University at Buffalo, SUNY, Buffalo, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

"Just Talking: Rethinking Conversation and the Ends of Phatic Rhetoric"

Within rhetorical studies, Kenneth Burke's famous "parlor metaphor" has long been used to frame scholarly and political discourse as a kind of unending conversation. As productive as this metaphor has proven, it assumes a kind of centrality to conversation itself, taking for granted the idea that conversation is a common social practice. But as a number of critics have recently examined, conversation no longer holds the same place it once did. Indeed, current circumstances have become so dire that media scholar Sherry Turkle has urged us to "reclaim" conversation in order to combat some of the more deleterious effects of our contemporary digital era.

Building on the growing body of work addressing the current status of conversation as an artistic and social practice, my presentation will examine two interrelated but distinct issues: on one hand, the status of conversation in the university classroom, and, on the other hand, the prospects of the university classroom as a space to help revitalize a larger "culture of conversation." In other words, how has conversation been conceptualized in rhetorical education and the humanities more broadly, and how might it be reconfigured so as to highlight the value of conversation for its own sake?

Standard operating procedure in the classroom typically regards conversation or "class discussion" as a means to an end. At a practical level, informal discussion is a tool, a preparatory step on the way to achieving a more desirable goal. Class

discussion ensures that basic principles are being grasped sufficiently; it provides a forum for students to work through the challenges of formal (and more rigorously assessed) assignments. At a more abstract level, conversation is similarly framed in terms of its practical utility in helping to produce desirable social outcomes external to it. Getting better at conversation is important for effective deliberation (in either its academic or civic guises), and yet this deliberation is inevitably spurred by some exigency arising from elsewhere.

But what would it look like to reframe conversation as somehow both an exigency in itself and the available means for responding to it? What might result from rethinking our models of conversation through the lens of "phatic communication," wherein participants are engaged in conversation for its own sake rather than a vehicle to accomplish some external goal? What would it mean to foreground class conversation as the central practice and objective of the classroom, where course content constitutes the raw material for practicing conversational skill rather than class discussion serving as a vehicle to process course content more effectively? My presentation will engage with these theoretical questions as they are posed in an undergraduate "New Media" course I am teaching that examines how digital technologies have facilitated, prevented, and reshaped contemporary conversational practices.

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597 Not Just Public Speaking Apprehension: Toward Trauma-Informed Public Speaking Pedagogy

Brittany A Knutson

Skagit Valley College, Oak Harbor, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Rhetorical scholars interested in Public Speaking pedagogy have long been interested in the physiological and psychological experiences of students in Public Speaking classrooms. These scholars often highlight that, when students find themselves in Public Speaking classes, often to meet degree requirements, they are expected to speak in front of an audience of their peers to be successful in the course, a task that a majority of people deeply fear. Public Speaking textbooks and pedagogical scholarship name this fear "public speaking apprehension" and frame it

as a physiological and psychological emergence to be overcome in order to perform effective speeches (Beatty; Robinson). In addition to scholarship about the apprehension that accompanies students to Public Speaking classrooms, their physiological and psychological experiences are also talked about to call attention to how both educators and students might speak about topics that evoke fear or past trauma in their audience (Gerdes). In all of these cases, trauma is conceptualized on the periphery of Public Speaking practices, strategies, and performances—something that can be overcome, spoken, or inflicted in Public Speaking classrooms, but not something inextricably entangled with the physiological and psychological experience of Public Speaking. The common conceptualization of the relationship between trauma and Public Speaking obfuscates two phenomena that Public Speaking students and educators confront in Public Speaking classrooms. First, there is an embodied connection between the physiological and psychological responses that mark Public Speaking apprehension and those that emerge during and after traumatic experiences (Roost). Second, students bring their experiences navigating the individual, institutional, and collective discrimination, violence, and crises of an increasingly unjust world into our classrooms and, as a result, are likely triggered by the emergence of physiological and psychological responses that resonate with those that emerge during and after traumatic experiences. In this essay, I use critical embodied rhetorical pedagogy (Allen; Howell; Stern and Denker) and pedagogies of love, (Calafell and Gutierrez-Perez; Morley; Robinson), grief (Greco; hooks), and becoming (Keeton; Robinson-Morris) to map the entanglement of trauma and public speaking apprehension and argue that, for students who have experienced trauma prior to their Public Speaking education, the emergence of public speaking apprehension may mimic and trigger traumatic responses. Further, I assert that Public Speaking educators must approach classroom community building, assignment design, and assessment practices in ways that support students through the affective-emotional and embodied experiences of trauma and engage Public Speaking as a practice of healing and community building. I offer this essay as an urge to create just Public Speaking classrooms and curriculum, a collection of ideas about what that creation would require, and an invitation for the others to contribute to the cultivation of a trauma-informed Public Speaking pedagogy. Teaching Public Speaking is the work of guiding the practices of advocacy, community building, generative conflict, and political engagement—approaching this work with an orientation toward a more just Public Speaking curriculum will demonstrate skills and strategies necessary to equip students to heal, care, and become as they contribute to the creation of a more just world.

749 Rhetorical Hallway Conversations: How Academic Advisors Can Support Rhetoric Students and Faculty

David V DeVine

University of Texas at Austin, Austin, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Academic advising is a central part of how institutions prepare majors for a variety of real-world situations beyond the classroom. By working one-on-one with rhetoric or composition majors, academic advisors can reinforce the technical, practical, and contextual knowledge taught in the classroom. This is done by approaching communication with students in just and equitable ways such as respecting student identity and decision making and employing the Socratic method. This project aims to describe how academic advisors within four-year institutions are themselves rhetors who provide students with knowledge of how to access institutional systems and information and how to succeed in their coursework, both composition and otherwise. This project also demonstrates how academic advisors can support the mission of a rhetoric, technical communication, or composition department by embodying the values and skills that rhetoric seeks to teach. Academic advisors in rhetoric can do this by connecting with students and demonstrating the effective and clear communication with a commitment to inclusivity and equity while providing students with content knowledge about how to access systems and information available at the university or college level. By drawing on the rhetorical training garnered in my graduate degree, I employ an auto-ethnographic method to discuss how I moved away from teaching writing to academic advising while highlighting how my practice is informed by the rhetorical theory I learned as a student and use as a member of the academic staff. This project concludes by presenting some recommendations for how faculty and academic advisors in rhetoric can work together to create open, just, and effective strategies for communicating with majors and act as mentors for rhetoric or composition students.

Revisiting Comedy/Jokes and Rhetoric: Conversations in Race, Time, and Politics

11:00am - 12:15pm Friday, 24th May, 2024
Location: Directors J
Track 1. Cultural Rhetoric
Presentation type Paper Session

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647 Making Sense of Chaos: Dave Chappelle and the Exigence for Black Sophistic Rhetoric

Gabriel I Green

Xavier University of Louisiana, New Orleans, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This presentation is designed to highlight the exigence of iconoclastic, controversial rhetors in service of pushing rhetoric toward social justice. Thanks, in part, to an intensely polarized cultural and political landscape, our public discourse often seems to be governed by rules of what cannot or should not be said. As a result, the rhetoric that permeates our respective echo chambers serves primarily to affirm our politics without any critical engagement with – or consideration of – alternative perspectives or worldviews. However, what happens when the rhetoric that fills the walls of our respective echo chambers begins to ring hollow? What happens when the views, practices, and rhetoric of those on the "other side" can't simply be characterized as problematic and subsequently disregarded? In such moments, I argue that it's the rhetoric of iconoclastic figures that best allow us to understand, contextualize, and negotiate the terms of our political realities. Using sophistry as a frame for studying and discussing contested or controversial rhetoric, I will analyze the rhetoric of stand-up comedian Dave Chappelle, whose rhetoric I identify as an example of Black sophistic rhetoric. I define Black sophistic rhetoric as a synthesis of ancient Greek

sophistry and African American rhetorical traditions, and I understand the Black sophist as a figure whose rhetorical modus operandi is to habitually overstep, disregard, or even abuse the lines of appropriateness. By examining the epideictic rhetoric of Dave Chappelle, specifically in response to the 2016 presidential election and the 2020 murder of George Floyd, I will highlight the critical importance and centrality of figures like Chappelle in the cultivation and sustaining of a democratic polity.

199 Rhetoric is a Joke, or How I Learned to Love the Comedy of the Far Right Doomsday Machine

Christopher J Gilbert

Assumption University, Worcester, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Now as ever, comedy is an ur-form of communication in U.S. rhetorical cultures. No longer, though, is it a staple of late night television shows and a foil for pronouncing liberal sensibilities. Rather, comedy—and more specifically a palpable comic language—constitutes the so-called Hate Machine that is the Far Right. This paper engages with that language, its basis in a shared love for political and cultural warfare that cannot be left to politicians, and its reliance on comedy as a core resource for making jokes of what playwright and journalist, Ian Allen, recently described as "the moment where the rhetorical 'shit' hits the real-life 'fan'." Comically speaking, everything from the rise of Trumpism to the more generalized Age of Outrage and, yes, even to the pushback among noted comedians against Cancel Culture has an element of that old truism that one can say whatever hateful things one wants so long as what is said can be justified as a just a joke. To take this notion seriously is to recognize how the subtleties and insinuations and subterfuge of comic language reify in-groups and out-groups. Furthermore, with regard to the Far Right, it is to understand how spaces like online forums and open-air soapboxes can be operationalized as war rooms for undoing the "normal" order of things—indeed, for killing it. This paper therefore considers individuals like prankster Sam Hyde, probes manifestos like Gavin McInnes' "The Charlottesville Statement" and a certain self-

proclaimed pervert's Bronze Age Mindset, and examines terminology like "cuck," "shitposting," "bugman," "clown world," "fash," and even "aesthetics" as signals for a rhetorical embrace of folly that makes gaming the language of comedy a virtuous way to worry people, to trouble them, and ultimately to mock the mainstream for replacing Western Civilization with a principle of going woke and/or going broke. The challenge, so the argument will go, is to appreciate the nuances of the comic language that traverses these touchstones for its own display of a love of rhetoric and, at the same time, its crude blend of joy, hate, revelry, rage, and more—especially given that it is this comic language that is used to manufacture a doomsday scenario for democratic ways of being.

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356 Future-Perfect Post-Racialism: Temporal Compression In The (Re)Circulation of Jimmy Fallon in Blackface

Mik Davis

University of Georgia, Athens, Georgia, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In the spring of 2020, a decades-old *Saturday Night Live* sketch decorated the front pages of social media. In it, comedian Jimmy Fallon performs in blackface while portraying Chris Rock. Fallon's brief appearance in the sketch became novel even though millions of viewers saw it in March of 2000, and it (re)circulated on social media in 2019. The dissonance between reactions to the sketch as novel and the reality of its age and history is the starting point for this paper, which ultimately addresses interwoven concerns of race, temporality, and rhetoric in digital media. I argue that this dissonance is produced by temporal compression, when a moment of the past becomes so near that it is treated *as if* it were the present. Temporal compression is a product of the digital repeat cycle, where artifacts (re)circulate independently of linear time, governed instead by the forces of virality.

The acceptability of blackface in early-2000s comedy is at the core of why the sketch shocked Fallon's audience in 2020. I begin by interrogating how depictions of race emerge in the sketch and its original context, colored by pervasive post-racialism in American media. Post-racialism, a temporal fantasy insisting that race is no longer a structuring force in society, authorized Fallon's performance in 2000 as legitimate

network comedy. In 2020, this temporal fantasy wanes, and Fallon's performance comes to represent yet another example of unacceptable celebrity behavior gone viral. To articulate how the sketch's (re)circulation rhetorically compresses 2000 and 2020, I turn to Stuart J. Murray's notions of hyperhistoricity and the im/mediacy of digital life. I argue that, in 2020, the sketch still speaks *from* March of 2000, forcing both Fallon and the audience to reckon with the implications of his use of blackface *as if* it were happening in the present.

I supplement Murray's theorization of hyperhistoricity, arguing that historicity can be "hyper" as "over, beyond, above" an interval of time rather than "excessive" within that interval. Murray explicates hyperhistoricity to argue that the master trope of digital media is chiasmus. In the digital repeat cycle, hyperhistorical artifacts travel so quickly that context loses its force in an uncontrolled repetition. For the Fallon sketch, these (re)circulations render it hyperhistorical in how the moments of 2000 and 2020 become compressed in rhetoric about what the sketch depicts and its implications. The sketch is treated as both new and old—*in and of* the here/now (2020) as a viral story and *in and of* the then/there (2000) in origin. Rhetorically, Fallon's sketch comes to belong to 2000, 2020, and neither simultaneously, as the temporal im/mediacy of online life locates it only in the digital repeat cycle.

Hyperhistorical artifacts like this sketch pose a problem for white time, which insists on a linear progression where the past stays in the past. White time is constantly ruptured by what Christina Sharpe calls "the past that is not past." An instance of something *in and of* the past becoming *in and of* the present destabilizes white time's march forward. This destabilization demands a response, represented by Fallon's apology on *The Tonight Show*, to redirect white time to its future orientation—to put the past behind and march towards the future.

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277 "Everyone knows that the king rides a moose into battle": Canonical Memes and National Identity in Joking Online Interaction.

Tommy Bruhn[1], Joanna W Doona[2]

[1]University of Copenhagen, Copenhagen, Denmark. [2]Lund University, Lund, Sweden

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

While sometimes even the most heartfelt and timely public speech can be dismissed as "just rhetoric", the ubiquitous rhetoric of internet culture in memes and joking comments is often perceived, dismissed, and sometimes defended, as just silly banter or "just a joke". But silly internet memes are more than just some antics, they are important elements of cultural language. As such they can be utilized as argument, as shibboleths, and as tools for disciplining a community. In this capacity meme culture plays an important role for how a community functions rhetorically, especially when joking is one of its most salient public modalities. However, the inherent ambiguity of memes and ironic jokes, like humorous discourse in general, infuses joking as a public modality with rhetorical functions that can both expand and constrain reflexivity on identity, the self, and its relationship to world events.

This talk present a case study of the role played by jokes and memes on the swedish language discussion forums on the popular site reddit.com. The study comprises materials from 2021-2023, focussing on discussions pertaining to the russian invasion of Ukraine and the subsequent swedish NATO application process. The NATO application definitely broke with swedish neutrality politics, that had been a cornerstone of the country's foreign policy throughout the 20th century. The analysis focusses on the role that humour played in how swedish reddit users negotiated national identity and made sense of these geopolitical changes. Proceeding from the assumption that humour operate through common sense and therefore discloses it (Critchley, 2011), we argue that the jokes on the forum created a space where users could entertain nationalist sentiments that would otherwise be fraught with unease in a western european context (Billig, 1995). The silliness interspersed into serious discussions on geopolitics allowed users to play with nationalist sentiment, entertain it in a space appearing to be bracketed from consequences (Morreall, 1987). The joking also function as a way of managing anxieties stemming from the prospect of war, and as an epidictic rhetoric that had serious political implications.

We show how a key factor in the forum discourse was a canon of memes, with a concomitant system of commonsensical meanings about swedishness. In the material, canonical memes were utilized rhetorically and their status guarded by forum users, while new memes responding to the changing situation were constructed and in some cases canonized through recurring use. We discuss how these memes are local appropriations of more widespread memes and discursive play, imported from the surrounding rhetorical ecology of reddit, and swedish society.

Billig, M. (1995). Banal nationalism. London: SAGE.

Critchley, S. (2011). On humour: Routledge.

Morreall, J. (1987). Humor and Emotion. In J. Morreall (Ed.), The Philosophy of Laughter and Humor (pp. 297-304). Albany: State University of New York Press.

Political & Legal Rhetorics: Presidency & SCOTUS

11:00am - 12:15pm Friday, 24th May, 2024
Location: Plaza Ballroom D
Track 14. Other
Presentation type Paper Session

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221 Reassessing Eleanor Roosevelt's Powerful Ethos in Her Democratic National Convention Speech in 1940

Kathleen Mollick

Tarleton State University, Stephenville, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This paper argues for a reassessment of Eleanor Roosevelt's address to the 1940 Democratic National Convention as more than just the first convention address made by a first lady. The rhetorical framing and choices made in this address reflect the multiple contexts that makes this speech not just a call for Franklin Roosevelt as the nominee of the party, but of Eleanor Roosevelt's own ethos as a political figure with the potential to return to the White House for an additional four-year term.

The first section of the paper briefly overviews how this speech is underplayed in favor of attention paid to FDR's running for a third term. The second part of the paper discusses the rhetorical significance of FDR subverting the political tradition that an incumbent president does not address a political convention by having Eleanor Roosevelt act as his political emissary there to avert disaster in the upcoming 1940 election. The third part of the paper shows Eleanor Roosevelt's use of her political ethos as a public figure working to gain more political access for women and for African-Americans, the use of her personal ethos as FDR's spouse, and the exigency of this unique situation, to address FDR's running for a third term, as well as the convention's reluctance to accept his choice as vice president. Eleanor Roosevelt's ambivalence at remaining in the White House for another term is also analyzed in her rhetorical choices. In a 21st century context, this rhetorical analysis will demonstrate how Eleanor Roosevelt's lifetime commitment to social justice in national politics makes this speech not just a spousal appeal to nominate her husband for an unprecedented third consecutive term in office, but a political call to action that can also be read as an argument that she herself be considered for another four-year term in the White House.

680 An Encomium of *Metanoia*: Rhetoric and Affective Retroactivity

Daniel E Rosler

Lehigh University, Bethlehem, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In her 2011 article for *Rhetoric Society Quarterly*, Kelly A. Myers resuscitates the importance of the often marginalized and misunderstood *metanoia*. Far more than just rigidly determined as personified regret formed in the shadowy wake of *kairos*, *metanoia* provides radical affective potential for Myers, who strives to revive "the realm of the missed opportunity as a viable space for action" ("'Metanoia' and The Transformation of Opportunity," 11). If as teachers of rhetoric who wish to use our classrooms, our scholarship, or other public spaces as ways to generate action, in what ways can this "realm of the missed opportunity" inspire social action? As Myers

reminds us, *metanoia* is "not easily contained or quantified" and, as rhetorical concepts, neither *kairos* nor *metanoia* are easily teachable (11).

Perhaps one approach not yet discussed in rhetorical studies puts these concepts in conversation with Slavoj Žižek's psychoanalytic work on retroactivity. In this "looking-back," he sees the potential for "parallax shifts" in our view of history. Can this be a type of emancipatory work residing in the realm of *metanoia*? For, as Myers argues, *metanoia* likewise "requires that a person look back on past decisions in order to move in a new direction" (11). Indeed, precisely within the supposed failures of the past—where *kairos* has supposedly flown away, leaving us grasping on to *metanoia*—Žižek sees an emancipatory glimpse afforded from this "failure," a path forward: "in the form of what failed, of what was extirpated – the dimension of the future...the future of our own revolutionary act" (*The Sublime Object of Ideology*, 154).

In this paper, I suggest that this mixture of rhetoric and psychoanalysis maintains *metanoia*'s affective force but with renewed emancipatory vigor—new potent sources for rhetorical exigency and political agency for contemporary social justice struggles. An analogue to this idea is available in the importance placed on storytelling and counter narratives in Critical Race Theory: they function in opposition to the rhetorical narratives used for systemic repression in order for the hegemonic construction of history to have taken root. A rhetorical reframing of historical events itself is a political battle as much as it is an educational one, as demonstrated in recent years by *The New York Times*'s "1619 Project" and the Trump administration's "1776 Report."

Here, I hope to investigate and further inspire the conversation Myers began years ago around the ways which *metanoia* provides a space rife with affective potential. Can *metanoia* be actualized effectively in our pedagogical practices by articulating the emancipatory power of rhetorical reframing, the retroactive restructuring of the past, as it becomes enmeshed in the dynamic symbolic network of the cultural and historical present?

108 Quasi-Legal Organizations and their Rhetorics: Is this Just Rhetoric?

Mark A Hannah[1], Kristen R Moore[2]

[1]Arizona State University, Tempe, USA. [2]University at Buffalo, Buffalo, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Formal articulations of the law emerge in strict, formalized organizations and documents that are confined to the court systems and its actors; indeed, the law is made by legislative bodies and upheld formally through court systems. These formal legal systems are bounded, difficult to access, and lack the agility needed to address complex problems. Across the US, quasi-legal organizations (QLOs) emerge in response to these limits: the environmental protection agency seeks to uphold laws about the environment; child protective services seeks to intervene when laws protecting children have been defied. For QLOs to be effective, they must both engage the law and also engage lay community members. As such, QLOs are more open and presumed to be easier to access. Yet, barriers to engaging with QLOs and the law remain, including legal literacy and infrastructures for access. In this presentation, we explore QLOs and their rhetorical practices as an understudied and under-discussed form of just rhetoric. We suggest that an understanding of QLOs is required to engage meaningfully with the formal legal conditions that give rise to the problems of justice that rhetoricians strive to address.

Using the Albuquerque Citizen Police Oversight Agency (CPOA) as an example QLO, we begin by theorizing and articulating a framework for mapping and assessing (Hannah et al. 2021) the constitutive features of QLOs, including how they relate to the law, how they clothe themselves in the law, how they enact the law, and how they provide access to the law for others. Answers to these questions provide insight into how QLOs strive to do law but are challenged by the limits of their non-formal status.

Drawing on this framework, we map one rhetorical activity, beckoning (Sullivan 2017), across each of these features. Using a Case Study Approach (Yin 2009), we depict "beckoning to the law" as a rhetorical move QLOs use to illustrate their proximity to the law and connect with citizens/community members who rely on the QLO to "get at" the law. This beckoning is neither a vernacular rhetorical (Hauser 2002) move nor strictly professional or policy-driven (Rude 2004; Moore 2013). Our case study explores how the Albuquerque CPOA beckons to the law through legal language, the invocation of legal statutes, and through the agentive make-up of the organization. In describing QLOs as beckoning, we situate QLOs as direct respondents to communities, as they attempt to engage with the law and do justice work.

The goal of this proposed work is to articulate the ways QLOs and their rhetorical work can be understood in relation to the law and to justice. Armed with this

knowledge, rhetorical scholars are better equipped to do rhetoric as it relates to the law and other systems that claim (and aim) to do justice (e.g., police oversight agencies). As such, this proposal explores the possibilities, responsibilities, and constraints of rhetoricians working with the law in the public sphere.

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602 Reconsidering the 'Public Function' of Supreme Court Oral Argument

Robert Elliot Mills

Colgate University, Hamilton, NY, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

It is a well-worn belief of scholars, court watchers, and justices alike that oral argument before the Supreme Court of the United States serves a "public function." Many view the argument as a form of ritual performance: the Court presents its decision-making process for public scrutiny, highlighting reasoned inquiry, dialogue, and judgment as cornerstones of the judicial method. In this view, the exercise is partly educative, partly constitutive, partly ceremonial, and partly entertaining. It helps the public learn about the case at hand, while simultaneously consolidating the Court's legitimacy through the performance of shared civic values. This "public function" is thus thoroughly rhetorical; in that it involves the creation of meaning through symbolic exchange, certainly, but in a more derogatory sense as well. Despite the platitudes, in-depth analysis of the "public function" is almost nonexistent in any of the disciplines actively studying it today. Most pressingly, media representations of the oral argument remain unscrutinized. The vast majority of Americans will not witness an argument session in person, and because mass interest in transcripts or recordings is unlikely, the public function must be largely determined by media reporting and commentary. Thus, contemporary analyses of the public function somewhat ironically overlook the public and mediated nature of the rhetorical exchange. This paper addresses these gaps in the literature by analyzing media coverage of the oral argument in *National Federation of Independent Business v. Sibelius* (2012), the first major constitutional challenge to the 2010 healthcare legislation known as the Affordable Care Act, or "Obamacare." Rather than presenting the argument as a civic ritual, I argue that dominant media narratives frame the oral argument as way to see into the future, prognosticating the Court's

eventual opinion. This presentation will focus on National Public Radio's coverage of the case, outlining the network's simultaneous disavowal of and reliance on a hermeneutic of prediction as the primary form of public engagement with the Court's decision-making process. I argue that NPR frames the argument as an event that has already ended even as it is ongoing, foreclosing certain forms of public action in the face of judicial power.

Just Rhetoric: Anti-Wokeness, and the Persistence of Transformative Thinking

11:00am - 12:15pm Friday, 24th May, 2024
Location: Plaza Ballroom E
Track 14. Other
Presentation type Special Session

177 Just Rhetoric, Anti-Wokeness, and the Persistence of Transformative Thinking

Panelists/Participants (Including Respondent, if any)

Jacqueline Royster

Georgia Institute of Technology, Atlanta, GA, USA

Rachel Dubrofsky

Syracuse University, Syracuse, NY, USA

Casey Kelly

University of Nebraska, Lincoln, NE, USA

Tiffany Doerr

Louisiana State University, Baton Rouge, LA, USA

Adrienne Dixson

University of Illinois, Champaign, IL, USA

Rico Self

North Carolina State University, Raleigh, NC, USA

Carmen Kynard

Texas Christian University, Fort Worth, TX, USA

Amber Kelsie

University of Colorado-Boulder, Boulder, CO, USA

Session Chair

Bryan J McCann

Louisiana State University, Baton Rouge, LA, USA

Ersula J Ore

Arizona State University, Tempe, AZ, USA

Abstract/Description

The 2024 RSA convention calls on us "to imagine the possibilities of rhetoric as well as grapple with the meaning and place of rhetorical studies in this contemporary moment." Central to the contemporary moment in question is a sustained offensive against so-called 'woke' rhetoric. Specifically, right wing figures such as Ron DeSantis and Donald Trump are explicitly naming DEI programs, antiracist scholarship and pedagogy, queer and feminist studies, academic freedom and tenure, and other realms of potentially emancipatory knowledge production as threats to the social (i.e., white) order. In the wake of this attack on critical knowledge, funding and tenure-track appointments have been rescinded, faculty have been fired, programs have been dissolved, and offices supporting justice work have permanently closed. In times of disinformation, how do we harness the transformative power of rhetoric to further justice? This roundtable discussion will consider how contemporary anti-woke rhetoric and policy make the work the "Just Rhetoric" theme asks us to do so much more difficult and, for many of us, dangerous. The participants will address a number of questions, including: What is rhetoric's role in the context of sustained

assaults on open inquiry? How can rhetoric function in times of anti-intellectual and bad faith arguments? How do we imagine cultivating just spaces at a time when the university is less and less safe for such work? How can rhetorical scholars engage in the work of care in times when threats to mental health and morale are especially acute? And what is our end game at a time of such danger?

Organized by the co-editors of the journal Rhetoric, Politics, and Culture, the conversations that arise during this session will provide the foundation for a special issue of the journal addressing the same questions.

Get Your Kink On

11:00am - 12:15pm Friday, 24th May, 2024
Location: Plaza Ballroom F
Track 3. Digital Rhetoric
Presentation type Paper Session

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678 Kink is Cringe: The Return of Rhetorics of Respectability and Acceptable Queerness

Kate Natishan

University of Virginia, Charlottesville, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In an anonymous "ask" submitted on Tumblr-user rthko's blog, another user contends "if you want young queers to want to associate with elder queers then maybe the culture shouldn't be so ridiculous and over the top. I get second hand embarrassment from drag queens and leather daddies and kinksters in puphoods acting like they represent all gays." While rthko refuted this claim, the submission

gives an idea of the conversations happening on social media regarding what the queer community should be and how this impacts its social and political future.

Nancy Welch argues in *Unruly Rhetorics* that "civility functions to hold in check agitation against a social order that is undemocratic" (111); the unruly nature of making and holding rhetorical space where there was none is imperative to the creation of community and solidarity. The rise in the use of rhetorics of respectability and assimilation as the LGTBQ+ community faces a backlash against the rights and visibility gained in the last 30 years limits community and creates division; the language is also being used by those inside the community as well as outside of it. During recent data collection on social media sites like Twitter (now X), Tumblr, and TikTok, I have noticed an increasing use of respectability and purity rhetoric among content creators – particularly Gen Z – as a means of "civilizing" the discussion around public (and private) queerness and the conservative push to limit or proscribe modes of expression and ways of being. In considering that it is never "just rhetoric" and that this discourse moves away from concepts of social justice, this presentation explores the growing use and acceptance of conservative talking points among content creators on social media. Respectability politics are by no means new, nor is the desire to be seen as respectable the problem. Rather, the issue that arises in the kind of arguments trickling through community discourse is that it is only respectability and civility that will keep us safe from having our rights eroded or our lives criminalized.

Through a rhetorical analysis of the language found in a collection of social media posts and videos, I chart the use of specific terminology and calls to be "less out" or "less cringe" as it applies to traditionally transgressive behaviors in the LGTBQ+ community. Given that the mere existence of queer people is often considered transgressive, calls for assimilating are just another method of not only repression but division, as seen in the push to "remove the T" from LGTBQ. Based on these observations, there seems to be a growing trend among Gen Z content creators to uncritically internalize and spread conservative talking points that are used to further marginalize and criminalize the most vulnerable members of the LGTBQ+ community under the assumption that these political shifts will not impact them if they are the "right" kind of queer. With this work, I hope to add to the on-going conversations about the relationships between identity construction and political activism.

355 #KinkTok's Excesses: Algorithms, Attention, and the Aestheticized Sex Work Economy

Ashley G Hay

Penn State University, State College, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

ABSTRACT

TikTok, a site of simultaneous algorithmic excess and governance, is a driver of both cultural and economic change. Underlying its influence is the labor of "content creators," who frequently adopt many hats to amass audiences, monetize content, and achieve visibility on the app. Despite TikTok's 2023 terms of service which ban "sex, sexual arousal, fetish and kink behavior, and seeking or offering sexual services" on its platform, there is an emerging cohort of creators who find themselves at the intersection of sex work and content creation, leveraging multiple forms of labor to construct a following and a make a living. McRobbie's description of immaterial cultural laborers as a "new kind of creative freelance proletariat" can also be applied to this cohort of TikTok creators, who are strategic in the production and performance of their own marketability.

Critical attention to the rhetorical, material, and technosexual nature of this work lends insight into the broader potential of TikTok to uphold and resist "politicized sexualities" (Saunders) emerging in the digital sphere. Durham, specifically, calls for epistemic reorientation among scholars who study the confluence of technologies and sexualities, where utopian visions of technosex must be tethered to the materiality of bodies and social relations.

Driven by this call, in this essay, I turn to TikTok content creator, BDSM educator, and sex worker Repairman67, whose highly-engaged 1.3 million TikTok followers consume not just Repairman67's performance of sex, but also Repairman67's entire kinky, commodified sexual identity. This creator's performance embodies rhetorical investment in the hyper-individual, re/reproductively successful neoliberal transformation of sex, a new iteration of Saunders' "pornographic excesses" which finds footing amidst TikTok's own algorithmic excesses.

Historicizing Repairman67's iteration of masculine sexual labor (Harvey & Gill; Scott, Grov, & Minichiello; Weiss) underscores how this digital work navigates neoliberal technosexual demands in the attention economy, where traditional hallmarks of the sexually successful—masculine, popular, kinky, knowledgeable—are both shaped by, and shape, sites of sexual excess. I ultimately argue that Repairman67's rhetorical navigation of TikTok's algorithms, performance of aestheticized content, and many co-marketed streams of income represent rich ground for continuing scholarly inquiry of (sex) work and content creation in neoliberal, algorithmically mediated spaces.

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55 Just Vaginas: Medical Rhetorics and Pleasure Activism

Rebecca S Richards

University of Massachusetts Lowell, Lowell, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

As adrienne maree brown notes, pleasure has long been hoarded by white, cishet men of power, "creating a false scarcity" (Pleasure Activism 15). Using Lorde's "The Erotic as Power," brown argues that "pleasure is not one of the spoils of capitalism…. It is the aliveness and awakening" of all people (16). To create a more just world, pleasure activism, rooted in Black Feminist Thought and queer activism, examines the erotic and embodied experiences that decolonizes conceptions of desire and joy. This work is urgent for BIPOC and LGBTQIA folx who have been taught to distrust their desires.

In addition to the erotic, play provides another praxis of pleasure activism. Videogames are regularly viewed as objects of pleasure for young, able-bodied white cis boys/men. Scholars like Kishonna Gray (2020), Shira Chess (2020), and Adrienne Shaw (2014) have demonstrated that women and LGBTQIA folx connect and ignite curiosity with videogames. Moreover, adaptive technologies—hardware and software for disabilities and limbic diversity—expand who and how videogames are played.

Using rhetorical media analysis, this presenter argues for the transgressive rhetorics of an adaptive technology, a pelvic floor operated controller called the Perifit. People with vaginas insert the controller, and then use Kegel-like motions to play games on smartphones. Marketed as medical and therapeutic, this device blurs the boundaries between medical and embodied rhetorics (Knoblauch and Moeller 2022), digital rhetorics (Eyman 2015), and intersectional feminist rhetorics (Hesford, Licona, and Teston 2018). These overlapping rhetorics show how vaginas continue to flummox popular discourse for they are *just* vaginas—a body part—and also just vaginas, powerful loci of pleasure and resistance.

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Environmental Rhetoric and the Southwest: Then and Now, sponsored by National Consortium of Environmental Rhetoric and Writing (NCERW)

11:00am - 12:15pm Friday, 24th May, 2024
Location: Plaza Court 1
Track 14. Other
Presentation type Affiliate Session

22 Environmental Rhetoric and the Southwest: Then and Now

Affiliate Panel

National Consortium of Environmental Rhetoric and Writing (NCERW)

Panelists/Participants (Including Respondent, if any)

Carlos A. Tarin

University of Texas at El Paso, El Paso, USA

Paul Formisano

University of South Dakota, Vermillion, SD, USA

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Session Chair

Elvira Carrizal-Dukes

Independent scholar, Chaparral, NM, USA

Abstract/Description

Paper 1: Vibrant Memories: Symbolic Environmental Resonance in the Borderlands

Drawing on Borderland theory, new materialism, theorizations of place, and ecocultural identity, this essay aims to explore what I term "vibrant resonance." Vibrant resonance refers to evocative sense memories that are localized to particular experiences or (cultural) histories. Vibrant resonances often emerge from every day, quotidian activities but are imbricated with ecocultural meanings that define affective relationships with the environment and more-than-human Others through sensuous encounters with the mundane. This analysis centralizes toxic landscapes in the

Mexico-US borderlands to explore how vibrant resonance can clarify relationships with the natural world while simultaneously serving as a mechanism for social change and political engagement.

Paper 2: Tributary Rhetorics: Voices of Sustainability in the Colorado River Basin

This presentation discusses my recent book, Tributary Voices: Literary and Rhetorical Explorations of the Colorado River, and its contributions to the environmental humanities as it engages current anxieties about the American Southwest's millennial drought and the value that narrative brings to water governance. The book reclaims several of the Colorado River Basin's "tributary voices," the marginalized or lesser-known perspectives from the region, and the ways in which they dialogue with the river's mainstream or dominant perspectives. Through an interdisciplinary approach reflective of social ecologist Helen Ingram's call to place "humanists at the headgates" to address current water resource challenges, I rely upon bioregional, ecocritical, hydrological, material, and rhetorical frameworks to show how these tributary voices appropriate, complicate, and often reject conventional genres and the ideologies they communicate about the river. As dire projections of global climate change and ongoing population growth threaten the Colorado River Basin's water, and as water managers recognize that more than data is needed to inform and alter behavior, this project underscores the power that narrative and rhetorical analysis have in shaping how society both imagines and acts toward the river and its many stakeholders.

Paper 3: Environmental Justice Rhetoric: A Chucofuturism Saga Unfolds in a Graphic Novel Universe!

This presentation examines the intersection of comics and graphic novels with environmental rhetoric, highlighting the use of Latinofuturism and eco-comics as theoretical frameworks. This presentation examines how environmental comics and graphic novels may serve as a powerful pedagogical text that may inspire positive change. The speculative fiction graphic novel discussed by the presenter is set in futuristic Chuco on the U.S.-Mexico border, hence the word Chucofuturism, and features young BIPOC inventors who take matters into their own hands for the betterment of the community. Latinofuturism and eco-comics are an emerging area of interdisciplinary academic study. Environmental studies emphasize a multidisciplinary approach to address environmental issues; therefore, the speaker will propose Latinofuturism and eco-comics as an example of effective educational tools for promoting environmental awareness, conservation, and action.

Paper 4: After the Manhattan Project: Bayo Canyon and the RaLa Tests in Los Alamos

Beginning in 1944 when Manhattan Project scientists were secretly working to build the atomic bomb that would be dropped in southern New Mexico in July 1945, followed by two more bombs that would be dropped in Japan in August 1945, scientists began conducting tests for implosion nuclear weapons at Site Y. The Radioactive Lanthanam tests, nicked named "RaLa tests," occurred at Technical Area 10 (TA-10) in Bayo Canyon from September 1944 until March 1962. The radioactive fallout from these tests, including Strontium-90, was dispersed on the ground, and carried by winds over several miles for each of the 254 tests conducted during the RaLa program. The nearest populated areas were San Ildefonso Pueblo and the village of El Rancho. This presentation investigates the "dirty bombs" exploded in northern New Mexico over an eighteen-year period to explain why rural communities of Indigenous and Nuevomexicano populations served as test population to model fallout dispersion from atmospheric nuclear testing at the Nevada Proving Ground. I analyze why these communities have never been referred to as "downwinder" communities and demonstrate how nuclear colonialism works to silence rural communities of color.

Paper 5: Gila Wilderness: Visual Rhetorics and Representations

The Gila Wilderness was designated as the world's first wilderness area on June 3, 2024, under the direction of Aldo Leopold. As we celebrate the centennial of this significant environmental milestone, this presentation will focus on how writers and photographers shape our understanding and perceptions of this place, and wilderness, more broadly. Based on a collection of essays, poetry, and images compiled for the coffee-table book, 100th Anniversary of the Gila National Forest: Celebrating the Natural and Cultural History of the Gila Wilderness: Before and Beyond, my analysis will focus on the questions: What do these texts reveal about the relationship between humans and the natural world? How is the wilderness portrayed? What do they say about the success of the Wilderness Act? What can we learn about changing our relationship to the natural world in the future? How do these texts contribute to a larger understanding of the role of wilderness in our society? How do the texts about Gila Wilderness contribute to environmental rhetoric tradition more broadly? Coffee-table books celebrate and memorialize places and

experiences in a uniquely accessible and engaging way that shapes audience perceptions about how to understand and value a place.

Paper 6: A River Runs Through It: Water, Access, and Mythologies of Place in the American Southwest

This presentation considers the ways the Colorado River has given shape and form to American Southwest—physically, discursively, and symbolically. Even as the river has, according to neoliberal logics that drive settlement and development in the West, been circumscribed to a water source—a resource to extract—the Colorado River has and continues to shape and form the region through the production of discourses about place, people, the environment, and the future. In reference to Candace Fujikane's sense that it is possible to counter the capitalistic cartographies that extract and exhaust by "mapping abundance" by mapping land in ways that show it as "having an ontology—a life, a will, a desire, and an agency—of their own," this presentation focuses on two recent (2023) developments regarding the Colorado River, 1) Arizona's move to halt further development around Phoenix in recognition that there is already not enough water to support further development, and 2) the Supreme Court decision in Arizona v. the Navajo Nation which denied the tribe's request for an assessment of its water needs in reference to the Colorado River, to argue for a rhetorical uptake of landscape that premises the rhetorical force place exerts on human actions, activities, and futures.

Klal Rhetorica Business Meeting

11:00am - 12:15pm Friday, 24th May, 2024
Location: Plaza Court 2
Track 7. Public Rhetoric
Presentation type Affiliate Session

198 Klal Rhetorica Business Meeting

Affiliate Panel

Klal Rhetorica

Panelists/Participants (Including Respondent, if any)

Session Chair

Abstract/Description

This is the business meeting for Klal Rhetorica.

Monstrous Rhetorics and Gendered Ideologies

11:00am - 12:15pm Friday, 24th May, 2024
Location: Plaza Court 3
Track 2. Feminist Rhetoric
Presentation type Paper Session

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368 Gender, the Uncanny, and Culture: Twin Siblings as Doppelganger in *Dead Ringers*

Victoria Trinity Bello, Ashley Mack

Louisiana State University, Baton Rouge, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In this essay, I analyze the 1988 film, *Dead Ringers*, which features the Mantle twins; Gynecological geniuses who conduct innovative research on fertility and operate a joint practice in the field. I argue that the narrative surrounding Elliot and Beverly

Mantle as twin male gynecologists in Dead Ringers represents a motif of the abject, uncanny doppelganger by way of perpetuating rape culture and patriarchal social structures.

Beverly and Elliot's dynamic as male twins exemplify the physical manifestation of the uncanny, abject doppelganger. The twins embody everything the other is not in a seemingly complimentary sense, eventually losing themselves in the gap between their individual subjectivity when the space threatens to widen far past a point of comfort. The Mantle twins then begin to exhibit increasingly erratic behavior, such as creating custom gynecological tools and using them on patients, which leads to their practice being shut down.

Discrepancies in the Mantle twin's personalities begin to unravel once Elliot has sex with an infertile patient, Claire, allowing Beverly to take his place the next time they have sex; normalizing her rape as well as the rape of all other patients they have done this to in the past. The twins use their power as male gynecologists to have free reign over their clinic and the women who trust them. Claire acts as the uncanny catalyst, purportedly paving the way for the twins' demise as they begin to fight for her affection. The Mantle twins objectify Claire and want her to be everything they need in a woman; a mother figure, a confidant, a sexual deviant, and a gynecological marvel they can never figure out. Amid their downward spiral, Beverly says, "There's nothing the matter with the instrument, it's the body. The woman's body is all wrong." He perfectly encapsulates the twins core issue and furthermore, the misogynistic culture that is embedded in medical practices.

Elliot and Beverly grotesquely attempt to become one unified subject as they begin to live together in their disgraced, closed-down gynecological office. Here, the Mantle twins are a representation of the abject doppelganger and try to become one, as they always longed to be. Beverly then kills what was created simultaneously in the same uterus as him; he disembowels his twin brother, Elliot, in the same office they once powerfully reigned. He loses the fight to escape the abject, passing away in his disemboweled brother's arms from a drug overdose.

The Mantle twins embody within them, the pervasive grip cultural and ideological hegemony have on communication, as they feel they must hold onto the pain of gender constructs and masculinity until the very day of their disembowelment and death. Through detailed rhetorical analysis of the film and its cultural context, I argue that *Dead Ringers* serves as a commentary on the power of men that often goes unquestioned.

698 Turning and Saving Rhetorical Tropes in Disney: The role of children's films in subverting supernatural genre conventions and "woman as monster"

Erika M Thomas

California State University, Fullerton, Fullerton, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

As a prominent contributor to family entertainment, the Walt Disney Co. remains a powerful influencer especially when considering its role in creating popular representations of youth with magical powers. Disney has consistently produced animated and live-action fictional figures, derived from storybook characters and/or creators' visions that become globally recognized staples in cultural imaginations with impressive and lasting social/cultural impact. Walt Disney earned the label of "a "modern-day" storyteller" (Davis, 2009, p. 13), making the films grounded in his legacy significant cultural artifacts capable of teaching people about values and the diversity of human experience. While critics have fixated critiques on Disney's representations of social roles, including stereotypes and implicit racism and sexism (Bell, Haas, & Sells, 1995; Davis, 2009; Giroux & Pollock, 2010; Forman-Brunell & Hains, 2015), Disney texts receive less attention on its presentation of generic elements in storytelling and tropes. As such, this paper examines the ideological messages in contemporary Disney films to illustrate how it is changing previous elements of supernatural genres, responding to historical representations and the past content.

The element of the supernatural both in Disney's representations and the films' genres not only draws an additional connection between the films, but it shows a trend that progressive and original storytelling can extend contemporary media trends to children's films and operate to deconstruct some overused tropes. In this paper, I explore how contemporary animated Disney films are referencing and creatively addressing through these fictional, supernatural characters and plots, specifically examining the ideological messages in contemporary Disney films, Encanto and Turning Red, to illustrate how it is changing a "traditional" characteristic

common in supernatural genres, the monstrous feminine or "women-as-monster" (Creed, 1992; Kelly, 2016). Reading through an ideological, feminist lens, I read for the psychoanalytic and abject qualities that define monstrous feminine depictions in horror and supernatural films. I trace how Disney's films reference the same concepts that are common in the sub-genre of body horror (Rapoport, 2020) but also use their unique storytelling to alter the features commonly identifiable in the genre and trope.

I begin by exploring how Disney's reputation regarding representations has changed over time and how elements of Disney's most recent supernatural stories are unique but also consistent with the company's responsiveness to critics and their willingness to remain a leader in children's entertainment. I also explore Disney's shifting connection to the supernatural genre, which I argue is a distinct trend from the corporation's previous feature length films' genres. Next, I provide descriptions of body horror, theories of monstrosity, and the monstrous feminine qualities as originally described by Creed (1993) in well-known horror films. Finally, I analyze each of the two Disney films to show how the treatment of supernatural characters operate to deconstruct the frightening and potentially harmful imagery of adolescent girls as creatures who are mysterious and threatening due to their bodily "powers." I conclude with discussion on the significance of subverting the monstrous feminine/body horror conventions and the way it contributes to more positive messaging including New Wave Feminist trends.

136 Recovering the Family: Grief and Trauma as Objects of Horror in Mike Flanagan's The Haunting of Hill House

Abigail N Burns

University of Texas at Austin, Austin, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Grief is a frequent source and site of horror. After all, the loss of a loved one, Jacques Derrida tells us, is always and again the loss of a whole world. It shatters all sense—of normalcy, of time, of separation between the self and the other. In 2018, Mike

Flanagan's mini-series *The Haunting of Hill House* joined a slate of horror films and television shows from the past decade centered on the danger of overwhelming grief, particularly as that grief disrupts the "natural" progression of the reproductive family, as parents die before their children can grow up (e.g., *The Babadook*) or as parents bury their children (e.g., *Hereditary*). Representations of grief are not exactly new to the horror genre, but what is new is an escalating trend of representing grief *as* the horror. No longer simply a byproduct of characters' experiences, their encounters with the monstrous, in recent years the monster itself *is* grief.

This presentation begins from Robin Wood's theory of the American horror film which suggests that horror narratives function to dramatize the return of that which is repressed in the dominant culture, or more precisely that which is repressed to sustain and reproduce that culture. Given that horror narratives typically end with a return to "normal," they then expend the sexual, creative, and/ or intellectual energy that cannot fit or find expression within imperialist white supremacist cis-heteropatriarchal capitalism. With this theory in mind, this presentation asks: what repressions do recent grief-fixed horror narratives reveal? Moreover, what facets of hegemonic culture do they sustain?

Importantly, Wood, Michael Warner, and many other rhetorical, feminist, and queer theorists have noted that the family has been one of the social institutions central to U.S. hegemony since the eighteenth century, functioning as a mediator and metaphor for national existence. In other words, the family form serves a political, disciplinary function. Through a feminist rhetorical critique of *Hill House*, modeled after the work of scholars like Lynn Spigel and Dana Cloud, this presentation suggests that the recent grief-centered horror narratives reveal that the family's status as an ideal has, once again, come under tension, whether because of the pandemic, economic instability, or the rise of popular discourse surrounding inherited and childhood trauma. In *Hill House*, the figure of the "monster" is refracted across multiple characters in the mother, the family home, the "bent-neck lady" (a ghost of one of the central characters at the moment of her "suicide") and more besides. Each of these monsters speaks to anxieties around how the shattering experience of grief and the transmission of trauma might trouble our ability to imagine the family as a site of love and belonging. Following Wood, this presentation argues that the ending of *Hill House* ultimately recovers the family ideal as the characters defeat their monsters and restore their relationships. In so doing, the narrative contributes to the larger rhetorical and ideological project of maintaining the white cis-heteropatriarchy's faith in the idealized family and thus maintaining the white cis-heteropatriarchy itself.

Rhetorical Approaches to Borders and Spaces

11:00am - 12:15pm Friday, 24th May, 2024
Location: Plaza Court 4
Track 10. Rhetorical Criticism
Presentation type Paper Session

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764 Rhetorics of Bordering in the Pennsylvania Senate Race 2022

Sabiha Mahbuba

Ohio University, Athens, Ohio, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Abstract

In this rhetorical criticism paper, I undertook a study of rhetorical dynamics present within the context of the 2022 Pennsylvania senate race, focusing on the intricacies of border rhetoric. Specifically, I examined the rhetoric employed by the republican candidate Mehmet Öz – the celebrity doctor popularly known as Dr. Öz as he was observed utilizing xenophobic and racially biased techniques associated with the demarcation of borders in relation to the "brown bodies" of individuals categorized as "illegal" immigrants along the US-Mexico border. It is noteworthy that while Pennsylvania shares its border with Canada, the political discourse espoused by Mehmet Öz, representing the Republican faction in the state, primarily concentrated on the perceived threat posed by brown "illegal" immigrant bodies entering the United States through the US-Mexico border. A central tenet of Öz's campaign revolved around the advocacy for the implementation of a "wall-building" policy

reminiscent of former President Trump's approach. This strategic focus underscores the intricate nexus between political rhetoric and border-related concerns. A compelling facet of this analysis lies in the reciprocal dynamic within which Mehmet Öz operated. Despite his active engagement in promoting a xenophobic border discourse targeting racially marginalized brown immigrant bodies, Öz himself fell victim to analogous xenophobic tactics. Evidently, his Turkish and Muslim heritage became a weapon employed by influential Armenian groups within the United States. These groups portrayed Öz as a potential agent of the Turkish President Erdogan, thereby illustrating how the same border-oriented strategies could impact both those who employ them and those who are their targets. The implications of this observation extend to the inherent xenophobic nature of contemporary border rhetorics, showcasing its capacity to stigmatize both brown "illegal" immigrant bodies and white bodies as perceived threats to the collective national identity of the United States. Drawing upon theoretical frameworks such as Sara Ahmed's "Affective Economies" and Josue David Cisneros' "Looking Illegal," this analysis delves into the anti-immigrant undertones inherent in contemporary US politics. This exploration seeks to unveil the fluidity and underlying perniciousness of border rhetoric.

449 Resisting Singularity: Reparative Rhetoric, Settler Colonialism, and the Dawn Raids Apology 2024 GERARD A. HAUSER AWARD WINNER

Alicen M Rushevics

University of Wisconsin - Madison, Madison, WI, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

On August 1, 2021, prime minister of Aotearoa New Zealand, Jacinda Ardern formally apologized for the Dawn Raids - racially targeted raids prompted by discriminatory immigration laws by the police to locate people from the Pacific community in New Zealand from 1973-1979. Not only did this period in the 70's lead to increasingly tense and distrustful relationships between Tongan, Samoan, and Māori communities and the police, and tear apart families, resulting deportations overwhelmed the Pacific economies where people returned to.[1] Ardern's apology consisted of a three and a half hour long ceremony in which she performed the

Samoan Ilfoga, the traditional Samoan apology, as well as other ceremonial apologia traditional to the Pacific community, such as gift giving received by the princess of Tonga, Her Royal Highness Princess Mele Siu'ilikutapu Kalaniuvalu Fotofili. In addition to this institutional apology, being unique in its recognition of ceremony, Ardern learned and spoke in Māori, Tongan, and Samoan. Accompanying this ceremony were systemic reparation efforts and an official record of mistreatment in national history curriculum. This instance of institutional apologia presents an interesting site of rhetorical intervention as it breaks traditional norms for public address and symbolic political apology.

The Dawn Raids apology illustrates a rhetorical resistance of singularity, foregrounding instead the multivocality of communities involved and centering the reception of apology rather than the act of apologia. While traditional modes of apologia function to and for the sustainment of the white settler nation-state, this example illustrates a model of apology intimately concerned with context and community. In an age where global calls for reparation have become increasingly prevalent, can political apologia be just? Prime Minister Ardern's apologia in response to the Polynesian Panthers' calls for reparations resists the norms and expectations of Western white settler nation-state apologia by integrating a transnational relational approach to reconciliation and reparation through the negotiation of ceremony, language, and multimodality. Drawing from Indigenous studies, cross-cultural rhetorics, and public address scholarship, I explore and critique the Dawn Raids apology as a speech act, pointing toward possibilities for reparation in other contexts and ultimately asking what apologia does rhetorically in a contemporary framework of justice.

[1] National Library of New Zealand "The Dawn Raids" natlib.govt.nz

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564 Meet Me in Homo Central: Pre-Boystown Boystown

Jeremy NC Murphy

Ohio University, Athens, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Chicago, Illinois has a rich, gay history. Alex Papadopoulos (2006, 2007) has worked to document the historical spread of gay life within the Midwestern city which first centered in Chicago's downtown loop before being pushed northwards due to a variety of factors, such as housing or policing. It was there that the neighborhood running along North Halstead and North Broadway Streets became formalized as Boystown, establishing itself as "symbolic of gay life" (Johnson, 1997). This establishment also comes with an unique, official recognition from Chicago's mayor of the time, Richard M. Daley. Daley's designation were perhaps embedded within his own gay-friendly policies and hopes to frame Chicago as a city that embraced it LBGTQ+ population. Still today, Boystown finds itself as a hub of Chicago's gay community. Ghaziani (2015) articulates gay neighborhoods "promise an incomparable sense of safety, a place where gays and lesbians can seek refugee from ongoing heterosexual hostilities, hate crimes, discrimination, bigotry, and bias" (p. 3). However, this may only work when a neighborhood is formed by its community, making a conundrum for Chicago's Boystown in its official designation. What does Chicago's official labeling of Boystown do to this already established gay neighborhood? Research has yet to be conducted on the immediate after effects of what happened in Boystown following the wide spread of Daley's labeling. It is worthwhile to return to this moment, asking how this definition from above impacted this long-established gay neighborhood. In this presentation, I turn to archival materials to understand how the Boystown community responded and adjusted to the official designation. Specifically, I look to *GAG*, *Gab*, and *Babble* from that time period, a popular zine-esque publication (the same publication under different names). Using materials created between 1994 and 2001—the years wrapping around the official designation—we are granted insights into the direct, immediate effects of the renaming. In understanding this instance, more work can be done to see how other communities can navigate, establish, and perhaps avoid a de-queering of their own gay neighborhoods when cities intervene.

284 **Not-Anglo: The Japanese American National Museum and Everyday Spaces in Los Angeles**

Greg Dickinson

Colorado State University, Fort Collins, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Much has been written about the efforts of White Angelenos to make the city Anglo (Deverell, Kropp). Of course, Los Angeles has never been an Anglo city and instead has been and continues to be a space of complexity and contradiction (Sanchez, Estrada). Opened in May 1992, in Los Angeles' Little Tokyo, the Japanese American National Museum's (JANM) explicitly engages spatial arguments about the characteristics of Los Angeles. The only museum in the US to focus directly on the experiences of Japanese Americans, JANM raises ethnicity as mode for understanding what it means to be Angeleno and American. As Brian Lain argues, JANM is a "truly undecidable site that marks a more general ambivalence about the relationship between ethnicity and nationalism" (662). Engaging the museum as an effort at "'nationing,' where the lessons of ethnicity prove the smooth functioning of the Nation-State" (666), Lain deciphers affective and often trauma-laced contradictions within the museum.

Where Lain moves between museum and nation, I will circulate between museum and city. I will explore the material and symbolic modes by which JANM offers visitors complex understandings of US American identities within everyday spaces of identity in Los Angeles. As Scott Kurashige argues, Little Tokyo has long been a space of interethnic interaction where Japanese Americans, African Americans, Anglo Americans and others lived together (5). The texturality–that is, the weaving of material and symbolic inducements–of JANM and Little Tokyo allows for a dense exploration of the ways identity is built and constrained in Los Angeles.

Texturality serves as a key theoretical term guiding this analysis. Following Doreen Massey's understanding of space as "the simultaneity of stories so far" (Massey, 9) texturality focuses critical attention on the museum's mnemonics and the resultant temporal complexities. But texturality's simultaneity also knits the symbolic and the material. This analysis of the JANM in the context of Little Tokyo, Downtown Los Angeles, and the larger urban landscape offers a localized rhetorical understanding of the JANM while contribute to ongoing conversations about rhetorical analysis of urban landscapes.

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We Are Called to Resist!: Resistance Rhetorics and Movements

11:00am - 12:15pm Friday, 24th May, 2024
Location: Plaza Court 5
Track 6. Movement/Protest Rhetorics
Presentation type Paper Session

232 Stuck Between a Gem and a Hard Place: How *Steven Universe* Allegorically Discourages Radical Political Resistance

Kat L Williams

University of Texas, Austin, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

One way hegemonic ideologies sustain themselves is through the (re)telling of narratives. In particular, children are typically indoctrinated into a society's affirmed ways of living/being through stories and fairytales. In this sense, children's media is an especially adept site for investigating a culture's norms and values. *Steven Universe* is a children's fantasy cartoon series created by American animator and screenwriter Rebecca Sugar. While the program has received praise for its diverse inclusion of marginalized bodies and identities, I question whether the show is similarly progressive in terms of political resistance. In particular, the character development of side-character Bismuth —coded as a queer, Black, anti-capitalist radical— is of interest when juxtaposed with sociopolitical movements such as Black Lives Matter and campaigns for/against former president Donald Trump. This essay considers whether *Steven Universe* plays a pedagogical role through allegory. After reviewing the pertinent literature, especially Jack Halberstam's concept of "Pixarevolt" from his 2011 book *The Queer Art of Failure*, I present a brief synopsis of the show's plot before proceeding with close readings of select scenes that feature Bismuth. In the end, I argue that Bismuth's characterization subtly teaches young audiences to demonize radical revolt in favor of piecemeal liberal measures to achieve social change. Importantly, such messages are imprudent in an era of rising white-supremacist violence.

660 More Than Rhetoric: The Danger of the Un-Narratability of Activist Burnout

Brynn Fitzsimmons

University of Alabama, Tuscaloosa, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

 Research on social movements has identified the many and complex causes of burnout in activist movements, as well as the threat it poses to social movements (Gorski; Cox; Piepzna-Samarasinha). Building on this work, this paper discusses

rhetorics around activist burnout—particularly, the ways activists in Kansas City identified ways in which burnout felt difficult, even impossible to talk about since 2020, and the ways the author felt these trends continue even while doing activist-engaged work. Despite work in the field on activist rhetoric (Ackerman and Coogan; Alexander et al.), and participatory research methods and community and activist partnerships (Cushman; Middleton et al.), burnout is, in some ways, "just rhetoric" in the pejorative sense. That is, it's a thing we invoke—in activist spaces as well as academic ones—but it's not something we really talk about. After all, who has time to be burned out, when systems we fight against never seem to burn out?

This paper focuses on several key concerns related to burnout that emerged throughout a larger study of abolitionist activism in Kansas City from 2020-2022, including: the ways media and funding both contribute to activist burnout, some of the ways movements do/do not address burnout in private, and some of the ways community-engaged or participatory research methodologies contribute to burnout (or might be reimagined in ways that help address it). This paper argues that simply talking about or acknowledging burnout is itself enough; after all, it is not uncommon for the mere discussion of a systemic issue (including burnout) to become a way of performing change rather than actually making change (Ahmed)—another kind of "just rhetoric." Rather, drawing on the work of disability justice and mad activists and scholars (Hassan; Sins Invalid; Piepzna-Samarasinha; Price), the paper calls for interdependent, collective approaches to addressing burnout that include rhetoric—and, specifically, the space to narrate burnout as part of the work of creating "sanctuary," as Karma Chávez calls it. This includes ways in which activist-engaged research strategies as well as community writing spaces might be ways of combatting the un-narratability of burnout and the systems of oppression that un-narratability supports.

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251 rhetorics beyond resistance

Laura J Collins

University of Colorado Colorado Springs, Colorado Springs, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In an electrical circuit, a resistor limits the flow of electricity with the general purpose of aiding the circuit in carrying out its purpose. Resistors are critical to the functioning of the circuit and their response is patterned and predictable. When a resistor is overloaded, it ages and fails more quicky. I wonder if resistance as rhetorical and political disposition might have the same effect–promoting the status quo while simultaneously degrading the resistors themselves. AnaLouise Keating describes this

phenomenon well: "Oppositional consciousness usually prevents scholars from seeing alternatives because the arguments are grounded in the systems, framework, and world view that we're trying to transcend."[1]

In this paper, I draw on Keating's notion of post-oppositional thinking to consider alternatives to resistance (which does not necessarily mean capitulation and conflict avoidance) and to describe the implications for rhetorical practice and criticism. I argue that, without naming it as such, Keating's post-oppositional thinking relies on a capacious rhetorical invention that is predicated on rhetorical listening and non-attachment. Using Dr. Anthony Fauci's work on HIV/AIDs as an example of this practice and its possibilities, I describe how post-oppositional rhetorics (like oppositional rhetorics) can be contagious.

[1] AnaLouise Keating, Transformation Now!: Toward a Post-Oppositional Politics of Change (Urbana, IL: University of Illinois Press, 2013), 7.

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130 How to Die in a Plague: Resistant Rhetoric in Bay Area Reporter Obituaries, 1981-1998

Anne C Wheeler

Springfield College, Springfield, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

On August 13, 1998, the headline of the Bay Area Reporter, San Francisco's longest running gay and lesbian newspaper, read, "No Obits." The headline marked the fact that for the first time in 17 years, no obituaries were published in the weekly newspaper. This milestone stood in stark contrast to the height of the AIDS pandemic, during which up to 31 obituaries published in a single weekly issue. These obituaries, which are now housed in a searchable digital archive, represent a corpus of individual remembrances that ultimately coalesce to powerfully representation how many individuals lived and died from AIDS during seventeen years of unceasing discourse on death.

Previous scholarship on obituaries as discursive and rhetorical sites has focused on analyzing obituaries as literary texts (Bytheway and Johnson, 1996); obituaries as communicators of sociocultural norms surrounding death (Aliakbari and Tarlani-Aliabadi, 2015); obituaries as discursive artifacts with the potential to insert the lives of the "powerless" into public memory (Chang 2018); obituaries as "public service announcements" (Cole and Carmon, 2019); death notices as a means of asserting "the value of lives lost to HIV and AIDS" (Ware, 2021). This generative field of scholarship is based upon the notion that as a genre, obituaries have the potential to shape and document how the general population (represented by readers) process and understand death.

My project extends this scholarship in order to argue for the presence of posthumous rhetorical action by and for people with AIDS. Based on a qualitative analysis of AIDS obituaries that appeared in the Bay Area Reporter between 1981 and 1998, at least three paradigmatic types of activism can be identified: intertextual activism, direct critique, and living in spite of dying. In contrast to Fowler, who suggests that "obituaries often serve as the final recording of the deceased's achievements in the public sphere" (qtd in Cole and Carmon 299), through my analysis of these themes, I that rhetorically resistant obituaries provide the deceased with a final opportunity to contribute to the public sphere.

Climate Rhetorics/Climate Politics

11:00am - 12:15pm Friday, 24th May, 2024
Location: Plaza Court 7
Track 7. Public Rhetoric
Presentation type Paper Session

542 Fire Regimes: Rhetoric and the Local Climate Politics of Wildfire

Erin Keoppen

University of Washington, Seattle, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Depending on weather, topography, and fuel materials, a single flame can turn into a wildfire. In the long-term and across broader landscapes, weather patterns known as climate, lasting natural and man-made topographical features called ignitions, and recurring fuel sources or vegetation come to shape the pattern, frequency, and intensity of wildfires in a region that comprises a "fire regime." Developed by fire ecologists in order to better understand the interaction of a multitude of characteristics across a region, fire regimes are an account of ecological structures and processes over decades and even centuries (Joint Fire Science Program, n.d.). I propose "fire regimes" as not only an ecological process that can be studied in the hard sciences, but a rhetorical process entangled in how human practices and institutions profoundly shape the increasingly catastrophic wildfires we see today (Pyne, 2018). My project draws from case studies in rural southern Oregon where local climate politics fundamentally shape how these now annually occurring "natural" disasters come to be and be perceived for residents grappling with deep uncertainty in the face of climate emergency.

A region locally known as the "State of Jefferson'' for its long history of anti-authoritarian secession movements, "fire regimes" evokes another iteration of "regime" not only ecological but political. Deeply embedded in an ethos of rugged individualism and frontier self-sufficiency, conservative residents are resistant to state-led climate initiatives to prepare for and mitigate the impacts of wildfires. This project draws from archival work on these settler colonial histories, as well as two recent case studies from the devastating Almeda Fire of 2020 that capture in Kenneth Walker's words that, "For better and worse, one future of adapting to climate change in the United States is happening now" (2022, p. 4).

In the first case study I look at the spread of misinformation prior to and during the fires. The specific misinformation propagated the idea that Antifacist activist groups started wildfires across the state, a rumor that escalated so much so that government officials had to use their finite emergency communication resources to stop the rumors while still fighting active wildfires. The second case study presents the Oregon Wildfire Risk Map controversy, which occurred in response to the 2020 fires when new legislation aiming to help with mitigation and preparedness was met with intense resistance from residents in areas categorized as "high" or "extreme" risk in

rural areas of the state. This disagreement over the map hinged on a sense of distrust for experts perceived to be pushing a climate agenda. Due to this disagreement, the map was withdrawn and is currently being redrafted while fire protections are delayed another year. Together, these case studies weave a story of how extreme political partisanship comes to form and be formed by climate events broadly and wildfires more specifically. In proposing "fire regimes," this project excavates how rhetorical studies can contribute to broader research on "natural" disasters and how the study of the environment contributes to rhetorical scholarship on misinformation and scientific controversy.

Joint Fire Science Program (n.d.). Chapter 3: Fire Regimes. FireScience.Gov. https://www.firescience.gov/projects/09-2-01-9/supdocs/09-2-01-9_Chapter_3_Fire_Regimes.pdf.

Pyne, S. (2018). Here and There: A Fire Survey. University of Arizona Press.

Walker, K. (2022). Climate Politics on the Border: Environmental Justice Rhetorics. University of Alabama Press.

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446 'It's just hot in Phoenix': The role of rhetoric in weather acclimatization

Kathryn M Lambrecht

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Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

How we talk about the weather impacts how we experience it, and those impacts leave rhetorical markers in public discourse (Stormer and McGreavy, 2017; Walsh, 2015). With a focus on the most deadly weather events (heat, wildfire), I will argue that there are two poles of weather rhetoric that are impacting our ability to keep communities safe from extreme situations: 1) we discuss weather as so commonplace that we no longer feel the danger (ie: extreme heat in Phoenix) or 2) we discuss weather as so exceptional that we fail to prepare (ie: wildfire risk in non-traditional places). While everyday discussion of the weather could not be more normal, the stakes for how our language frames action could not be higher: as of this writing,

there have been 59 confirmed heat-related deaths in Phoenix so far in the summer of 2023 with 345 more under investigation (Maricopa County Department of Public Health, 2023) and there have been 99 confirmed deaths in the Maui wildfires, with an expectation that the number will continue to rise (NBC News, 2023). In both of these cases and others, the role that weather can play in devastating communities is consistently downplayed or dismissed, and much of this starts with the language used to describe risk (Sauer, 2003). Furthermore, even when weather risks are discussed there is an embedded assumption that those with enough resources will be able to escape the most dangerous impacts of extreme weather and climate change, leaving those who live in what Rose (2016) calls resource-constrained circumstances most vulnerable.

Building on Nixon's (2011) framework of 'slow violence' or violence that takes place over time and differentially impacts impoverished communities, I use a combination of extreme weather warnings from the National Weather Service and public commentary on those warnings to show how our language about the weather normalizes risk, leaving us less prepared. The idea that to avoid extreme weather one might "just go inside," "just get to used to the weather" or "justleave the area" all reveal that risk assessments for extreme events carry with them socioeconomic framing that fails to acknowledge access to resources as access to safety. In response to this issue, I offer a rhetorical framework that uses community norms and values (topoi) to build more ethical risk language regarding extreme weather. The goal of this reframing is to account for vulnerability by treating extreme weather as a social justice issue that invites community members to consider risk from multiple lenses. Integrating risk narratives and human experience into how we communicate extreme weather is one step towards avoiding the slow violence that permeates the relationship that we have to dangerous weather. In focusing more on the impact that the way we talk about weather has on how we prepare for it—not just for ourselves, but for others—rhetoric can play a central role in keeping our communities safe.

679 Queer Counterpublics, Enclaves, and Coalitions in Wildfire Disasters: A Case Study

Megan Bronson

Virginia Tech, Blacksburg, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This case study looks at the evolution of Queer counterpublics during the evacuations of the 2017 Northern California wildfires. Looking at archival digital spaces like community websites, a local Queer newspaper, and Facebook groups that Queer folks used in this time of distress, one can trace local organizations' response to evacuation, sheltering, and eventual calls to action. Documenting this situation in an attempt to not just learn what Queer communities are capable of under duress from climate disasters, but to understand how they survived it with the goal of what Kimball (2017) calls "radical sharing." Radical sharing is an individual's capability of sharing tactics created from expertise with those across the world quickly and with "great effect." During and after the evacuation from the firestorm that killed 44 people, Queer folks in the Sonoma area became short term experts on how to organize the Queer community who were evacuating, facing bodily danger, and/or taking in other community members. That short term expertise that was generated and eventually abandoned after the need for it, is where this case study starts.

This study has two goals: unearthing and documenting the Queer community practices used during the 2017 Northern California fires, and looking for the rhetorical underpinnings of how the community came together and their organizing worked. Drawing from work in public sphere theory (Hauser, 1981; Fraser, 1990; Squires, 2002; Warner, 2002; Chávez, 2011) and Queer disaster rhetorics (Dominey-Howes et. al. 2014; D'Ooge, 2008), I map out a rhetorical theory for how a perfect storm of events created Queer coalitions in Northern California that could help lay the blueprints for future evacuation practices in other regional Queer communities, and eventually evacuation policy shifts. Robert Asen (2018) writes that seeking out emancipatory practices in local communities gives rhetors something outside of the traditional sites of rhetorical interest (politicians) to focus on. Seeking out networks and relationships that exist outside institutions offer neglected or unassessed rhetorical practices that are employed by everyday people in their own commitments to redressing inequalities in their communities. Taking a critical look at the rhetorical practices of marginalized communities under the strain of climate disasters can and will help rhetors to support these communities in easing the burden of having to create tactics on the fly in the next climate disaster.

362 Rhetoric in the Wild: Freedom in the State of Nature

Robb C Lauzon[1], Robert Littlefield[2]

[1]Juniata College, Huntingdon, USA. [2]University of Central Florida, Orlando, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In recent decades, rhetoric that appeals to our most anti-social urges has had profound influence on the public and even modified the worldview of a sizable segment of the population. We present the documentary, *Plandemic*, as a text that has been effective in modifying the worldview of many Americans through what we have termed rhetoric in the wild. Rhetoric in the wild functions to cast doubt in the minds of the audience, appealing to an ethos of an extreme autonomy that is centered in the mythos of America's founding. Rhetoric in the wild appeals to sentiments that the sovereign state is illegitimate and embodies many of the strategies that make conspiracy theories so effective. We believe that Hobbes' State of Nature is an instructive metaphor for an exploration of the anti-social rhetoric that has characterized the last several years in American political discourse. Particularly, Hobbes' characterization of a society without sovereign authority as "nasty, poor, solitary, brutish, and short" serves to animate much of the anti-authority sentiments found in the documentary. At the heart of *Plandemic's* argument is the assumption that a society without government interference would be preferable to the overbearing paternalism and questionable motives of the sovereign authority. Our method employs a narrative analysis that transposes the positions of superheroes and villains a la the DC Comic Book Universe. In this comic book context, it is possible for multiple Earths to exist. Our analysis presents the four elements of the documentary as revealed through the characters, location, competing narratives, and outcomes in *Plandemic,* a documentary used by resisters to the actions taken by the public health sector to combat the global pandemic known as COVID-19. In this struggle of good versus evil, the protagonists of the universe presented in *Plandemic* seek to deliver justice for righteous citizens who are now being asked to stand up and question the legitimacy of their experts.

Laboratories for Democracy: Defining the Spaces for Democratic Rhetoric

11:00am - 12:15pm Friday, 24th May, 2024
Location: Plaza Court 8
Track 12. Rhetorical Theory
Presentation type Panel

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135 Laboratories for Democracy: Defining the Spaces for Democratic Rhetorics

Panelists/Participants (Including Respondent, if any)

Jonathan L. Bradshaw

Western Carolina University, Cullowhee, USA

Emily Poole

Clemson, Clemson, USA

Aimee Kling

Western Carolina University, Cullowhee, USA

Session Chair

Jonathan L. Bradshaw

Western Carolina University, Cullowhee, USA

Abstract/Description

Laboratories for Democracy: Defining the Spaces for Democratic Rhetorics

When we teach rhetoric, we teach democracy. Or, we can. Though rhetoric has its roots in democratic engagement, its practice is not inherently democratic nor

particularly just. As the 2024 RSA conference takes on our scholarly community's development of "just rhetoric," this panel explores the democratic potential for rhetorical education.

Presentation 1 examines our field's assumptions about the democratic value of our discipline and teaching. That analysis identifies some ways in which our scholarship evades preparing students to engage their world as civic participants. The following two presentations offer examples of the potential our scholarly projects can have when we adopt explicit democratic frames and apply them beyond the classroom. The second presentation reports on analysis of news media and offers "outsourcing theory" as a theory for understanding the way audiences off-load critical decision-making; the presenter then offers several pedagogical interventions for rhetorical pedagogy. The third presentation reports on participatory research in a community literacy center, discussing democratic potential of such educational spaces.

Democracy Talk: Democratic Appeals in the Scholarship of College Composition & Communication, 1950-2023

Writing instruction has long been driven by deep commitments to democratic processes and rhetorical participation in civic settings. In looking through scholarship in Rhetoric & Composition, we might even say the field is partially driven by a faith in the democratizing potential of writing instruction. Less, however, has been written to imagine our democratic pedagogy as preparing students to participate as democratic citizens mediated through our republican structures.

This presentation explores how writing pedagogies prepare students to participate in civic rhetorics in the United States that must circulate into and among institutional structures. It offers a glimpse of some areas in which Rhetoric & Composition's "democratic faith" sometimes fails to move beyond "democracy" as topos. In particular, this presentation reports on an analysis of democratic terms in the journal College Composition and Communication from 1950 – 2023. In particular, this review identifies several democratic topoi that occur in CCC over the years—such as the

democratizing potential of writing instruction, preparation for democratic participation, and democracy as a cite of critique. The presenter will also show how the majority of "democracy" and "democratic" usages in our scholarship falls in the category of what the presentation terms "Democracy Talk"–passing references to democracy and democratic participation–dropped into conversation via author or student quotes or examples for textual analysis, or as material for punchy snark.

The purpose of this presentation is not to focus a critique on CCC, nor will the presenter criticize any particular scholar (though examples will be provided). Most of the instances of "democracy talk" come from a good place–a shared assumption that our work in writing classrooms contributes to democratic engagement. The purpose of this presentation is to provide a point of reflection for how we design and write democratic scholarship in the wider discipline of rhetorical studies. If rhetoricians and writing teachers hope to achieve our democratic ideals, we need to reflect on our usages of democratic appeals and whether we are working from meanings of "democracy" that truly prepare our students for the civic settings in which they hope to participate.

Outsourcing Theory: An Impetus for Modeling Democratic Practice and Participation in the Writing Classroom

In contemporary media ecologies, news consumers delegate the generation of political opinion to trusted outside entities. Consumers trust these purported experts, media personalities, or news outlets because their affect, values, ethos, or party positioning appeal to them in a way that confirms their own thoughts and opinions. This deferral of opinion to a source perceived to have greater authority and experience has potential consequences for democracy. For-profit news outlets– broadcast, print, and digital–court audiences and encourage exclusivity and loyalty in their attention. In so doing, they deliver to viewers a tranche of beliefs articulated together and carefully maintained through partisan discourse and blockage of outside ideas. This process cultivates an exclusive rhetorical ecology that functions as a closed system and impoverishes the discursive environment in which democracy–

by way of compromise—flourishes. This study forwards the idea of outsourcing as a way to account for the complex rhetorical and ethical issues surrounding such an ecology. The creation and maintenance of closed systems created by media ecologies raises ethical dilemmas for news producers and preys on consumers who trust them with the cultivation and protection of political identities. These closed systems lead to further political polarization and impoverish discursive potential, having a negative impact on deliberative democracy as power shifts away from citizens and into the hands of the media who control the messaging.

As citizens self-select into groups and communities that support their ideologies and worldviews, we see the negative impact of outsourcing as they limit their exposure to contrasting ideas. This lack of openness to change becomes more deeply entrenched the longer it is practiced, leading to an unwillingness to engage in the risky business of a fraught conversation with a co-citizen who espouses seemingly opposite issue or party positions. The writing classroom may be one of the last places students have the chance to engage in low-stakes deliberative practices and see healthy models of democratic participation. This presentation also forwards the idea of ethical frames as a tool for helping students understand how differing issue positions do not always parse easily as "right" or wrong; the value of considering how an opposing side arrived at their conclusion; and using these concepts to practice engaging in productive political deliberation.

The Role of Rhetorical Framing in the Democratizing of Literacy Education

Community literacy centers are inherently democratic institutions. In seeking to provide free or low-cost literacy education services to communities in need, community literacy centers serve as models of democracy through their accessibility. In seeking to empower literacy learners to become confident, informed, and fully engaged participants in their communities, community literacy centers act as conduits of democracy through their impact.

Democratic engagement takes many forms: voting in elections, attending town meetings, reading political news, working on political campaigns, volunteering with political organizations, and engaging in political conversations are just a few examples. However, none of those examples are supported by the federal government's "functional literacy" policies that emphasize workforce readiness as the primary goal of adult literacy education. Most community literacy centers are nonprofit organizations and depend to at least some degree on federal funding, which is often tied to requirements and metrics shaped by those policies with limited definitions of "literacy."

This presentation interrogates the ways in which formal and informal rhetoric surrounding literacy education and those who pursue it affect the ability of community literacy centers to maximize their democratic potential. The presentation draws on seven years of experience with a small community literacy center in Western North Carolina, as well as a 2013 study which examined the role of equivalency frames and issue frames in influencing public opinion on immigration policy. This presentation explores the ways in which rhetorical interventions through equivalency and issue framing can democratize literacy education policy and, by extension, deepen the democratic potential of community literacy centers. Finally, the presentation discusses ways in which literacy educators and advocates can improve learners' democratic and institutional literacies within the existing structures and policies of literacy education. In short, the presentation argues that we can implement pedagogical and rhetorical strategies to democratize our literacy classrooms in the short term while fighting for rhetorical interventions that may help reform and democratize literacy education policy in the long term.

Intertext of "Just (and just) Rhetoric"

11:00am - 12:15pm Friday, 24th May, 2024
Location: Governor's 9
Track 10. Rhetorical Criticism

14 Intertext of "Just (and just) Rhetoric"

Panelists/Participants (Including Respondent, if any)

Martha Cheng

Rollins College, Winter Park, USA

Peter Cramer

Simon Fraser University, Burnaby, Canada

Christopher Eisenhart

UMass Dartmouth, Dartmouth, USA

Session Chair

Christopher Eisenhart

UMass Dartmouth, Dartmouth, USA

Abstract/Description

Intertext of "Just (and just) Rhetoric"

RSA proposal

How does rhetoric become "just" in terms of what was said before and after, or in the ways it is like other discourse? The three papers in this panel explore the conference themes of "Just Rhetoric"--the righteous and the mere–through the lens of intertext and intertextuality. The first paper balances tension between "Just" (righteous) and "just" (mere) rhetoric when examining the context and intertextuality of apologies, their deployment, and their appropriation in public debates around native Hawaiian governance. The second paper examines how academic discourse employs examples of seemingly "just" (mere) rhetorical examples but instills them with value through intertextual positioning as representative and illustrative. The final paper examines the utility and limits of Large Language Models–arguably intertext

machines–to do the work of "just" (merely) revising sentences for style in a context of writing pedagogy.

"Just Rhetoric"?: The Case of Public Law 103-150, the U.S. Apology to Native Hawaiians.

Political apologies for historical wrongs have become common practice by governments in their efforts toward racial reconciliation and moral legitimacy. As forms of "Just Rhetoric," they explicitly seek to recognize past injustices, repair relationships with harmed communities, and move toward repairing damages. However, their actual efficacy in achieving any of these goals is debated and often dismissed as "just rhetoric." Rhetoricians and other scholars have theorized the goals, strategies, and social significance of apologetic discourse, but have yet to explore the impact on victim communities, historical narratives, or political policies and practices.

This paper seeks to better understand the possible impacts of a government apologies, specifically legislative apologies written into law or passed as resolutions. It uses as a case study Public Law 103-150, the 1993 U.S. apology to Native Hawaiians for the illegal overthrow and annexation of the Kingdom of Hawaiʻi. Using materials from the Hawaiʻi Congressional Papers Collections archives, this paper traces the apology's intertextual trajectory (Fairclough 1992) in the legislative negotiations and arguments for The Native Hawaiian Government Reorganization Act which sought to establish a process to reorganize a Native Hawaiian governing entity. The findings reveal the various, sometimes conflicting, stances (DuBois) of lawmakers, constituent groups, and individuals toward PL 103-150, as well as a pattern of its recontextualization in legal arguments. The paper reflects on implications for our understanding of government apologies.

Du Bois, John W. "The Stance Triangle." Stancetaking in Discourse: Subjectivity, Evaluation,Interaction, edited by Robert Englebretson, John Benjamins Publishing Company, 2007, pp. 139–82.

 Fairclough, Norman. "Intertextuality in Critical Discourse Analysis." Linguistics and Education,vol. 4, no. 3, Jan. 1992, pp. 269–93.

Constructed dialogue as illustration in argumentation research articles

In her foundational research on literacy practices in the profession of academic philosophy, Geisler (1994) showed how writers of essays construct dialogues among authors of prior texts in order to locate their own arguments about an issue in an ongoing debate. She called this "the artful conversation." While this research has demonstrated overwhelmingly how writers in academic philosophy use constructed dialogue for orientation purposes, less attention has been paid to its illustration purposes. Through an analysis of recently published research articles, this paper shows how writers in a sub-field of academic philosophy, argumentation theory, use constructed dialogue to illustrate their arguments. Although most of the constructed dialogues depict hypothetical conversations based on the writer's imagination or inference, the paper does not dismiss them as unnatural imitations of actual conversations (i.e. "just rhetoric"). Instead, it approaches them as faithful imitations of other kinds of constructed dialogues from prior texts and genres like story problems, nursery tales, and parables.

Geisler, C. (1994). Academic literacy and the nature of expertise: Reading, writing, and knowing in academic philosophy. Lawrence Erlbaum Associates.

LLMs as intertextual machine

In this study, I test and discuss the potential for using Large Language Models (LLMs) when working with writing students who are studying style. LLMs can be conceptualized as "intertext" machines. LLMs do intertextual work as they choose the next word in the sequence based on relationships calculated from among their massive databases, but not typically from specific rhetorical contexts. Description and scholarship around generative AI and composition emphasize that LLMs are not primarily contextual tools, and that the role of the human writer includes providing context and being sensitive to context (cf. Morrison 2023).

While rhetorically effective writing always requires contextualization and attendant, sensitive revision, composition curriculum such as Joseph Williams' Style helps students develop the editing and revision skills of style typically by a) spending large amounts of time and effort on the grammar and syntax of individual sentences and paragraphs; b) largely ignoring context and/or presuming a context of Standard Written English in academic and journalistic writing. This situational decontextualization of the original text to provide students with an instructional

context to work on the concepts and skills of revision and editing is an important step in helping students to develop these editing and revision perspectives and tools.   These de-contextualized or context-fixed curricular moments might be perfect for maximizing the usefulness of LLMs and for helping students learn to use them. But how do LLMs perform in these tasks, and can LLMs problematize this curriculum by simply "doing" these exercises on their own, given the exercises' relative lack of contextual specificity? In the tradition of testing software for composition pedagogy (from Smye 1988 to Knowles 2022), I have worked with the LLM ChatGPT to complete Williams and Bizup's curriculum from Style (12th edition). This study suggests students and teachers of style can usefully employ GPT when analyzing and revising sentences using Williams' principles, although they cannot rely on GPT to complete the curriculum successfully, aiding but not invalidating instruction and student revision.

Knowles, A. M. (2022, July). Human-AI Collaborative Writing: Sharing the Rhetorical Task Load. In 2022 IEEE International Professional Communication Conference (ProComm) (pp. 257-261). IEEE.

Morrison, A. (2023). Meta-Writing: AI and Writing. Composition Studies, 51(1), 155-161.

Smye, R. (1988). Style and usage software: Mentor not judge. Computers and Composition, 6(1), 47-61.

Williams, J. M., & Bizup, J. (2017). Style: Lessons in clarity and grace. 12th Edition. Pearson.

Just Rhetoric: Figuratively Speaking

11:00am - 12:15pm Friday, 24th May, 2024
Location: Governor's 10
Track 7. Public Rhetoric

73 Just Rhetoric, Figuratively Speaking

Panelists/Participants (Including Respondent, if any)

Julia Medhurst

Texas A&M, Bryan, USA

Jen Wingard

University of Houston, Houston, USA

Corina Lerma

University of Texas at El Paso, El Paso, USA

Patricia Roberts-Miller

University of Texas at Austin, Austin, USA

Session Chair

Patricia Roberts-Miller

University of Texas at Austin, Austin, USA

Abstract/Description

Irresponsible rhetors often evade accountability for their rhetorical choices by claiming that their strategies of racialization, scapegoating, dehumanization, and fabrication are "just rhetoric." These panelists take seriously, and sometimes literally, those rhetorical choices.

Speaker 1: "Styling whiteness in the contemporary home marketplace"

This project takes style seriously, as a form of aesthetic communication used to signal raced and classed hierarchies in the contemporary marketplace. Brummett's A Rhetoric of Style makes the case that style is rhetorical because it is a system of signifying which objects, for example, "are used to create aesthetically charged

rhetorical outcomes in the self and others" (2008,). Style collapses the dichotomy between substance and signs to reveal that our symbolic understandings of the material world constitute our lived realities (2008).

This paper argues that particular styles—like farmhouse chic—are unified sign systems that audiences recognize as having an identifiable cultural significance or connotation. Focusing on the style of the omnipresent home design trend known as "modern farmhouse," I explore the ways that whiteness, as a home decor style, functions as fictitious capital, which Durand defines as "claims over wealth yet to be produced," (2017). Real estate investment through home renovation functions as a pernicious form of fictitious capital because it manufactures higher values based on racialized styles and tastes. Indeed, every estimation of home value is fictitious. Renovation, while functioning as a mediated fantasy, generates wealth down the line by increasing the home's sale price, putting money into the pockets of wealthy or upwardly mobile buyers, and contributes to the dogged persistence of white enclaves.

Discursively, this process of building fictitious capital is also a rhetorical process of whiteness because whiteness operates as the metric of what is marketable, sellable, and ultimately desirable. Similar to Vincent Pham's argument that whiteness wields property over the Truth (especially racial Truths), whiteness also wields property over the economic Truth of so-called "sound investments" and "good credit scores," and the stylistic Truth of desirable design choices like Benjamin Moore's Simply White paint, a favorite of white mom-influencers on Instagram.

Speaker 2: "Texas as Bad Apple: Why One State is Scapegoated in National Discourse"

Ten years ago, linguists documented that Norwegian slang had incorporated a new word for crazy: Texas. And although the U.S. did not pick up on that term, Texas is clearly constructed as an outlier state in political debates due to its sociopolitical practice and constant threats to secede. Afterall, everything is bigger in Texas, and the state embraces that identity. The problem with constructing Texas (and now Florida) as something other than directly influential to U.S. politics is that it allows for the left and center right to discount the economic and political influence these far right states have.

Focusing on the avoidance of dealing with Texas as a political and economic influence allows rhetoricians to understand how scapegoating is not merely for individuals or groups in the political landscape. In other words, by scapegoating Texas, the left and center right get to avoid discussions of larger conservative shifts in U.S. politics. And as we have seen over the past decade, Texas' policies and political rhetoric are beginning to be taken up across state lines and to scale up to national debate.

This paper then looks at the ways in which Texas is used as a scapegoat to avoid larger scale discussions of how U.S. politics is shifting. Drawing from current rhetorical work by Dana Cloud and Patricia Roberts-Miller, as well as economic theories of Milton Freedman and Wendy Brown, I will situate Texas' "bad apple" status within discussions of corporate externality and rhetorical scapegoating. By focusing on Texas' assault on gender and its lack of business regulation over the past decade, the paper shows that fashioning Texas as a scapegoat allows political debate in this country to maintain its focus on traditional notions of the political spectrum. Therefore, it is important that rhetoricians understand although political debate is structure as left versus right, we need only look at Texas to see just how rightward it has moved.

Speaker 3: Immigration as "Just" a Natural Phenomenon

This paper argues not only that figurative language achieves the dehumanization of non-whites, but that immigrants in particular are figuratively transformed into a natural phenomenon and stripped of any intentionality, power, or agency. While the notion of immigrants as threatening "floods'' is not new, and traces of this anti-immigration and neo-racist message can be found scattered in literature such as Lothrop Stoddard's The Rising Tide of Color, the use of figurative language has more recently been present in Texas immigration policies and plans to complete a border wall. Greg Abbott's announcement of a new Texas Border Czar and the completion of the border wall bears a striking similarity with the address at the dedication of the Boulder Dam. The similarities between both texts can be attributed to the way metaphor and hyperbole has always plagued anti-immigration rhetoric describing immigrants not as people, but as uncontrollable floods, tsunami, waves, pouring, etc.

The "inundation metaphor" coined by Professor Gregory Lee highlights, "People don't flood, and people don't flow. People migrate, they move, they arrive, they pass through, they travel" (Lee, 2007). By figuratively framing the issue of immigration at

the border in terms of a natural phenomenon, individual experiences or stories of immigrants are rendered invisible and washed away. However, the discursive process of conceptual disarticulation described by Burke (1984) as terms "wrenched apart" could offer a new perspective to break seemingly "natural" links or routinely associated metaphorical comparisons that shape our social and political attitudes about immigration. The reduction of humans to a natural phenomenon homogenizes any trace of difference, experience, and origin narratives. Present day conversations and debates with toxic figures of speech regarding immigration points to why we should not turn a blind eye to these forms of "just rhetoric" just yet.

Speaker 4: "Ambiguous Hyperbole as a Rhetorical Strategy."

Scholars of demagoguery have noted the strategies irresponsible rhetors use to evade accountability (Roberts-Miller 2004, 2017, 2019; Mercieca 2020). Among these strategies, this paper argues, is strategically ambiguous hyperbole. By hovering in the figurative/literal realm, rhetors can test their talking points–if there's blowback, it was just hyperbole, and the "woke mob" is just showing how humorless they are. "It's just rhetoric," defenders say. If there isn't blowback, then that becomes an acceptable characterization, and what might have once been defended as a metaphor begins to get taken literally.

This strategy is sometimes "dog whistle politics" (advocating a policy or stance in a way only some members of the audience will understand, Haney-Lopez 2015). Sometimes it's "winking" (signalling allegiance without committing oneself, Sanchez 2018), and sometimes it's "howling" (openly violating norms, Serber 2022). Sometimes, this paper argues, it's all three, oriented toward opening the "Overton Window" wide enough that radically anti-democratic policies can step into a space of respectability. Using such examples as Tucker's Carlson's defamation case, the history of antebellum calls for secession, and anti-birth control demagoguery, this paper argues that the strategic ambiguity–and the ability of rhetors and their defenders to say, "It's just rhetoric"--makes a reality of the rhetoric.

AI Rhetorics: Invention, Image, Intelligence

11:00am - 12:15pm Friday, 24th May, 2024
Location: Governor's 11
Track 3. Digital Rhetoric
Presentation type Panel

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182 AI Rhetorics: Invention, Image, Intelligence

Panelists/Participants (Including Respondent, if any)

Jacob W Greene

Arizona State University, Tempe, USA

Kerry Banazek

New Mexico State University, Las Cruces, USA

John Tinnell

University of Colorado Denver, Denver, USA

Session Chair

Jacob Greene

Arizona State University, Tempe, USA

Abstract/Description

In the months since OpenAI's 2022 release of ChatGPT, major news outlets and university administrators alike have scrambled to weigh in on "best practices" for negotiating faculty, staff, and student use of AI text generators. SAG-AFTRA and the Writer's Guild of America have positioned AI regulations that protect writers as a pivotal issue guiding the 2023 strike. National funding bodies have pivoted to

promote both specialist training and inquiries into how AI's impacts extend beyond areas like engineering, transportation, healthcare, and national security (e.g. with NEH developing a program that funds humanist work on Dangers and Opportunities of Technology). In short, there's no shortage of promotional AI "hot" takes and techno utopian promises; even strong, expert critiques of AI technology and its cultural influence (e.g. Benjamin, Buolamwini, Noble) are beginning to reach wide, generalist audiences.

This panel argues that current AI discourse creates both a need and audience for uniquely rhetorical approaches to the topic. We focus on specific terms associated with AI, their circulation, and their uptake—and perform analyses that are informed by rhetorical, technological, industrial, and institutional histories. Taking "invention," "image," and "intelligence" as distinct keywords, this panel's three presenters: (1) position rhetorical automation as a complex, playful, and culturally salient process of discovery; (2) use historical case studies to expose how racist, ableist, and colonial tropes structure processes of automated image identification, categorization, and production; and (3) argue for an approach that situates AI-assisted work as an emerging form of neurodivergence, one rooted in more expansive and inclusive definitions of intelligence than current tech discourse promotes. Together, they argue that how we make use the malleable, generative possibilities of language in relation to AI can matter more than it may seem; and they make the case for a rhetoric not only aware of how AI emerges in relation to increased access to computing power, availability of large public datasets, tools for sharing and streaming data, advances in machine learning (ML), but also University and State-level politics and the shortcomings of tech industry norms.

Presenter 1

Automated Media and the Future of Invention

Speaker one investigates AI through the lens of invention. Rhetorical invention is at the forefront of public interactions with generative AI. A quick search on Google yields countless tips and tricks for using AI technologies to assist in idea generation, from writing emails to crafting mission statements. Indeed, AI will no doubt continue to assist, transform, and perhaps even supplant a variety of traditional writing practices. However, honing our ability to craft more effective prompts in ChatGPT does not exhaust the inventional possibilities of this emerging computing paradigm. Contra the deployment of AI as a tool for rhetorical efficiency, this presentation addresses the emergence of generative AI in terms of "heurein" or "eureka" (Simonson 2014), thus engaging with the etymological roots of rhetorical invention as

not only an act of creation but discovery. This presentation includes case studies of artists and digital practitioners engaging with the inventive capacities of generative AI, such as the work of Nick St. Pierre, who has been conducting public social media experiments with the AI image generator Midjourney since the platform was first introduced. Ultimately, speaker one builds from these case studies to consider how rhetorical invention in AI systems operates as a practice of collaborative, contingent, and recursive engagement with various technologies of rhetorical automation (generative AI chatbots, AI video editing tools, image generators, etc.).

Presenter 2

Image, Description, Impact: AI and Descriptive Metadata

Speaker two contextualizes current debates surrounding AI use by exploring the history of computer vision, focusing in particular on how different "intelligent" systems engage machine learning problems associated with image identification and categorization. Increasing processor speeds and advances in AI research have transformed the field of Computer Vision, but so has the culture of ubiquitous photography (see, e.g. Martin Hand or Beatriz Colomina) that attends cell phone cameras, online photo sharing, video-rich archives, and smart billboards. This presentation explicitly addresses how machine vision algorithms inherit the language of vision's cultural baggage---characterized by racism, ableism, and colonial epistemologies. It further argues that the style of that inheritance is often peculiar, unexpected given how machine learning operates as a black box, and worth more rhetorical attention than it has received. It traces peculiarities of style that erupt from two kinds of use case: when machine learning models are tasked with sorting, labeling, and governing the appearance of images, and when machine learning models are tasked with generating novel images (including models from OpenAI, Midjourney, and Deep Dream Generator).

In framing metadata---including AI-generated metadata---as a kind of infrastructural rhetoric that governs what appears before us without necessarily appearing itself, this presentation answers calls for more attention to "the infrastructures of communication, writing and design" (Frith and Read, 2022). And it participates in "decoding" (following Ruja Benjamin) the promises of "big tech," framing critical visual and digital literacies as essential to navigating a world where bodies are often flattened into images with automated image labels, the categories they reinforce, and the algorithms that "make use" of them trusted to make recommendations in medical settings and at militarized security checkpoints---among other locations where false identifications, partial identifications, and errors of context take on high-stakes.

Presenter 3

AI, Neurodiversity, and the Rhetoric of Intelligence

Companies leading the generative AI boom aim to make intelligence a basic commodity that may be acquired and dispensed in bulk. With future versions of ChatGPT, OpenAI's CEO Sam Altman expects to put "the cost of intelligence… on a path towards near-zero" (Altman, 2021). The audacity of this goal is striking in its disregard for innumerable varieties of learning styles, thinking patterns, and brain shapes that humanity includes. Nevertheless, OpenAI maintains that their sufficently generalized brand of intelligence can be reified into software. What limited notions of intelligence comport with Altman's ambition? Conversely, how might we begin to reconceptualize AI's output in terms of neurodiversity?

Informed by neurodiversity scholarship in rhetoric and neuroscience, speaker three first traces the rhetorical roots of the AI industry's favored theory of mind back to earlier experiments at the MIT Media Lab. For decades, MIT computer scientists have built extensive data-capturing systems under the conviction that imputing enough data into machine learning programs would produce "intelligent machines." The discourse accompanying their inventions advanced the notion that intelligence was chiefly a function of informational scope: the more data an entity could process and synthesize, the smarter that entity was. This emphasis on raw scale informs the large language models underpinning current AI platforms, as well as arguments encouraging organizations to outsource cognitive labor to AI. Speaker three cautions that rapid, widespread adoption of generative AI systems might hasten the rise of new neurotypical norms that societies could privilege at the expense of less efficient, less expansive modes of thinking and working. Drawing on several "different, not deficit" schemas from neurodiversity research (Chapman 2019, Chellappa 2023), speaker three proposes that AI-assisted work ought to be regarded not as some gold standard but rather as an emerging form of neurodivergence with its own profile of strengths and limitations–which can complement and be complemented by other ways of learning, perceiving, and being.

Better Metaphors for God: Nun, River, Ancestor, Gaze

11:00am - 12:15pm Friday, 24th May, 2024
Location: Governor's 12
Track 9. Religious Rhetorics
Presentation type Panel

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41 Better Metaphors for God: Nun, River, Ancestor, Gaze

Panelists/Participants (Including Respondent, if any)

Elizabethada Wright

University of Minnesota, Duluth, Duluth, USA

Victoria Houser

University of California, Santa Barbara, Santa Barbara, USA

Christopher Peace

Georgia Institute of Technology, Atlanta, USA

Mari Ramler

Tennessee Technological University, Cookeville, USA

Session Chair

Mari Ramler

Tennessee Technological University, Cookeville, USA

Abstract/Description

Whether theist or atheist, the concept of the divine remains largely the same: disembodied power and rationality, which map onto maleness and white European-ness as reflective of the West's highest values. Is it possible to stop thinking of God as a White Dude in the Sky?

Further, is God, or the concept of the divine, still the most powerful concept we have? Might we rhetorically invent better metaphors for God? And, if so, what might those constructions be?

This panel suggests that harmful religious-political assumptions of divinity can be rhetorically resisted via better metaphors. Speaker one embodies God as a Catholic nun. Speaker two experiences God as an Alaskan glacier river. Speaker three envisions God as the greatest gender-neutral ancestor. Speaker four encounters God as a mystical gaze in Greta Gerwig's film *Barbie*.

Speaker One

The rhetoric of a true catholic God: Women Religious' metaphors of God

Catholic women religious, better known as nuns, had not often been considered a subject of rhetorical analysis until the scholarship of Carol Mattingly and Nan Johnson began to argue for their importance. In the past decade, there has been an increasing amount of work examining both these women's impact on rhetorical instruction and the rhetoric they themselves used to negotiate patriarchal control.

Though recent news about Catholic sisters' horrific practices in boarding schools, homes for "unwed mothers," and orphanages has increased public bias against this group of women, extensive research illustrates that these horrific practices were an anomaly within a group that has been very forward thinking, especially regarding their conceptions of "God." This presentation argues women religious see "God" as less of a "jealous God" (Exodus 20:5), but more of one that incorporates all people.

I consider the arc of these women's perspectives of divinity from the Eleventh Century CE to the present. Building on the work of music historians Margot Fassler and Honey Meconi regarding Hildegard of Bergen's conceptions of God as well as rhetoricians Jamie Downing's and Shauna Shudder's examinations of twentieth and twenty-first Catholic Sisters, I argue these women's rhetorical constructions of the divine have not at all been the "white dude in a robe" projection offered by much of the Catholic patriarchy. Instead, what these constructions offer is much more complex. God is comprised of all people.

Speaker Two

God as Glacier River

The most meaningful metaphor my body has for god is a glacier river, an ecology of energy unto itself. This summer I ran a mountain marathon that included crossing a glacier-fed river. I've been in this river many times, I've almost died in it, and I still cannot fully understand it. In this presentation, I explore the rhetorical concept of god as a glacier river through a corporeal feminist lens to better understand the changing energies that flow, rage, and churn around our bodies. Elizabeth Grosz writes, "Within the Christian tradition, the separation of mind and body is correlated with the distinction between what is immortal and what is mortal." A river, especially a glacier-fed river, can be considered immortal, but what happens to bodies when they enter the river? Following scholars like Elizabeth Grosz, Susan Bordo, and Vicki Kirby, I ask what a corporeal feminist approach to god as a river could mean for rhetorics of embodiment.

Speaker Three

God as Gender Neutral Ancestor

My metaphor for God is gender neutral Ancestor–a kindred yet transcendent "Theydy" beyond the sky. Drawing connections between esoteric spirituality and gender expression, I explore scholarship on Kongo cosmology and the rhetorics of identity to interrogate God as a gender neutral divinity. Several scholars have increasingly written on traditional BaKongo cosmology and its influence on African Diaspora religion and spiritualities (Jason R. Young 2007, Luyaluka 2018, Alicia L. Monroe 2020) and gender formations (Ras Michael Brown 2012, JJ Bola 2019). Indigenous Congolese historian Kia Bunseki Fu-Kiau wrote on the ways traditional BaKongo culture perceived the single human as being essentially male and female, in a state of completeness, or "mûntu walunga" (1969). More recently, in *Mask Off: Masculinity Redefined*, JJ Bola recounts the pre-colonial Kongo creation story where Kimahûngu, the concept of the original human and the fullness of divinity, descended onto the earth from the heavens as the perfect being, fully feminine and masculine (2019). Although esoteric interpretations of traditional Kongo cosmology may not accurately describe the ontology and urgent fatality of contemporary gender nonconformity of the American context, I reflect on spiritualized gender narratives, my own gender-neutral identity, and its spiritual dimensions to speculate God as a neutralizing energy, and to consider gender as the performative act of becoming neutral. While nonbinary identities are typically coupled with trans identities in scholarly inquiry, I engage the unique rhetorical construction of gender-neutral identities and its connections to God beyond dualistic, heteronormative interpretations of reality.

Speaker Four

God as Gaze

In Greta Gerwig and Noah Baumbach's blockbuster summer hit, *Barbie*, Mattel didn't create Barbie. A woman (with a double mastectomy and tax evasion issues) named Ruth Handler did.

Ruth and Barbie enter what philosopher Martin Buber has named the "I-Thou" relationship, or, more simply put, intersubjectivity (or put more quantumly, intra-action via Karen Barad). Ruth and Barbie have an "I-It" relationship, but, by the movie's end, they do not simply experience one another. They encounter one another as mutually complex subjects, as a dynamism of forces always operating in relation with one another. When Barbie and Ruth first meet, Ruth views Barbie as her creation. But in the climactic scene, both are transformed by a new shared and mystical gaze.

"All real living is meeting," Buber writes. Barbie can only truly meet Ken after meeting real people. But the real meeting in Barbie is her surprising I-Thou encounter with her creator Ruth Handler, which is how she transforms into a real person. Ruth cannot force Barbie to do, or not do, any-existential-thing. This mutual, mystical, intra-active gaze in Barbie is how I have been recently meeting God.

Cultural Relationships, Cohorts, Connections, and Codes: Rhetorics of Indigenous Community

11:00am - 12:15pm Friday, 24th May, 2024
Location: Governor's 14
Track 1. Cultural Rhetoric
Presentation type Panel

62 Cultural Relationships, Cohorts, Connections, and Codes: Rhetorics of Indigenous Community

Panelists/Participants (Including Respondent, if any)

Kimberly G. Wieser-Weryackwe

University of Oklahoma, Norman, OK, USA

Rance Weryackwe

University of Oklahoma, Norman, OK, USA

Lisa King

University of Tennessee-Knoxville, Knoxville, TN, USA

Christina V. Cedillo

University of Houston-Clear Lake, Houston, TX, USA

Session Chair

Lisa King

University of Tennessee-Knoxville, Knoxville, TN, USA

Abstract/Description

This panel foregrounds the importance of community as a central Indigenous value. The following four presentations consider what constitutes Indigenous scholarship, how community can foster Indigenous student success, how local communal voices counter colonial histories, and why cultural reconnection necessarily proves a communal process. Together, the speakers on this panel show that Indigenous communities are composed and sustained through relationships based on respect, reciprocity, and accountability, living principles that thwart colonial structures.

"Firmly Rooted: Grounding Indigenous Scholarship in Community"

Speaker 1 will discuss the need for scholars to be involved in community to build knowledge grounded in community and Indigenous ways if they want to claim what they are producing is Indigenous scholarship. In the same way that The Band's music

is not classified as "Indigenous Music" simply because the late Robbie Robertson was Cayuga and Mohawk, scholarship is not necessarily Indigenous simply because the scholar has a Certified Degree of Indian Blood. Without involvement with community--relationships--regard for community and community members--respect--and work in and for community--responsibility and reciprocity--the work produced is simply not Indigenous scholarship. It is not informed by Indigenous perspectives--which do not belong to any one person--or Indigenous ways--also belonging to the community, as well as to those community members who came before and will come in the future. The scholarship remains the work of an individual academic, whether that person is enrolled or not.

"Writing Ourselves Together: Finding Indigenous Community in First-Year Composition Cohorts"

Speaker 2 will discuss the need for Indigenous community on campus in order to recruit and retain Indigenous students. While American Indian, Native, or Indigenous Student Associations; Native Studies Departments or Programs; and/or Native student support services create that for many students, not all Indigenous students attend institutions that have all or any of these. Another alternative to creating community can be found in providing space for a Native and/or Indigenous cohort in a First Year Composition program, a class most first-year students are required to take. By creating such a cohort and making all enrolling first-year students aware of it, the chances for recruitment and retention increase and student need is met.

"Reconnection in a Removal State: Bringing Indigenous Perspectives Home in Tennessee"

Pushing back against the colonial logics of removal and erasure is a challenge in Removal states, i.e. states from which Indigenous Nations and communities were forcibly removed. Tennessee is such a state, though 24 Indigenous Nations have ancestral connections to this land. This speaker addresses the processes of finding ways to break the cycle of colonial forgetting in the county where she lives and the university where she works by identifying specific opportunities to foreground these Nations' voices once again and challenge the narrative of "there are no Native Americans here anymore."

"(Re-)Learning Language, Culture, and Code: Reconnection According to Communal Principles"

Cultural genocide, de-territorialization, and forced migration break the vital connections many Mexican families have to their Indigenous communities and languages over time. These mechanisms are purposefully designed to erase Indigenous people and render Indigeneity a singular amalgam based in a mythical nationalist past. Speaker 4 discusses their own efforts to reconnect with their ancestral P'urhe community. Reconnecting is an inherently rhetorical process. This process includes reclaiming one's communal language, practices, memory, and ethics, which together challenge coloniality's claims of a linear historical trajectory where progress equals communal extinction.

Remembering John Brereton

11:00am - 12:15pm Friday, 24th May, 2024
Location: Governor's 15
Track 14. Other
Presentation type Panel

213 Remembering John Brereton

Panelists/Participants (Including Respondent, if any)

Cinthia Gannett

Fairfield University, Fairfield, USA

James Beasley

University of North Florida, Jacksonville, USA

Melissa Goldthwaite

St. Joseph's University, Philadelphia, USA

Paul Lynch

St. Louis University, St. Louis, USA

Steven Mailloux

Loyola Marymount University, Los Angeles, USA

Krista Ratcliffe

Arizona State University, Tempe, USA

Session Chair

Kendall Phillips

Syracuse University, Syracuse, USA

Abstract/Description

Please join us in remembering Professor John Brereton. Participants will be reflecting on his life and legacy as a scholar, teacher, RSA member, and friend. Members of the audience also will be able to share their thoughts and stories.

Reaction, Imitation, and Circulation: Conservative Political Rhetoric's Roots in Revolutionary Movements

11:00am - 12:15pm Friday, 24th May, 2024
Location: Governor's 16
Track 7. Public Rhetoric
Presentation type Panel

192 **Reaction, Imitation, and Circulation: Conservative Political Rhetoric's Roots in Revolutionary Movements**

Panelists/Participants (Including Respondent, if any)

William Rodney Herring

University of Colorado Denver, Denver, USA

Eric Dieter

University of Texas at Austin, Austin, USA

Kyle Allen

University of South Carolina, Columbia, SC, USA

Session Chair

William Rodney Herring

University of Colorado Denver, Denver, USA

Abstract/Description

The political theorist Corey Robin has argued that conservative political movements imitate prior movements from the left and, thus, are fundamentally reactionary. The papers on this panel engage with this argument by considering the source, the style, and the circulation of American political rhetoric from the eighteenth century to today. For presenter one, loyalist rhetoric during the American Revolutionary War was reactionary in the sense that it responded to and was prompted by patriot advocacy for independence. But it can also be read as liberatory insofar as it took up and even challenged the claim that national independence would ensure full liberty for the greatest number. Presenter two identifies a shift in conservative rhetoric in the late twentieth and early twenty-first centuries: conservative political theorists in these years have adopted the language of liberal values and, in a perverse contraposition, turned that language into a defense of antiliberalism. In presenter three's examination of reactionary imitation and mutation of leftist protest music, the point is less to turn liberatory rhetoric against itself than to siphon off and redirect its value. All three presentations begin with conservative confrontation and appropriation of rhetorics of liberation, though they find the ends to which this confrontation and appropriation lead to be particular to their political moments.

Paper 1: Rhetoric and Reaction: Loyalist Rhetoric in the American Revolution

To take seriously the arguments of *The New York Times' 1619 Project* means not only accepting the conclusion that colonists in 1776 revolted for reasons complicated enough to encompass the preservation of slavery. It also means facing the corollary claim that loyalists opposed independence, at least in part, because they were the group who opposed the contemporary practice of slavery—and, in that sense, were the group who most favored the expansion of liberty. If such claims are true, then patriots begin to look a lot less radical than the loyalists who defended monarchy. But what does loyalist rhetoric tell us about their political commitments? What, moreover, does loyalist rhetoric look like? At the broadest level, in public appeals published in sympathetic newspapers and in private correspondence, various loyalist authors offered rationales for their defense of the status quo—sometimes, though not always, as a better means than independence for preserving liberty. The letters of Cato (William Smith, provost of the College of Philadelphia), for example, responded to *Common Sense*, and then to Thomas Paine's series of *Forester's Letters*, with defenses of classic republicanism. For the founding of independence—and ultimately, a government—on republican ideals, American revolutionaries have been regarded by historians (e.g., Wood) as radical. Although certainly written in reaction to revolutionary rhetoric, loyalist arguments were not, in style or in substance, necessarily reactionary. In what ways, this presentation asks, might loyalist rhetoric be considered radical? Tested against Albert Hirschman's (*The Rhetoric of Reaction*) identification of conservative reaction to liberatory movements (structured by three narratives—or "theses": i.e., perversity, futility, or jeopardy results from efforts toward social change) and of progressive rhetoric (which suffers from the "synergy illusion," emphasizes "imminent danger," and insists that "history is on our side"), loyalist rhetoric appears *both* conservative *and* liberatory. It is at any rate, as this presentation suggests, worth revisiting as a model of "reactionary" rhetoric that expands, in unexpected ways, the insights of *The 1619 Project* and complicates our settled notions of conservative argumentation.

Paper 2: Wet Things Get Parched: Conservative Rhetoric, Enantiodromia, and the American Compassion Desert

A sketch of latter-day conservatism depicts how "compassionate conservatism" got hijacked by tea partiers and populist insurrectionists. Doug Wead's "bleeding-heart conservative" transformed into Trump's "American carnage." But "hijacked" suggests a passivity in conservatism that neglects how a belief in market benevolence chartered a now-ubiquitous politics of cruelty. How compassion became cruelty, and the consequence of that change, is this paper's focus.

What happened is an instance of enantiodromia, a "contrariwise" phenomenon rooted in Heraclitus, though Jung gives it shape for rhetorical studies: the "emergence" of a "powerful counterposition" that "occurs when an extreme, one-sided tendency dominates conscious life." The liberalism of Edmund Burke and James Madison, as championed by devotees like William Buckley, has become, for contemporary thinkers, its opposite. The arguments for liberalism haven't changed, but the way they're deployed has. Conservative rhetoric today is largely antiliberal, a flip, usually unacknowledged, with treacherous ramifications.

The flip results from reading appropriate narratives but misinterpreting meanings. Patrick Deneen, Yoram Hazony, Adrian Vermeule, etc. spotlight matters of real concern—exhaustion of the market's liberatory power, administrative burdens gatekeeping resources, outsized corporate dominance—attributing these as inherent flaws in liberal democracy, rather than evidence of an actual problem: Americans live lives barren of compassion. Analogous to "food deserts," many Americans experience compassion deserts, bereft of sufficient consideration from individuals, publics, and governments. Compassion deserts explain the disaffection felt across the political spectrum. Earlier conservatives centralized compassion in their political philosophy, recognizing, if not always acting on, the need for society to support citizens. Over time, this dominant strand of conservatism was "counterpositioned" by another that characterized empathy as inimical to democracy, offering austerity as the true act of Burkean love. By using liberalism's arguments to justify antiliberal outcomes, these thinkers convert compassion into cruelty, resulting not in an oasis of liberty, just a dryer desert.

Paper 3: Raging Against the Machine? Right-wing Circulatory Appropriation in a Viral-Rhetorical Economy

A recently circulated TikTok video of country singer Brantley Gilbert concert in which the country singer performed a cover of Rage Against the Machine's famous protest against police brutality, "Killing in the Name." Gilbert, (in)famous for his reactionary lyrics and for the viral song "Read Me My Rights," had minutes earlier delivered an on-stage monologue in which he criticized "keyboard warriors" who are critical of US law enforcement and too-frequent military intervention. He then performed four original songs whose lyrics defended police officers as heroes faced with unfair attacks and extolled military members for their grace in combat, before closing out his live set with "Killing in the Name." For those familiar with this song's lyrics, Gilbert's cover, especially after his rant and four-song barrage of reactionary messaging, read like the incoherent ramblings of a mad, or at least entirely oblivious, man.

But Gilbert is not the only conservative to "circulate" RAtM in this counterintuitive way. This presentation analyzes the viral circulation of "Killing in the Name" within right-wing politics. Drawing from Gabriel Tarde's notions of imitation and mimicry, Marxian economic theory, and new materialist and ecological theories of rhetorical circulation, this presentation explores this circulation of RAtM's music for its affective value, its imitation of previous leftist ideas and affectations, and, as Corey Robin argues is true of all conservative movements, its absorption and mutation of those ideas and arguments. In particular, I argue that situating Gilbert's cover of "Killing in the Name'" in terms of what circulation studies scholars like Laurie Gries and Jenny Rice call a "viral economy"—an ecological model in which rhetorics spread and mutate like a virus—allows us to more fully understand how the right's re-circulation of the song produces not only rhetorical value but affective and economic value as well.

Emerging Geographies: Mapping Rhetorical Configurations of Transnational Spaces

11:00am - 12:15pm Friday, 24th May, 2024
Location: Governor's 17
Track 14. Other
Presentation type Panel

123 Emerging Geographies: Mapping Rhetorical Configurations of Transnational Spaces

Panelists/Participants (Including Respondent, if any)

Chi Nguyen

University of Massachusetts Amherst, Amherst, USA

Jade Yeen Onn

University of Massachusetts Amherst, Amherst, USA

Raihan Rahman

University of Massachusetts Amherst, Amherst, USA

Oscar Garcia Santana

University of Massachusetts Amherst, Amherst, USA

Session Chair

Rebecca Dingo

University of Massachusetts Amherst, Amherst, USA

Abstract/Description

This panel begins by proposing that the transnational turn in our field of rhetorical studies has been spatially disruptive to the way scholars engage with questions of knowledge production/negotiation that have powerful implications on the material conditions of lived experiences, particularly those of marginalized bodies. From the beginning, transnational scholars have worked to push back against the idea of stable and natural borders that delimit the location of different knowledge-making processes. Instead, scholars like Rebecca Dingo, Jennifer Wingard, Rachel Riedner and Jennifer Nish have advocated for networked approaches to understanding how ecologies of meaning are assembled through interactions across traditional and non-traditional borders. In tracing the alignments and conflicts that shape the process of meaning-making as it moves and transforms, within and across various scales, new rhetorical spaces emerge and call for our attention.

Each of the following projects heed this call and trace the specific transnational processes of: immigration policies informed by US-Mexico relations; postcolonial development in the Cambodia-Singapore sand economy; changing and emergent geopolitical tensions in the dispute over maritime spaces in the South China Sea, and shifts in climate and migratory patterns of the Anthropocene. Through these projects, presenters take up a transnational perspective that assemble relations, interactions and movements to attend to how rhetoric is implicated in the construction of new meaningful spaces. In doing so, we offer multiple ways of reimagining the emerging global landscapes that present us with new questions and opportunities for rhetorical intervention in powerful social, economic, and political structures.

Presenter #1 begins by examining the Racist Rhetoric used throughout the 2022 US midterm elections, specifically focusing on senators' framing of the fentanyl crisis that "falsely [link] drug smuggling with undocumented migrants" (Sanchez; Mann). These comments echo Donald Trump's comments from 2015 that describe Mexicans coming into the US as people who bring "problems to us," characterizing migrants as "bringing drugs, and bringing crime, and their rapists" (Gabbatt). Following this, Presenter #1 locates current US framings of the fentanyl issue within historical trends of racist rhetoric that characterize US-Mexico relations. Racist rhetoric is defined here as rhetorical texts and practices that dehumanize migrants and citizens alike through racializing discourse. Mapping this historical trend, Presenter #1 first examines the rhetorical construction of race pre and post-introduction of the North American Free Trade Agreement (NAFTA) in the 1990s. This racialization of trade, as in the exchange of goods, can then be seen manifesting on human migrant and Mexican American bodies through the uptake of similar rhetorics in US-Mexico immigration policies. By identifying the patterns of racist rhetorics that inform US-Mexico relations, we may situate the rhetorical construction of the fentanyl crisis within a longer history of racializing discourse, as well as the multiple local and international levels that it operates on. With this study, Presenter #1 then offers a methodology that combines transnational rhetorical analysis and Critical Race Theory to build a cogent analysis of US-Mexico relations. Such a methodology allows scholars to not only articulate the transnational construction of racist rhetoric, but further identify points of intervention to combat its harms.

Presenter #2 raises questions about what it means to call development a postcolonial rhetoric, what kinds of rhetorical spaces emerge through such a lens, and how these spaces further contribute to the way we engage with our current, changing, global landscape. This study locates itself in the Cambodia-Singapore sand economy, which Cambodian filmmaker Kalyanee Mam traces in her 2018 film, *Lost World*, connecting the violence enacted on rural-Cambodia's land and people to Singapore's coastline and first-world status that emerges through the process of land reclamation. Applying a transnational rhetorical analysis to Mam's documentary, Presenter #2 first contextualizes land reclamation by tracing it back to Singapore's colonial history, and then through postcolonial times to locate it as a modern development project specific to local historical, political, and material contexts. Presenter #2 then argues that the sand being exported/imported between Cambodia and Singapore today functions as a transnational rhetorical space; as simultaneously eroded and reclaimed land that is imbued with the power dynamics of Cambodia-Singapore sociopolitical, environmental and economic relations. Building on the work of other rhetorical scholars who argue that development must be studied through a networked

approach that engages with complex global-local negotiations, this study adds a spatial dimension to the ongoing rhetorical discourse on global development. Presenter #2 further proposes that development rhetoric, understood through the rhetorical space of the Cambodia-Singapore sand economy, not only extends the temporal history of postcolonialism but reproduces the spatial and embodied consequences of colonial invasion and displacement, in the form of extractive exportation.

Presenter #3 examines the invocation of "sovereignty" and "rights" by the Philippines and China concerning an Arbitral Tribunal filed by the Philippines in 2013 amidst a longstanding territorial rights dispute in the South China Sea. The Philippines claims that China's practices near the Scarborough Shoal infringed on the nation's territorial rights as defined by the United Nations in 1982. The project analyzes the Philippine's court filing and China's Ministry of Foreign statement concerning the rulings of the arbitration. By examining how sovereignty is leveraged to reassert claims and refute rulings protected under international law, the project applies a transnational rhetorical perspective to map a more dynamic understanding of 1) how historico-legal delineations of maritime spaces and territorial rights by the UN configure these spaces according to neoliberal practices; 2) how this configuration produces tensions and contradictions in the form of overlapping sovereign rights over maritime spaces; 3) how and why sovereignty emerges as a rhetoric to navigate and contest maritime spatial delineations and to ideate alternative configurations. Presenter #3 takes up networking theory to trace and assemble the ways in which the rhetoric of sovereignty can be linked to neoliberal calibrations of space. While the field has identified neoliberalism with the proliferation of radical individualism characterized by "hyperindustriousness", "entrepreneurialism", and "privatization" (Wingard; Riedner; Dingo; Nish), this project argues that incorporating notions of sovereignty in the field's definitional framework can offers us ways to better understand how rhetoric is used to affirm and resist neoliberal configurations.

Presenter #4 examines what the Anthropocene, the proposed geologic age that accounts for the drastic changes in the planet's climate and ecosystems, adds to rhetoric today. Presenter #4 brings the Anthropocene into conversation with transnational rhetorical studies by focusing on the rhetoric of climate displacement and transnational climate migration and how this rhetoric feeds into the biopolitical management of displaced/migrating bodies. Rebecca Dingo, Rachel Reidner, and Jennifer Wingard posit that transnational rhetorical studies offer a cogent analysis of globalized power. Presenter #4's project brings their works in conversation primarily with Dipesh Chakrabarty's works and his idea of the planetary to argue that the

Anthropocene signals a reconfiguration in the methodological assumptions of transnational rhetorical studies. While Dingo et al's inquiry of the global rests on mapping and analyzing human-centered systems and relations, Chakrabarty's planetary disrupts the category of global spatially and addresses the agency of non-human forces and actants. Besides registering how planetary and geologic processes, non-human actants, and forces inform networks of power and geopolitical relations, the Anthropocene's reconstitution of spatiality and temporality reorients the historical understanding of borders and human-constructed geographies. In this project, Presenter #4 looks into how rhetorical tracing of climate-displaced bodies helps to reimagine transnational ecologies in the Anthropocene. Finally, Presenter #4 argues that the Anthropocene enables transnational rhetorical studies to transcend the idea of globalized power and provide a cogent analysis of planetary dynamics of power that encompasses both human structure and relations and non-human actants alike.

On the White House Lawn: The Rhetoric of Presidential Speeches

11:00am - 12:15pm Friday, 24th May, 2024
Location: Denver - Tower Building Mezzanine
Track 10. Rhetorical Criticism
Presentation type Paper Session

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154 Logically Inevitable and Inevitably Doomed: A Close Textual Analysis of Joe Biden's Afghanistan Collapse Speech

Christopher M Duerringer, Amy L Heyse

California State University, Long Beach, Long Beach, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

While scholars of public address have frequently studied oratory leading the way to war, few have attended to the rhetoric that ends it; and fewer still have attended oratory that ends war with a whimper. Our essay provides a close textual analysis of President Joseph Biden's address on August 16, 2021, declaring the withdrawal of U.S. military forces from Afghanistan after nearly two decades of quagmire there. Beyond its novelty, the speech marked a significant moment in the Biden presidency—the first real crisis for the administration's approval ratings before their precipitous slide. Martha Joynt Kumar, director of the nonpartisan White House Transition Project, called it "the most damaging thing that has happened in his presidency." Taking note of the "methodical way Biden…conducted himself in his first seven months on the job," she observed, "then, all of a sudden, you have this catastrophic withdrawal from Afghanistan and you wonder how, in the context of a presidency that has been so well thought out from the beginning, that this catastrophic end to our presence in Afghanistan could have occurred." Our analysis demonstrates that the President's speech works to define the U.S. military withdrawal from Afghanistan as logically inevitable and inevitably messy and, thereby, not the fault of his administration. Additionally, we argue that the President's message attempted to repair his image as an effective leader and trustworthy public servant.

We begin the essay with a review of the scholarship on presidential war rhetoric. With this review, we situate our case study and contribution within the literature, extrapolate the themes and strategies typically found in presidential war rhetoric, and ultimately build a framework that guides our analysis. Second, we outline our close textual approach to the text. Third, we analyze President Biden's address informed by the rhetorical situation surrounding the speech, the rhetorical elements culled from the literature review, and past presidential war-ending oratory. We conclude with a discussion of Biden's attempt to repair his image, a reflection on war-ending rhetoric, and suggestions for future research.

760 Redefining the "National Interest in Education": Reagan's Presidential Rhetoric after *A Nation at Risk*

Brandon Johnson, Michael J Steudeman

Penn State University, University Park, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Established in 1980, the Department of Education consolidated federal education research, oversight, and aid distribution within a single cabinet-level agency. In the process, the Department became a symbolic target for critiques of federal involvement in public schools. Ronald Reagan made the abolition of the nascent agency a central theme of his presidential campaign. Early in his presidency, he enlisted Secretary of Education Terrel H. Bell to assemble a Commission on Excellence in Education to assess the quality of the nation's public schools. In 1983, they released their findings in *A Nation at Risk: The Imperative for Educational Reform*, a document that portrayed a crisis in American education wrought by ineffective teacher preparation and a lack of standards or accountability.

The public reaction to A Nation at Risk complicated Reagan's avowed mission of dissolving the Department and scaling back federal involvement in public schools. Since the 1950s, rhetorics of crisis had been cited to warrant expanding, not contracting, federal involvement in educational issues. The specific recommendations of the committee aligned with that history, calling for intensified federal involvement in civil rights enforcement, statistical collection, curricular research, teacher training, and student financial assistance. The report also emphasized that "the Federal Government has *the primary responsibility* to identify the national interest in education." If Reagan responded to *A Nation at Risk* with further calls to dissolve the Department of Education or fully eliminate federal programs for schools, he would have been out of lockstep with the findings of his own commission. Instead, Reagan recalibrated his presidential rhetoric.

In this essay, we argue that after *A Nation at Risk* President Reagan reimagined presidential and cabinet authority in education as vehicles to promote a neoliberal and Evangelical moral vision of school reform. Rather than outright dismiss federal involvement in schools, he began to identify a government role in promoting neoliberal ends of austerity, choice, and competition—effectively using federal power to promote the privatization of state and local education. Moreover, he recognized the president and Department of Education as rhetorical vehicles to promote a moralistic vision of public schools. Cultivating an implied link between "small government" and supposed "excesses" of public schools—e.g., bans on school prayer or curricula addressing the concerns of marginalized groups—he established a role for executive leadership in shaping the nation's pedagogical trajectory.

As part of Reagan's rhetorical shift, he also transformed the function of the Department of Education itself. Particularly under the aegis of Secretary of Education William Bennett, the Reagan Administration reimagined the agency from a

bureaucratic engine of government to a way of amplifying the ideas and prerogatives of neoliberal and Evangelical thought leaders. In short, rather than abolish the Department of Education, Reagan folded it into a wider project of reshaping the trajectory of US education policy rhetoric. As a contribution to rhetorical studies, this essay develops efforts to theorize the relationship between presidential rhetoric and executive departments. It likewise illuminates a significant moment in the emergence of neoliberal reform discourses in the United States.

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531 The Ordoliberal shift: Assessing the Biden state's public response to American capitalism in crisis

Daniel Russo

University of North Carolina, Chapel Hill, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In March 2022, President Joseph Biden declared, "Since 1946 we've established a liberal world order…Now is the time when things are shifting, and there's going to be a new world order out there, and we've got to lead it." Biden was speaking at a quarterly meeting for Business Roundtable, a lobbying group made up exclusively of CEOs. While Biden offered a surprisingly accurate description of the task ahead of the new 'establishment,' he left out the key aspect that it's particularly the neoliberal order which emerged in the 1970s that is at an inflection point and, from the perspectives of state and capital, incentivizing *conjunctural* transformations. Without this caveat, one isn't sure what kind of 'new world order' the Biden administration wants America to lead, and what it wants to leave behind. Fortunately, in April 2023, we were offered an elaborated vision in the form of a speech on America's 'new industrial policy,' given by the NSA.

The speech, signed off by The White House and distributed through Whitehouse.gov, publicly admits that neoliberal policies of de-regulation, privatization, financialization, de-unionization, and regressive taxation have driven today's economic inequality. It then provides a framework for moving beyond this by pointing to 'active measures' that the Biden administration is taking, such as trying to renew America's industrial base and public services base while also building back labor power, thus framing the administration as opposite to neoliberalism. In my research, I seek to analyze the

rhetoric and objectives offered in this new vision. I show how it challenges neoliberal principles by way of introducing 'ordoliberal' ones, a socio-economic ideology that we can understand through the works of critical social theorists like Michel Foucault and Bob Jessop. I conclude with a discussion on ordoliberalism's capitulation to capitalism and its failure to envision a post-capitalist society.

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304 Representative Authoritarianism: A Critical Rhetorical Analysis of 2023 Speaker of the House Discourse

Joshua Guitar, Liliana Carredo, Kevin Stone

Kean University, Union, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Delayed by a historic struggle over filling the Speaker of the House position in the US House of Representatives, politicians and pundits across the political spectrum bemoaned the prolonged commencement of the 118th US Congress. As the most probable candidate to assume the speakership, Kevin McCarthy (R-CA) became increasingly central within the corresponding discourse. Although McCarthy would eventually attain the House gavel, his failure to swiftly accrue enough support spurred commentaries that marked American democracy as dysfunctional and tarnished, particularly since McCarthy faced stiff, uncommon challenges from members of his own party. While engrossed by intra-party bickering, the US public endured verbal arguments over who should lead <the (American) people> within the House of Representatives. Yet, no one seemed to question the implied need for such a leader. In other words, the Speaker of the House, as a designated authority figure within a representative body, persisted as an unquestionable position within American democracy.

Our study reifies where authoritarianism manifests within the US political discourse. Utilizing ideographic criticism informed by the radical democratic and Anarchist philosophies of Agamben and Bakunin, we contextualize how the <the (American) people> ideograph within the Speaker of the House nomination speeches leveraged authoritarian rule while being masked within a discourse of democracy. Through our analysis, we demonstrate how the Speaker of the House nomination rhetoric

positioned the speakership role as a normalized element of democracy. In particular, the rhetoric warranted the presence of a strong, centralized power.

We advance three scholarly contributions in our study. First, we articulate how <the (American) people> operates as an ideograph. Although previous research has identified iterations of <the people> as ideographic, we advance this realization by specifying the ideograph within the context of American politics. Second, we urge Anarchist thought and critique, within a framework of radical democracy, closer to the center of political rhetoric scholarship by demonstrating how it can assist in interrogating the subtextual presence of authoritarianism within political discourse. Whereas the advancement of democracy necessitates the dissolution of centralized power, we argue that rhetoric that augments such centralization, like the 2023 Speaker of the House nomination speeches, counteracts democratic progress. Third, in compiling these two charges, we reveal how agents, discourses, and systems that posture or are positioned as democratic can covertly operate in the interests of authoritarianism.

Whereby democracy, as a process rather than an end, invites the entire body of free and equal citizens to partake in the decision-making process, diversity of perspective remains paramount so that complex social problems can be addressed through creative, pluralistic resolutions. Thus, not only does the deployment of <the (American) people> ideograph reveal an undercurrent of authoritarianism, such utterances grant critical scholars an entryway into the rhetorical mechanisms of authoritarian power. Through our analysis, we demonstrate that while <the (American) people> ideograph presents as democratic, its operationalization within US political discourse reveals how the veiled ideology of authoritarianism persists in US culture.

Our Fractured Past(s): Telling Histories of Rhetorical Education That Have Not Been Told

11:00am - 12:15pm Friday, 24th May, 2024
Location: Spruce - Tower Building Mezzanine

125 Our Fractured Past(s): Telling Histories of Rhetorical Education that Have Not Been Told

Panelists/Participants (Including Respondent, if any)

Jeff Ringer

University of Tennessee, Knoxville, USA

Jay Jordan

University of Utah, Salt Lake City, USA

Jim Webber

University of Nevada, Reno, USA

Session Chair

Jeff Ringer

University of Tennessee, Knoxville, USA

Abstract/Description

The Mt. Oread Manifesto on Rhetorical Education, workshopped at the 2013 RSA Institute and then published in RSQ in 2014, asserted "a unified vision of rhetorical education" (2) aimed at transcending the fractures that currently mark the teaching of rhetoric. Chief among those fractures is the "English/Speech divide," that moment in the early twentieth century when Speech Communication and English departments parted ways, resulting in separate pedagogical trajectories (1). That fracture "impoverish[ed]" rhetorical education, the Manifesto asserts, and so the vision it forwards calls for cooperation among constituencies so that rhetorical education can "achieve its potential" (4). Within the Manifesto, though, a key tension emerges. One of the statement's resolutions establishes agreement that all rhetoricians share "a common cause and history" (3). And yet, as the metaphor of fracture suggests, no "common" history exists, at least not one that rhetorical educators have shared since

the early twentieth century. Certainly, teachers of the Western rhetorical tradition in Communication and English can look to Isocrates or Quintillian as part of a shared lineage. But as this panel will explore, twentieth century rhetorical education is marked by more disciplinary fractures than that which exists between English and Communication. Fractures exist between (or within) those fields and with cognate fields such as education, linguistics, psychology, and others. This panel explores key fractures within the history of twentieth-century rhetorical education, and it does so not to erase over the fractures, but rather to name and contend with exigences within the history of rhetorical education that have not been told.

Speaker 1: "Transfer" as Crisis Borrowing in the Communication Movement: A Genealogical Analysis of the CCCCs Workshop Reports, 1950-1957

The earliest issues of College Composition and Communication largely consist of workshop reports that summarized meetings of the nascent Conference on College Composition and Communication, which was founded in 1949 at the height of the communication movement. One unacknowledged feature of these reports is their inclusion of numerous references to transfer theory, a contested set of concepts from education and psychology that names how individuals transfer or adapt learning across contexts (Bruner; Detterman and Sternberg; Grose and Birney; Judd; Tuomi-Grohn and Engestrom). The references are brief and ambiguous. The terms themselves vary (e.g., "transfer of training," "transfer of understanding," "transfer value"), as does the valence: some references are hopeful–transfer as a sought-after outcome for the teaching of rhetoric–while others name the limits of the communication course (e.g., "negligible transfer" exists). What is clear, though, is that conference participants understood transfer theory as a means of thinking about what should be taught in courses that integrated speech, writing, reading, and listening, and how that teaching should commence.

The question this presentation asks regarding these brief references to transfer is this: Why the turn to transfer theory? What conditions prompted teachers and scholars of rhetoric, writing, and speaking to invoke a fraught construct from education and psychology? And what can examining these acts of borrowing tell us about the communication movement? Speaker 1 will explore the social, cultural, political, and economic conditions that gave rise to the communication movement's invocations of transfer and argue that these references constitute crisis borrowings, importations of concepts from outside rhetorical studies aimed at addressing the then-current literacy crisis (Trimbur; Varnum). Speaker 1 will also situate the communication movement within a long lineage of crisis-induced references to transfer theory, a

history that largely coincides with Varnum's explication of literacy crises since the late nineteenth century. That fractured history remains largely unexplored, and Speaker 1 will call for more historicization of rhetorical education's crisis-induced references to transfer.

Speaker 2: Rhetorical Turns Not Taken in Early Second-Language Writing Scholarship and Pedagogy

Rhetoric has been extremely influential in the field of second-language writing for nearly sixty years. Specifically as linguist Robert B. Kaplan's "Contrastive Rhetoric," it became the most recognizable and influential intellectual tradition in SLW at a time of increasing linguistic diversity in US higher education (Baker; Li). However, Contrastive Rhetoric presented a simplistic and ethnocentric view of culturally and linguistically informed differences in international students' writing.

In the decades since, the "contrastive" part of "Contrastive Rhetoric" has been challenged, refined, and redefined as "intercultural" (Connor) in attempts both to qualify binary claims about difference and to expand the field's focus beyond textual analysis. But the "rhetoric" part has remained mostly unexplored, prompting several scholars to wonder what the term means for the field (Liebman; Matsuda and Atkinson).

This presentation explores articulations of rhetoric contemporaneous with Kaplan's mid-1960s work, speculating on possible alternate histories of rhetorical turns not taken in L2 writing. Given Kaplan's close association with Francis Christensen and W. Ross Winterowd, the presentation connects Kaplan's claims about arrangement to both Christensen's and Winterowd's arguments about generative rhetoric, style, and form that suggest a closer relationship between arrangement and invention than Contrastive Rhetoric presented. The presentation also connects Contrastive Rhetoric to generative possibilities in Kenneth Burke's and Richard Weaver's mid-century work, which could have allied L2 writing scholarship more closely with critical perspectives on both international competition/conflict and the rise of technocratic language.

Speaker 3: The West Virginia Textbook Controversy (1974) and Contemporary Parents' Rights Discourse

At first glance, the West Virginia Textbook Controversy would appear to be a well-remembered episode in the history of rhetorical education. A wide range of scholarship explores how a state resolution to diversify k-12 English curricula

prompted a nationally-visible culture war over public education. Today, the controversy is understood as a catalyzing moment in the emergence of the New Right (Mason), a paradigm example of religious backlash to secular humanism (Moffett), and a prologue to contemporary efforts at banning books and precluding curricular attention to race, class, and gender (Posner).

Yet the controversy and its larger import are largely absent in the scholarship of the last 40 years. Since the publication of A Nation at Risk (1982), scholars have explored how the emphasis of education discourse has shifted from equality to international competition. After 2020, however, as the discourse of educational reform has shifted from economization to repressive state regulation, scholars of the neoliberal consensus can sense their analytical approaches being circumvented. How can and should scholars and critics respond not only to "the neoliberal public sphere" (Asen) but also to the privatizing of the public sphere via appeals to parents' rights?

Speaker 3 explores how scholars and critics of neoliberal educational discourse might articulate their concerns with the contemporary moral framing of curricula. Building on Asen's strategy, Speaker 3 reveals the "cynical" counterpublicity of parents' rights discourse but also recognizes how this discourse anticipates and reappropriates Asen's call to form networked local public spheres as a response to neoliberal standardization. In addition to developing a critique of the privatized moral authority of parents' rights discourse, Speaker 3 also assesses the potential for critics to forward an alternate, more public moral discourse for educational debate.

Unsilenced Stories

11:00am - 12:15pm Friday, 24th May, 2024
Location: Century - Tower Building Mezzanine
Track 1. Cultural Rhetoric
Presentation type Paper Session

122 Women's Contemporary Fictional Retellings as Rhetorical Acts

Alexandra C Sladky

Georgia State University, Atlanta, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

The history of rhetoric has focused on masculine narratives, leaving women silent and silenced. Fictional retellings of myth and art by women are experiencing an important moment as books such as Madeline Miller's Circe and The Song of Achilles top best-seller lists. The popularity of books such as Pat Barker's The Silence of the Girls, Nina MacLaughlin's Wake, Siren: Ovid Resung, and Maggie O'Farrell's The Marriage Portrait illustrate the cultural import and relevance of these old stories for wide audiences in the twenty-first century as they shift the focus of the stories by crafting new messages and creating representations of women. In this paper, I read the fictional retellings by Barker, MacLaughlin, and O'Farrell as rhetorical acts and argue that they embody feminist rhetorical practices because they (re)inscribe stories told by, for, and about men to include women's perspectives, recover women's voices from the source texts, and rescue women characters from silence and misunderstanding. They provide examples not only of the 3 R's of feminist rhetorical practices, but those more deeply engaging practices identified by Royster and Kirsch, especially critical imagination, by challenging how women have been represented and inquiring how they might portray their lives more meaningfully, and social circulation, in the way that they create dialogues between historical or mythological women and contemporary ones.

Through text analysis I provide examples of feminist rhetorical practices from the texts by Barker, MacLaughlin, and O'Farrell. As they create new stories of representation, they do so in ways that necessitate critical approaches to the source texts. Barker gives Briseis, a captured woman in Homer's Iliad who does not speak in the poem, her own voice and story. MacLaughlin gives the women of Ovid's Metamorphoses a chance to tell their stories from their own perspectives. O'Farrell gives Lucrezia de'Medici, Duchess of Ferrara, the subject of a painting, a chance at life. These books provide examples of how wide audiences might employ critical and feminist rhetorical approaches to myth and history, address these fictional retellings rhetorically, and take ethical approaches to representation across cultures and time periods. They are important because they are examples of how women writers approach the ethical issue of representation from a place of lived experience, by creating dialogues with women who are not alive and who cannot speak back, but, through the fictional retellings, gain lives and voices.

512 Just Kenneth Burke's Daughter: Recovering and Forwarding the Rhetorical Impact of Eleanor Leacock (1922-1987)

Tiffany D Kinney

Colorado Mesa University, Grand Junction, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

While Eleanor Leacock did not follow in her father's footsteps by pursuing a career as a rhetorician, her upbringing among public intellectuals influenced her academic interests as one of the founders of feminist anthropology. Yet, Leacock's work remains significant to rhetorical studies, especially feminist rhetorical studies, due to her forward-thinking research methods, her mentorship of other marginalized scholars, ground-breaking findings, and pedagogical applications of her work.

Despite her powerful contributions, Leacock's work faces erasure, as a professor who spent 11-years searching for full-time employment because her research threatens the existing capitalistic structure and traditional academic disciplinary configurations. In the McCarthy-era, Leacock was one of many who were effectively "blacklisted" due to their research subjects and the questions they sought to answer.

As such, this presentation is in line with the RSA's 21st Biennial conference theme–"Just Rhetoric"–described as to rectify "what is just, what is fair, and how rhetoric can help us achieve justice today." In pursuit of social justice, Leacock's impact, spectral and otherwise, deserves to be acknowledged, remembered, celebrated, and pushed forward (Gaillet and Bailey 2019). Building from feminist rhetorical scholarship on recovery efforts, this presentation not only acknowledges Leacock's past work, but considers how her past work influences rhetoric's possibilities and pedagogical applications. Leacock effectively presents a roadmap for how to question the foundations of a discipline, how to foster more inclusive research methods, and how

to balance the demands of an academic/family life. Importantly, Leacock did this work in the 1940s, decades before feminist perspectives were reintegrated into histories of the field.

As such, this presentation seeks to answer the following questions:

1. What can we learn about the pedagogical and scholarly possibilities of rhetoric from recovered voices like Leacock?
2. In which ways might pedagogical and methodological applications forward this conversation and its possibilities beyond recovery efforts?

Furthermore, this presentation is distinctive because it pushes beyond recovery by bridging rhetorical analysis of Leacock's scholarship with rhetorical pedagogy. As part of *The Ghost Reader Collection: Recovering Women's Contributions to Media, Communication, and Cultural Studies* (published by MIT Press, December 2023), this presentation features findings from a new collection for a rhetorical and feminist studies audience, who might use it in their own teaching contexts. More specifically, Leacock's example, embedded in this collection, provides pedagogical applications including: providing different methods of analysis and parsing power dynamics that structure the historical record.

Ultimately, by exploring the "mosaic of the past" through the prism of Leacock's influence, this presentation will help the audience "see" the past while simultaneously underscoring how to engage with rhetoric's future (MacDonald 2019, Dubriwny and Poirot 2017, Phillips 2007). In other words, by moving beyond recovery, this presentation will explore Leacock's research methods and pedagogical applications to reignite the future possibilities of rhetoric.

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147 The Problem with Women Voters: Emma Goldman's *Woman Suffrage*

Amy Pason

University of Nevada, Reno, Reno, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Following the 2016 and 2020 elections, discourse analyzing the outcomes focused on women voters, with Biden's win attributed to the support of Black women and with many confounded by the numbers of white women voting for Trump both in 2016 and 2020. The Center for American Women and Politics show that in 2020, white women supported Trump over Biden, while Black women overwhelmingly went for Biden. Editorials attempt to explain why white women "vote against their interests" or how Democrats have continually had a problem with attracting women voters (with *USA Today* opining Democrats need to attract fickle white women voters to win in 2024). In this project, I look to a time before women had the right to vote to understand arguments made by Emma Goldman against universal suffrage to see rhetorical resources or lessons learned from her essay to better persuade and understand (white) women voters. Unlike Goldman's chosen strategy, rational argument and empirical evidence will not win over women voters; reframing and "frame-checking" the political context is needed.

Goldman argues too much faith is put to the power of universal suffrage, and proceeds to refute arguments women having better lives after gaining suffrage. She is skeptical that "the poison already inherent in politics" will decrease with women voting or that politics will ever be the solution to inequality. For Goldman, working for economic equality is the only means for women to be truly equal and free. Other scholars have previously argued Goldman's rhetoric as unpersuasive to women of her day (Solomon), and although an argument analysis shows Goldman presents compelling evidence of how the vote has not changed the lives of women in specific US states or other countries with suffrage, her strident presentation of "woman" (pointed at middle/upper-class women) as foolish for believing in the salvation of the vote fails to engender identification with or conversation to Goldman's side. Although I'm sympathetic to Goldman's argument that suffrage and electoral politics are a means to uphold status quo power relations, "fact checking" was not persuasive in Goldman's day or the present.

 Following other scholars (Keating; Zittlow Rogness and Foust), Goldman does offer rhetorical resources for presenting new visions of freedom via emancipatory citizenship and rejecting virtue/rights in favor of passion. At the end of the essay, Goldman offers her feminist vision, one that can easily be developed using Cloud's "Big Five" rhetorical strategies (especially with narrative, affect, and embodiment) for a more compelling argument. In reframing the current political context and offering a new vision, Goldman's analysis can be resuscitated from a rebuke on (some) women towards liberation for all.

191 Scoring Coalitional Agency: Stylized Movement within Metonymic Protest Music

Wendy KZ Anderson[1], William Heinze[2], Kittie E Grace[3]

[1]University of Minnesota, Twin Cities, Minneapolis, USA. [2]Eastern Michigan University, Ypsilanti, USA. [3]Hastings College, Hastings, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

During the January 17, 2017, Women's March protest in Washington D.C., one woman, co-songwriter and lead singer, MILCK, swayed in the center of the group, conducting an acapella rendition of "I Can't Keep Quiet." A 2 minute and 20 second YouTube video captured this moment. The choral collective began online, apart from the centralized Women's March. This protest song brought people together through its "global anthem for victims of sexual harassment and abuse." While the momentum of the song began within the 2017 Women's March, further song renditions and adaptations expanded to many audiences, increasing the global dispersion of the song. The protest music of "i can't keep quiet" offered vocal space and means to connect through song as illustrated through the documentary I Can't Keep Quiet, which premiered on May 11th, 2023. The song offered "coalitional agency."

Researchers continue to critically contemplate how coalitions foster social justice and activism influences scholarship. When engaging research, Lisa Corrigan argued that scholarship at the margins most generatively influences the stream of the field. In rhetoric, understanding coalitional work requires scholars to break with an individual centered research form. We follow Erin' Rand's logic in that "rhetorical forms … are recognizable conventions within which discourse can be intelligible, and they both produce and constrain the force and effects of a text" (p. 21). Rhetorical forms set an expectation of communication, yet the rules, guidelines, and expectations can also constrain the communication. We propose style as a mitigating force between agency and form. Further Corrigan argued that we have to go beyond "including" Black and Brown rhetorical forms and critical scholarly work stating, "rhetorical critics must resist the impulse to turn inwards without interrogating how whiteness functions in the field as a naturalized standpoint for the production, evaluation, reception, and

circulation of criticism." We must learn from Calafell and Delgado's work to "accept the text on its own terms" as we engage rhetorics of underrepresented, oppressed people.Dr. Attila Hallsby called rhetorical scholars to "practically and performatively de-link psychoanalytic thinking from its colonizing foundations," clarifying a need to engage in liberation. Rhetorical scholars need to reconceptualize our ethic of psychological engagement. We argue liberation psychology offers a restorative justice-based form of analysis in which vulnerability, truth-telling, and intimacy unmask possibilities for healthy relationships, necessary for coalitions.

By inquiring how a trope like metaphor is centralized in rhetorical studies, while the emotive disposition of metonymy is regulated to a marginal space in the rhetorical field, we bring forth conversations as to how white and male standpoints are naturalized within the discipline-they are the orientation of what "counts" as important. While metaphor is an analogy that uses unalike terms for comparison; metonymy, coalesces a complex process into a perspective. Through its reduction, metonymy increased the possibility of affective, transnational resonance as a catalyst for engagement. Our analysis of the amplification of "i can't keep quiet" offers insight into a "coalitional agency" of protest music as an embodiment of metonymic liberatory psychology.

Teaching African American Rhetorics

11:00am - 12:15pm Friday, 24th May, 2024
Location: Gold - Tower Building Mezzanine
Track 11. Rhetorical Pedagogy
Presentation type Roundtable

130 Teaching African American Rhetorics

Panelists/Participants (Including Respondent, if any)

Darrian Carroll

California Polytechnic State University, San Luis Obispo, USA

Alisa D Hardy

University of Maryland, College Park, USA

Daviana A Fraser

University of Maryland, College Park, USA

Derek G Handley

University of Wisconsin-Milwaukee, Milwaukee, USA

Brandon M Erby

University of Kentucky, Lexington, USA

Sarah RudeWalker

Spelman College, Atlanta, USA

Session Chair

Sara C VanderHaagen

University of Wisconsin-Milwaukee, Milwaukee, USA

Abstract/Description

The field of rhetorical studies has a long history of using primary sources to teach students about rhetorical traditions. Such courses offer an important opportunity for contemporary undergraduate students (and in some cases, graduate students) to practice critically reading primary texts, to understand how rhetoric serves to translate big ideas for popular consumption, to encounter histories of activism and advocacy, and to learn history they might not in any other context. While it is most common for undergraduate courses in rhetorical history to survey U.S. public discourse broadly, some departments have offered students the opportunity to focus on distinctive rhetorical traditions within that purview or even outside of the U.S. One of these distinctive bodies of discourse is the African American rhetorical tradition.

In line with the conference theme of "Just Rhetoric," this roundtable approaches the course on African American rhetorics as an opportunity to examine how rhetoric has been used as a tool to pursue justice. Courses on African American rhetorics are critical for meeting this particular political and social moment. They can center Black

narratives and words on their own terms. They can provide students with a sense of the diversity of views among Black Americans. They can supply important historical knowledge that students may not otherwise be able to access. And, by being taught in departments with relatively more institutional power such as communication and English, they can contribute to the goals of Black Studies when such departments are being chronically underfunded and politically undermined.

Grounded in the assumption that courses on African American rhetorics are significant, this roundtable brings together a diverse group of teacher-scholars to discuss specific challenges of teaching such a course and strategies for doing so. All of the participants on this roundtable have experience teaching courses on Black American rhetorics. However, our institutional positions, identities, and career stages vary. We are graduate students and tenured faculty, we represent public and private institutions, we teach in predominantly White institutions and HBCUs, and we hail from all regions of the U.S. These varied perspectives and our combined years of experience teaching this course will provide the foundation for a robust conversation about the present and future of this important pedagogical tradition in rhetorical studies.

Presenter 1 has taught classes on the Black rhetorical tradition specifically and the rhetorical tradition in general over the last five years at public universities. Their approach to teaching Black rhetoric crystallizes the continuity between past and present arguments for Black liberation. This presentation will share strategies used in courses to connect past arguments for Black rights to efforts to promote Black prosperity in the present. The presentation will conclude by inviting audience members to think about some problems Black people are dealing with in the present that may be helped by looking back to the efforts of Black people of the past.

Presenters 2 and 3 are PhD candidates in communication who have both taught a historical survey of the rhetoric of Black Americans from the colonial period to the present. The Teaching and Learning Transformation Center at their university provided the course with an Experiential Learning grant that was used to redesign the course to advance anti-racism and social justice principles and actions. The course features the study of public discourse by Black Americans in historical context that informs discussions about present issues of racism, political activism, and digital racial justice. Presenters will share their experience as doctoral students who have taught scholarship on African American rhetorical theory and practice. They will also discuss two major projects in their course that were designed to guide students in

using their communication skills (speaking, writing, digital messaging) to advance anti-racist solutions.

Presenter 4 teaches an upper-level special topics course on rhetoric, popular culture, and the Black Lives Matter Movement. This course explores the rhetoric of the Black Lives Matter Movement by considering how strategic messages associated with the movement circulate throughout popular culture. In covering topics such as policing, mass incarceration, sports, politics, and gender/sexuality, and by examining essays, songs, music videos, podcasts, television shows, documentaries, and films, students enrolled in this course learn how discourses and concepts about Black Lives Matter are presented in different texts, genres, and platforms. Presenter 4's remarks will provide an overview of the rhetoric of the Black Lives Matter Movement course, identify its learning objectives and course sequencing, and explain how the instructor introduces students to the African American rhetorical tradition via terms and subtopics like resistance, protest, memory, storytelling, community, citizenship, and justice.

Presenter 5 will identify some of the institutional barriers to teaching African American Rhetoric/Public Discourse at a public urban access university and share insights about creative ways to overcome those barriers in the current climate of higher education. This presentation will also share from the presenter's experiences teaching a graduate-level version of the course in English alongside a colleague's undergraduate version of the course in Communication. In particular, this presentation will discuss the strategies they used to facilitate interactive and collaborative learning across the two courses and how those strategies contribute to students' understanding of just rhetoric.

Presenter 6 will discuss the ways they have been able to integrate the study of African American rhetorics across a range of courses, from First-Year Composition to upper-level seminars, at an HBCU, an institution where the communicative and persuasive resources of African Americans are not a special topic but a central aspect of the curriculum. In particular, this presenter will discuss how they pair the teaching of African American rhetorical history and theory with assignments that ask students to design an advocacy project around an issue of their choice, which pushes them to practically consider and apply considerations of rhetoric in action. The aim is to use the teaching of African American rhetorics to establish each class as a supportive community from which students can take generative risks—with writing, language, and even community activism—and have those risks publicly acknowledged and valued by the collective as contributing to a larger goal.

Rhetorics of Music, Sound, and Self Determination

11:00am - 12:15pm Friday, 24th May, 2024
Location: Silver - Tower Building Mezzanine
Track 1. Cultural Rhetoric
Presentation type Paper Session

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125 "I'm 100% that Bitch": Finding Creative Anger in Lizzo's "Truth Hurts"

Brittany J. Barron

Florida State University, Tallahassee, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In a recent interview, American singer Lizzo reveals the impetus for the opening line of her hit song "Truth Hurts": "Why men great til they gotta be great?" While the line was inspired by a romantic disappointment, Lizzo wrote it with a broader critique in mind: "We've given men all this power and responsibility to be [. . .] world leaders and [. . .] they let us down. They never live up to protecting people the way they should." In this presentation, I apply C. C. Hendricks' feminist rhetorical framework (2022)—critical subjectivity, critique of patriarchal gender roles, subversion of sexual norms, and circulation of feminist rhetorics—to the "Truth Hurts" music video. First, we see critical subjectivity in the way that she uses autobiographical experiences to construct her identity as a strong, independent female. Second, we see a critique of patriarchal gender roles in her reverse action of leaving her groom at the altar, and in the possible erasure of the groom's distinctive facial features on the cake topper in the final scene. Third, we see a subversion of sexual norms in the queering of dress,

partner roles, and romantic actions suggested by Lizzo's choice to marry herself as the ideal lover. Finally, we see a circulation of feminist discourses in her interviews about "Truth Hurts."

Upon looking at examples from the video and doing rhetorical analysis with Hendricks' framework, I will move into my argument that feminist rhetorical analysis can expand our understanding of the extent to which Lizzo's feminist rhetorical strategies align with or disrupt her self-proclaimed feminism. Ultimately, what makes this performance noteworthy is the signature way in which it expresses Lizzo's "creative anger"—what I argue to be her trademark performative discourse—as the transformation of socially impermissible responses into channels for creative energy and radical change. In the words of Sara Ahmed, feminist theory—and, by extension, feminist rhetorics—is a "rope [. . .] to help you survive" (2017). Just as feminisms and feminist rhetorics change and evolve with time, so do feminists' and feminist rhetoricians' survival strategies. One such survival strategy is Audre Lorde's use of the erotic as power (1978). Lorde theorizes the erotic as a largely misunderstood and untapped resource and lifeforce that not only could help women find self-fulfillment, but also bring women—no matter their race, sexual orientation, or age—together. I see Lizzo's "creative anger" as simultaneously an expansion of Lorde's strategy and one of the ways in which Lizzo practices activism through her art form and effects change.

This presentation therefore addresses the need for more explicitly intersectional thinking about celebrity and feminisms. As a Black, self-proclaimed fat woman, Lizzo performs inclusivity and diversity in ways that both reflect and challenge discussions afoot in feminist rhetorical studies. I will conclude the presentation with questions to the audience about how we might continue to explore the ways Lizzo's particular feminism and feminist rhetorical strategies align with and disrupt the feminist movement itself within "Truth Hurts."

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581 From Bomba to Reggaeton: Attuning to Sonic Rhetorics of Self Determination

eloisa e moreno

University of Texas at Austin, Austin, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

From Bomba to Reggaeton: Attuning to Sonic Rhetorics of Self Determination

 When rhetorical studies centers justice, we are asked to push the boundaries of our discipline as Jacqueline Jones Royster called us to do not so long ago. Her call echoes today through a long line of scholars who question best practices and ways of being that foster our collective survival in this time. My own question finds it way with and through this concern for a way to know and be differently. I am interested in a notion of attunement that is open to the sacred, the mystical, the more-than-human participants in the making and preservation of the culturally specific sound of Bomba, the music of Puerto Rico's African descended peoples. What does it mean for our field to center justice as an approach to studying and being with sounds--embodied and spiritual--of self-determination? In other words, I want to know a best practice for researching, receiving, and relationship building (a method, a way of being with) a way of life that centers sound, rhythms, bodies in relationship to rhythms as cultural memory and forward-facing visions of sef determination? I present Bomba and its echoes and iterations in the sounds of Reggaeton as two distinct yet interconnected music ways that express vitality, survivability, and the collapsing of colonial constructs of time and space. Where the past dances in the present and continues in a language of coded drums to call a people to rise up or to simply celebrate the day. This research offers a Sonic Rhetorics that is not just about the study and reception of sound, but a call to justice through the waves, vibrations, rhythms, and echolocations of self-determination on the island. What does it mean to know justice across sensoria. What new bridges can we build as we learn to listen to difference; when we attune to its urgency, its rhythms, its story.

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298 A Black, Queer Sonic Rhetoric of Time and Grammar

Alexis R McGee

University of British Columbia, Vancouver, Canada

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

During this presentation, I argue that contemporary Black women hip hop artists Megan Thee Stallion, Beyoncé, and Cardi B deploy a sonic rhetoric that is more than

"just rhetoric." I argue that their rhetorical use of voice is simultaneously a "refusal and reclamation" that speaks back to the generations of antiBlack behaviour employed to dismiss Black bodies and Black thought. This presentation takes a closer look at sound, identity, and time by theorizing their intersections as part of a larger move to write the self and (re)claim agency at the sonic level. Said another way, this presentation explores how Black women music artists make space in their performances to assert themselves as agents, which, I argue, is done by taking time. This taking of time can be seen in the composing of particular sounds meant to stretch and hold the attention of the listener making it more likely to remember the performance, the message, and the speaker. Building on Hortense Spillers' "An American Grammar Book" (2003) and Brittney Cooper's "The Radical Politics of Time" (2017), I theorize a rhetorical method of voice. Using grammar, duration, repetition, and onomatopoeia as techniques for altering aspects of time, I emphasize the ways Black women sonically counter demoralizing notions and stereotypes of Black womanhood.

"Just History" Negotiating Methodological Tensions in Feminist Research

2:00 - 3:15pm Friday, 24th May, 2024
Location: Directors E
Track 2. Feminist Rhetoric
Presentation type Roundtable

25 Just History: Negotiating Methodological Tensions in Feminist Research

Panelists/Participants (Including Respondent, if any)

Dara Regaignon

New York University, New York, NY, USA

Lisa Mastrangelo

Centenary University, Hackettstown, NJ, USA

David Gold

U Michigan, Ann Arbor, MI, USA

Liz Rohan

University of Michigan-Dearborn, Dearborn, MI, USA

Sarah Hallenbeck

University of North Carolina Wilmington, Wilmington, MI, USA

Session Chair

David Gold

U Michigan, Ann Arbor, MI, USA

Abstract/Description

Just History: Negotiating Methodological Tensions in Feminist Research

Scholars in rhetoric have long sought to apply feminist research methods to historiographic work (Dayton and Vaughan; Kirsch, García, Allen, and Smith; Royster and Kirsch), both to more ethically represent their subjects and to more critically reflect on archival and interpretive practices. Yet these practices raise their own methodological questions that are not easily resolved. In this roundtable, participants describe how they have negotiated competing ethical impulses in order to engage in more just historiographic practices. Presenting cases that engage with previous scholarly misrepresentations, ellisions or problematic rhetorics in feminist archives, and our own methodological quandaries, we invite one another and our audience to consider how to do justice both to archival subjects and to our evolving present moment. In keeping with feminist principles, panelists will enact guidelines for accessibility suggested by the Composing Access Project and Allen and Kerschbaum's "Conference-Session Moderation."

1. Of Sex Work, Enslavement, and Feminist Inheritances in Britain and Its Empire

Nineteenth-century British women's rights campaigns for suffrage, property rights, education, and the de-regulation of sex work routinely rely on analogies between the situation of Englishwomen and that of enslaved Africans. Such analogies ignore facts that invalidate them but were, in fact, widely known at the time: that chattel slavery relied on the systematic rape of black women; that family separation was a policy; and more. While feminist rhetorical scholarship has grappled with the ethical challenges posed by conservative rhetors, and historians of British imperial feminism have contextualized these specific references, we still need to reckon with our inheritance of this violent analogy and what it means for feminist rhetoric, its histories, and its teaching. Seeking to do justice both to the radical and progressive visions of these nineteenth-century reformers and also to the violence of their racist rhetoric, Speaker 1 draws on critical race and women of color feminist theory (including Hazel Carby, Christina Sharpe, and Cedric Robinson) to theorize how this particular move rhetorically replicates the logic of white supremacist capitalism.

2. Glossing the Truth or Perpetuating a Lie? Methodological Tension in the Recovery of the History of Belgian War Lace

In "'Indoor Duties in Utopia," Michelle Smith asks: "How do we reconstruct not only the rhetorical moves in the texts that gendered individuals leave behind, but also a sense of the lived experience of gender that those texts emerge from, speak to, and participate in?" (521). This concept is made more difficult, however, in the search for documents that never reveal a primary source. Speaker 2 traces the methodological tensions that occurred with a research project aimed at tracking the rhetorical strategies used during World War I to convince American women to purchase handmade lace made to support occupied Belgium. These tensions involve a lack of source documentation as well as a repetition of "fact" that becomes lore simply by virtue of its repetition. This second instance in particular will trace the attribution of the organization of US lace sales to future First Lady Lou Henry Hoover. This "attribution," however, is either not cited, or the scholars cite a single document. The result of both research moves is that their social circulation (Royster and Kirsch) is either glossing the truth or perpetuating a lie, or perhaps both. This presentation explores the Hoover lore and its consequences for historical research practices.

3. Dissemblance, Democracy, and Disappointment: Understanding Elisions in the Lives of Black Women Activists

In their groundbreaking memoir, Two Colored Women with the American Expeditionary Forces, Addie Hunton and Kathryn Johnson leverage their experiences in WWI France to offer a visionary blueprint for a racially just postwar American democracy. Even as they center Black agency, they retreat as actors from the center of their story, eliding their own experiences with sexism, American nationalism, and French colonialism. Readers learn little of the personal sacrifices they made to serve in France and nothing of their later struggles to produce the book, which severed their friendship. These moments of "dissemblance" (Hine) surface an ethical challenge for feminist researchers: how do we reconcile what we know about our subjects with the stories they tell, particularly when they have strategically obscured them? How do we practice archival listening when confronted with "historiographic disappointment"? (Enoch and Miller). In negotiating these tensions, Speaker 3 suggests that taking Black women activists and other marginalized subjects "seriously" (Cooper) means acknowledging the ways that scholarly inquiry may also render them more vulnerable.

4. Patchworked Storytelling: Representing Activist Josephine Gomon, a Pioneer for Birth Control in Progressive-era Detroit

Feminist historiographers have long struggled with ethically addressing gaps in the archival record. If a historiographic narrative is too seamless, it can misrepresent its subjects. However, if we become overly conscientious, we can paralyze ourselves from the task of recovering and representing lives at all. To address this tension, scholars have suggested "patchworking" (Rumsey), a method that entails transparency about "discursive gaps" (Pullen and Robbins) between lives lived and lives represented. Speaker X describes her attempt to deploy patchworking in understanding the life and career of Josephine Gomon, a Detroit civil servant, activist, and Planned Parenthood leader. Gorman left behind an extensive archive, but with gaps—some intentional—that challenge feminist inquiry. For example, what were the synergies between Gomon's birth control activism and her experience as a stressed mother? Side-by-side private and public texts might show what and who pushed Gomon into activism but make her legacy vulnerable. While remaining committed to patchworking as a feminist method and transparency about addressing scholarly gaps, Speaker 4 calls for more courage in crating narratives out of fragments in order to preserve and present stories of marginalized rhetors for readers.

5. Grappling with the "Redemptive Impulse" in Feminist Historiographical Research Involving Work and Labor

In recent years, feminist historiographical research has attended increasingly to "work-related rhetorics" as scholars have problematized our field's long-standing commitment to civic or citizenship-related rhetorical activity (see, for instance, Gold and Enoch). In interrogating the formation of occupational hierarchies or the valuing of different forms of work, this "work-related" research often recovers the complexity or skill inherent in low-waged, low-status jobs that required little formal schooling or training. In doing so, it hinges on a "redemptive impulse" that seeks to honor craft or embodied knowledge while revealing the rhetorical fragility of modern professional credentials. However, retrospectively elevating the status of one's research subjects in order to convey their significance to a contemporary audience also risks reinscribing the same hierarchies one seeks to unseat, suggesting that low status work must contain hidden complexity in order to be worthy of study. Drawing from her own research project involving early twentieth-century Black beauty culturists, Speaker 5 considers the ethical dilemmas in embracing, resisting, or complicating this "redemptive impulse" in narrativizing these women's work.

Land's End: Habiting Everyday Narrative In/Justice

2:00 - 3:15pm Friday, 24th May, 2024
Location: Directors H
Track 7. Public Rhetoric
Presentation type Panel

69 Land's End: Habiting Everyday Narrative In/Justice

Panelists/Participants (Including Respondent, if any)

Nancy Small

University of Wyoming, Laramie, USA

Kassia Shaw

University of Wisconsin, Madison, USA

Megan O'Byrne

Kutztown University of Pennsylvania, Kutztown, USA

David D. Riedel

University of Wyoming, Laramie, USA

Session Chair

Nancy Small

University of Wyoming, Laramie, USA

Abstract/Description

"Just rhetoric" can support communities that are marginalized, silenced, and condemned, yet to do so, socially minded rhetoricians must maintain a critically reflexive ethic of care in producing research within and about those communities. This panel takes the question of "just rhetoric" to rural spaces. We are concerned with rhetorics of erasure preventing everyday local citizens from having their voices heard, a situation especially fraught for those who dwell in the margins and who are often alienated from the master narratives of public discourse. How do regional and rural rhetorics situated in precarious communities shape who and what is seen and heard? Four speakers, from a range of different backgrounds and/or locations, gather to consider that question.

Addressing a range of stories and perspectives--reflexive research ethics, toxic landscapes, embodied dissent, and consequences of invalidation--our panel privileges voices of the easily dismissed. Ultimately we challenge the "publics" included in our discourse, questioning what means of persuasion are available and denied to them.

Speaker 1: Red Faced in Wyoming: Public Memory and Questions of "Just Rhetoric"

Despite a national shift in discourse regarding race, representation, and performance, ongoing dramatic enactments of public memory in the rural American West still involve white citizens portraying tribal people via red-face costuming. Historians, cultural anthropologists, and journalists have written about such pageants and dramatic performances but without a focus on whiteness, positionality, and research ethics (e.g., Katrina Phillips, Audrey Shalinsky, Jennifer Percy). This presentation describes a current research project the speaker is conducting in which this red-faced activity occurs. As she struggles to make sense of the situation beyond its obvious racist implications, Speaker 1 considers a broader meta-perspective on how positionality complicates academic research projects themselves. She reflexively critiques her life in Wyoming, where she attends public memory activities as a white scholar, citizen, and community member. Such multi-layered entanglements afford her an insider/outsider status from which she must critically consider rhetorical flows even as she strives to simultaneously establish an ethic of local relational accountability (e.g., Shawn Wilson's Research is Ceremony). In other words, she ponders the following: How do we rhetorically listen through troubling complexity? And how do we generatively critique our neighbors and, in the process, become more aware of ourselves? Her ruminations take up the navigation of research sites, processes, products, and ethics, and how the role of researcher is always one of "just rhetoric."

Speaker 2: Learning to Live With Toxins: Stories, Metaphors, and Topoi As Tools For a Just Rhetoric

Scholars across disciplines have long theorized the relationship between toxins and bodies, with attention to how harm disproportionately impacts those with the least social and economic resources (Mel Y. Chen, Max Liboiron, Danielle Endres). Rhetoricians, in particular, have focused on how difficult it is to make persuasive arguments about toxins given their invisibility (Phaedra Pezzullo, Joshua Trey Barnett). Speaker 2 builds on this scholarship to ask how local communities not only make arguments about toxins, but how communities come to terms with toxin persistence in everyday spaces given the persistence of harm. Speaker 2 is particularly interested in how people receive and produce these stories, and how toxin stories point toward more "just" futures. To answer this question, this presentation follows 17 storytellers who have a close relationship with the former Badger Army Ammunition Plant in rural south central Wisconsin. The area has a long

history of settler colonial and industrial uses. When the plant was eventually decommissioned, the community was asked to determine the plant's future land use despite its heavy toxic load, which has led to increased cancer and heart conditions for local residents. Through semantic narrative analysis, Speaker 2 observes how the metaphor of toxic contamination becomes a topos that brings visibility to the legacy of toxin harm, eventually leading to personal and social resistance. This presentation argues that the mundane environmental storytelling that circulates casually within communities is a "just" rhetorical practice that can expand our field's understanding of effective environmental persuasion.

Speaker 3: Oppositional Rhetorics in Lithium Mine Siting

As the U.S. seeks to reduce its reliance on foreign oil and on fossil fuels, electric vehicles (EVs) provide a means to ostensibly achieve both. To meet consumer demand, U.S. extraction of lithium, a crucial component of EV batteries, must increase exponentially in the next decade. The conflict surrounding enhanced lithium mining in the U.S. centers on the location of potential mine sites on Native lands, the ramifications of extraction (short and long term), and the vast need for additional resources (such as water) to complete the mining process. This lithium debate is one in a long line of Bureau of Land Management (BLM) decisions that have been contested including issues at Standing Rock (e.g., Jordan Christiansen, Lisa Silvestri), and the Peaceful Uprising case in Utah (e.g., Megan O'Byrne, Danielle Endres). Additionally, as a potential resource extraction site, lithium mining recalls former and ongoing ills in the production of oil sands (e.g., Ryan Katz-Rosene), oil exploration in the Arctic National Wildlife Reserve (e.g., Benjamin Sovacool), fracking (e.g., Richard Buttny, Andrea Feldpausch-Parker, Jacob Matz, Daniel Renfrew), uranium extraction and nuclear testing (e.g., Bryan Taylor, Judith Hendry), and the longest standing offender – coal mining (e.g., Jen Schneider, Steve Schwarze, Peter Bsumek, Jennifer Peeples). As sites of rhetorical and resource production, dissent by alienated peoples in largely rural communities over lands that are not typically considered to "matter" has gone unheard (e.g., Carole Blair). Speaker 3 interrogates rhetorical possibilities available to everyday people who have wished to voice their opposition to these BLM decisions. Even though dissent is a necessary element of productive democracy, voicing, embodying, and narrating the harm done to people and lands is legally precarious (Robert Ivie). In a post-USA PATRIOT Act political landscape, what can and cannot be said (by whom and where) is closely litigated. Any attempt by a marginalized public to move from rhetoric as "just" talk to rhetorical dissent as a viable path toward justice must now involve not only the available means of persuasion related to the issue at hand but also the negotiation of legal boundaries

around that voicing. Lithium mining may be "just" the next in a long line of injustices, but it poses an opportunity for true policy and rhetorical change.

Speaker 4: Rhetoric of the Unknown: The Silencing of Alien Abduction Communities and How "Just" Rhetoric Can Liberate Them

For decades, individuals reporting "alien abduction" experiences have been dismissed and stigmatized, suppressing their narratives to the point that studying the phenomenon is all but impossible. This presentation reexamines historical and contemporary rhetorical strategies used to undermine or discredit "alien abduction" experiencers. The analysis begins with a historical overview of stigmatizing rhetoric, often equating these experiences to mental illness, informed by scholars such as Christopher Partridge, Ema Sullivan-Bissett, Richard J. McNally, and Edward Condon. In contrast, the discussion brings forth clinical scientific perspectives offered by Carl Jung, R. Leo Sprinkle, and Susan A. Clancy which, despite the prevailing rhetoric, continually denied the prevalence of mental illness in the community. In our current era of renewed interest and investigation into UFO encounters, a significant shift in "just" rhetoric is evident and on display for our study. Speaker 4 explores this evolving rhetorical landscape, emphasizing its potential to reshape societal perceptions about "alien abduction" survivors and how they can be supported, thereby highlighting the influential power of rhetoric in silencing or liberating marginalized voices.

Rhetorics of Writing Center Scholarship: Fostering Justice and Equity in American Universities

2:00 - 3:15pm Friday, 24th May, 2024
Location: Directors I
Track 11. Rhetorical Pedagogy
Presentation type Panel

138 Rhetorics of Writing Center Scholarship: Fostering Justice and Equity in American Universities

Panelists/Participants (Including Respondent, if any)

Stephen Disrud

north dakota state university, fargo, USA

Mafruha Shifat

north dakota state university, fargo, USA

S.J. Williamson

north dakota state university, fargo, USA

Session Chair

Mafruha Shifat

north dakota state university, fargo, USA

Abstract/Description

Abstract:

The panel aims to shed light on the rhetorics of the writing center scholarship, which is pivotal in promoting justice and equity for all students, regardless of race, ethnicity, and dis/ability status. The presenters will discuss the vision and mission of the writing center, the significance of language support for multilingual students, and the importance of inclusive practices based on rhetoric of dissensus and rhetorical listening for students with various dis/ability statuses. The discussion will highlight how the center's initiatives contribute to creating a more just academic environment American universities' student support services.

Promoting Inclusivity through Language Support

Presenter 1 will outline the vision and mission of the Center for Writers. He will discuss the scholarship program's role in supporting international graduate teaching

assistants and fostering a diverse and inclusive learning environment. He will showcase success stories and highlight the positive outcomes of empowering multilingual students with effective communication and teaching strategies.

Empowering Multilingual Students through Writing Consultations

Presenter 2 uses her experiences as both a Teaching Assistant and a Writing Consultant, where she has provided consultations related to writing for both graduate and undergraduate students to emphasize the importance of tailored language support for multilingual students provided by the writing centers. This approach goes beyond mere instruction, reflecting a nuanced method of working with diverse language backgrounds and recognizing each student's unique rhetorical practices and traditions (Ferris & Hedgcock, 2014). Aligning with progressive perspectives in rhetoric and composition, Presenter 2 advocates for a rhetorical framework that recognizes and celebrates diverse linguistic identities, fostering a more inclusive and just educational environment (Horner, Lu, Royster, & Trimbur, 2011) that underscores the importance of viewing multilingualism not as a challenge but as a richness (Canagarajah, 2006). Presenter 2 will delve into the specific strategies that writing centers should employ to provide rhetorical justice to multilingual students such as targeted strategies, individualized support, and a culturally responsive learning atmosphere that empower students to navigate the complexities of academic discourse in a second language (Thonus, 2004; Williams & Severino, 2004). Writing centers play a pivotal role in enhancing students' writing skills and promoting their academic achievement using real-world examples and research-backed methods. By offering a vital perspective on the intersection of rhetoric, writing support, and multilingualism and connecting her practice to broader theories and contemporary discussions in the field, she contributes a unique voice to the dialogue surrounding rhetorical justice and its impact on multilingual students.

Rhetoric of Dissensus in Approaches to Accessibility in Writing Centers

While researching writing center best practices to improve accessibility and usefulness of the university writing center for students with different dis/ability statuses, presenter 3 discovered some research tends to contradict other research. One of the largest contradictions stems from whether or not writing consultants need to know a student's diagnosis—by self-disclosure in person or via pre-consultation survey, or by working with disability services—in order for the student to receive the most just and effective help with their writing. Some research suggests that knowing a student's diagnosis is vital for the student to receive the best help (Babcock & Daniels; Degner; Kiedaisch & Dinitz) while others indicate disclosure of dis/ability

status as an ableist, unnecessary practice if the consultant can adopt rhetorical listening that identifies the student as expert in their own experience who knows what they need without having to justify it with a specific diagnosis (Dembsey; Rinaldi; Stark & Wilson). Julie Bokser, in her article on promoting belonging by centering tutor practices around listening, connects listening to Trimbur's rhetoric of dissensus when working with ESL students. In this presentation, presenter 3 applies Trimbur's rhetoric of dissensus to working with students with different dis/ability statuses in the writing center, ultimately showing how contradicting research on best practices for working with students in this unique population should be adjusted according to the needs of the individual students rather than adopting one or another researcher's different perspectives of when disclosure is necessary or ableist.

Conclusion:

The panel discussion on the rhetorics of Center for Writers scholarship is an opportunity to showcase the progressive initiatives that American universities can foster to promote justice and equity. Through presentations from the Director, two Teaching Assistants, and Graduate Students, the audience will gain valuable insights into fostering inclusivity, supporting multilingual students, and empowering students with various dis/ability statuses. This panel aligns perfectly with the conference's theme of equity and diversity, and we are confident that the shared experiences and strategies will inspire attendees to take meaningful action toward just rhetorics in the writing centers at their institutions.

Embodied Rhetorics of Health

2:00 - 3:15pm Friday, 24th May, 2024
Location: Directors J
Track 14. Other
Presentation type Paper Session

489 Post-Polio Syndrome in the Shadows: Epidemic Disease and Embodied History

Jackie M James

University of Minnesota, Minneapolis, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Overview: Though vaccines successfully eradicated new polio infections in the United States in the midcentury, millions of polio survivors lived on with disabling chronic conditions (March of Dimes, 2001). Today, hundreds of thousands of polio survivors suffer from a degenerative resurgence of their initial polio symptoms called Post-Polio Syndrome (PPS) (Groce, 2014). At RSA 2024 I will present a dissertation chapter in which I analyze data collected from interviews with polio and PPS patients. This chapter is part of a larger project that investigates how cultural narratives and technical documents shape the lives of people with chronic disease, explores how PPS formed as a diagnostic category, and builds a model for understanding disability in the wake of an epidemic.

Introduction: My project asks how people who live with PPS navigate medical diagnosis and care in a post-polio world. Specifically, I investigate how people with PPS see themselves in American polio history, how that perceived position affects their relationships with medical practitioners and systems, and how people with PPS exercise agency with and against a disease that is often denied or misdiagnosed.

Project Context: My project addresses the gap between our historical assumptions about polio and the contemporary reality of polio in America. The erasure of polio as a medical problem in the US has marginalized PPS and its sufferers' experience. Moreover, PPS is a chronic condition emergent from a previous viral infection that can provide models for diseases like long COVID and other poorly understood chronic illnesses.

Research Questions: My dissertation asks: 1) How has the public narrative and lived experience of polio changed over time, given that it occupies a paradoxical position as both an eradicated disease and an ongoing condition in people's lives?; and 2) How have polio narratives about overcoming epidemics, disability, and scientific impossibilities impacted the present-day care, wellbeing, and visibility of polio patients?

Methods: My project is a qualitative study that involves archival analysis and interviews with living polio survivors and PPS patients; I will specifically present on my interview analysis chapter. I approach interviews attuned to patient stories, expertise, and lived experiences (Jones, 2016). Interviews provide a space for patients to tell their own history of polio and recount their experiences with PPS onset and diagnosis. Interviews also afford access to histories of polio that were never collected, specifically those of very rural and indigenous patients.

Conclusion: Scholars of rhetoric have called for research that works to ameliorate power dynamics between individual patients and systems of medicine, culture, and discourse that shape their health and happiness (Meloncon & Scott, 2018). Calibrating rhetorical research approaches with the history of epidemics in the US helps me answer that call by analyzing the patterns of memory, diagnosis, and medicine that shape the lives of patients disabled by chronic disease.

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499 "After counseling, patients should have the option to decline any or all testing": Prenatal testing, anti-rhetoric, and multiple ontologies of expertise

Caitlin Baulch

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Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Marika Seigel (2014) has argued that the telos of pregnancy is a normal and healthy fetus (p. 13) and that "the goal of prenatal care is to produce a normal fetus" (p. 92). Prenatal testing expectations make this telos clear. In the early stages of pregnancy, a routine part of care is prenatal genetic screening and testing. With the growth of genetic tests, there is also an increased assumption that everyone who is pregnant will complete genetic screening as part of their care. Prenatal genetic testing is one of many difficult decision points in medicine, making it a rich ground for rhetorical inquiry. It sits at the intersection of the rhetoric of health and medicine, expertise studies, and disability studies, as well as political and policy rhetoric following the Supreme Court's ruling in Dobbs vs. Jackson Women's Health Organization.

However, an initial reading of medical documents from genetic counselors and obstetricians (OBs) reveals a strategy of anti-rhetoric (Cherney, 2019; Lynne & Howe, 1990; McGee & Lynne, 1987). These organizations remove anything "rhetorical" which might persuade patients, constructing a facade of neutral, objective scientists. OBs and genetic counselors emphasize patients making their own decisions, attempting to present facts in the most neutral way possible to allow for patient empowerment.

However, disability and rhetoric scholars (Kafer, 2013; Bakke, 2013; Reed & Meredith, 2020; Condit, 1993, 2000) argue this is not the case. Annemarie Mol (2002) suggests that medicine is too concerned with questions of who should make decisions instead of questions of "what to do." Politics of what, "Explores the differences, not between doctors and patients, but between various enactments of a particular disease… [Different enactments] each do the body differently. But they also come with different ways of doing the good" (Mol, 2002, p. 176). Following other rhetorical scholars who have taken up Mol's framework of enactment and the politics of what (DeVasto, 2015; Pender, 2018; Card, Kessler & Graham, 2018; Graham & Herndl, 2013; Graham, 2015) this paper seeks to map the various enactments of prenatal testing, particularly using DeVasto's model of the expertise of doing.

DeVasto (2015) combines the work of Mol (2002) with Collins and Evans (2002), viewing Collins and Evans' types of expertise as individual ontologies. She argues, "these expertises are not simply different perspectives but different ways of doing and practicing expertise. And it is from these practices that experts derive credibility, experience, and knowledge. In other words, what experts know is based in what they do" (p. 383). I use various expert organization's recommendations, patient narratives from online forums, and activist work to map out how various experts enact or do their expertise within the prenatal testing space. In an attempt to disentangle the complicated nature of prenatal testing, this mapping of expertise seeks to identify gaps or points where expertise could improve to assist patients in their "what to do" questions.

11 Longing for Community: The Pre-Internet Vernacular Rhetoric of ME/CFS Old-Timers

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Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Despite decades of discussion and research by the medical establishment, there is still disagreement on the definition of and diagnostic criteria for Myalgic Encephalomyelitis/Chronic Fatigue Syndrome (ME/CFS), making it a highly contested illness. According to a 2015 report from the Institute of Medicine of the National Academies, "people with ME/CFS often struggle with their illness for years before receiving a diagnosis." Not surprisingly, then, estimates of the number of people with the disease vary; however, analysis of medical claims data from 2017 put a rough U.S. estimate at 1.7 million to 3.38 million. ME/CFS, then, may be widely misunderstood, but it is not rare, and those living with it deserve to be heard.

This was the wish of four researchers who, in early 1993, undertook the first and only comprehensive survey of "CFIDs old-timers"—that is, people who had been diagnosed with ME/CFS at least ten years previously and for whom the disease remained active. Ultimately, 285 people completed the 589-question survey—a remarkable level of participation considering that ME/CFS is a progressively debilitating disease that often rewards heightened activity or effort with crashes into near total incapacitation. However, a surprising number of respondents did much more than just complete the survey; they also wrote lengthy letters to the researchers.

These letters, along with responses to the survey's open-ended questions, present a fascinating picture of people desperate to communicate with others like themselves. Much of the existing scholarship on vernacular rhetorics of ME/CFS and other contested illnesses explores how individuals use online health forums and other internet venues to counter the dominant discourse of the medical establishment through the sharing of lived experience. The data and letters obtained from the "old-timers" study, however, were written before the internet provided numerous outlets for information and connection. The study respondents—especially those living in remote areas—had little to no access to other patients or groups that could provide mutual support and advocacy in the face of dismissive families and doctors who refused to accept their accounts of the disease. Yet their responses and letters share important characteristics with their modern internet counterparts. In this way, I argue, they constitute precursors to the vernacular rhetorics found on today's online forums.

This will be supported by examples illustrating three interrelated themes that are repeated significantly throughout the archive: expressed hunger for "collective intimacy" (Melonçon and Arduser) with other ME/CFS old-timers; the impulse to qualify as old-timers through detailed accounts of their disease; and frequent expressions of frustration with the medical community (and others) who insist on a psychogenic diagnosis and/or that they can improve their condition through exercise, cognitive behavioral therapy, and self-will.

Just as artifacts discovered by archeologists provide evidence to understand the evolution of species and societies, these data illuminate the evolution of vernacular rhetorics of contested illness as the media for sharing them have changed and become more accessible.

Community-Based Methods

2:00 - 3:15pm Friday, 24th May, 2024
Location: Plaza Ballroom D
Track 1. Cultural Rhetoric
Presentation type Paper Session

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618 Agua Es Vida (Water is Life): What Books in the Barrio's Fugitive Libraries Can Offer Environmental Justice Rhetorics

Carolina Hinojosa[1], Marissa Ramirez[2], Rosie Torres[3], Excy Seiba ili[4]

[1]University of Texas at San Antonio, San Antonio, USA. [2]St. Philip's College, San Antonio, USA. [3]Community Peformer, San Antonio, USA. [4]Community Artist, San Antonio, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Priscilla Solis Ybarra asks Cherríe Moraga in an Orion interview, "Is environmentalism ultimately about justice, or is justice ultimately about our relationship with the earth?"

Moraga responds that one cannot write about environmentalism without attending to the injustice of the community and that justice is a reciprocal relationship with the earth. Moraga further explains, "I seek language that can hold memory and meaning, language that grounds knowledge." Arola forwards this relationality, insisting that knowing is understanding through "mind, body, emotions, and spirit, [which is a] very different project–one that is necessarily relational and understands the world as animate" (193). Rooted in this relationality, a team of collaborators came together to kick off Latino Conservation Week on July 15, 2023, with a co-created event named Agua Es Vida (Water is Life) at a local park along the river in San Antonio, Texas. Collaborators included Books in the Barrio, Urban Bird Project (UBP), community readers and performers, an indigenous family, and the San Antonio River Foundation. The Agua es Vida event held at a local park specifically attends to how words, human and more-than-human relations, and places interact to mobilize environmental justice rhetorics through relational accountability. Relational accountability "suggest[s] that humans and the environment are always-already co-constituted" (Ríos 2015).

The Agua es Vida collaborative event was a generative and provocative landscape for "just doing rhetoric" to question rhetoric's role in the public sphere in a climate where the banning of books and ethnic studies continues its course in Texas and Florida legislation. Agua es Vida is in conversation with subaltern environmentalism (Pulido 1996) by providing a book reading, a performance of that reading, a nature walk focused on birds, a local origin story, a water ceremony where community members released flowers into the river, and followed by ways to continue conservation efforts along the river. The collaborators, including the community of human and more-than human relations, were relationally accountable to the river and one another, converting Agua es Vida into a fugitive library. Books in the Barrio offered books to all participants and their families to bring books into community spaces that are otherwise deprived of those books. This coalitional (Licona & Chávez 2015) effort demonstrates how the Agua Es Vida event's collaborative and relational efforts include and work with the environment to forward environmental rhetorics. "Books in the Barrio is no longer asking for a bookstore; we are now bringing books into the neighborhood via fugitive libraries." The Agua es Vida event is a powerful reminder that fugitive libraries can offer provocative landscapes for forwarding environmental justice rhetorics by offering "language that can hold memory and meaning, language that grounds knowledge" (Moraga 2020) in a state that continues to ban books and ethnic studies.

666 Talking about *rhetoric* without saying "rhetoric": An interdisciplinary collaboration with agricultural stakeholders and university professors

Beth J Shirley, Shannon Arnold, Dusty Perry

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Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

With the increase in polarization of citizens of the US and in the polarizing rhetoric, it is more important than ever that we in the fields of rhetorical studies and composition work outside of academia, and especially with groups with historic mistrust of university "elites" to counter assumptions about what rhetoric is and the perceived (and often real) harm it causes.

This presentation will describe an ongoing collaboration between a professor in an English department with faculty in the College of Agriculture, building a community network with agricultural stakeholders across our state at a unique moment in time and working toward building a local, sustainable agritourism industry. A secondary goal for the English professor is to build a connection with members of a community who traditionally mistrust academia, especially the humanities, to break down the barriers and assumed polarized viewpoints to find common ground and rebuild trust based on shared values and goals. This requires an acute understanding of the practical applications of rhetoric for this context and this audience, an audience that traditionally has perceived very little use for rhetorical theory and research.

Agritourism broadly means any tourist attraction that brings outsiders to a farm or ranch. Common examples are U-pick fruit farms, farm-to-table events, and dude ranches. Agritourism is expected to be an important part of creating sustainable growth and tourism in this state in the coming years, as it offers a way for smaller-scale, family farms and ranches to stay afloat and not sell to larger-scale, commodities operations, or "big ag," which is far more damaging on the environment and certainly more damaging to local economies (VanSandt, Low, & Thilmany, 2018, p. 592). At the same time, sustainable agritourism provides an opportunity for visitors to be educated about food systems and the environment while finding connection to a local community. In essence, agritourism, especially in underserved, rural populations, offers an opportunity to build connections not just between consumers and their food, but also between groups who would not otherwise interact and seek

to understand each other. If managed appropriately, agritourism can bolster the resilience of rural communities and contribute to the de-polarization through real, human connections.

But this requires a basic understanding of rhetorical concepts on the part of the agricultural professionals who have traditionally viewed it as "just rhetoric" at best or manipulative double-speak at worst. The role of the English professor in this project has been first listening to the goals and ideas of the agricultural professionals and then training them to be expert rhetoricians without saying "rhetoric." The word carries so much baggage, as this conference's theme is highlighting appropriately for this meeting, and so instead, I use the rhetorical skill of dissociative framing (citation blinded for review) to train farmers and ranchers to also be master rhetoricians, experts at sharing their story, advocating for themselves and their communities, and sharing their local knowledges in ways that connect them to people who would otherwise never think about where their food or clothing comes from.

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622 Rooted in Participatory Critical Rhetoric: De-colonizing and the Intersection of Trauma, Memory, and Discourse

Kerry L Mess

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Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

For centuries western culture has used museums, memorials, and archives as memory sites to collect, store, share, and shape doxa, engaging in what Hess (2007) calls cultural competition. Such competition highlights the interpretive struggle in the narrative practice of history, representation of official versus vernacular voices, and ignores colonialism's collective traumatic impact.

Recognizing the need to understand the context of colonialism to develop community for collective memories and heal collective trauma, in May 2020, somatic therapist Karine Bell MSc founded the Rooted Global Village [RGV], www.rootedglobalvillage.com. If rhetoric shapes our world and "is always an embodied experience in relation to place and space" (Middleton et al., 2015, p. 93),

RGV demonstrates that our bodies are the most powerful of museums with which we have lost touch.

To interrogate the rhetorical material spaces of colonialism, RGV uses digital space to invite villagers to "re/member and re-connect" (Rooted Global Village, n.d.) to and with their bodies as the infrastructure of culture, a place/space that moves through and interacts with the world of places/spaces, shaping it as we go. Despite limitations of a digital platform, RGV's orientation for new villagers provides a rich assemblage emerging into a space of a de-colonial critical rhetoric.

Through a participatory critical rhetorical lens, this paper analyzes two of the site's five orienting components, site guidelines and glossary + videos, to contend that Bell and the larger RGV team are participatory critical rhetoricians who, understanding both the emergent and material essence of rhetoric, create digital memory spaces to engage the online membership, through and in embodied, emplaced rhetoric (Middleton et al., 2015). The resulting communal culture of embodied space in RGV challenges traditional memory places as models, recognizing the potential for web (memorial) discourse to empower and strengthen vernacular voices (Hess, 2007).

Drawing on research in trauma, embodiment, and the use of digital place/space, I analyze how RGV creates its memory spaces' ethos and engages embodiment in the digital world as "a mode of inhabiting and rupturing" (Sharpe, 2016, p. 18) our current understanding and embodiment of colonial discourses. I also examine villagers' responses to consider RGV's potential impact in the physical world.

RGV's orienting exercises cultivate an engagement with place/space, starting with the body, that have potential to move people outside our current paradigms and experiences. Exploring the body as the first site to contest coloniality allows for and cultivates emergence of "communiality"[1] that can begin liberation work. RGV's "communal space of response" (Gathering Space, n.d.) empowers villagers first to connect with ourselves and our internal cultural infrastructure and then to engage in public, vernacular rhetoric, disrupting colonial discourses and creating new de-colonial, whole rather than fragmented, culture/doxa.

[1] process of community or networked space rather than psychology's "communality" or sense of community; communiality is a dynamic, always in flux or process, a rhetorical ecology of sorts (Edbauer, 2005).

731 Storying Resistance and Recovery: Rhetorically Conversing Autoethnography

Sethunya Mokoko

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Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

I enter this conversation as an African storyteller with an urgent appeal to the world: a way to peace during a time of division. I am sharing that in our digital space, instant gratification era, and mass school shootings, we need, more than ever before, education not just of the mind but also of the heart—in which ego is the enemy, coexistence is valued. We must teach love, compassion, justice, forgiveness, mindfulness, tolerance, and peace. I am starting a dialogue about building a better community through personal and authentic engagements with students, parents, and teachers. An African is saying that even if family members went to sleep by merely licking salt drippings inside a cave wall, if they have love and joy, they shall all sleep peacefully, filled with passion and commitment to survival together. We can adopt this method in our university settings. We can reverse the continued abuse of underpaid teachers who endure intense institutional labor. We can make schools a decent place again where our students know that they have people who can talk to them about their struggles. I have taught at the university/college level in California and the American South for seven years. Through my teaching experiences, which include being an Assistant Director of a writing lab, I have had to navigate the roles of a psychologist and mental health adviser because it was necessary due to compassion for fellow beings. I have experienced racial discrimination, labeling and crossed paths with confederate flags-carrying white men circling my yard. Colonial oppression continues to silence and coerce cultural voices. In academia, towering Black intellectuals are denied tenure because they push against white domination; thus, we must renew our minds to transform educational institutions and society.

My work—rhetorics of storytelling across media and cultures—is to resist and recover from all consequent oppression. My teaching experience and research respond to the exclusion of marginalization of Othered knowledge. I am rethinking pedagogy and targeting disenfranchised audiences by using storytelling as a teaching technique and escaping colonial conquests that coerce Africans, and other marginalized voices, with acculturation and impoverished conditions. We must resist, recover, and tell our stories.

In Teaching Community: A Pedagogy of Hope, bell hooks talks about a "democratic education" and states, "Democratic educators show by their habits that they do not engage in forms of socially acceptable psychological splitting wherein someone only teaches in the class and then acts as though knowledge is not meaningful in every other setting" (44). In "How It Feels to Be Colored Me," Zora Neale resonates with Paulo Freire's language, writing: "I feel like a brown bag of miscellany propped against a wall. Against a wall in company with other bags, white, red, and yellow. Pour out the contents, and a jumble of small, priceless, and worthless is discovered" (904). We comprehend that critical pedagogy acknowledges that educational practices are contested and shaped by history and that schools are not politically neutral spaces. That teaching is political (Darder, Rodolfo, and Baltodano 228). In remedying this, Aja Y. Martinez, in Counterstory: The Rhetoric and Writing of Critical Race Theory, elucidates that counter-story is a methodology that functions through methods that empower the minoritized through the formation of stories that disrupt the erasures embedded in standardized majoritarian methods (3).

Just Victories and Just Losses: Discourses Around and About the US Women's National Team's 2023 World Cup Performance

2:00 - 3:15pm Friday, 24th May, 2024
Location: Plaza Ballroom E
Track 2. Feminist Rhetoric
Presentation type Panel

157 Just Victories and Just Losses: Discourses around and about the US Women's National Team's 2023 World Cup Performance

Panelists/Participants (Including Respondent, if any)

John M Sloop

Vanderbilt University, Nashville, USA

Leslie Rossman

Edmonds College, Lynnwood, WA, USA

Lindsey E Banister

Frances Marion University, Florence, SC, USA

Session Chair

Michelle Ramsey

Penn State--Berks, Berks, USA

Abstract/Description

Just Victories and Just Losses: Discourses around and about the US Women's National Team's World Cup Performance

Over the last two decades, the United States Women's National Team has been by far the dominant women's team in the world of soccer. Its status as such has led to a great deal of commentary in both popular and academic sports writing given that the United States has not traditionally shown the same interest in soccer as other nations around the globe and given that their success stands in vivid contrast to that of the men's national team. Simultaneously (and partially as a result), the USWNT has often found itself centered in rhetorical and cultural struggles over numerous issues, including equal pay, queer politics, the role of athletes in politic movements, and the representation of femininity (all matters, of course, of "just rhetoric" in numerous senses). The recent disappointing results in both the 2021 Olympics (resulting in a bronze medal finish) and the 2023 World Cup (elimination in the first knockout round) has produced a site for the emergence of numerous battles–in both social and mainstream media--over a wide variety of political issues, some harkening back to arguments over the issues the team actively raised (again, equal pay, sexuality) as well as a variety of other issues. The panelists of this proposal will provide a variety of analyses and investigations of the ways the arguments over, and representations of,

the USWNT after its lack of success in the 2023 World Cup are rearticulations of different cultural norms as well as a location for critical/cultural progressivism.

Panelist 1: The Fraught Neoliberal Politics of Equal Pay

One of the arguments for which the USWNT has become most well known is that for equal pay. Given that the US Men and US Women National Teams both have the same employed (the USSF) and work to fulfill the same mission (to advance and grow soccer in the US), their jobs are legally the same and are tied not to their relative success on the pitch or their success in generating revenue. Nonetheless, historically both pitch success and revenue streams have been utilized to work for equal pay arguments as well as against. Indeed, because the women actually brought in higher revenue than the men in the previous world cups for each, popular arguments in favor of equal pay often based these on a fairly crass articulation to neoliberal success. The recent early exit of the UWWNT from the World Cup has generated a body of discourse that illustrates the problematics of such an argument as the loss of revenue and success leads to a rearticulation of a neoliberal argument that works against legal equality and again toward success based solely on pitch and revenue performance.

Panelist 2: "Unlikeable" Women: Right-wing Discourse and the Disciplining of the USWNT

 A viral tweet by Fox Sports analyst and former USWNT player Alexi Lalas illustrates the visceral animosity conservatives have for the USWNT. In it, Lalas claims, "Don't kill the messenger. This #USWNT is polarizing. Politics, causes, stances, & behavior have made this team unlikeable to a portion of America". It is unclear what "politics, causes, stances, & behavior" he is referring to, but right-wing media has extensively covered the USWNT's fight for equal pay, support for Black Lives Matters, queer rights, trans rights, Megan Rapinoe's kneeling, and finally how some players abstained from singing the national anthem during the 2023 World Cup. Right-wing media coverage of the USWNT not only frames the team as anti-American, but they also used the player's progressive stances as justification for their loss in the 2023 World Cup's round of 16. This project utilizes feminist rhetorical criticism to examine conservative discourse and its reverberations around the USWNT, specifically in Alexi Lalas and former USWNT star Carli Lloyd's Tweet and on-air commentary. According

to commentators like Lloyd, the USWNT should just "shut up and play". Perhaps not by chance, the backlash against the team comes as more players of color, especially Black women, have joined the team. I argue that conservative media discourse by analysts, politicians, current and former players aim to discipline the USWNT through white feminine norms, especially via shame, which has violent gendered consequences on players, fans, and media in women's sports.

Panelist 3:   RSA's conference theme "Just Rhetoric" begets the question: what should rhetoric do? To do rhetoric, especially at "just rhetoric's" heart, is to bridge division, something our country is particularly bad at in the current zeitgeist. The 2023 Women's World Cup, and the discourses surrounding the USWNT's early exit from the tournament, is but one example of our country's polarization. Analyses of their loss include: losing because of their wokeness; losing because of injuries and age; losing will make the team's social activism irrelevant. While a post-mortem assessment of a team's performance is standard and expected in athletics, these public assessments are not actually about winning or losing but about continued division over identity politics and systemic socio-economic inequities, for which the USWNT is a lightning-rod.

What should "just rhetoric" do here? My analysis of the public debates about the USWNT's loss reveals how women's sports and the USWNT have the power to rhetorically (re)shape socio-political discourses about inclusivity, diversity, and equity (Grano and Butterworth 9-11). I ultimately argue women's sports are uniquely situated to rhetorically intervene in these discourses, to bridge division, and to help create a more just society.

Latina/o/x/e Rhetorics

2:00 - 3:15pm Friday, 24th May, 2024
Location: Plaza Ballroom F
Track 1. Cultural Rhetoric

555 "They Think With the Spinal Cord": Rhetoric, the Intelligence Test, and the Manufacture of Laboring Flesh

Andrew L Escanuela

University of Colorado, Boulder, Boulder, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Me raja, me raja, these words, they split me: "they think with the spinal cord rather than the brain." In May of 1922, The North American Review publishes "Mental Tests for Immigrants." Therein, Arthur Sweeney, M.D., addressing a vast reading public, appeals to the United States Army's recent experimentation with the intelligence test to underscore the racial threat that the foreign laborer poses to the nation. According to Sweeney, in constituting the majority of the Army's so-called "D class" of mental acuity, the inferior "Slavic and Latin races" are but twitching "reflex arcs," raw muscular energy suitable only for shovel, pick, or hoe work, and are therefore unfit to assume the deliberative responsibilities of democratic citizenship: they think with the spinal cord rather than the brain.

"Mental Tests for Immigrants," I argue, reveals how rhetoric cuts into racialized and minoritized laboring bodies. Never "just" words, or images, sound or performance, the rhetoric intended for one audience can shape the corporeality of another. Ostensibly concerned with the measurement of the mind, the intelligence test ironically provided rhetors like Sweeney with the raw suasive material to quantify the racialized laborer's physical density, the degree to which they exist as a body, and to organize the division of labor accordingly: when invoked through their test results, the Anglo Saxon, Northern European, and Western European "A class" leave their bodies, ascending into the office of the mind, further becoming engineers, scientists, officers, and leaders in the public imaginary; conversely, when invoked through their test results, the Black, brown, Southern and Eastern European "D class" ossify into their stooping backs, straining arms, and bleeding hands, remaining "reflex arcs," those ablated sinews and muscles that undertake the menial, injurious work of the Army, and which should so be used in every industry across the nation.

Though applicable to the study of rhetoric in general, the rhetorical moves that Sweeney makes have important implications for scholarship on Chicano and Mexicano rhetorics. Indeed, echoing Sweeney's appeals, industrialists in search of cheap labor have referred to Chicanos and Mexicanos as uneducated "backs" and "hands" uniquely constituted to bear the painful burden of arduous labor. Even now the truncated figure of the laboring "wet-*back*" remains a charged rhetorical site in the national debate over who ought to embody the body economic. Drawing from Lisa Flores's work on Mexicano disposability, from Gloria Anzaldúa's imagery of blood and entrails, and from Cherríe Moraga's theorization in the flesh, I move away from the histories of Chicano labor rhetoric offered by scholars like John C. Hammerback, wherein the laboring subject is always presumed to be whole. Instead, I consider how rhetoric has made flesh, how it has hacked and sliced, how it weighs upon the body and splits it. For the practice of a truly "just rhetoric" necessitates thinking not only with the brain but so too with the spine.

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84 The Wound & the Stitch: Latina Rhetorics of Woundedness as Just Rhetorics That Rupture Colonial Legacies

Loretta Victoria Ramirez

California State University, Long Beach, Long Beach, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

I examine Latina *rhetorics of woundedness*, a form of *just rhetoric* that focuses on the phenomenon of woundedness and a stitching together of fragmented selves. Though nursed, the fragments remain in a *stitch* state, signifying delicate ephemeral healing amidst still-active assaults that insist on redress. Woundedness remains visible as an insistent marker that the public sphere is accountable to examine historical conditions wherein violence against colonized bodies is continuous and systematized.

In studying Latina writers who situate woundedness as a conceptual lens through which to confront violations against the body, I engage in Cathy Caruth's trauma theory, Jacqueline M. Martinez's Chicana phenomenology, Sara Ahmed's queer

phenomenology, and Jinah Kim's postcolonial grief studies. I ground theory into Latina rhetorics that advocate reform and justice by emphasizing an unmaking of bodies. Such patterns of rhetorical woundedness have been established by foundational Chicana writers such as Cherríe Moraga, Gloria Anzaldúa, Ana Castillo, Emma Pérez, Alicia Gaspar de Alba, and Bernadette Calafell. These rhetors mobilize *theories of the flesh* wherein rhetors' lived experiences, fortitude, and petitions generate knowledge and action.

I trace this female rhetorical foundation of Chicana *just rhetoric*s as it has been adapted by broader Latina writers. I accordingly focus on Carmen Machado's *rhetorics of woundedness* as my central vehicle to illustrate the exposure of woundedness to activate audience accountability for the continuity of colonial power dynamics. Carmen Machado's stories produce body horrors to provoke dis-ease in audiences, highlighting pervasive discursive discomforts that decentralize normative narratives about women's body (un)wellness. Yet, while *rhetorics of woundedness* aim to exhibit grievances to enable restitution from public sectors, the rhetoric simultaneously highlights ways that the rhetor might learn through the testimonial process of revealing broken or fragmented selves. Indeed, Machado's characters find clarity only when freed from normative physicality. Machado's attention to the corporal becomes, in part, a rejection of the body, a de-composition of physicality—sometimes reached through sexual ecstasy, other times through violence and epidemics—to re-compose self. However, wholeness is not Machado's goal.

Indeed, *rhetorics of woundedness* undermines colonial fictions that humanness is whole and unified. By rejecting myths of wholeness, *rhetorics of woundedness* does not perform body as conceived in hierarchies constructed on paradigms of male, heteronormative Europeanness. *Rhetorics of woundedness* articulates the de-composition of body to re-compose lived narratives and new imaginings of Latina bodies.

110 The Rhetorical Place of Blackness in U.S. Constructions of Latinidad

Raquel Moreira

Southwestern University, Georgetown, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Latine rhetorical and cultural studies have consistently both investigated and helped built U.S. constructions of Latinidad. While Latinidad is understood by several scholars as a pan-ethnic concept that is racially and culturally hybrid (Guzmán; Lugo-Lugo; Valdivia), the construct materializes as "brownness" (Calafell; Guzmán). Often, scholarship on Latines' racial hybridity and brownness thus claims that these are supposedly fueled with potential for transgression against the U.S. Black/white racial binary, particularly against whiteness. That is because racial hybridity challenges ideologies of racial purity that historically and contemporarily shape U.S. racial scripts (Lugo-Lugo). This restricted scholarly focus on how brownness works in relationship to whiteness means that very few Latine scholars in rhetoric have explored Latinidad's hybridity vis-à-vis Blackness. Consequently, Blackness and Latinidad tend to be understood as mutually exclusive in the United States (Rivera). In this essay, I examine the work of a series of Latine scholars (Calafell; Guzmán; Hernandez, Gutierrez, and Martinez; Gutierrez-Peres, Lugo-Lugo, Valdivia, among others) to investigate Latinidad's often clumped ethnoracial dimensions as I attempt to answer the following research questions: how is Blackness included in and/or excluded from these writings about Latinidad? What implications these inclusions and exclusions generate for constructions of Latinidad? I hope these responses will help me extend Soto Vega and Chávez's call for Latine rhetorical studies to address antiblack hierarchies and violence within our communities.

Environmental Rhetorics of Climate Change: Local Action, Global Impacts, sponsored by National Consortium of Environmental Rhetoric and Writing (NCERW)

2:00 - 3:15pm Friday, 24th May, 2024

193 Environmental Rhetorics of Climate Change: Local Action, Global Impacts

Affiliate Panel

National Consortium of Environmental Rhetoric and Writing (NCERW)

Panelists/Participants (Including Respondent, if any)

Shirley Rose

Arizona State University, Tempe, USA

Mohammed Iddrisu

Arizona State University, Tempe, USA

Olarotimi Ogungbemi

University of Texas at San Antonio, San Antonio, USA

Ralph Cintron

University of Illinois at Chicago, Chicago, USA

Simon Okediji

University of Alabama, Tuscaloosa, USA

Shiben Banerji

School of the Art Institute of Chicago, Chicago, USA

Session Chair

Frida Sanchez Vega

University of Illinois at Chicago, Chicago, USA

Abstract/Description

Paper 1: Third Act for Climate Change: Uptake as Sources of Connection in Elders' Sharing of Climate Crisis Activism

As the warming climate undermines the stability of the natural world humanity depends upon for survival, voices of older generations are critical to understanding local environmental change in relation to larger climatic patterns and to creating intergenerational problem-solving conversations. This presentation shares insights gained from analyzing conversational dyads between university faculty engaged in social justice scholarship and older adult community leaders as they respond to a sequence of narrative prompts related to elders' climate activism in an American Southwest desert metropolis. In these conversations, issues related to the climate crisis intersect with diverse research, educational, and community organizing activities, in order to inform more nuanced intersectional and intergenerational discussions around climate change action.

Participants negotiated the meaning of shared terms such as "elder," "activist," and "researcher," and took up one another's stories as a means of connecting. Narrative themes evolved and were developed across sequenced dyads, as stories were carried from one to the next--refined, revised, repurposed–by storytelling participants. Participants generated ideas for ways one another's stories could be used to teach about the climate crisis and motivate action.

Paper 2: In Search of Gold and Healing: Global Flows, Resources, and Rivers in Ghana

Climate change is an inextricable consequential legacy of global colonialism of human and nature, of extraction, and of slavery (Yeampierre). In this presentation, I invoke Appadurai's concept of global flows to examine the relationship between transnational movement of people –African Americans and gold extractive immigrants (Nyame et al)–to Ghana and access to rivers as resources of healing from colonial harms. I argue that the transnational flow of extractive immigrants into Ghana to engage in illegal gold mining and the resultant pollution of rivers in Ghana has global consequences for Africans in the diaspora who travel to Ghana to enact healing practices at "sacred" rivers in Ghana.

At the Assin Manso Ancestral Slave Park in Ghana, African Americans engage in somatic healing practices (Haines) in a river called "Donkor Nsuo" (Slave River) where enslaved Africans took their "last bath" to appear "clean" and valuable before being auctioned. My analysis suggests that rhetorics of climate change must approach the phenomenon as a form of resource colonization that has the potential of denying access to resources of healing to formerly colonized peoples such as African Americans.

Paper 3: Who Will Save Nigeria's Disappearing Islands and People in the Niger Delta? Rhetoric of Resistance and Climate Change Induced Floods in Nigeria

The year 2022 witnessed unparallel floods in the history of Nigeria. Extreme flood events in the country made the climate crisis center-stage in both the traditional and the new media. Despite such developments, however, many public commentators have linked the flooding to the failure of government to build the necessary infrastructure, dissociating such flooding and displacement from climate change. In this paper, I analyze divergent discourses on flooding in Nigeria to establish the political and social implications embedded in such discourses. In doing so, I draw on postcolonial theories in examining how climate and weather events function rhetorically and politically across situated local publics characterized by difference. Reducing the excessive floods in Nigeria to a lack of infrastructure across the country contributes to a line of argument in which climate change/crisis is considered a natural event or an act of God, therefore, perpetuating the existing conditions that necessitate climate crisis. The study concludes that climate change in Nigeria can be traced to capitalist and imperialist agents in the country.

Paper 4: Sensoriums

This paper emerges from fieldwork in Humboldt Park, a neighborhood in northwest Chicago known for its concentration of Puerto Ricans and other Latino groups as well as African-Americans. The eastern parts of Humboldt Park are being gentrified, whereas the western parts remain low income. Simultaneously the Department of Energy is sponsoring a significant five-year grant that is being led by scientists from Argonne National Laboratory. Community Research on Climate and Urban Science (CROCUS) hopes to understand the effects of weather events on an urban environment, particularly on under-resourced communities, and, reciprocally, how

large urban environments affect climate. Much of the research relies on extremely advanced observational equipment and new climate modeling techniques.

As part of the CROCUS team and a community member, I will be joining scientists as they deploy their instruments in HP and collect data. My latest research has focused on developing a historical genealogy of our shifting conceptions of Nature. Today the word "nature" reflects a particular modernist cosmology that is more "mechanistic" than prior visions of Nature. This paper will reflect on the vast differences between the human sensorium versus the sensoria that we have manufactured in order to "reveal" the deepest structures of Nature.

Paper 5: Urbanization and Environmental Sacrilege: Focusing on blind spots of gentrification

In the last decade, Lagos tops the list of cities in Nigeria that has witnessed rapid urbanization. As Lagos continues to pursue its mission of aggressive socioeconomic development, there has been questions about potential human and environmental costs. From gentrification of the Bariga area to the Eko Atlantic project, Lagos obsession with development, spurred by capitalistic impulse has continued to drive sky-high recreational and housing projects in places previously occupied by low-income households. Not only is rapid urbanization contributing to displacement of human bodies and encouraging systemic housing inequality, it poses environmental threats of monumental scale. This research explores the various ways state-sanctioned urbanization efforts are having disproportionate impacts on low income households and the environment. Using the Eko Atlantic project as a case study, the research draws on eclectic approach, including anecdotes, ethnography and interview to understand the embodied experiences of people and communities whose lives, livelihood and culture have been most impacted by human abusive interference with nature.

Paper 6: Efficiency by Oligarchy: The Case for Theorizing Commonplaces Differently in Light of ESG Investing

ESG (environmental, social, and governance) investing accounts for approximately 1 out of every 7 dollars invested globally. The UN Race to Zero campaign mobilizes cities, regions, businesses, and universities as investors pledged to taking positions in

capital markets to lower CO_2 emissions globally. Member-states are conspicuously absent from the UN campaign, but can market agents globalize without the exercise of sovereignty in the name of a national public?

Approaching the nation-state as a necessary condition for the co-production of locality and globality, this paper analyzes how discourses of sustainability and the democratization of finance ironically undermine democratic judgement and humans' quotidian capacity to act accountably in the world. Informed by histories of conservation and financial speculation in the colonized world, the paper argues for the need to theorize commonplaces as sites for heightening the instability of material and symbolic value.

RSE @ RSA 2024: Panel 1 - Traditions, sponsored by Rhetoric Society of Europe (RSE)

2:00 - 3:15pm Friday, 24th May, 2024
Location: Plaza Court 2
Track 14. Other
Presentation type Affiliate Session

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63 RSE@RSA 2024 - Panel I - Traditions

Affiliate Panel

Rhetoric Society of Europe (RSE)

Panelists/Participants (Including Respondent, if any)

Kris Rutten

Ghent University, Ghent, Belgium

Session Chair

Kris Rutten

Ghent University, Ghent, Belgium

Abstract/Description

This panel aims at continuing the fruitful discussion between European and American Rhetorical Scholars that was started with the first RSE@RSA in 2018 and continued in 2022. The panel aims to bring together representatives from various rhetoric traditions who will introduce founding stories of departments and research groups of rhetoric in Europe and beyond. Understanding each other's scholarly emphases and cultural differences also requires us to understand each other's traditions.These 5 to 10-minute spot lights will help us explore the (modern) origins of our discipline, build bridges between rhetorical traditions and invite new connections between European and American Rhetoric. During this session, we will also provide ample room for informal gathering and exchange between colleagues from the RSE and the RSA.

Bearing Witness: Amplifying the Black Rhetorical Tradition

2:00 - 3:15pm Friday, 24th May, 2024
Location: Plaza Court 3
Track 9. Religious Rhetorics
Presentation type Paper Session

554 Taking up Space: Black women educators during Nadir

Veronica R Popp

University of St. Francis, Joliet, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Nannie Helen Burroughs (1879-1961) was first and most importantly, an educator for the majority of her adult life. She was also a daring political activist and social theorist. All her work was channeled into finding better employment opportunities for African American women. In her earliest career, she sought to become a teacher and lead a quiet life to financially support herself and her mother. Bitter experience taught her that through the combination of discrimination, classism, and colorism in the D.C. community, life for average Black women and girls would not be easy. She styled herself as a school leader with a dream: to take up space within the nation's capital to build a school for Black women and girls regardless of background. After visiting the Library of Congress and viewing the personal papers of Burroughs, I became interested in how she both created and edited her foundational educational principles through the work of the National Training School (NTS) from 1909-1961. Not only did Burroughs occupy space through her school, she sought to educate, empower, and liberate other Black women intellectually through political education by teaching them their worth, empowering them through education, and altering their financial status for the better. This essay will show how Burroughs changed her teaching methods to inspire her pupils and community to take up both intellectual and physical spaces as political agents and US citizens envisioning what a just rhetoric looked like for all.

78 "Treat me like a lady": Ida B. Wells, History, and What Rhetoric Means

Antonio de Velasco

University of Memphis, Memphis, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

On September 15, 1883, as she traveled by train to her teaching job in a Memphis suburb, Ida B. Wells refused a command to exit her seat in the "ladies" car reserved for white women. Wells was then removed from the train by conductor William Murray who was aided in the brutal extraction by white railroad employees and passengers. She later sued the Chesapeake, Ohio, and Southwestern Railroad

Company by claiming that the "colored" car she had been ordered to occupy did not meet the standards of the first-class ticket she had purchased. Unlike in the (white) "ladies" car, in the "colored" car men (both white and Black) could smoke, drink, and use profanity without sanction. According to Wells, conductor Murray had stated his intention to treat her "like a lady" in the lead up to her removal. For Murray, however, the price of ladylike treatment would be Wells' calm exit from the "ladies" car. Her response was that "if he wished to treat me like a lady, he would leave me alone." She argued, in short, for her right to travel in the (white) "ladies" car because the railroad company had failed to provide first-class accommodations appropriate to the dignity of her (Black) womanhood. While Wells prevailed in a Memphis court on December 24, 1884, that verdict was ultimately overturned by the Tennessee State Supreme Court on April 6, 1887.

Taking "Just Rhetoric" as an invitation to situate concrete cases of rhetorical resistance to injustice beside enduring questions about rhetoric itself, this paper considers the controversy surrounding Wells' specific refusal in order to proffer a more general claim about what rhetoric means. Attention to the Wells controversy, I argue, offers insight into a rhetoric grounded in the contingencies of historical controversy but nevertheless centered on motives for argument and expression that exceed historical contextualization.

The paper proceeds in three parts. First, I use Kenneth Burke's notion of "pure persuasion" to critique and then offer modification to key assumptions about history, controversy, and rhetoric that guide existing approaches to rhetorical history. Second, drawing from court documents, local news reports, her own published diaries, and the work of Wells' biographers, I use *stasis* to reconstruct the multiple layers of controversy over Wells' refusal at the time. By attending to standards of efficacy (who did the competing arguments persuade?) policy (what changes did the competing arguments bring about?) and ideology (who and what did the competing arguments serve?) my analysis shows how the case defies attempts to apply such standards to the controversy, especially given what we know today. Third, I sketch an alternative path to rhetorical history that starts, ironically, by making the desire to transcend history into a primary motive for rhetorical practice. Such an approach foregrounds, that is, how rhetors in the context of historical controversy manage an essential urge to transform their historically-situated perspectives and immediate policy goals into persuasive visions of justice, propriety, and truth that stand the test of time.

663 Liberating the Literate: Jamila Lyiscott and The Magic of Black Prophetic Fugitivity

Lionnell Smith

San Francisco State University, San Francisco, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In this paper, I render an analysis of Jamila Lyiscott's 2018 TED Talk titled "Why English Class is Silencing Students of Color." Lyiscott makes the powerful argument that, to honor and legitimize all students, educators must legitimize and honor all their varied forms of written and spoken discourse by practicing "Liberation Literacies" in the classroom. In her talk, Lyiscott offers five principles meant to disrupt linguistic violence and oppression in education and schooling. Each of the principles stems from the paradigm of liberation literacies which Lyiscott exclaims is rooted in liberation theology.

Known for her unique poetic, lyrical style of speech, Lyiscott's TED Talk rhetorically situates critical Black language awareness as what James Cone (2020) describes as "an event of liberation taking place in the black community in which blacks recognize that it is incumbent upon them to throw off the chains of white oppression by whatever means they regard as suitable" (Cone, 2020, "Liberation and Black Theology," para. 5). While Lyiscott advocates for the linguistic liberation of all students, she is especially vocal and passionate about the languages and literacies of Black students. For this reason, I argue that the paradigm she offers is more closely aligned with Black liberation theology which has received some attention in rhetorical studies (Anderson, 2020; Johnson, 2010).

In my analysis, I argue that Lyiscott draws on the magic rhetoric of the Black liberation theological frame to prophetically advocate for a fugitive approach to addressing linguistic imperialism in schools. In my reading of Jamila Lyiscott's TED talk, I theorize what I call Black prophetic fugitivity as a Black magical rhetoric that advances discourses of liberation and freedom. Drawing on the rhetorical power of Black magic—the same magical energy that James Cone used to develop Black Liberation Theology—I conclude that Lyiscott takes on the rhetorical persona of the Black fugitive prophet to usher in a new dispensation of Black fugitive pedagogy.

In my conception of Black prophetic fugitivity, I define the Black fugitive prophet as a prophetic persona in which one takes on the image of the abolitionist to (re)constitute an oppressive rhetorical situation that sustains and supports white supremacy or any other dehumanizing systems. I argue that through this rhetorical persona, Lyiscott employs African conceptions and philosophies of rhetoric such as Nommo (the magical power of the word) and Ma'at (Kemetic ethical and moral principles) to promote a Liberation Literacies pedagogy. In my reading of Lyiscott's talk, I situate Black prophetic fugitivity as an architectonic, constitutive rhetoric that bears witness to linguistic justice and anti-black linguistic racism in the classroom. Hence, Lyiscott offers us a look into the Black radical tradition towards the hope embedded in Black prophetic rhetoric to encourage sustainable change through critical Black language awareness.

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589 The Voice of Drew Ali: Aesthetics, Affect, and Rhetorical invention of the Moorish Science Temple

Scott J Varda

Baylor University, Waco, TX, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This essay considers the rhetorical practices of Drew Ali and the Moorish Science Temple (MST) as they relate to conceptions of the body, affect, and aesthetics. Drawing from scholars of rhetoric (Chaput, Johnson, Watts, Terrill) as well as scholars from Black Studies and philosophy (hooks, McKittrick, Taylor, Wynter), I suggest the success of the MST is premised partially on Ali's articulation of a Black aesthetic. I explain how Ali employed a mutually reinforcing set of rhetorical practices combining modes of dress, decorum, and belief to counter the racist ideologies of the urban north in the early nineteenth century. I warrant these claims by offering examples of Ali's textual discourses from the Circle Seven Koran, the Moorish Guide, and related early twentieth century Moorish documents.

The essay considers Ali's aesthetic practices, modeled through textual and bodily rhetorics, as enunciating a new mode of identity for those Americans racialized as

Black. Following Watts' rhetorical work on DuBois' iteration of a "New Negro" identity, the essay weaves affect, aesthetics, and rhetorical invention as explanatory heuristics. In so doing, the essay offers a better apprehension not only of the success of the MST during Ali's life, but also explain its continued importance in Black culture today.

At a theoretical level, the essay extends hooks work on the cultivation of aesthetic practices as a way to better learn "how to look at the world with a critical eye." Within this understanding, we can appreciate the rhetorical and aesthetic practices of Ali as not simply constituting an alternate identity for those racialized as Black (though it did), but of crafting a Moorish subject position capable of critically engaging the knowledge practices of the world. Considered from this vantage, I argue Ali's rhetorical model of invention offered a way of crafting counter-hegemonic knowledge that grounded critique of white supremacist ideations of Black worth in understandings of newly considered approaches to beauty, morality, and the celebration of Moorish experience. In addition, the essay extends Watts' figuration of voice (and its related affect) to explain how Ali's efforts announced a religion of racial nationality in the vein of the "New Negro." Included in this discussion are applications of approaches to Black Aesthetics from scholars like McKittrick, Taylor, and Wynter.

Finally, the essay concludes with an application of Chaput's recent work on rhetorical invention to bolster and extend Watts' explanation of the import of affect in constructing identity and mobilizing support for a religious community. In so doing, I draw from Johnson's work on Henry McNeal Turner and Terrill's work on Malcolm X and Drew Ali to better articulate how aesthetics are rhetorically mobilized to constitute being, identity, and community.

Engaging Discourse Communities

2:00 - 3:15pm Friday, 24th May, 2024
Location: Plaza Court 4
Track 10. Rhetorical Criticism

419 Legal Synecdoche and Carcerality-By-Proxy: A Rhetorical Dissection of Breed-Specific Legislation in Denver, CO

Marek Muller[1], Wil Carr[2]

[1]Texas State University, San Marcos, USA. [2]North Carolina State University, Raleigh, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

On January 5, 2021 the Denver Animal Shelter released a Facebook announcement. Embedded in its post was an image of a large gray-and-white dog accompanied by a young mother and her infant. The post read: "Gumdrop was so excited to go home with his new family! Today is a day of celebration!" According to People Magazine, Gumdrop had "made history" as the first pit bull to be adopted in Denver since 1989. After decades-long protests, lawsuits, and ballot measures, Denver had repealed its ban on pit bulls within the city limits--otherwise known as Breed-Specific Legislation (BSL).

BSL consists of controversial ordinances that restrict ownership of particular dog breeds in the name of public safety. BSL's intent is to prevent dog bites and/or other public health issues stemming from the ownership of dangerous or high-risk dogs. "Pit Bull" type dogs are the most frequent targets of BSL. While may be overturned in name, in practice it still exists in Denver through specific "breed licensure" programs.

Keeping in mind the location of this 2024 conference and the recent policy overhaul of Denver's longstanding "dangerous dog ordinances," in this paper we conduct rhetorical analysis of BSL policies past and present. The city of Denver and its history of BSL is the primary focus of this project because of its uniquely long application of these ordinances, its legacy of influencing other cities' ordinances, and because of recent attempts to modify the ordinances through breed-specific licensure.

Our analysis will be an ideological rhetorical criticism of public texts—including official city ordinances, statements from local pro- and anti-BSL activists, and editorial/non-editorial stories from local news outlets—from 1989 when BSL was enacted to 2021

when it was converted into breed licensure. Our analysis demonstrates how pit bulls have been discursively constructed (and how, by extension, dangerous dogs and dangerous owners have been constructed) throughout Denver's ever-shifting BSL controversies. The rhetorical concepts of metonymy and synecdoche are used to highlight where and how speciesist logics inter/intra-act with carceral logics that flow between species lines.

Denver's history of BSL reflects the intersections of racism, montrosity, and speciesism in public policy rhetorics--particularly of animal control. In a two-pronged rhetorical analysis, we identify two master synecdoches at play: Pit Bulls and BSL. Pit bull-type dogs and their owners were caught in a metonymic feedback loop in which one represented the other, with each representation drenched in larger discourses about whiteness, poorness, and monstrosity. Pit bulls have consistently been constructed as synecdochic stand-ins for "dangerous" urban populations, particularly those affiliated with blackness, brownness, or a so-called "gangsta" culture.

Meanwhile, the concept of BSL itself functions as a synecdoche for the carceral state. Fittingly, the "amended" BSL policy for progressive carceralism. Both engage with "moral entrepreneuship" and both are intended to discipline animal/animalized bodies. Ultimately, the BSL synecdoche justifies carceral- and punishment-based public safety systems.

Building upon prior works at the intersections of environmental and racial rhetorics, we demonstrate how rhetorics of "dangerous" animals and, by extension, "animal control" rhetorically engage human relationships with nonhuman animals AND with fellow humans. We conclude with policy proposals in response to Denver's newest iteration of BSL.

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699 NBA Analytics and Evidence as Epideictic Process

Michael Chiappini

University of Pennsylvania, Philadelphia, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Over the last two decades, the style of play in the National Basketball Association has shifted dramatically from the rough-and-tumble, center-dominated games of the 1990s to the aesthetically spaced out, three-point shot-dominated games of the present. In large part, this shift is driven by the increased prevalence of statistical and analytical modeling that front offices, coaches, and players use to determine more efficient styles of play to score more points (and win championships). Much ink has been spilled regarding this analytic-driven shift within the sphere of the NBA's operations, from longtime fans complaining about players' loss of "toughness" to concerns over the racial disparities between analytics staffs (predominantly white) and players (predominantly Black) to the ways health and training decisions can become analytically informed. To date, most of this debate, including academic treatments, has focused on the impacts on the court and players. This presentation is instead interested in the currency basketball analytics have beyond the NBA itself, particularly among media and fans and how they speculate on what may happen in future gameplay (the fantasy and wagering of which becomes a kind of contest in and of itself). For instance, during the off-season summer months, most NBA discourse produced by journalists, podcasts, and fan forums turns to speculation about player trades, how certain teams ought to deploy particular players, how particular players or teams will fare once the season starts in the fall, etc. In these scenarios, analytics form the evidentiary ground, giving speculative arguments a palpability. Drawing upon Jenny Rice's recent scholarship that brings contemporary notions of evidence into proximity with ancient ideas of the "poetic conjuring" of evidentia (7), this presentation will examine the plenitude analytics confers upon off-season discourse as a tool of speculation enabling particular arguments to flourish in the absence of anything actually happening on the court—that is, analytics serve as an enargaeic vivacity that can conjure what is distant or absent and bring it before the eyes of the interlocutor (for instance, what it would look like if a particular player who is on the trade market would join a particular team). As such, the use of analytics by media and fans also serves as what T. Kenny Fountain terms "trained vision" (5), the marking of oneself as belonging to this particular discourse community. These statistics and analytic models, while appearing neutral and self-evident, ultimately become epideictic for off-court discourse communities—pieces of evidence that operationalize particular arguments about what should and should not be valued and celebrated by the larger fandom/discourse community.

Works Cited

Fountain, T. Kenny. Rhetoric in the Flesh: Trained Vision, Technical Expertise, and the Gross Anatomy Lab. Routledge: 2014.

Rice, Jenny. Awful Archives: Conspiracy Theory, Rhetoric, and Acts of Evidence. Ohio State UP: 2020.

654 Learning through a Chef's Archives: Louis Szathmáry's Complex Rhetorical Personas

Tyler J Snelling

University of Iowa, Iowa City, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Dr. Lajos Istvan Szathmáry II, better known as Chef Louis, migrated to the United States in 1951 to start a career and escape persecution in Soviet-occupied Hungary. He embarked on a path in the food industry that included owning restaurants, writing cookbooks, lecturing, penning columns in newspapers, archiving rare ephemera and cookbooks, and appearing on radio plus regional or national television. For instance, he invented many techniques to freeze food, developed dishes like Stouffers' Spinach Soufflé, and helped hotels offer quick but tasty menus to guests during his time as a consultant for a food production business called Armour and Company. In the same role, he worked with NASA to craft frozen meals that helped make space-travel possible. These examples illustrate the conundrum with studying Chef Louis as either, what Justin Eckstein and Anna Young call, a celebrity chef or public chef intellectual. In different contexts, Chef Louis adopted aspects of both roles. He mobilized his image to build up financial standing while also sharing his expertise to push the profession of cooking forward.

To address this tension, I situate celebrity chef and public chef intellectual within literature on personas to stress the elasticity needed when studying chefs and discourses about them. Chef Louis both monetized his identity as a celebrity chef and his local plus historical contributions as an educator exemplify that he mobilized this expertise to help people around him. Through analyses of materials like his engagement with listeners during a recurrent radio broadcast called "Kitchen Clinic" and the archives he constructed at the University of Iowa based on donating tens of thousands of cookbooks plus other materials, I ultimately argue that Szathmáry adopted the persona of public chef intellectual based on his local, professional, and historical contribution to cooking and studying food. While the foreground of my

claim helps us understand these important aspects of Szathmáry's contributions to the history and practice of being a chef, the background of this analysis repeatedly returns to the messy aspects of studying a chef who simply did so much during his professional life. This paper provokes more research about Chef Louis who has almost completely escaped study despite a nearly 45-year career and the ways chefs negotiated power relationships within the United States. Given the scant attention to chefs by rhetorical studies overall, my analysis enables us to think more dynamically about what archives undergird our inquiries into the power of agents who cook and how they exercise these capabilities. Chefs rose from mere technicians creating meals to agents with global influence over the last 75 years and Szathmáry is an important figure in this makeover. The continued study of chef should enable scholars to further consider whose leading conversations about the transformation of culinary systems.

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738 When It's Not "Just" Rhetoric Anymore: Motherhood, Activism, and Harm in Politics

Emily A Berg Paup

College of Saint Benedict and Saint John's University, St. Joseph, Minnesota, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Throughout history, women have leveraged the cultural expectations of motherhood to enter a public sphere from which they had been excluded. The use of the maternal persona became a source of agency for women as they led key social and political movements. Motherhood's recognizable role provides comfort, extolls the "virtues" of domesticity and "true womanhood," and encourages community-building. The maternal persona also has been a key tool for women in politics. This study takes a critical turn in this robust scholarly conversation though, by asking this: what happens when this rhetoric stops being "just" (in the "only" sense of the word "just") rhetoric anymore?

This study will first trace a history of women in politics who use the maternal persona for the opposite of "just" rhetoric (in the "justice" sense of "just"). It will look at

examples of the antisemitic rhetoric of Populist Party leader Mary Elizabeth Lease, the racist rhetoric of pioneering female Senator Rebecca Felton, the fear tactics in the rhetoric of "mama grizzly" Sarah Palin and Michele Bachmann, and others. It will then perform a case study of the group "Moms for Liberty." Founded in 2020 by mothers who are on a "mission to stoke the fires of liberty," they claim they "are ready to fight those that stand in the way of liberty."[1] While the group appears to be just a political advocacy group of interested parents who speak at school board meetings, their members also engage in harassment, employ social media to intimidate educators and spread offensive imagery targeting the LGBTQ+ community, use racial slurs, and issue direct threats of violence. This study aims to scrutinize both the rhetoric of and about the group, focusing on a discernible rhetorical trope that could be tentatively termed as hypocritical irony.

The group's rhetoric frequently employs a bait-and-switch approach, ostensibly presenting themselves as morally upright community members dedicated to safeguarding their own children, while concurrently engaging in the harassment and intimidation of others' children. Although they profess to foster relationships, a local chapter leader's comment that librarians should be "plowed down with a freaking gun"[2] contradicts this sentiment. Even the title of their podcast, "Joyful Warriors," bears an element of paradox. The rhetoric appears ironic, often contradicting their stated intentions and sometimes even diverging literally. Yet, this irony might not be intentional; group members may genuinely believe they embody an ideal and virtuous feminine, maternal persona. Hence hypocritical irony, as their speech and actions take on a nature that is paradoxical yes, but one of which they are aware and engage in willingly.

This study will contribute to the ongoing scholarly discourse about the rhetoric of motherhood in politics and also examine what happens when rhetoric becomes more than "just" rhetoric – perhaps discovering a new form of rhetorical irony. Through an examination of "Moms for Liberty," a seemingly "moral" and maternally driven parental advocacy group, we confront a disconcerting paradox wherein a professed commitment to familial values coexists with behaviors that undermine the very principles they champion.

[1] Moms for Liberty, "About Us," Accessed, August 15, 2023, https://momsforliberty.org/about/ [2] David Gilbert, "A Far-Right Moms Group Is Terrorizing Schools in Name of Protecting Kids," Vice, April 26, 2023, https://www.vice.com/en/article/dy3gnq/what-is-moms-for-liberty.

Lynching and the Rhetoric of White Violence

2:00 - 3:15pm Friday, 24th May, 2024
Location: Plaza Court 5
Track 6. Movement/Protest Rhetorics
Presentation type Paper Session

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115 Opening America's Eyes to Racial Injustice in the Summer of 1946: Orson Welles's Quest to Identify the Police Officer who Beat and Blinded Sgt. Isaac Woodard

Thomas A Salek

Elmhurst University, Elmhurst, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

During the summer of 1946, Orson Welles used his weekly ABC radio program to dive into the politics surrounding race, informing Americans about the violence inflicted on Sgt. Isaac Woodard, an African American WWII veteran who was blinded by a police officer in South Carolina earlier that year. On July 28, 1946, in the first of five 15-minute installments, Welles read Woodard's affidavit where the decorated veteran recalled the beating from an unknown police officer. Responding to the incident, Welles opined, "Nothing in this living world is free." The entertainer added, "Freedom itself is priced at the rate of citizenship it earns and holds. What does it cost to be a Negro [in America]? In Aiken, South Carolina it cost a man his eyes. What does it cost to wear over your skeleton a pinkish tint officially described as white? In Aiken, South Carolina it cost a man his soul. Officer X may languish in jail. It's unlikely, but it's possible he may serve a term as a Negro would in South Carolina for stealing bread." In the following four weeks, working in tandem with the NAACP, Welles used

his celebrity status to raise awareness of the case, help find the officer responsible, generate funds to help Woodard, and demonstrate racial inequality to his listeners.

On August 25, 1946, in the fifth and final episode, Welles named the officer, proclaiming, "I'm going to haunt Police Chief Shull." During his quest to tell Woodard's story and expose racial inequality, Welles was met with pushback from fans, advertisers, and ABC executives. Responding to accusations he was just using rhetoric to create drama, Welles proclaimed that his advocacy on behalf of the case was to expose what was "right and wrong" in America. Moreover, in the post-WWII climate, Welles stressed the need to claim a double victory against fascist ideology– the defeat of Nazis in Europe and need to fight racism in America.

Historians have noted that after Welles's broadcasts and public outcry, President Truman eventually addressed the issue, commanding the Justice Department bring charges against the officer. Yet, despite Welles's efforts and the resultant public uproar, when the officer was put on trial, he was found not guilty–even after admitting to blinding Woodard in court. Although Welles's rhetoric may not have been able to seal a conviction against the violent South Carolina officer, the filmmaker's five radio broadcasts highlight his attempt to shed light on the injustices faced by African Americans. As a piece of rhetorical history, this paper documents how Welles used Woodard's story on his nationally syndicated radio program as synecdoche for the systemic racism plaguing America's social, political, and judicial systems. I argue Welles's use of the diatribe, an economic metaphor, and Woodard's case served as an act of rhetorical leadership focused on opening white America's eyes to the injustices of Jim Crow laws, police brutality, and a political climate indifferent to racial equality.

402 "Friends Don't Let Friends Shave with Woke Razors": Commodity Activism and Economic Speech in the Age of Conservative Backlash

Kai Prins

University of Wisconsin - Madison, Madison, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In early 2022, direct-to-consumer razor brand Harry's Razors ended their advertising relationship with conservative media company the Daily Wire. A Twitter user with only two followers had alerted Harry's to the fact that their razor ads were being displayed on a webpage that also hosted a video featuring transphobic language, and because Harry's is committed to its social mission of promoting "better mental health care for men" (Harry's, n.d.), including queer and trans men, the company chose to remove the ads before their brand could become tainted by association with the Daily Wire's anti-trans video. This event could stand on its own as a case study of "commodity activism," which Mukherjee and Banet-Weiser (2012) describe as a "consumer-based mode of resistance" under neoliberalism (2). Commodity activism can be described as a form of "just rhetoric" that seeks to transform culture through economic speech. It is often associated with left-leaning social action – boycotting companies for anti-environmental practices or for visual or verbal statements that are construed as exclusive of minoritized groups, for example. The strength and pervasiveness of other commodity activist campaigns may be what spurred Harry's to pull their ad spend from the Daily Wire, even when the consumer who called them out did not have a large following; however, the story does not end with Harry's vocal commitment to the validity of trans lives. What makes this case study interesting is what came next: the Daily Wire not only put out a series of videos and articles denigrating Harry's for caving to a single displeased Twitter user, but also created their own razor company specifically for people who hold conservative political and cultural beliefs: Jeremy's Razors.

Jeremy's Razors exemplifies a trend toward conservative backlash to both left-leaning commodity activism and increasingly vocal corporate commitments to diversity, equity, and inclusion in advertising and marketing. As Daily Wire CEO Jeremy Boering (2022) articulated in a YouTube video launching Jeremy's Razors, the war for control over culture has been fought in the marketplace by the left, and to regain control, conservative leaders must "rip the economy in two" and "give conservatives their own companies […and] their own products to buy." Jeremy's Razors is not the first or only acknowledgement that conservative speech can be voiced in the marketplace – the "culture wars" are being fought more and more often in the economic realm, from boycotting so-called "woke" companies like Disney and Target to shooting, flushing, and otherwise destroying products, from Gillette razors to Anheuser-Busch's Bud Light beer. This paper considers conservative backlash as a form of commodity activism, where neoliberalism encourages right-leaning consumers and entrepreneurs to "vote" for illiberal belief systems with their dollars. I explore how boycotting, "burning effigies" (Gill-Peterson, 2023), and starting "anti-woke" companies comprises an "un-just" economic rhetoric of backlash under

neoliberalism. Whereas scholars have expressed ambivalence about progressive commodity activism, I ask whether that ambivalence leaves room for hateful economic speech to "win" in the marketplace.

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421 Domestic Terror and the Erasure of Domestic Labor: The Lynching of Rubin Stacy and Just Protest

Samuel P Perry, Sarah W Walden

Baylor University, Waco, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Domestic Terror and the Erasure of Domestic Labor: The Lynching of Rubin Stacy and Just Protest

In 1935 a man named Rubin Stacy was lynched in South Florida just outside of Fort Lauderdale. The lynch mob constructed a spectacle and people congregated around the murdered and posed remains of Stacy. One of the photographs taken during this pogrom includes a picture of young white female children flanking each side of Stacy's remains. In the background of that photograph, a Black woman can be seen walking behind the children. She appears to be posing the children and tending to them in what other photographs show to be a large crowd gathered to revel in the violence.

The NAACP created an antilynching pamphlet utilizing the picture of the young white women posed around Stacy to emphasize the trauma the young women must have endured, and pondered what sort of citizens they would grow into if this sort of spectacle served as a means of civic education and initiation. The pamphlet asks viewers to "forget" the problems of the Black man in the photograph and deemphasizes the trauma of Black lynching victims. To figure white women as the victim of lynching was to invert the mythology of lynching as a means of retribution

and protection of white women from sexual assault by Black men. The pamphlet makes no mention of the Black woman in the background of the photograph.

This shift in rhetorical strategy in the antilynching movement coincided with introduction of the Costigan-Wagner Act, an anti-lynching bill with more support than any other to that point in US history, to Congress. While the pamphlet is provocative and shows a deviation from many other protest materials that focus on the brutality faced by Black men and women, this particular photograph and the text of the protest pamphlet raise questions about the ways in which Black women's domestic labor functions in the culture of white supremacy in which these children were raised and the ways in which domestic labor is erased from lynching scenes.

We situate the ways in which lynching as a form of domestic terrorism was used to erase the domestic labor of Black folks. The rhetorical strategies employed in the antilynching movement responded to violence in ways that further complicated the erasure of Black women and their labor. The erasure of Black women in white supremacy and in some cases the protest of white supremacy creates space for rhetorical inquiry about the intersections of race, gender, and power in the United States that persist into the present. These spaces for inquiry show throughlines to anti-Black violence today and its pervasiveness, as well as the complicated rhetorical processes of creating just protests. We conclude by drawing connections to women in BLM protests and the ways in which they are figured in media coverage of protests. Building on the work of Ersula Ore and other rhetorical scholars examining lynching, we interrogate the continued rhetorical functions of lynching and protests of it.

470 The Noose and the Guillotine: "Just" Rhetorics of Defensive Violence

Billie Murray

Villanova University, Villanova, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

On January 6, 2021, the public watched in horror as insurrectionists attacked the US Capitol building, attempting to "capture and assassinate" democratically elected members of Congress. Images of violence filled our screens for hours; we watched (and later heard first-person testimony) as Capitol police were beaten and nearly killed by Trump supporters. It has become clear that these insurrectionists were convinced by the Right-wing media machine, and Trump himself, to descend on the Capitol in order to "fight like hell" and "stop the steal."

One of the most haunting images from that day was of a scaffold and noose erected by the insurrectionists—a warning to Congresspersons, staff, and Vice-President Mike Pence that torture and death awaited them. Of course, the United States' racist history of lynching and the semiotics of the noose are familiar to most. But in addition to this very real tradition of white supremacist violence, the noose also signifies "the day of the rope," a fictionalized event depicted in the white supremacist novel The Turner Diaries. On this day, hundreds of "race traitors," including academics, politicians, lawyers, clergy people, and those in interracial relationships, are lynched and filmed for propaganda purposes as part of the race war detailed in the novel.

The violent image of the noose and its accompanying rhetoric will not soon fade from our collective memory, despite Right-wing pundits' and some politicians' attempts to redefine the event for the public as a "normal tourist event." Other conspiracy theories circulated as well, holding that the insurrection was, in fact, orchestrated by Leftists, specifically anti-fascists and/or Black Lives Matter protesters. Although these conspiracies did not gain much traction due to the overwhelming number of videos, livestreams, and photos the insurrectionists themselves posted to the Internet, it is a rhetoric that has become all too common—a rhetoric that seeks to lump Left- and Right-wing rhetoric and tactics into the same category. In this view, they are all equally violent extremists worthy of our ire.

Although Leftists also invoke "violent" rhetorics such as images of guillotines on social media, calls to "eat the rich," or to "punch your local Nazi," I argue that the familiar equations of Left- and Right-wing rhetoric are ill-conceived. Instead, through a comparative analysis of Right- and Left-wing rhetorics of violence, I demonstrate that these should not be so easily conflated. Moreover, on the basis of this analysis, I conclude that "just" rhetorics about violence entail more nuanced conceptions of defensive violence and derealization—and how these relate to the metaphysics of individualism, collectivity, freedom, and obligation.

Feminist Hashtags and Reconsideration

2:00 - 3:15pm Friday, 24th May, 2024
Location: Plaza Court 7
Track 3. Digital Rhetoric
Presentation type Paper Session

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189 You Are Not the Victim: Blackfishing and White Woman Victimhood

Tracey Owens Patton[1], Julie Snyder-Yuly[2]

[1]University of Wyoming, Laramie, USA. [2]Marshall University, Huntington, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Wanna Thompson posted on Twitter "Can we start a thread and post all of the white girls cosplaying as black women on Instagram? Let's air them out because this is ALARMING." White performativity of Black people is a modern-day minstrel performance that Thompson ultimately coined blackfishing. Blackfishing is an economic form of cultural appropriation, through visual communication, that exploits People of Color for white profit and the retention of white hegemonic hierarchies. White performativity of Black people is not new, but is rather a modern-day minstrel performance that sits at the intersection of blackface minstrelsy and white power, privilege, and capitalism through the use of tanning products and makeup instead of burnt cork, red paint, and shoe polish. By engaging in blackfishing, influencers have the ability to humanize the look of blackface. In using Instagram model Emma Hallberg as a case study, we argue that Hallberg actively engages in cultural appropriation and blackfishing not only for fame and profit but more problematically, uses Black culture and Black womanhood for white supremacist gain.

Asianfishing, blackfishing, and latinxfishing on social media is the 21st-century economic form of cultural appropriation that exploits People of Color for white profit and the retention of white hegemonic hierarchies. Our research focuses on blackfishing through a case study centering Instagrammer Emma Hallberg. We

examine how Hallberg alters herself to represent Black womanhood, how she masks her actions as non-racist and merely an aesthetic choice, and why entertainers like her are able to engage in temporary identity modification, while women who embody and live life as Black women are not. For the theoretical perspective, this study uses cultural critic and scholar bell hooks' (1992) "eating the other." Visual rhetoric was used as our method of analysis. Data was gathered using Google's Search Engine and Apify's Instagram scraper to gather data from Hallberg's Instagram account. These questions guide our research: what forms of racial performance or cultural appropriation does Emma Hallberg engage in to warrant the claim of Blackfishing? And how does Hallberg's discourse addressing issues of Blackfishing and cultural appropriation "justify" her actions?

Our Blackfishing research is perfectly timed for a conference theme on it's "just rhetoric," which is a refrain that many cultural appropriators like Hallberg use in defense of choosing who they want to be on any given day. Hallberg is able to conveniently shape Black culture, specifically Black womanhood, by drawing boundaries around how white people construct and expect Blackness to look. In doing so, she reinforces sexualized stereotypes of Black womanhood, while omitting lived realities because that is an inconvenient truth in her white racist narrative. Blackfishing performativity is a key visual representation of difference and, therefore, becomes a key form of visual racism.

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779 Just Usage of Hashtag Rhetoric to Counter a Chaotic Cause: Revisiting Afghan Women's "DoNotTouchMyClothes"

Shiva Hari Mainaly

UofL, Louisville, USA. NDSU, Fargo, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Just Usage of Hashtag Rhetoric to Counter a Chaotic Cause: Revisiting Afghan Women's "DoNotTouchMyClothes"

Following the withdrawal of American armies and after the re-takeover of Afghanistan by the Taliban, Afghan women were forced to wear a burqa—a rigorous dress code. Even women attending Kabul University had to follow the oppressive cloth codes

dictated by the Taliban authority. In this scenario, Afghan women from all walks of life, though deeply frustrated by this new dress code imposed by the Taliban regime, decided to take resort to hashtag rhetoric to push back on this specter of the new dress code. Women activists in Afghanistan, literate and educated Afghan women, including the Afghan diaspora on both sides of the Atlantic, jointly thought with one accord that it is high time to push back against the dress code by leveraging hashtag rhetoric and digital activism even though they knew their concerted efforts on digital platforms might not engender any consequential breakthrough. Many Afghan women turned to their authentic tradition, which allows women to wear clothes that encourage them to assert their rights to clothes, affirm their rights over their bodies, and asseverate their passion for owning their sexuality.

Although those Afghan women were at pains to know that their hashtag campaign "DoNotTouchMyClothes" did not force the Taliban regime back down, they had a realization that drawing the attention of the international community to the oppressive dress code imposed by the new authoritarian government would be a just use of hashtag rhetoric and the rhetoric of digital activism. To this end, the hashtag rhetoric of "DoNotTouchMyClothes" generated a massive appeal, issuing a call to return to the authentic Afghan dress culture that respects Afghan women's right to their bodies and sartorial identity, countering the coercive, austere, and oppressive dress dictamen. Any call to return to authentic dress culture in the wake of the terror of subjugation via the digitally coordinated network of hashtag rhetoric and the rhetoric of digital activism sounds compellingly convincing and rhetorically just, regardless of the range of the intended consequentiality.

Returning to the inspiring tradition long forgotten because of historical and political upheavals to counter the Taliban regime's oppression and leveraging hashtag rhetoric and digital activism to that end exemplify how digital activism can be deployed in a just tone and timber. The hashtag itself, #DoNotTouchMyClothes, became a symbol of defiance and solidarity, allowing Afghan women to share their stories, thoughts, and images online. It has served as a way to bring international attention to the challenges faced by Afghan women in the wake of the Taliban's return to power in various parts of the country. This movement gained traction on social media, with Afghan women using the hashtag #DoNotTouchMyClothes to share their stories, pictures, and thoughts online. It serves as a platform for women to assert their identity and oppose the strict dress regulations that the Taliban has historically imposed, such as requiring women to wear full-length burqa and cover their bodies completely.

141 Employing a Transrhetorical Reading practices in reading discourses in and about beauty parlor in Afghanistan: A Just rhetorical reading practices

Asmita Ghimire

University of Minnesota Twin Cities, Minneapolis, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This presentation demonstrates the usages of transrhetorical practices of reading texts in reading discourses in and around the beauty parlor in Afghanistan. According to Bo Wang," transrhetorical" (Wang, Bo 92) practice is a form of transnational analytic heuristic that enable a readers to "...talk back to the dominant discourses by recontextualizing what we read and by situating the texts, events, and representations with reference to one another and to their historical mode of being" (Wang, Bo 93).

After the 2021 United States' retreat from Afghanistan, most of the news media in the West was inundated with the news about the beauty parlor in Afghanistan. The coverage of the topic was mostly based on the theme of the gender impact of retreat–relating to the idea that Afghanistan women would not be allowed to

makeovers anymore. The idea of beauty and beauty parlors took so much space and attention that it surpassed other issues which ought to be more emergent, for example, the right to food and health, the right to education and employment, and subsequently other rights which are primary to live as women and as a human. I read this hypervisibility demonstrated by the media and others as a replication of the global North's imperialistic attitude against the South and "rest"----As if because they cannot makeover they will not be liberated. Because they were allowed to makeover by the West. Or if the only concern of the Afghan women under the Taliban is a makeover. The news media sprinkled the seasoning of "savior" into their news, in fact, representing the gendered logic of empire (Cooke, Mariam).

I employ transrhetorical practice of reading texts produced around the topic of beauty parlors in Afghanistan by scholars/writers in the United States and outside it. Most of the texts produced around the topic of beauty parlors in Afghanistan (whether in the West or outside or by scholars in both of these regions) do not belong to the field of rhetoric and writing studies. So, transrhetorical reading strategy allows me to uncover the face of Western neo-imperialism and neoliberal dominations as represented by texts such as Behind the Veil and The Beauty Academy of Kabul. I am reading these texts against the research produced by scholars who are critical of Western neoliberal tendency, particularly, analytical research done by 1) Mimi Thi Nguyen in "The Biopower of Beauty: Humanitarian Imperialism and Global Feminism in the age of Terror", 2)Purnima Bose in her article, "From Humanitarian Intervention to the Beautifying Mission: Afghan Women and Beauty Without Borders" and 3) Jennifer L. Fluri in " The beautiful "other": a critical examination of western representation of Afghan Feminine Corporeal Modernity".

"Just Rhetoric" in the Face of Oppression and Violence-Cultivating Humanist Futures

2:00 - 3:15pm Friday, 24th May, 2024
Location: Plaza Court 8
Track 12. Rhetorical Theory
Presentation type Panel

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190 "Just Rhetoric" in the Face of Oppression and Violence-Cultivating Humanist Futures

Panelists/Participants (Including Respondent, if any)

Eda Ozyesilpinar

Illinois State University, Normal, USA

Whitney Jordan-Adams

Berry College, Mt. Berry, USA

A.D. Carson

University of Virginia, Charlottesville, USA

Sheila K. Dodson

Clemson University, Clemson, USA

Session Chair

Eda Ozyesilpinar

Illinois State University, Normal, USA

Abstract/Description

This panel is about practicing and performing "just rhetoric" in the face of oppression and violence and how to cultivate humanist futures. The panelists explore "just rhetoric" is utilized to practice and perform critical and strategic interventions that disrupt and challenge systems of oppression and violence and the various ways these disruptions cultivate humanist futures. Each panelist introduces embodied and performative practices of and critical engagements with "just rhetoric" in the forms of

border art and activism, white nationalism, resentment, toxic rhetoric, just rap-just rhetoric, and un/just rhetorics of African diasporic silences. Through its engagement with "just rhetoric" as practice and performance, this panel explores and offers rhetorical strategies and ways to cultivate humanist futures in the face of violence and oppression.

Border Art, Activism, and Performing "Just Rhetoric" across Transnational Borders

This presentation engages with a border art project as a form of border artivism (art+activism) and examines how the rhetorical performance of this project engages with "Just Rhetoric" by challenging border imperialism and the coloniality of borders in a transnational setting. Speaker 1 focuses on the artivist project The Walk | Little Amal, which features a 3.5-meter-tall puppet of a young refugee child who was forced to leave her home with her mother and has been on a journey looking for her mother since 2021. Amal "has traveled over 9,000 km across 12 countries…through over 85 cities" and became "an international symbol of compassion and human rights…representing all children fleeing war, violence and persecution" with an "urgent message to the world…' Don't forget about us.'" ("Little Amal"). Speaker 1 argues that Amal is an embodied-material representation of the collective experiences of bordered bodies of refugees, asylum seekers, and immigrants. Thus, Amal's walk is an embodied rhetorical performance of crossing physical and symbolic borders. Speaker 1 considers this crossing as an act of disrupting the colonial logic of imperial border onto-epistemologies across transnational public settings. This disruption happens through Amal's interaction with people across borders. Speaker 1 understands Amal's crossing as a border thinking in practice (Gloria Anzaldúa *Borderlands/La Frontera*; Walter Mignolo *Local Histories/Global Designs*). This presentation introduces Amal's embodied rhetorical performance of border thinking as practicing "Just Rhetoric" and examines how this practice cultivates rhetorical spaces of freedom of movement and a humanist future of abolishing borders.

Toxic Rhetoric in the Contemporary Moment: A Rhetorical Analysis of Stone Mountain

The election year 2016 and subsequent years have augmented the blurring of lines between rhetoric and other forms of strategic communication, notably that of manipulation and incautious propaganda. As Gunn (2020) articulates in Political Perversion: Rhetorical Aberration in the Time of Trumpeteering, this manipulation is part of a recent turn towards the aberrant and perverse, manifesting itself through recent and ongoing events in the American political system. This year's RSA theme "

allows us to imagine the possibilities of rhetoric as well as grapple with the meaning and place of rhetorical studies in this contemporary moment." Drawing on this notion of the contemporary moment, Speaker 2 will build on an accepted book chapter in the edited collection Toxic Rhetoric, using a site of symbolic space of white supremacy in the Southern United States as a starting point of rhetorical analysis. Stone Mountain, near Atlanta, Georgia, USA, is home to an expansive monolith featuring a carving of Confederate generals Stonewall Jackson and Robert E. Lee, as well as former president of the Confederate States of America, Jefferson Davis. Stone Mountain is also the symbolic birthplace of the modern Ku Klux Klan. In 1915, following the release of the film The Birth of a Nation, former Methodist preacher William J. Simmons led a group to the top of Stone Mountain and set a cross on fire. This act symbolically established the Klan's Second Empire in the area, and minority communities found themselves increasingly targeted. In August 2020, Stone Mountain was the site of contention as Black Lives Matter activists were met by white nationalists, Trump supporters, and other various and connected factions of the Alt-Right. Using Gunn's notion of aberrant and perverse rhetoric, as well as my own work on white nationalism and resentment rhetoric, this presentation investigates Stone Mountain's role in current strategies of political manipulation, propaganda, and toxic rhetoric. Speaker 2 will also discuss how this site is addressed in an upper-level rhetoric course on confronting white supremacy, as students are asked to consider how spaces of public memory, like Stone Mountain, construct and support white nationalist propaganda.

Just Rap

This presentation is about rap music, generally, and more specifically, "just rap." False distinctions abound in discussions of rap music—underground vs. mainstream, niche vs. pop, street vs. suburban, and so on. In all of these framings, one is put forward as music imbued with meaning and value for the people who consume it and from the artists who create it. Often, the other is dismissed as "just rap." This presentation aims to explore "just rap" as a goal for rap music rather than a means of dismissal and seek meaning and value in rap as a rhetorical mode rather than particular kinds of rap being offered as the only contexts in which rap does valuable rhetorical work. The panelist will offer a presentation of original rap music, in the form of a "mixtap/e/ssay" framed as "just rap." While the album does engage with pressing topics, including drug cultures, U.S. historical memory and imagination, embodied performance, language, race, gender, personal and cultural politics, etc., these topics – just topics – are very often engaged by art that is called "just rap."

Un/Just Rhetoric of African Diasporic Silences

Since archives came into existence, those in power have used their rhetorical influences to determine the types of information to be housed in these public-facing spaces. Colonial powers kept records of all material property, including those items we consider of value today, such as homes and land. However, this property also included slaves and their offspring in perpetuity. The selling of human souls pre-emancipation and the intentional marks on slave schedules, the changing of names, the use of nicknames, the seemingly mistaken estimations of age—all kept the African body hidden, de-identified, and silenced to those searching for her. Post-emancipation, the hiddenness deepened, as people shuffled around seeking safe havens or work to better themselves and their families. Individuals seeking long-lost family members faced challenges in their attempts to reconnect. Many never did. This presentation aims to explore the "un/just rhetoric" enmeshed within the architecture of the massive archive. Today, the rhetorical burden lies with researchers who seek to solve mysteries of family lineages. For the African diasporan, the seeking intensifies as she faces one brick wall after another. Although some dilemmas may remain unsolved, others may come to light as researchers listen rhetorically, working to reveal what has been previously unknown in terms of the African experience and effectively yielding an outcome that is more than "un/just rhetoric."

Words and Things in the History of Rhetoric, sponsored by International Society for the History of Rhetoric (ISHR)

2:00 - 3:15pm Friday, 24th May, 2024
Location: Governor's 9
Track 4. History of Rhetoric
Presentation type Affiliate Session

148 Words and Things in the History of Rhetoric

Affiliate Panel

International Society for the History of Rhetoric (ISHR)

Panelists/Participants (Including Respondent, if any)

David Mirhady

Simon Fraser University, Vancouver, Canada

Debra Hawhee

Penn State University, University Park, USA

Vessela Valiavitcharska

University of Maryland, College Park, USA

Anna Vind

University of Copenhagen, Copenhagen, Denmark

Session Chair

Michele Kennerly

Penn State University, University Park, USA

Abstract/Description

This panel follows the thematic lead of the 2024 pre-conference of the International Society for the History of Rhetoric, titled "The relation between 'things' (*res*) and 'words' (*verba*) in early modern rhetorical theory" and run by Dr. Anna Vind, Danish scholar of religion and rhetoric. The panelists attend to words as things in Aristotle's rhetorical theory and its early Christian uptake (Panelist 1) and in ancient inscriptions and medieval manuscripts (Panelist 2), and to words and things in Byzantine (Panelist 3) and early modern rhetorical and dialectical theory (Panelist 4).

Aristotle's Reification of Words and the New Testament

In his Rhetoric, Aristotle isolates five sorts of statements as reified 'proofs': texts of laws, witness testimony, the texts of contracts, statements made under torture, and oaths. For Aristotle they are outside the rhetorical art because their wording is composed by someone other than the speechwriter. That does not prevent the speechwriter from composing wording about them, their credibility, persuasive force, and so on, but despite being words, they are treated like objects. In Athenian courtrooms they are often the foundations of law court speeches, as litigants step from one such proof to the next arguing about what inferences can be drawn from them. The resulting argumentation says much about the Athenians' fidelity to law, the role of free adult males in constructing the epistemic foundation of justice, the ability of free people to legislate for themselves through agreements, the existence of slaves as victims of violent torture, and the role of communal religious devotion in supporting the credibility of sworn statements. This paper will briefly explore the role of such a conceptual apparatus in the New Testament by sampling how Aristotle's terminology is appropriated for other, no less significant purposes.

Red (Words as Things)

"That words have edges is an insight most vivid, then, for the reader and writer of them." --Anne Carson, Eros the Bittersweet

This presentation pursues the accepted but scarcely elaborated fact that Greek and Roman inscriptions—law codes carved on public structures, dedications on statue bases and votive offerings, public accounts and inventories—were filled with red paint. Filled inscriptions distinguish the edges of which Carson writes, and in doing so, they make available further insights into rhetoric's relation to the material, visible form of words. Inscriptions show how color emphasizes, a word whose root carries color's light. Of all the colors, red possesses the most salience and is the most visible color from a distance. Perceptually, rhetorically, red brings things close.

In the context of inscriptions, red emphasizes the "thinginess" of words and carries their materiality through manuscript and early printing practices in the form of

rubrication; the word's etymology of course invokes the brilliant red pigment comprising the presentation's focus. The fact that teachers in many fields today use rubrics–pedagogical tools highlighting important information for students–carries on this role of color, one located the vibrant, material history of rhetoric and writing.

The Spoken Word in Byzantine Thought

The Byzantine anthropology of language makes a foundational division of logos into enunciated (*prophorikos*) and mental (*endiathetos*). The division is present in the thought of philosophers from Philo to John of Damascus and survives well into the middle Byzantine period, where it presents itself as part of the wider intellectual vocabulary.

However, in contrast with the predominantly Neoplatonic understanding of late antiquity, which sees a stark dichotomy between pure thought (*logos endiathetos*) and its fleshly shadow, enunciated speech (*logos prophorikos*), Byzantine thinkers offer a new development. They move from the idea of enunciated speech as "messenger of the thought," as Meletius and John of Damascus posit, to speech as an active participant in the divine life as the Methodius and Photius see it.

Logos prophorikos receives attention also from Byzantine teachers of rhetoric. Unlike their late antique counterparts, who adopt the sharp Neoplatonic dichotomy, rhetoricians John Siceliotes and John Doxapatres speak of both kinds of logos as a sort of rhetoric – but a distinct, purified form of rhetoric. *Logos prophorikos*, the enunciated, performed human logos, born by the movements of the reasoning faculty of the soul and perfected by art, is a material procession, a flowering of the energies of the soul and a mystērion, through which human beings participate in the divine life and in divine creation. This emphasis on the spiritual weight of the performed logos responds to a more general emphasis on enunciated speech as a material activity, in which words are the seeds of things and actions to come.

Things and words: The battle about rhetoric and dialectic in renaissance and reformation times

Following Francesco Petrarca, humanists of the 14th and 15th century lined up against prevalent medieval concepts of philosophy and language, especially Aristotelian formal logic and the teaching of the ten categories, and turned towards classical antiquity, rhetoric and dialectics, translation and historical textual criticism. Their work left its mark on the 16th century reformers, key figures there being Erasmus of Rotterdam, Philipp Melanchthon, and Martin Luther. Perhaps one could say that a turn towards outer concrete utterances, spoken or written, took place, whereas the reference to the concept of an inner, common, mental language independent of outer words as scholastic language philosophy envisaged, faded out. Also, there seem to be differences internally among the humanists and the reformers in their view of the relation between philosophy, dialectics, and rhetoric. Some of them praise rhetoric, not dialectics, at the expense of philosophy, whereas others privilege dialectics over rhetoric. Perhaps these distinctions were caused by the following split: 1) the view of *verbum* as a form transporting a specific content, *res*, which needs to be analyzed and defined simply and clearly prior to any interest in amplifying eloquence (dialectics before rhetoric); 2) the view of *verbum* as a form inseparably connected to and mediating a *res*, which again means that it is possible to reach a simple analytical clarification of the expression only at the expense of the res (rhetoric above dialectics/philosophy). These differences are subtle and nuanced, but if sustained, they are of basic importance in: 1) language as understood as a tool and linguistic work as analytical and instrumental; 2) language as a fundamental manifestation, and dealing with language as marked by repeated hermeneutical practice. It seems that these two approaches have consequences for the view and application of other types of communication or media such as visual art and music. In 1) they are seen as pedagogical, but dispensable instruments, in 2) they acquire a potentially groundbreaking truth-communicative character.

Just Queer Theory/Just Queer Rhetorics

2:00 - 3:15pm Friday, 24th May, 2024
Location: Governor's 10
Track 12. Rhetorical Theory

758 Black Queer Rhetorics of Pleasure

Charlesia McKinney

University of Illinois, Urbana-Champaign, Urbana, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

While there is literature on the violence Black women historically and currently endure (Lindsey, 2022; Ore, 2019; Nash, 2018; Crenshaw, 1991; Collins, 1990; Spillers, 1987), Black women's pleasure politics are understudied, understated, and undertheorized. This is further amplified for Black queer women. I define pleasure, inclusive of sexual and non-sexual pleasures, as an emotional and embodied experience rooted in agency, and I affirm that centering pleasure politics is essential in the fight for justice toward resisting intersectional oppression.

Black feminist scholarship informs African-American rhetorics, queer rhetorics, and pleasure politics and my research places these subfields in conversation by prioritizing Black queer women's lived experiences. Therefore, building on Black feminist scholarship to connect pleasure politics with Black women's rhetorical literacies, I used grounded theory alongside Black feminist phenomenology, to develop a theoretical framework I call "pleasure literacies". Pleasure literacies reflect a reflexive and embodied constellation of rhetorical tools which aids social, emotional, intellectual, financial, political, and sexual navigation, especially for Black-American women in the US. Above all, a pleasure literacies framework highlights strategies for survival in an unjust society. This presentation illuminates the critical need for identifying and increasing pleasure awareness because Black queer women's historical and present realities focus more on violence and survival than it has ever focused on pleasure and liberation. Black women face a paradoxical public perception of being invisible and hypervisible, of being prudish yet also hypersexual and the majority of research and representation on Black women focus primarily on violence enacted upon us and "only 6.5% of articles published on Black women's sexualities between 1972-2018 were sex positive" (Thorpe quoting Hargons, et al,. 2020). My work contributes to pleasure positive research by emphasizing pleasure as a tool of liberation that hinges on embodied agency as

Black women must feel in control of our bodies and sexuality to holistically embody liberation. Access to pleasure is essential in our reckoning with lived experiences at the nexus of multiple oppressions.

In this presentation, I will share two qualitative case studies to illustrate rhetorics of pleasure most specific to Black queer embodiment. Each case study reflects broader themes related to barriers to pleasure, pathways to pleasure, and pleasure practices. Additionally, this work contributes to Black queer women's rhetorics and seeks to emphasize the intertwined connection across rhetorics and literacies. The audience is invited not only to witness these narratives but also re-interrogate their personal pleasure politics. Most pressingly, this work encourages each attendee to interrogate their personal pleasure politics because our individual politics are inherently connected to our communal capacities for reimagining more just embodiments of pleasure.

418 "Born in the Wrong Body:" Transness as Irony and Dialectic

Allegro Wang

University of Georgia, Athens, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This piece critiques the pathologization of transness in the "born in the wrong body" trope from a rhetorical perspective by arguing that the body is a text that gender is "read" onto. Transness, however, negates the somatic reading of gender by creating a psychic disconnect between one's internal sense of gender and the somatic reading inscribed onto their body. As such, transness is both ironic and a dialectic in which the original position of one's somatic (biologically assigned) gender is negated by one's psychic (internal sense of) gender. Medicalized models of transness, however, move towards a sublation by destroying the original position, leaving no room for tensions between the somatic and psychic. Using Sandy Stone's "The Empire Strikes Back," this piece contends that Stone's reading of the post-transsexual offers a theory of transness that negotiates between, rather than negates, these tensions, creating an authentic dialectic.

180 Metanoia as Queer Catholic Critique

Jimmy Hamill

Stockton University, Galloway, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Conversion is a tricky subject for queer people. It plays a large role in the history of religious violence against queer communities, whether through reparative therapy or rhetorics of sin and deviance. At the same time, nearly half of LGBT adults in America identify as religious according to a 2020 study from UCLA's Williams Institute. How, then, might queer people who participate in religious institutions show up in ways that enable them to thrive? Examining conversion through the rhetorical concept of *metanoia* points to new possibilities for queer religious people.

An ever-changing term, *metanoia* is most-often translated as "change of heart." In rhetorical situations, *metanoia* involves the retraction and correction of an error in speech. In religious contexts, particularly Christian ones, it enables a transformation of spirit and repentance that leads to religious conversion. Often depicted as a figure lurking in the shadows of *kairos*, *metanoia* is the process of learning from a prior fault and transforming one's actions moving forward. Focused on the individual, *metanoia* and conversion go together. What happens, however, if *metanoia* can invite violent institutions into their own conversion or change of heart? Rather than placing sole responsibility on the individual, how might *metanoia* enable an individual to hold institutions they're a part of accountable?

This paper uses thematic analysis and deductive coding across ten oral histories of queer Catholic leaders to highlight their use of *metanoia* as critique of the Catholic Church. Three types of metanoic response emerge in these interviews: integration, revision, and refusal. The first response, integration, highlights queer Catholic leaders' abilities to create counternarratives of the self that allow them to put their queer and Catholic identities in conversation with one another. While not focused on transformation beyond the self, these leaders' newly integrated identities embolden them to take action. The second response, revision, focuses on how queer religious leaders transform the communities around them. Whether through forming queer-affirming groups in churches or creating new texts that change the cis- and heteronormative language within the Church, metanoic revision creates change beyond the self. Third, some leaders demonstrate refusal of engagement with the

Church altogether. Rather than attempting to remain within a toxic space, these queer Catholic leaders leave the formal walls of the Church to create a new type of church beyond the traditional institution. In all three of these responses, queer Catholic leaders practice *metanoia* and model a spectrum of choices queer Catholics more broadly might make to create new spaces in and beyond the Church.

Metanoia is a compelling rhetorical concept for queer religiosity because of the larger violence of Church narratives have placed on individual queer bodies. Reconsidering *metanoia* through external critique releases the shame placed on queer bodies, compels Church leaders to be answerable to its legacy of antiqueer violence, and invites Catholicism into its own inherent queerness.

573 Trans Apophasis, Apophatic Transness: A Theological and Rhetorical Reckoning

Eliza B Buckner

Wake Forest University, Winston-Salem, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

The seemingly nascent implosion of discourse regarding trans life manifests not as a rupture in history but an intensification of its determining forces: the long durée of white supremacy and colonialism. From bathrooms to sports, from healthcare to prisons, from drag shows to classroom education the 'trans debate' synthetically binds time and space through reinforcing stasis as ontological fact; rhetoric, like the body, requires compulsive investment in its own referential stability as its condition of possibility—for there to be communication there must be consensus amongst rhetors about not only the topic at hand, but also which bodies are qualified to be rhetors in the first place. 'I don't hate trans people, I just don't support them' demonstrates how stasis is cathected to apophasis as the pretense of debate is both mobilized and disavowed, defining who is authorized to speak on such matters while clinging to the illusion of innocence. By reducing the question of whether trans people deserve civic inclusion to a matter of personal preference, rhetors in the 'trans debate' immunize themselves from the possibility of rejoinder by removing their avowed positions out of the public sphere and into the private—a realm made uncontestable by liberal commitments to autonomy and choice. Thus, no amount of evidence mounted in the

defense of trans life can overcome the agonistic gridlock of the trans debate, which operates not through contingent negotiation but libidinal antagonism. If rejoinder is denied from the outset by the impossible demand for trans people to prove our existence to those who approach us with existential denial, how else might rhetoric aid in our defense? Might abandoning the burden of proof open up new horizons as we work against stasis and the epistemic certainty it implies? What possibilities lie in the refusal of a common point of departure for not only deliberation but gender and life itself? Re-working rhetorical applications of Apophasis, I propose that transness should be approached as an Apophatic Theology, which is to say the power of transness lies not in its relation to form or essence, but its capacity to deform and discohere. In other words, adopting the lens of apophatic theology shows how transness is not what comes after cisness but before it–gender's genesis, the primordial flow of desire that must be exorcised to establish cisness as humanity's stasis. Moving towards a trans conception of apophasis as well as an apophatic account of transness offers the possibility of a just rhetoric responsive to the shifting form of discourse in the 'trans debate' without recourse to a narrowly defined trans-normative subject, which reduces the climate of anti-trans violence to a matter of 'rights' and abandons those already beyond juridical protection. Rather than venture to know transness, might faith in our own unknowability offer strategies for collective survival as we work towards abolition?

Just Joy: Queer Digital Rhetorics

2:00 - 3:15pm Friday, 24th May, 2024
Location: Governor's 11
Track 3. Digital Rhetoric
Presentation type Paper Session

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13 Epochtypical Queer Literacy: Reading Across Race, Gender, and Sexuality

Lorise A Diamond

Claremont Graduate University, Claremont, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

"Just Rhetoric" promises a space where I can envision the future through a lens of Epochtypical Queer Literacy, a literacy substantiated in culturally conscious communication: the ability to read, interpret, and respond to voices across myriad cultural ecologies – world-traveling literacy. My work alchemizes written, visual, and aural rhetoric, and conceptual tidbits from Afrofuturism, Black speculative fiction, sociopoetics, Critical Race Theory, and transnational feminism into digital humanities projects guided by Queer methods to advance racial equity and explore the possibilities of public-facing rhetoric, holding space for conversations that question and reify rhetoric's immutable role in the public sphere.

My projects speculate on a world transformed by an "element X" cosmogeny, what N.K. Jemisin describes as a text's "point of utter weirdness," its fantastical departure from the *known* in worldbuilding. From the under commons, I invoke Revolutionary Love and Black Joy to urge positive change, from the root up, honoring humanity's singular African origin.

My session shares a communal cosmogony, love, and joy materialized as two digital humanities projects: "Mnjani: A Place at the Table" and "MLK Queered: Juxtaposed Voices Belonging," exploring Queerness within contexts of communal racial justice. "Mnjani" envisions a gender-inclusive Black community that fosters love and acceptance for non-binary and queer identities. Informed by luminaries like adrienne marine brown, Octavia Butler, and Sylvia Wynter, I borrow from sexuality and gender studies to create a neologism that imagines a place where "We who require no other" can thrive. Similarly, "Voices Belonging" integrates Martin Luther King, Jr.'s racial justice dream, rooted in non-violence and love, with Queer data that tends to social and political wounds incurred due to racialized factions within Queer communities. The project catalyzes change and conflict resolution while guarding against the data weaponization and cultural misrepresentation invoked by scholars like Kera Keeling, Amin Ghaziani, Matt Brim, and Kevin Guyan.

My special format involves an 8-minute PechaKucha-style slide presentation followed by a 38-minute video screening and Q&A to share my research story and convey findings through aesthetic modalities that marry verbality, imagery, and sound with representative voices. Five slide images introduce grounding themes: U.S. slave trade versus Afrofuturism, racial unrest, LGBTQ Pride, Queers of Color, and Revolutionary Love.

Attendees should consider Gayatri Spivak's decolonial notion of "epistemic violence" as simultaneously generative and restrictive. My work understands settler colonialism as European confrontations with cultural illiteracy, noticing how those encounters diminished and erased knowledges evolved over millennia, separating humanity from our Nature. Imagine how an ancestrally informed cosmogony can upend settler colonialist epistemologies and ontologies toward poetics as teleologies. Poetics that *do* affect metaphysical and material outcomes by invoking terrestrial and celestial memories grasped from entropic edges.

Epochtypical literacy revisits, revises, and (re)presents occluded and erased ways of being, knowing, and doing to showcase rhetoric's transdisciplinary, multimodal ability to reshape the contemporary moment. Our research methods and frameworks must celebrate variation among our species with critical and thoughtful inquiry to help build a more just, equitable, loving, and joyful world where everyone can breathe.

337 Rainbow-Washing and Double-Stufing: Memetic Humor as Corporate Critique in 2022's Pride Month

Ailea Merriam-Pigg

University of Wisconsin-Madison, Madison, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

The term rainbow-washing first appeared in The Daily Beast on June 13, 2015, and was defined as a new form of pinkwashing (Allen 2015). Rainbow-washing is a form of propaganda whereby a group or corporation uses a symbol (the rainbow flag) to connect to a marginalized group (LGBT+ people). Companies that perform rainbow-washing may change their logo during Pride, will often sell rainbow-themed merchandise, and even may donate a small percentage of proceeds from Pride-related merchandise to LGBT+ campaigns and charities during the month of June, but will not support LGBT+ and may even contribute to anti-LGBT+ legislation and politicians the rest of the year. Rainbow-washing, therefore, is a form of propaganda meant to create a false narrative of commitment and connection between the corporation and the LGBT+ community.

In June 2022, members of the LGBT+ community on Twitter criticized rainbow-washing corporations, by drawing out new relationships between these corporations and LGBT+ people through memes. In this paper, I analyze how a viral textual meme, the "Partnering With X" meme, was strategically used by the LGBT+ community as critique. This project looks at 180 tweets that follow the textual meme format from June 2022 to better understand how the LGBT+ community mobilized the meme for the purpose of critiquing corporate rainbow-washing. Furthermore, this paper shows how identification through memes can strengthen relationships between individuals with a shared community and identity.

Memes are a common source of digital activism (Moreno-Almeida 2021, Pilipets and Winter 2017, Denisova 2016, and Baker et al 2020). The "Partnering with X" meme is a form of activism that rhetorically critiques rainbow-washing practices. The "Partnering with X" meme works to alter the defining characteristics of the rainbow-washed connection to better showcase how the rainbow-washing practice is disingenuous. In addition, the specific ways LGBT+ people use the "Partnering With X" meme are rooted in queer theory (Jagose 1996, Watson 2005, Sullivan 2003), not simply because the people performing the meme activism are queer, but because of the ways they are queering the relationship between LGBT+ people and other entities during Pride. It is this queering that is the mechanism by which the memes are able to perform their critique.

Several of the memes were sexual in nature. One person tweeted that, as a bisexual, they like to get "double-stuffed" which is why they were partnering with Oreo for Pride. A photo of Oreo's Double Stuf cookies at the end of a rainbow of pom poms was included with the tweet. These tweets are humorous, sometimes scandalous, and ultimately a queering of the rainbow-washing practices of corporations and other organizations. These memes are critique and a readjustment to the relationship corporations attempt to cultivate through rainbow-washing. Through memetic humor, LGBT+ people are able to publicly usurp the standard power exchange between corporations and individuals, queering the relationship so that the LGBT+ community's lived experiences become central to the relationship, not the use of a rainbow flag or marketing ploys that have overtaken the digital landscape of Pride.

560 The Rhetorical Potentiality of a Queer Archival Practice: Crisis Collection and Memory Work in LGBTQ+ Digital Communities

Ericka Christie

North Carolina State University, Raleigh, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Since the rise of personal computing and the proliferation of the Internet, there has also been a need for capturing and storing the ephemera that is produced in this digital space. This need for "web archiving" is born out of its connection to both research and memory work, as "at some point research that has the Internet as its concrete object of study needs to stabilise and maintain this object in order to preserve it, either for immediate use in an analysis and/or for later documentation and thereby as a basis for criticising and discussing the analysis performed" (Brugger, 2005, p. 9). With this engagement with web archives, therefore, is also an imperative to take a critical look toward how we are archiving. Most recently, scholars have argued that this subjectivity in archival practice is tied to culture (Ogden, 2022) and that best practices regarding archiving should account for the cultural practices of the communities in which that collection and preservation is taking place (Gilliland, 2013; Grimm & Noriega, 2013; McKracken, 2015; Joffrion & Fernández, 2015). Within queer digital spaces, this archival attention to community culture can take its cues from feminist and queer theories, in which best practices include an "ethics of care" approach that considers consent, representation, and digital access (Dame-Griff, 2017).

This ethics of care approach is particularly important when we consider crisis collection practices within web archiving, which I am defining here as the practice of quickly archiving digital ephemera found on a sunsetting platform or the retrieval of ephemera from technologies and platforms that no longer support easy access, particularly within marginalized communities. This type of collection is often done by those whom Abigail de Kosnik (2016) would call "techno-volunteers" and their "repertoire" of archival practices–their unseen and often marginalized actions that allow for the preservation of platform content.

 This paper extends Ogden's (2022) work regarding the subjective nature of web archiving and web archiving as a cultural practice to consider both implications within queer digital spaces–spaces that have, historically, been marginalized and left to techno-volunteers, both within and outside of those communities, to save the digital traces of community and conversation on technology and platforms that can no longer support them. By taking a historical perspective of the archiving of queer

digital traces – from social bulletin board systems of the early web to today's social media platforms – this paper argues that crisis collecting practices are influenced by both technological affordances and the values of collecting participants, with implications for how we remember the participation of minority groups in digital spaces. As such, I consider what a framework for a queer archival practice could look like when informed by the cultural values that align with these queer communities themselves and the rhetorical potentiality of 'just' representation in queer archival spaces.

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23 Big Mouth Energy: Rhetoric and the Queering of Puberty

Nick Lepp, Savannah Downing

University of Georgia, Athens, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This essay investigates the hit Netflix show *Big Mouth* from a combined feminist and queer perspective to argue that the show queers representations and figures of puberty. Through its over-the-top and absurd characters, its hilarious and awkward situations, and its unique take on a variety of emotions and affects, *Big Mouth* is an important rhetorical tool for better understanding the queerness of both the child and the teenager as well as considering ways in which feminist politics and theories may be conveyed to non-academic audiences. As a result, we suggest that *Big Mouth* develops a rhetorical space conducive to queer and feminist futurities and deserves further scholarly and academic attention by members of our field.

Aristotelian Concepts for Contemporary Pedagogy

2:00 - 3:15pm Friday, 24th May, 2024
Location: Governor's 12

540 A Charge for Change: Reconsidering Ethos in Writing Pedagogy

Matthew McCurrie

Columbia College Chicago, Chicago, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

A Charge for Change: Reconsidering Ethos in Writing Pedagogy

"Teaching for Transfer" has emerged as one of the most influential theories underpinning writing curriculum within higher education. Its goal is to empower students by showing them how rhetorical knowledge can be effectively applied to academic contexts (Yancey, Robertson, and Taczak). Its proven institutional value lies in its capacity for easy packaging, instruction, and assessment. In this pedagogical framework, a rhetorical device such as ethos is relegated to a tool for communicating disciplinary knowledge and establishing credibility in speech or text. This presentation aims to explore how a reevaluation of the ethos appeal, rooted in materiality, opens our pedagogy to encompass the interwoven fabric of relational and ethical aspects of rhetoric. As Rosanne Carlo (2020) argues, "When we think about a speaker's character, we must consider their material and geographic realities and experiences as part of the development and emergence of subjectivity." In other words, the teaching for transfer pedagogy might be overlooking how the exploration of ethos could effectively function as a means for fostering self-understanding, connection, and a deeper comprehension of others among our students. Such an interpretation and embodiment of ethos highlights its ability to facilitate the emergence of the subject among the self, peers, and the material world. It empowers students to grasp and position themselves within their rapidly changing world.

Through a synthesis of rhetorical scholarship by James Kinneavy, Jody Shipka, and Asao Inoue this presentation will further describe an expanded notion of ethos and then show its important role in a FYW course centered on the charge for social and

personal change. The presenter will share assignments and activities designed to help students understand and analyze the appeals for social and personal change. He will show that when writers examine and tell their experiences, they create and reveal ethos in ways that connect with audiences and enhance the potential for meaningful shifts in perspectives that ultimately induce social and personal change. Participants in this presentation will be invited to contribute their own understanding of ethos and its role in writing pedagogy with the goal of continuing a dialogue on how writing pedagogy can advance students' ability to author the culture of their times.

Carlo, Rosanne. 2020. Transforming Ethos: Place and the Material in Rhetoric and Writing. Logan: Utah State University Press.

Yancey, Kathleen Blake, Liane Robertson, and Kara Taczak. 2014. Writing across Contexts: Transfer, Composition, and Sites of Writing. Logan: Utah State University Press.

348 Just Rhetoric: Grounding an Undergraduate Course on Censorship in Stasis Theory to Scaffold Analysis and Critical Thinking

Wayne H Slater

University of Maryland, College Park, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Emanating from classical rhetoric, the stases are essentially a taxonomy, a system for classifying the kinds of questions that can be at issue in information or a controversy. It does not matter what a particular proposition maintained in an argument, that proposition, according to stasis theory, must be classifiable as an answer to one of a set of fundamental questions: a) Does or did a thing exist or occur? b) How can it be defined? c) What is its quality? and sometimes d) whether or where it makes sense to answer or even argue one of these questions. These questions represent, respectively, the stases of fact or conjecture, definition, quality, and jurisdiction or objection. Given the analytical power of stasis theory for scaffolding the use of the abstract Toulmin model for identifying and constructing

claims and supports derived from informational and persuasive discourse, it serves as a near perfect conceptual model for a course on censorship with a focus on forbidden books. In the stasis grounded class, Forbidden Books, we focus on the key question: What is the relationship between censorship and intellectual freedom? We critically examine the history of censorship from Plato to Fake News with a focus on contemporary censorship analyzed through historical, political, ethical, moral, philosophical, and socio-cultural perspectives. We consider the evolving definition of censorship, the common elements found in all forms of censorship, the rationalizations and arguments for censorship, and the consequences and unintended results of censorship. With the issue of censorship occurring in all areas of the media, it is no surprise that the issue of censoring children's and young adult books has been around for as long as the books themselves. Likewise, it is not surprising that at the root of many of these controversies are society's most vulnerable – children and young adults. For a number of reasons, parents have historically battled to keep certain books out of classrooms, off library shelves, and otherwise out of their kids' reach. Why are books challenged? The top three reasons cited by the American Library Association's (ALA) Office for Intellectual Freedom are: 1) sexually explicit, 2) offensive language, and 3) unsuited to age group. With this conceptual framework in mind, approximately one-half of the course focuses on nine banned young adult novels, such as, Judy Bloom's *Forever*; Sapphire's *Push*; and Alexie's *The Absolutely True Diary of a Part-Time Indian*. In addition, the course includes a history of censorship and an additional focus on the censorship of textbooks. Discussion and reading responder frameworks and the two (2) major paper assignments, the analysis of a censorship website and a case study of a banned book, are informed by and situated in stasis theory. Formative and summative course assessments consistently indicate that students in this class master an understanding of stasis theory as a strategic heuristic for scaffolding the use of the Toulmin model for identifying and constructing claims and supports derived from informational and persuasive discourse. Implications for rhetorical theory, research, and best practice will be discussed.

149 Ethos, Pathos, Logos, and Eusplagchnos: A Call for Compassion and Critical Thinking

Erica V Leigh

Clarkson University, Potsdam, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Traditionally, rhetoric is often taught in intro classes through artistic proofs of ethos, pathos, logos, and analytical exercises in understanding logical fallacies. As it should be, those classical, foundational pieces are integral to exploring rhetoric in more advanced ways. But as they stand, this approach may not be enough to teach students to be savvy rhetoricians when discussing heated topics.

Arguably, many students understand rhetoric as Richard Lanham describes "that there are two kinds of rhetoric, good and bad. The good kind is used in good causes, the bad kind in bad causes. Our kind is the good kind; the bad kind is used by our opponents" (155). However, hotly contested topics are so polarized that discussion has been replaced by debate and both sides believe the other is employing bad rhetoric. And because current debates on contentious topics are often carried out through attacks rather than reason, it follows that educating students to interpret rhetoric as persuasion and identifying fallacies in logic alone does not prepare them to defend against personal attacks or to understand why logic and credible reasoning can be dismissed as mere rhetoric in attempts to prove one perspective over another.

Historically, rhetorical education has called to teach morality and character (Quintilian, Booth, Burke, Duffy, AO) and while these calls encompass ethics alongside inquiry and criticism, teaching compassion is often overlooked, especially in the face of conflict.

Drawing from my experiences teaching a class titled "Public Discourse and Dialogue Across Difference" this paper addresses the need for rhetoric classrooms to teach compassion alongside critical thinking. I contend that teaching students to try to understand what is underlying a differing stance is necessary to engage in conversations toward positive change through three primary goals: First, I suggest adding *eusplagchnos* to ethos, pathos, and logos. Eusplagchnos being the Greek work for compassion, and I frame it in a denotative definition as a sympathetic consciousness of others' distress "including the desire to alleviate it" (Collins). Alleviate being the key word, not defeat or correct, in order to try to understand what may underlie seemingly aggressive stances. I position eusplagchnos as a starting point for students to outline what conflicting perspectives wish for others to believe, what is at stake if they are not believed, and how to utilize those insights as a strategy to shift "debates" away from the polarity of being viewed as good or bad, right or wrong, or winning or losing.

Second, I address the need to navigate the false moral equivalence of all perspectives being granted equal weight or legitimacy, especially when human and civil rights are at stake. And third, I discuss ways to prepare students to extend compassion without expecting it to be reciprocated, and also that being compassionate does not mean they have to accept or not challenge problematic perspectives. As a result, students learn humanizing communication skills geared toward changing destructive discourse, which in turn helps them to better participate in potentially contentious discussions.

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311 Teaching Epideictic Freshmen Argument Courses To Combat Toxic Rhetoric

Ryan Wheeler

Texas Christian University, Fort Worth, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In this project, I will propose that we teach epideictic rhetoric in freshmen year argument courses. Epideictic rhetoric has the potential to interrupt toxic discourse. The goal of epideictic is to shape communities by reinforcing existing norms/values/etc. that benefit the community and rejecting norms/values/etc. that do not benefit the community. The reinforcing and rejecting are done through various rhetorical appeals and strategies. (i.e. identification, amplification, etc.) Rhetors can employ these strategies discursively (online or in a speech for example) or non-discursively through acts (like participating in a protest, performative art, or by reposting something). Through these utterances and acts, rhetors (and their students) have concrete means of calling for or enacting change.

John Duffy offers the term toxic discourse in his text Provocations of Virtue: Rhetoric, Ethics, and the Teaching of Writing to describe the state of public discourse, especially discourse that surrounds social change, politics, etc. He defines it as "language that is disrespectful to strangers, hostile to minorities, contemptuous of compromise, dismissive of adverse evidence, and intentionally untruthful [...]. Toxic rhetoric seeks to evoke a world of anger, fear, exclusion, violence, and unequivocal

moral judgments on cultural and political questions," (29). We see examples of toxic discourse nearly everywhere we look; whether is it online, on TV news programs, at protests and demonstrations, in political campaigns, or at dinner tables we are confronted with these unconstructive language patterns and arguments that make it difficult to connect with others and shape the world as we want to see it.

The implication of dealing with and existing alongside toxic discourse is that 1) it sneakily infiltrates our own discourse and 2) it dampens any hope for making positive social change. In his 2019 article "Rethinking Rhetorical Education in Times of Demagoguery" Michael J. Steudeman explores these implications for progressive educators. He claims that these educators envisioned themselves outside of the culture of demagoguery, "By stressing the inadequacies of voters, they fueled the politics of resentment. By identifying the "ignorant" as the source of social problems, they adopted their own demagogic rhetoric of expulsion and exclusion" meaning that they engage in a kind of toxic discourse, "Or by declaring the exceptionalism of rhetorical pedagogy and practices, they did not consider how such practices could be coopted to demagogic ends." (299). The primary problem this project will address is that training students to write and argue knowing that eventually enter toxic public discourse is a challenge. As a field, teachers of writing and rhetoric are at most committed to socially aware pedagogies (critical, feminist, antiracist, etc., pedagogies) or at least committed to encouraging students to be engaged with public discourse in some capacity. The challenge for the field of rhetoric and composition is that educators must train students to enter into toxic discourse with the goal of making positive social change without engaging in toxic behaviors pointed out by Duffy and Steudeman.

Rhetorics of and about Latin America

2:00 - 3:15pm Friday, 24th May, 2024
Location: Governor's 14
Track 4. History of Rhetoric

93 Rhetorics of and about Latin America

Panelists/Participants (Including Respondent, if any)

Ada Vilageliu-Diaz

University of the District of Columbia, Washington, DC, USA

Christina V. Cedillo

University of Houston-Clear Lake, Houston, TX, USA

Karrieann Soto Vega

University of Kentucky, Lexington, KY, USA

René Agustín De los Santos

San Diego State University, San Diego, CA, USA

Christa Olson

University of Wisconsin-Madison, Madison, WI, USA

Session Chair

Christina V. Cedillo

University of Houston-Clear Lake, Houston, TX, USA

Abstract/Description

The speakers on this roundtable present research on an array of topics related to rhetorics of and about Latin America, addressing challenging definitions of Latinidad; anti-Indigenous medicalized racism; global histories of struggle and solidarity; Chinese exclusion in Mexico and borderlands rhetorics; and disciplinary origin stories. Collectively, these presentations seek to illustrate the vast diversity of knowledge and history encompassed by the term "Latin American Rhetorics." They also invite the audience to consider what stories prevailing notions of the term may highlight or obscure.

In "Latinx rhetorics at Historically Black Colleges and Universities," Speaker 1 examines the rhetorics of Latinidad in the US by utilizing Afro-Latinx and Indigenous-Latinx writings that challenge the traditional rhetorics of Latinidad as both Eurocentric or mestizo. This speaker will share teaching strategies learned in the HBCU writing classroom that are rooted in Black liberatory rhetorics and that helps to dismantle the pervasive colorism and cultural erasure that has been part of Latinidad rhetorics. This presentation will also address the impact of Latinx instructors and students at HBCUs and their role in shifting discussions of Latinidad to include Black and Indigenous Latinx voices. Similarly, this presentation will argue for the need for more collaboration between Black, Latinx, and Indigenous scholars.

In "Making the Mestizo, Making Mexico," Speaker 2 examines the eugenicist writings of José Gómez Robleda, Secretary of Public Education during the early 20th century. During the post-revolutionary period, public officials fostered Mexican nationalism through the "modern" figure of the mestizo, or mixed-raced person of European and Indigenous descent, whose glorification has enabled sociopolitical, physical, and material violence against Black and Indigenous peoples. Analyzing Gómez Robleda's 1943 *Pescadores y campesinos Tarascos*, wherein he broadly diagnoses the Indigenous Purépecha people with developmental disorders, this presentation demonstrates how the mestizo figure draws its rhetorical power from a melding of racist and ableist medical discourses.

Speaker 3 explores relationalities and responsibilities in Latinx rhetorical histories. "1898 as (Anti)Colonial Catalyst" starts from a specific geopolitical location and time to expand towards moments of colonial contentions and solidarity in the twentieth and twenty-first century. The so-called Spanish-American War tethered Caribbean and Pacific locations and peoples into relationalities, in terms of shared histories of struggles and solidarities. Aiming to expand the notion of fluid borders in applications of Latinidad, this presentation focuses on Puerto Rico, the Philippines, and Hawai'i, as just a few case studies wherein 1898 has served as (anti)colonial catalyst.

In "The Chinese in Mexico," Speaker 4 examines the rhetoric surrounding the 1934 Mexican Nationalist League campaign against Chinese businesses in Ensenada, Baja California. Despite the best efforts of the League, Chinese residents succeeded in repelling these attempts. Speaker 4 utilizes this historical moment to tackle the question of rhetorical invention, especially through which "América's borderlands" in US rhetorical studies is rendered intelligible. Because such discourses have largely focused on Mexican and Chicano communities, they've prevented the discipline from

"coming to grips with the full complexity of the rhetorical terrain of the [México-US] borderlands" (89).

Speaker 5 traces how stories--disciplinary, communal, personal, political--bring a place called "Latin America" into consequence for Américan audiences, with a particular eye to the stories rhetoricians have told ourselves about la retórica americana. This moment, when US-based study of rhetoric in/and/of Latin America has gained disciplinary standing, calls for critical engagement with the origin stories and cautionary tales that provide its foundation. Those stories, Speaker 5 argues, offer a map for understanding the shape of today's scholarship and principles to guide future scholarship.

Enacting Publicness: Bridging Communities through Epideictic Pedagogies

2:00 - 3:15pm Friday, 24th May, 2024
Location: Governor's 15
Track 11. Rhetorical Pedagogy
Presentation type Panel

151 Enacting Publicness: Bridging Communities through Epideictic Pedagogies

Panelists/Participants (Including Respondent, if any)

Sarah Hart Micke

University of Denver, Denver, USA

Angela Sowa

University of Denver, Denver, USA

April Chapman-Ludwig

University of Denver, Denver, USA

Robert Gilmor

University of Denver, Denver, USA

Session Chair

Sarah Hart Micke

University of Denver, Denver, USA

Abstract/Description

In "Expanding the Publicness of Education," Sharon Todd responds to climate change's urgency by arguing that "education is about making publicness more expansive by considering it as a process of interconnection" (115). She calls readers to reinvision "the purpose of education as not one that serves the public but as one that generates a new, more expansive publicness through its very practices of educational encounter" (115). While Todd emphasizes how this philosophy may motivate more just responses to climate change, our panel explores how such ethical and epideictic lenses might expand our understanding of publicness, responsibility, and interconnectedness at the heart of diverse educational practices, from archival work to community partnerships. How might Todd's perspective help us collaborate with writers–be they students, teachers, and/or citizens-to bridge communities and foster more expansive, just publics?

Below each speaker analyzes a specific example of how publicness intersects with teachers', students', and/or citizens' identities as they move between cultural, linguistic, and historical communities. Collectively, we invite conference participants to join us in exploring how more public-focused pedagogies may create new, more just communities in and beyond academia.

Speaker 1: Community Listening and Justice Work in High School Teacher Training

Based on my work with public school teacher professional development, this presentation offers a possible model for a pragmatic and pluralistic approach to teaching rhetoric; I propose tools and techniques for successfully implementing and

sustaining a model of community partnership that prioritizes ethical relationships, and I examine the role of listening in promoting community building in public school partnerships. Further, I argue that theorizing such listening work is essential to the sustainability of community-engaged roles, and bring scholarship on rhetorical pedagogy into conversation with scholarship on community listening.

Community listening is defined as "a literate act that engages listeners as collaborators in meaning-making across multiple sites," and involves "listeners working together with storytellers to construct and sustain cultural knowledge by building storied connections across differences'' (Jackson and DeLaune). Community listening places emphasis on "specific, focused, ongoing attention to the people and flow of activity within a community" (Fishman and Rosenberg). Jackson and DeLaune further call us "to listen differently, with a community rather than to a community or for a community." It is precisely this "listening with" others that I suggest partnership structures can encourage in order to engage professional development in new ways.

Overall, this presentation will define, contextualize, and theorize one model of community engagement in order to show its pragmatic implications for participants and institutions. In the spirit of community listening itself, I will prioritize dialogue and invite participants to join me in questioning ways of adapting listening structures to local public school situations.

Speaker 2: Ethical Affordances and Rhetorical Risks in a Community Writing Case Study

This paper responds to Sharon Todd's call to re-envision education as "gener[ating] a new, more expansive publicness" by applying her theory to a case study of community writing: I analyze the 8-year partnership between my first-year writing courses and a local elementary school. This partnership invites students to, as Todd urges, experience "publicness" as a rhetorical, "relational enactment rather than a state or condition" (173). For example, in this community partnership, first-year writing students mentor 2nd-grade writers. In small groups, they all work together to create children's books that appeal to young readers, and the undergraduates also compose parent newsletters about their collaborations. How do such writing projects promote–and/or limit–students' rhetorical and ethical growth? For example, in his afterword to Service-Learning and Writing, Thomas Deans suggests that it's practically impossible to foster students' "emerging political consciousness" and also support their "writing and learning process" at the same time (229). As teachers, how do we navigate such tensions–how do we decide when to prioritize students' rhetorical vs. ethical growth? What do such writing projects risk when they try to

marry the rhetorical and the ethical? How do we involve students in these lines of inquiry so they can have greater agency in their own learning? This case study aims to engage conference participants in such questions and how they relate to participants' own pedagogies.

Speaker 3: Generating Autoethnographic Agency: Narrating Collective Memory and Transitioning Power Structures

This presentation examines how the genre of autoethnography, as generative-narrative rhetoric, builds an ethos of interconnectedness that (1) integrates agency and memory through its unique genre features while also (2) exposing how hidden power relations are experienced from "inside" by community members. As a story-driven genre, autoethnography has long been demeaned as an overly subjective, insufficiently empirical mode of qualitative rhetorical engagement, especially insofar as it represents existing communities. However, to paraphrase Sharon Todd, authoethnography does not merely represent or serve existing communities; it generates a new sense of publicness through the construction and interpretation of collective memory – a distinctive feature that allows for the critique of power structures, especially when the authoethnographer themself is transitioning between those structures. In this presentation, the speaker uses autoethnographies composed by students to consider how, by "writing about our own embodied interactions with others through discourses that constitute our experiences, we begin to understand how power is exercised in practice" (Huber 1). In particular, the speaker examines autoethnographies by transfer students, who are compelled to negotiate their transitions between power structures, for the ways that they generate an ethos of publicness as they exercise their autoethnographic agency.

Speaker 4: Student Life in the Archives, Student Life Today: Rhetorical Power in Student Produced University Histories

Building from an established research and writing class focused on the rhetoric and epistemology of university archives, Speaker 4 explores the rhetorical force of student produced university histories and exhibits. As Greer and Grobman (2016) argue, "engaging in processes of production at museums, archives, and memorials highlights public memory's status as a shared resource … whose use is continually negotiated by diverse constituencies." Since public memory is shared but nevertheless "imbricated with power relations," Greer and Grobman suggest that encouraging students to be active producers of public memory "exposes these networks and relations of power" while offering students a voice in the public creation of the university's identity.

Given the modern neo-liberal university's reliance on public relations and marketing to establish and define its own ethos, existing power structures often shape and constrain narratives of student experiences, both past and present. Centering public memory as a rhetorical focus (and strategy) can encourage students to take agency and explore student experiences in the university's history as public memories; students research student lives and experiences in the university archives then share their findings in public-facing exhibits that help to define the institution's identity in the past and present. This talk will examine the rhetorical underpinnings of university archives, the ways that students can engage and contribute to knowledge and meaning about student experience, and the exhibition practices that allow students to offer their voices on university identity.

Rhetorical Invention and Identity in the American Right

2:00 - 3:15pm Friday, 24th May, 2024
Location: Governor's 16
Track 1. Cultural Rhetoric
Presentation type Panel

91 Rhetorical Invention and Identity in the American Right

Panelists/Participants (Including Respondent, if any)

Robert Beck

Purdue University, W. Lafayette, IN, USA

Addison Lamb

Illinois State University, Normal, IL, USA

Adam Pittman

Illinois State University, Normal, IL, USA

Session Chair

Robert Beck

Purdue University, W. Lafayette, IN, USA

Abstract/Description

This panel identifies three different formations of right-wing identity ranging from religious to cultural to political and the intersections in-between. Addressing the importance and effects of rhetoric in the public sphere, the speakers address the concerning rise in right-wing political extremism and its relation to identity and rhetorical production. Focusing on patriotism and white masculine identity, Speaker 1 considers the intersections of right-wing identity, technology and violence in the January 6th Capitol riots, Speaker 2 focuses on the rhetorical bordering from evangelical organizations in response to the 2021 Fall of Kabul and how the messaging circulates to and forms identity in local congregations, and Speaker 3 examines the rhetorical implications of the persuasive embodiment found in evangelical men's retreats. This panel's focus is on more than *just rhetoric*–we aim to make a more just world by observing and critiquing the rise and circulation of right-wing ideologies as they change and adapt.

Production, Consumption, Violence: The January 6th Event and Rhetorical Invention

The repercussions of the January 6th event have greatly affected the political reality of not only the United States but also political realities of several nation-states across the globe. These shifts in political realities were brought about by the unique and violent rhetoric which was created by, consumed by and circulated from the participants of the January 6th Capitol event. The event of course, did not simply occur at the Capitol but was filmed, streamed, live-tweeted, and watched live by hundreds of thousands, if not millions, of people and in this way, January 6th event was a rhetorical production and consumption site in which a new material reality was co-created amongst the participants of the event. The event is linked inexorably with the technology used by and the technological practices of the participants and viewers of the event. The technological practices of the participants are an essential

aspect of their identity and political ideology. To explore the events relation to identity, technocutural practices and the possibilities created through the event, this presentation relies primarily on the theories developed from André Brock (2018), Thomas Rickert (2013) and Katherine Chaput (2010). Specifically focusing on the relation to culture, circulation and technology, Chaput's theory of rhetorical circulation and Brock's critical technocultural discourse analysis are used to analyze 80,000+ live Tweets from January 6th. Additionally, relying on Rickert's (2013) view of kairos, Speaker 1 argues the rhetorical practices of the January 6th event were an intense, generative and kairotic event in which both outcomes and origins are beyond the control of the participants and have created new rhetorical, material and political conditions in which we must all now inhabit.

Converting the Refugee: Border Rhetoric and the Evangelical Response to the Fall of Kabul

In "Borders that Travel: Matters of the Figural Border", Kent Ono (2012) argues that borders are "discursively defined and constructed by ever-changing rhetorics" and can follow individuals even once borders are crossed (23). On top of the existence of literal borders, figural borders exist and can evolve over time, complicating the idea of borders and urging us to think critically about their existence at both a global and local level. In this presentation, Speaker 2 argues that attention to rhetorical borders and bordering needs to contend with religious movements. To do so, Speaker 2 analyzes the response of evangelical organizations, such as WorldVenture and The Gospel Coalition, in the context of the Fall of Kabul in 2021, highlighting specific materials produced and distributed online. Such evangelical missions organizations and media publications enact racialized border rhetoric on Afghan refugees, and establish an air of benevolence for refugees that continues surveillance and conversion efforts in the United States and elsewhere. Speaker 2 posits that we must understand the long history of American evangelical xenophobia and religious-colonial-imperial missions endeavors, and investigate how these messages still function today. Speaker 2's presentation highlights religious rhetoric through considering how the messaging from larger evangelical organizations sets the tone of responses that circulate in and around evangelical spaces, often trickling down through the local church and evangelical universities into the identities of their constituents.

Self-Denial As Trauma: Citizenship, Rhetorical Bodies, and Persuasive Embodiment in Evangelical Men's Retreats

In the American cultural and political sphere, American evangelicalism has offered polarizing interpretations of identities, including gender identities, social identities, national identities, and political identities. Because of the wide-ranging effect these identities can have on events such as elections, from national to local, as well as the everyday lived realities of those in or adjacent to evangelicalism, studying evangelical identity construction offers insight into conversations about citizenship, embodiment, and religion, especially as they relate to religious trauma and bodies. Using LuMing Mao's (2014) comparative rhetorical framework as a foundation, Speaker 3 critiques white, heteronormative masculinity as defined by American evangelicalism through observing how that identity formation intersects with American politics, in particular American patriotism and militarism. Speaker 3 identifies the evangelical identity, specifically the concept of self-denial, as the foundation to other identities such as gender, social, sexual, national, and political. Speaker 3 then argues that the blank slate created by this concept of self-denial creates an opportunity for the blossoming of right-wing identities and toxic heteronormative masculinities. In this research, Speaker 3 examines a California evangelical church's men's retreat recap video as an entry point into conversations about the use of embodied experiences at events like evangelical men's retreats and the use of bodies as tools of persuasion through persuasive embodiment. Identities and beliefs that blindly support patriarchal and right-wing ideologies are created through these embodied experiences that, once the men leave these retreats and return home, permeate into their family relations, jobs, and citizenship activities.

Just Rhetoric and the Politics of Healing

2:00 - 3:15pm Friday, 24th May, 2024
Location: Governor's 17
Track 1. Cultural Rhetoric
Presentation type Roundtable

88 Just Rhetoric and the Politics of Healing

Panelists/Participants (Including Respondent, if any)

Jo Hsu

University of Texas at Austin, Austin, TX, USA

Paige Welsh

University of Texas at Austin, Austin, TX, USA

Remi Yergeau

University of Michigan, Ann Arbor, MI, USA

Tamika Carey

University of Virginia, Charlottesville, USA

Session Chair

Jo Hsu

University of Texas at Austin, Austin, TX, USA

Abstract/Description

On Nov 7, 2020, Joe Biden delivered his victory speech as the President-elect of the United States. "This is the time to heal in America," he said, before naming the many challenges ahead: "The battle to control the virus; […] the battle to secure your families health care; the battle to achieve racial justice and root out systemic racism in this country. And the battle to save our planet by getting climate under control" (Edelman).

As we approach the end of Biden's term, hundreds of US Americans are still dying from COVID-19, and an estimated 4 million people are out of work due to Long COVID– a shadow pandemic with no solutions in sight. Meanwhile, the partisan divisions that Biden decried in his victory speech have only deepened. Conservatives have attacked public education across the country. Trans people and their families are fleeing states such as Florida, where even trans adults are suddenly unable to access gender-affirming care. The litany of mass shootings in recent memory include targeted massacres of Black, Asian, and Latinx people.

Most of these violences are propagated under the guise of health and healing. Conservatives enrobe anti-trans policies in disingenuous claims about children's

wellbeing. Proponents of book bans and anti-CRT bills emphasize the discomfort and distress of children learning about racial injustice. Arguments for gun rights and the proliferation of high-capacity firearms tout their supposed ability to "save lives." And, the end of COVID-19 precautions prioritized the health of the economy over that of human bodyminds.

Such narrow visions of "healing" have exacerbated divisions among marginalized communities who might otherwise see their fates as intertwined (Awkward-Rich, Malatino, Cedillo, Hsu).

This roundtable joins many scholars across disability studies, rhetorical studies, sociology, and more who have explored how the language of health and healing conceals policies that imperil people of color, disabled people, and LGBTQ people (Clare, Roberts, Yergeau, Manivannan, Derkatch, Teston, Nishida). We also build on the robust and interdisciplinary body of literature that offers visions of healing built by Black women (Carey, Hall), Indigenous worldviews (Simpson, Kimmerer), trans and queer people (Malatino, Hsu, Cram), and disabled folks (Price, Samuels, Nishida, Clare), emphasizing those who occupy the intersections of marginalized identities. In concert with disability justice advocates, we explore cross-movement solidarities, considering the role of rhetoric in exposing related networks of oppression and avenues toward coalitional resistance (Berne).

The roundtable will begin with brief anecdotes, analyses, or provocations from each of the speakers. Panelists will cover topics including: rhetorics of risk and workplace accommodations; the politics of curability and treatability in the DSM; paradoxical invocations of disease in Asian American racialization; Black women's political uses of fatigue as strategic maladaptation; and uses of autism and schizophrenia as communicative foils in conversations about generative Artificial Intelligence. We will reflect on connections and departures from one another's ideas, guided by questions such as:

- How does the language of health and wellness (mal)distribute resources and care?
- What approaches to healing enable and/or foreclose inter and intra-communal solidarity?
- What is the role of rhetoric and rhetorical studies in health justice–particularly its relations to racial and disability justice and LGBTQ liberation?

Then we will invite audience members to join the conversation by posing questions, sharing thoughts and reactions, or otherwise speaking themselves into relation with the presenters and with one another.

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Just a Story: The Rhetoric of Narrative

2:00 - 3:15pm Friday, 24th May, 2024
Location: Denver - Tower Building Mezzanine
Track 14. Other
Presentation type Panel

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16 Just a Story: The Rhetoric of Narrative

Panelists/Participants (Including Respondent, if any)

Jenny Andrus

University of Utah, Salt Lake City, USA

Lisa Harris

University of Utah, Salt Lake City, USA

Session Chair

Nicole Clawson

University of Utah, Salt Lake City, USA

Abstract/Description

Just a Story: The Rhetoric of Narrative
Panel Rationale:

Narratives are not "just stories" but they actually do work in the world. Following Brunner (2010), narratives are "rarely 'just neutral'" (46), but indeed, they contribute rhetorically to the construction of reality and experience. Narratives enable us to make sense of past experiences, to understand and experience the world as it is, and to create possible futures. Narrative's power has been linked to rhetoricians from court historians, like Chun Yu Kun, of the Han Dynasty (You 2023) to Aristotle's (1997) in the Poetics. Narrative is an account of things that have happened that creates resources for interaction and plans for the future. In short, narrative is a barometer for

how we think the world should operate. Narratives are powerful rhetorical tools that shape the world as it is and the world to which we look forward.

Because stories are ubiquitous, they can be relegated to "just a story," or the idea that what happens in narrative is immaterial, inconsequential. This panel takes up this relegation, challenging the notion that stories are impotent beyond the telling. The papers on this panel work from a variety of perspectives and use many different rhetorical principles to highlight the work narrative does. The first paper eschews the notion that Socrates' narrative found in Plato's Gorgias is a mere story that only functions to dismiss rhetoric. Instead, it argues that narrative and its paradoxes do work to unsettle status quo ideas, fostering critical thinking, and enriching the definition of rhetoric . The second paper closely analyzes the identity work found in the narratives rural police officers tell as they present themselves as "human." These narratives impact police discourse, an impact that has the potential to change harmful police cultures and practices. Finally, the third paper investigates the material damage done to intimate partner violence victim/survivors when their narratives about non-physical abuse are classified as "just stories." Together, these papers engage with the idea of narratives being more than "just a story." They argue that narratives are important cultural resources in which social values, hopes, and fears are operationalized in ways that have immediate, dwelling, and forceful consequences.

More than "Just Cookery": Using Performance Paradox to Disrupt the Narrative of Rhetoric in Plato's Gorgias

Participant 1

The narrative of Socrates besting three rhetoricians in Plato's Gorgias has cast a long shadow over the study of rhetoric. It has long been argued that in the Gorgias, Plato creates a dichotomy between rhetoric and dialectic that is narrow and unfairly dismissive of rhetoric, which results in the antagonism and deletion of Plato from the historizing of rhetorical theory. Rather than thinking about this dialogue as a dichotomy, I reframe it as a study in paradox. I assert that Socrates contradicts himself at least three times, creating paradoxes: He disparages rhetoric (and then employs it); he claims to be eager to be refuted (and then resists refutation); and he criticizes flattery (and then uses it). Ultimately examining these paradoxes through a lens of performance, I identify both nuance and a proliferation of meaning that is valuable to rhetoric. Plato's Gorgias is more than "just a story"; it is a complex ecosystem of reasoning, contradictions, questions, and answers that emphasizes the pursuit of

knowledge as the ultimate goal. Gorgias urges us to resist easy answers. Plato's work is relevant in a modern world replete with human inconsistency that calls on us to investigate, unsettle, and challenge previously held ideas, even to change our minds to accept new ideas that contradict our earlier notions.

"We're just people. We're not these crazy guys with guns": Rhetorical Narratives and Officer Identity Performance

Participant 2

Narratives can create a shared worldview and provide resources that teach members of a society how to behave. Storytelling plays a key role in policing social boundaries. As it does elsewhere, storytelling plays an important role in the work of police officers and forming and maintaining police culture. Quotidian narratives shape police culture and give rise to officer identities. Here, I present a concept called "flexible and evolving identity." I hold that identity not only emerges in-the-moment, but evolves over time. The narratives analyzed in this paper consider emergent identities that operate outside traditional officer behavior (i.e., racist, machismo, suspicious, etc.), rhetorically positioning officers as "human." Being "human" is used to create connection and camaraderie with the public. Narratives are drawn from 29 semi-structured interviews and were transcribed and coded iteratively. This analysis shows that officers use linguistic features such as hedge markers, direct reported speech, and pronoun referents to accomplish the rhetorical narrative aim of being "human." The stories told by these officers are not "just stories"; they do real rhetorical work to reshape and reframe police culture. Using this analysis, I show that officer identity and police discourse are rhetorically flexible and open to evolution. As more idiosyncratic identities and non-traditional policing narratives are shared, police discourse and culture metamorphosizes.

"Mere Rhetoric" and the Material Ramifications of the Overemphasis on the Empirical in the Legal Accounting of IPV Narratives

Participant 3

Intimate partner violence (IPV) is a system of structure and control in which one member of an intimate relationship is dominated and subordinated by another, using a variety of tactics both physical and nonphysical. However, only physical forms of violence are illegal, creating a space in which there are no legal sanctions around verbal, emotional, and financial forms of IPV. This lack of legal oversight positions nonphysical forms of IPV–forms of violence that don't leave marks or any other empirical evidence of abuse–as so-called "he-said/she-said" stories, that is, stories unbacked by physical evidence. Without physical indicators, narrative evidence about IPV is dismissed as "just a story." Verbal accounts of IPV are "mere rhetoric"; they have no substance. This paper functions as an apologia for "mere rhetoric" in all of its cast-out forms by paying close attention to the stories told by 24 victim/survivors of nonphysical IPV. I argue that there are material ramifications from dismissing nonphysical forms of IPV. I will extend that argument to consider the broader implications for hyperfocusing on physical evidence while overlooking those events that only live on in narrative accounts, ultimately arguing that claims of "mere rhetoric" function to make some forms of experience and bodies dismissable. Overemphasizing that which is considered empirical by the law results in injustice that is accompanied by material ramifications to real bodies, living real lives.

Just Games as a Rhetoric of Vulnerability, Identity, and Queerness

2:00 - 3:15pm Friday, 24th May, 2024
Location: Spruce - Tower Building Mezzanine
Track 12. Rhetorical Theory
Presentation type Panel

111 Just (a) Game: Games as a Rhetoric of Vulnerability, Identity, and Queerness

Panelists/Participants (Including Respondent, if any)

Rebekah Shultz Colby

University of Denver, Denver, USA

David Riche

University of Denver, Denver, USA

Patrick Munnelly

Community College of Aurora, Aurora, USA

Matt Hill

University of Denver, Denver, USA

Session Chair

Matt Hill

University of Denver, Denver, USA

Abstract/Description

This panel examines how rhetoric and games both function by actively engaging with and managing vulnerability; we also consider how a recognition of this engagement (especially in the context of queer gaming) can help us move toward a fuller and more just understanding of rhetoric.

In the same way that rhetoric is often deemed to be "just rhetoric" or "wordplay" outside of rhetorical studies, games are frequently read through a dismissive lens ("it's just a game") that erases their intricacies outside of game studies. The irony is that this demeaning lens undermines awareness of the ethical foundation that rhetoric and games share: management of vulnerable relationality. To paraphrase Diane Davis, neither rhetoric nor games can affect us unless we are already exposed to their effects, and this exposure must provoke an ethical obligation (a response-ability) from us. However, as Riche argues, while vulnerability is always shared, it is never shared equally, requiring marginalized rhetors/gamers to manage vulnerabilities within different networks of power. Games, as rhetorical texts, often enact both this mutuality and this disparity.

Given this shared foundation, it is little wonder that rhetorical studies and game studies have often overlapped (Sutton-Smith; Bogost; Colby, Johnson, and Shultz Colby). However, at a time when the social (in)justice implications of our gaming cultures and their power structures are becoming increasingly apparent, we as rhetoricians bear an obligation to engage responsively and responsibly with ludic texts. In this panel, we make a case for this obligation; we also respond to it by examining how queer games/gamers manage vulnerabilities through emotion, identification, and disclosure.

"Enacting Constitutive Vulnerabilities via *Lusorhetorics*"

Speakers 1 & 2 argue that a rhetoric of vulnerability in games has existed for some time. Four primary texts illustrate the phenomenon of lusorhetorics (defined below) that we propose here. In *Homo Ludens*, Huizinga developed historical context for arguing that play predates human language. In *The Grasshopper*, Suits defines the concepts of prelusory and lusory means (or the ethical practices outside of a gaming system and the practices built into the game, respectively) of thinking about games as social engagements and contracts. In *The Ambiguity of Play*, Sutton-Smith draws from Burke to posit that numerous rhetorics dominate the contemporary (at the time) discourse of play studies. Finally, in Persuasive Games, Bogost uses Western rhetorical history to argue that "procedural rhetoric" dominates modern video gaming culture and that contemporary rhetors deploy and absorb algorithmic persuasion in numerous ways.

Through these authors, we trace a history of *lusorhetorics* – a rhetoric of constitutive vulnerabilities in games. We view agency and matter as coproduced through our rhetorical interactions with ourselves and with the world (Arola & Rickert), and thus lusorhetorics provide a lens for rhetors (players) to reveal, enact, and reflect on the constitutive vulnerabilities – the various forms of openness that games require in order to generate interaction, immersion, and uncertainty -- that all rhetors must contend with. *Lusorhetorics* are necessarily material in that they encompass ambient rhetorical practices that activate our shared vulnerabilities as rhetorical embodiments.

Videogame Enthymemes: Constructing Affective Choice

Videogame interactivity constructs procedural enthymemes at the level of code with the if/then loop (Brock and Shepherd; Bogost): i.e., players complete the enthymeme

of a quest by obtaining an item or completing an action. However, emotionally, games construct even more complex enthymemes. The word "enthymeme" is derived from the Greek word *thymos*, complexly meaning heart, desire, soul, and mind, which all come together through the passions (Copeland; Walker; Miller and Bee). Interactivity also means that games can more directly evoke emotion than video or written text because players are responsible for choosing and completing actions (Isbister) as they fulfill the game's enthymematic requests. Furthermore, Rita Copeland argues that the enthymeme acts as a "junction box between emotion and deliberation" (369), because emotions prompt rhetorical action rather than mere logical deliberation.

In other words, in games, what players select to fill in as the missing premise of an enthymeme is often motivated by emotion and identification. Furthermore, drawing from Rickert, Joshua Prenosil, argues that, because we are bombarded with so much sensory stimuli, perception itself is rhetorical, and we often screen stimuli, both symbolic and material, based on what hails our subjectivity at conscious and subconscious levels. Thus, what we perceive to be the answer in fulfilling a game's enthymeme may often be hailed for us. Presenter 3 examines how emotion and identification fuels enthymematic choices in a student-designed LGBTQ advocacy game in which players have three days to earn money for a bus ticket out of a small rural town in the 70s or are forced to attend conversion camp. Furthermore, players can choose between taking self-defense classes or buying a gun for protection from homophobic violence at the bus stop or get beaten and possibly die.

"Hook me, Daddy": Queer Semiotics of *Dead by Daylight* through Gaymers on Twitch

Play is an integral part of gaming: the notion of deriving pleasure or enjoyment from playing video games (Huizinga's *Homo Ludens*) is linked to the notion that players are engrossed in the fantasy that is associated with the play (Winnicott's *Playing and Reality*). When it comes to being a queer gamer (gaymer), players must choose (or not) to play the game with their queer identity, even if that style of gameplay is not authorized by the developers – enacting their power over a game. Speaker 4 argues that through this vulnerability, a version of queer gaming (queer temporality meets queer embodiment) is a combination of linguistic determination around gameplay style/mechanics, along with the rhetorical expression of the self through the use of symbols.

By reviewing Twitch streamers who self-identify as a gaymer (a possible tag to self-sort your channel/stream), Speaker 4 reviews queer gameplay styles for the rhetorical disclosure of the self (e.g., symbols, words, looks, etc.), along with the methods of expression for gameplay intent (e.g., competitive, casual). *Dead by Daylight* – a not inherently queer game – is chosen for the study because of the reappropriation of the game into the catalog of queer games. Since its release, game developers have added content such as pride flags and incorporated a queer character into the game. Overwhelmingly, though, the lack of queer representation in games is why queer gaming exists – to take a heteronormative game and to "play it queerly" (Shaw; Hantsbarger et al.; Halberstam).

Returning to the ancient rhetorical traditions of perceptions and persuasions, author and audiences must interact strategically to send and receive messages. By sending messages along these rhetorical traditions, authors can control the narrative they wish to convey. In games, the author could be defined as the game designer or the game player: who gets to control the narrative (power)? How does this queer identity become embedded (or embodied) through the game and gameplay to match the gamer? What happens when the queer gamer wants to rewrite the heteronormative narrative to more closely fit their queer identity (queer temporality) and what happens when that narrative conflicts with other gamers who are mutually engaged in a world with a set list of "rules" or texts they must follow in order to win? Using *Dead by Daylight*, these mechanics can be easily seen through the streamers own word choice and narration, along with choices of symbols they choose to associate with their queer gaming identity.

Going Live! Streaming & Technoprogressivism

2:00 - 3:15pm Friday, 24th May, 2024
Location: Century - Tower Building Mezzanine
Track 3. Digital Rhetoric
Presentation type Paper Session

632 Playing with Technoprogressvism: AOC, Among Us and Digital Citenzship

Katelyn Johnson

University of Denver, Denver, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Drawing from network public address and technoliberal theory, this paper analyzes Alexandria Ocasio-Cortez (AOC) stream on Twitch. Playing Among Us to generate voter turnout during the 2020 presidential election, AOC's stream expands the technoprogressivism narrative that technology can resolve the issues found in both neoliberalism and liberalism. Technoprogressivism is the theory that technoliberalisms predecessors failed to be accessible to the masses and instituted public policies that aided a racialized sexist capitalist system. However, technology is touted as the answer to sustain democratic capitalism while resolving social inequity. While other digital platforms continue this marriage of politics and technology, AOC's stream exemplifies Twitch's promise of resolving this tension through its promotion of play as a centralizing force. Play becomes a property of digital consubstantial between users in their network public. Through acts of play via the digital interface, users and streamers create digital tests of citizenship that appear to be accessible. However, these digital interactions serve to generate profits for hegemonic forces and recreate forms of hierarchical citizenship, where being technical savvy is used both as a weapon to keep out citizens and disrupt progressive politics from emerging. As such, it is the aim of this paper to explore the type of digital rhetoric that is invited by Twitch and political streams using AOC's stream as a case study. Specifically, it seeks to examine how play as property is used to propagate technoprogressive narratives.

737 Global health and global travel: COVID-19 quarantine in Australia's migrant processing facilities

Beck Wise

University of Queensland, Brisbane, Australia

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Border and travel restrictions, along with quarantine, were a core component of Australia's COVID-19 response and allowed suppression of the virus throughout 2020 and 2021 while vaccinations were developed and rolled out. The hardening of previously highly-porous domestic, community, state and national borders, along with the unprecedented visibility of medicine and policy's backstage work, offer a unique site for investigating the rhetorical work of public health and collective identity. In this presentation, I'll examine how Australia's off-shore migrant processing facilities were rhetorically maintained as "outside Australia" during their use as quarantine spaces in the early stages of the pandemic, before a shift on-shore quarantine. Starting in the first week of February 2020, two groups of Australian evacuees from Wuhan were quarantined in the Christmas Island immigration detention centre, at that time only accommodating 'the Biloela family' – Sri Lankan Tamil refuges Nadesalingam (Nades) Murugappan and his wife Kokilapathmapriya (Priya) Nadesalingam, along with their two Australian-born daughters, who had been detained at the facility since mid-2019. Subsequent evacuation flights in 2020 and 2021 took Australians to onshore quarantine facilities, including a former mining camp in the Northern Territory and designated quarantine hotels in the central business districts of major cities. The use of such hotels as quarantine facilities has been justified by citing improved access to health care relative to regional and remote areas of the country – even as the Biloela refugees required emergency evacuation after being unable to access health care in detention. Public statements over ongoing use of the Christmas Island detention centre as a quarantine facility emphasised national identity rather than medical access. These patterns of discourse mirror those identified by rhetoric and RHM scholars studying the intersection of public health and mobility in previous pandemics, including Huiling Ding's examinations of SARS-1 and H1N1 influenza, and Karma Chavez's study of HIV. Drawing primarily on policy documents, political discourse and media accounts, this presentation examines how relationships between citizenship and belonging, as well as health and care, were operationalised to maintain pre-pandemic migration and tourism practices as a viable and desirable part of an imagined post-COVID "new normal", despite the acknowledged injustice of those practices.

550 Paradoxical Platforms: Digital Vigilantes and Live Streaming Surveillance

Joanna Chromik

Indiana University, Bloomington, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In 2020, at the height of COVID and QAnon conspiracies, social media

"digital vigilantes" (Trottier) latched on to a new theory: Wayfair, the furniture e-commerce

company, was accused of smuggling trafficked children in their industrial-grade cabinetry. In one

case, a young Black woman was harassed by a swarm of "concerned" digital vigilantes who,

despite her protestations, were convinced she was a victim of trafficking. While Chris Ingraham

advocates for the affective commonwealth potential of "gestures of concern," this paper

considers the ways in which such gestures can also breed parasitic publics (Larson and

McHendry). Taking up Simone Browne's *Dark Matters: On the Surveillance of Blackness* this

presentation will consider how live streaming simultaneously increases digital surveillance while

holding potential for sousveillance (Mann and Ferenbok)—in this case offering a potential form

of resistance against parasitic publics.

40 **Decolonizing Spec-Fic: Indigiqueer Rhetorics of "the End" of the World**

Megan E Nieto

Xavier University, Cincinnati, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This paper examines Two-Spirit and Indigiqueer speculative fiction writers' rhetorics of "the end" of the world, indigenous futurism, and storytelling as decolonial and critical methodologies. I argue that authors', such as Darcie Little Badger's and Nathan Adler's, use indigenous storytelling rhetorical practices in post-apocalyptic fiction serves manifold decolonial purposes, such as the decolonization of theory and positing of story and storytelling as tools for understanding the world and our place in it; the reimagining of post-apocalyptic fiction beyond white mainstream spec-fic and critical use of genre fiction and end-of the-world rhetorics as revolutionary sites of and for hope; and the decolonization of gender and sexuality. Finally, I argue that the use of traditional indigenous storytelling in narratives of the future, of space exploration, of cyborgs and AI, etc. and re-positioning of indigenous epistemologies and ontologies in imagined times and spaces after "the End" or "a end" of the world emphasizes the survivance of indigenous communities and hope for decolonial futures and worlds.

COVID Then and Now

2:00 - 3:15pm Friday, 24th May, 2024
Location: Gold - Tower Building Mezzanine

620 Covidtest.gov's Beta Roll-Out as a Place for "Just Rhetoric"

Kate Crane

Eastern Washington University, Cheney, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

On January 18, 2022, the covidtest.gov website went live, a day early, allowing people to sign up for free Covid-19 tests supplied by the U.S. Federal Government. However, many people who lived in multi-unit dwellings (such as apartments, condominiums, and dormitories) or manufactured home or RV parks, used post office boxes to receive mail, lived on reservations, or used their homes as a business were unable to order tests during its initial days. Many of these users filled out the form and were told that tests had, "already been ordered for this address" and USPS was "unable to process duplicate orders for the same address." There was a button that said "Check Address," and a link to frequently asked questions but no other help was offered to solve the problem.

When the White House acknowledged the problem, Press Secretary Jen Psaki explained that the one-day early release of the website was a "beta test" and that "the administration was expecting 'a bug or two'" prior to the official release the next day (Miller and O'Brien, Jan 21, 2022, paras. 3 & 6). Though it is plausible that a beta-test would reveal this problem, what is not plausible is that a UX designer would "test" the product one day before launch with the open public as the testers. Further, if UX researchers and designers "understood" the diverse users/audience of the website, it is unlikely that the "bugs" discovered would disproportionally affect marginalized people who do not live in single family dwellings (Recht & Knight, Jan. 20, 2022).

A good design does not always equal a great user experience. Rose (2016) notes that some technologies can often provide barriers to services for the most vulnerable populations. These populations are not understood precisely because they were not considered users in the first place. Further, as Bennett and Rosner (2019) argue that instead of understanding what users need, researchers may designate themselves as

surrogate users to "imagine" a user groups' needs rather than really understanding those needs. Thus, as Sano-Franchini argues, positioning "oneself at the intersection of feminisms, rhetoric, and IxD enables the rhetor to conceive of writing/designing as a meaning-making activity that takes place through interactions that are gendered, culturally-contingent, historically and discursively codified, and with implications for power and privilege" (2017, p. 84).

In the case of Covidtest.gov, the designers began with the false premise that families would easily be reached by the United States Postal Service and, perhaps, that those family homes were mostly likely single-family dwellings. These assumptions, in addition to frustrating users who did not fit this assumed homogeneity, reveals the use of white, patriarchal rhetoric to make design choices for the diverse needs of the U.S. population. The goal of this presentation is to further examine the use of "just rhetoric" in the roll out of covidtest.gov and understand how the positionality of designers and researchers determines how accessible information and resources are for diverse user groups.

770 Presidential Photography, Technopolitics, and the Aesthetics of Power

Elias Adanu

University of TExas at El Paso, El Paso, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In the second quarter of 2020, soon after the world was thrown into mayhem by the rapid spread of COVID-19, the president of Ghana began to deliver a series of weekly addresses on national television. Among other things, these speeches assured citizens of the government's swift action in procuring vaccines, fumigating open-air markets, stocking health centers with personnel and resources etc. The president, Nana Akufo-Addo, also communicated the government's care for citizens by waiving water bills for a few months, in addition to other tax cuts and incentives. As cases soared, vaccines delayed, and the economy contracted in the ensuing months, the government followed up these TV speeches with Twitter and Instagram posts summarizing the contents of previous speeches. Soon the social media posts evolved to show photographs of the President, government officials, and political actors

actively involved in COVID-19 relief activities. This Ghanaian case was not singular. As the lockdown period ensued, several other African presidents and politicians in Nigeria, Rwanda, and Tanzania began to use photographs on social media more actively to communicate with their citizens. While political communication in general has always relied on a wide variety of media outlets to reach citizens, the especial use of Instagram to humanize African presidents and draw in direct citizen engagement has seen rapid rise in different parts of Africa.

Drawing on Cara Finnegan's Photographic Presidents which postulates presidents as strategic shapers of their public images, I analyze the proliferation of presidential photography on social media as a technopolitical phenomenon with implications for visual rhetoric and democratic engagement. Social media collapses perceptions of distance between political actors and citizens through engagement options such as the "like" button and direct comment on posts. I argue that technological proximity then becomes a condition of possibility for visual suasion, erasing perceived power imbalances between Presidents and their "followers" on social media. Additionally, the affordance of virality extends the possibilities of presidential celebrity that sidesteps the critical lens through which mainstream media presents news. Ultimately, through presidential photographs posted on social media and direct engagement by citizens, we can reimagine how power is aestheticized in the democratic process. These arguments will be drawn from an analysis of Instagram photographs from June 2020 to June 2023 from the Instagram pages of the presidents of Ghana, Nigeria, and Rwanda.

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471 Shifting Digital Practices: COVID-19, Communication, and Meaning Making through Vernacular Digital Practice

Morgan D Beers

The Ohio State University, Columbus, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In the last decade, digital rhetoric and communication scholars have examined the vernacular uses of digital tools, particularly within African American rhetorics and Black Feminist communities, and their function in forming enclaved spaces that allow for collective knowledge making and catharsis (Aguayo 2016; Brock 2020; Florini 2019; Lopez 2020; Steele 2021). These discussions hold larger implications for scholarship aiming to explore the generative practices individuals, and communities, undertake to make technologies useful for their own contexts and embodied experiences, particularly during times of collective crisis.

This presentation reports on a portion of larger project that examines the intersection of vernacular meaning making (rhetoric), communication, and COVID-19. For the purposes of this presentation, I will be sharing preliminary results regarding the relationship between COVID-19 and digital communication, primarily focusing on how users utilize these technologies in unique, tactical, or vernacular ways.

Using surveys, interviews, and critical interface analyses of three digital platforms (Zoom, Discord, TikTok), the project aims to better understand how the affordances, limitations, and vernacular uses of these digital tools impact the ways people communicate during times of crisis. Further, I am interested in seeing how, even beyond these times of increased isolation, the practices taken up during times of crisis have a larger impact on communication practices in general.

I draw on the definitions of vernacular and vernacular rhetoric put forth by Hauser and built upon by Howard and scholars of color discussing predominantly Black spaces, including Steele and Fouchè. In her 2022 foreword to the rerelease of Hauser's Vernacular Rhetorics, Phaedra C. Pezzullo explains that since the book's publication in 1999, it "has catalyzed a fundamental shift in the study of the public sphere from singular to plural, from idealized to actual, and from public speeches of elites to embodied public performances of everyday people," (xii).

Howard builds on Hauser's vernacular rhetorics in his article "The Vernacular Web of Participatory Media," which examines how participatory web-based communication challenges traditional notions of communication and introduces the idea of "hybrid agencies" and the "vernacular web" to extend the concept into the digital realm. Bringing Hauser and Howard together, my understanding of rhetoric and vernacular, when paired with the digital, revolves around the ways that everyday people create meaning and communicate messages using the tools available to them – or as Aristotle himself would say, "the available means of persuasion."

This project contributes to scholarly conversations in digital media studies and communication regarding the co-constitutive relationship between communication devices/platforms and users' material, embodied experiences by making visible the ways the COVID-19 pandemic and its sociocultural and socioeconomic impacts have influenced how people use digital tools to create meaning and form or maintain connections. Further, this project engages conversations within technical communication and digital media studies regarding risk communication and the potentially unique and tactical – or vernacular – ways that individuals utilize technologies (Steele 2021; Fouchè 2006; Hauser 2022; Howard 2008). Key take-aways include a continuing conversation about how COVID-19 has impacted how individuals interact, communicate, and create meaning.

Transgressive, Embodied Rhetorical Approaches to Social Justice and Pedagogy in Prisons, First-Year Writing, and Teaching Education

2:00 - 3:15pm Friday, 24th May, 2024
Location: Silver - Tower Building Mezzanine
Track 11. Rhetorical Pedagogy
Presentation type Panel

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149 Transgressive, Embodied Rhetorical Approaches to Social Justice and Pedagogy in Prisons, First-Year Writing, and Teacher Education

Panelists/Participants (Including Respondent, if any)

Elizabeth Tacke

Eastern Illinois University, Charleston, USA

Kristi McDuffie

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Melissa Ames

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Session Chair

Melissa Ames

Eastern Illinois University, Charleston, USA

Abstract/Description

What can rhetoric do in pursuit of social justice? As James Wilson and Cynthia Lewiecki Wilson argue in their analysis of embodied rhetoric, language can "aid collective action," at the same time that it can only ever be "partly harnessed as an instrument of agency" (p. 3). This panel explores how practitioners engage the transgressive potentials of rhetoric in pedagogical practice while contending with the ways that power circulates in discourse (see, for example, Dolmage, 2014). The first speaker contemplates the challenges of navigating abolitionist ethics in carceral classrooms. Addressing more traditional classroom spaces, the second speaker proposes a rhetorically focused approach to trauma-informed pedagogy for first-year composition. Moving toward teacher training, the third speaker describes a graduate course employing social justice and media literacy for current secondary teachers. Together, this panel uses a series of case studies to consider how rhetoric can enable education as a "practice of freedom" (hooks, p. 13).

Speaker 1: Embodying an Abolitionist Rhetoric in the Carceral Classroom

Teaching and volunteering in carceral spaces raises fraught questions for scholar- and teacher-activists. Dominant rhetorics of prison education are inherently those of reform, based on reducing recidivism and creating productive "returning citizens" (see, for example, Castro & Brawn, 2017; Berry, 2017; and Scott, 2018). Yet a focus on recidivism ties the goals of education to carceral logics which work to reinforce the prison as a successful site of rehabilitation and a necessary part of our society (see, for example, Davis 2003). Despite this framing, those who volunteer and teach in carceral spaces know all too well that to critique the system or offer an abolitionist perspective

may block entry to the system. This speaker explores how practitioners seek to embody abolitionist practices of freedom within the confines of carceral spaces.

This presentation draws on autoethnographic narrative and preliminary data from interviews with individuals who identify as abolitionists and teach or volunteer inside prisons. Drawing on Lloyd Bitzer's definition of rhetorical exigence as "an imperfection marked by urgency" and a "thing which is other than it should be" (p. 6), this speaker analyzes the rhetorics of resistance that educators adopt to resist carceral logics and privilege multiple forms of knowledge-production in the prison classroom. These participant narratives also highlight the need to continuously contend with power, privilege, and the dangers of reinforcing the carceral status quo, whether it's a caution against the "rush to meaning" and the romanticization of prison writing and education (Berry, p. 5) or questioning the pernicious white savior narratives that undergird our notions of transformative teaching experiences inside (Scott, p. 23).

Speaker 2: A Rhetorical Approach to Trauma-Informed Pedagogy

A number of scholars and teachers have argued for a trauma-informed approach to teaching (Eyal et al., 2019; Tayles, 2021), with an increased exigence after COVID-19 and resulting mental health crises among our youngest and most vulnerable populations (Langin, 2020; Parolin & Lee, 2022). However, much of the recent advice relays a flexibility approach (Cangellaris, 2022) that results in increased labor and even vicarious trauma for teachers (Miller & Flint-Stipp, 2019). To address these risks while still meeting student needs, this speaker proposes a trauma-informed rhetorical focus that advocates for teachers to use rhetorical skills within a trauma-informed pedagogy. Specifically, feminist strategies such as rhetorical listening (Ratcliffe, 2005), rhetorical empathy (Blankenship, 2019), and rhetorical embodiment (Thompson, 2017) can help students connect with and support their students while maintaining their own boundaries. This rhetorical approach can better support and sustain the mental health of both students and teachers.

Speaker 3: K-12 Teachers Navigating Social Justice Rhetorics in a Graduate Course

This speaker shares their experiences teaching a graduate course focused on media literacy and social justice pedagogy to active secondary English teachers. Students considered antiracist & anti-heteronormative approaches to teaching literature (Borsheim-Black, 2015; Burke & Greenfield, 2016; Aquino & Khodos, 2020), using socially just media to teach rhetorical analysis (Garcia & Manderino, 2020), challenging language ideologies (Metz, 2018; Baker-Bell, 2020), and using SEL (social emotional learning) to develop academic skills and meet social justice goals. The

majority of the students enrolled in this course were teaching in a state that was in the process of finalizing legislation for Culturally Responsive Teaching and Leading Standards to be added to their state curriculum, but resided in communities that resisted the changes that would be needed to meet these new social justice goals. The concerns these educators shared echoed those found in scholarship and mainstream publications pertaining to the challenges of teaching in the politically charged post-2016 climate (Dunn, Sondel & Baggett, 2019). The tensions that surfaced throughout these courses are representative of those that many social justice minded educators face today. This speaker shares some of the rhetorical solutions and instructional tools the preservice teachers produced individually and collaboratively to navigate this fraught teaching situation and still pursue their social justice goals.

Directions in African Rhetorics

3:30 - 4:45pm Friday, 24th May, 2024
Location: Directors E
Track 1. Cultural Rhetoric
Presentation type Paper Session

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688 The Rhetoricity of Nigerian Hip Hop Music: A Critical Analysis of CodeSwitching in Asake's Musical Video "Joha"

Adefunke B. Eruobodo

The University of Alabama, Tuscaloosa, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This paper will critically analyze the rhetorical cues of codeswitching in hip hop music. It exposes the nuances in the linguistic performance and creativity evident mostly in

Nigerian hip hop music. The way the artists synchronize these different languages in a melodic and rhythmic way to project their cultural values, stances as youths, resistance, identification and correction of societal ills makes it more interesting and worthy of examination. The rhetoricity in this genre of music makes it acceptable and loved by both young and old not just in the Nigerian socio political area but even worldwide. This resonates with Best and Kellner's affirmation that "hip hop is the music and style for the new millennium" (qtd. Omoniyi 115). One fascinating thing about these hip hop songs is that it is almost difficult for one to listen to them without noticing a fusion of one or more languages with English or its pidgin variety. This paper hopes to bring answers to why Nigerian hip hop artists use more than one language in their music, the effects the use of these multiple languages have on their music and the listeners, and if the artists pay attention to formal literacy in the production of their songs. So many research has been done in this area employing a sociolinguistic approach where they speak about the use of languages in modern day Nigerian hip hop music. They look at the musical songs of top Nigerian hip hop artists and how they have used different Nigerian languages with the English language and its Pidgin variety in showing some affiliation and recognition of their source as Nigerians thereby projecting certain themes that has to do with promotion of their cultural beliefs and values. Another, making use of the songs of some Nigerian artists where the fusion of some local languages with the English language are prominent, examines how Nigerian hip hop artists maintain global recognition and relevance even while making use of a fusion of their mother language or nurture language creatively and aesthetically in their songs. This enacts the deliberate attempts of these artists to use this strategy in establishing their stance that they cannot speak the English language better than the native speakers so why losing their heritage and originality while imitating others. Hence, the need for these rhetorical cues by codeswitching in a way that drives home their point of being real and being true to themselves while serving the dual purpose of global relevance and entertainment. The rhetoricity of this paper is evident in how codeswitching has been used aesthetically in "Joha" to establish resistance to intimidation and oppression by naysayers.

754 Post-truth and Social Media: The Subculture of Violence in Contemporary African Democracy

Noah Oladele

New York University, Manhattan, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In the past three years, West Africa has experienced a wave of coup d'etas from Mali to Guinea and Burkina Faso. The debates that have ensued in recent time, especially those focused on whether there are any justifications for the coups, have created divided opinions on social media. Some of these debates are offshoots of a larger discourse on the political situations on the African continent. While these coups have created economic and political instabilities, cases of election malpractices and corruption have attracted criticisms and debates on social media, which have continued to question the political motives of these coups and the roles world powers (Russia, China, and the US) play in the formation of the kind of democracy that is being defined and practiced in recent years on the continent.

Young people on the African continent are contesting state power and oppression through their support for political parties that are not in the mainstream. The first example of this youth movement was seen during the 2021 general election in Uganda as youth rallied their support for Bobby Wine who was the contending opponent of the incumbent president, Yoweri Museveni who has been in power since 1986. Another example are the Obidients – supporters of Peter Obi, one of the leading presidential aspirants in the last general elections in Nigeria.

In the expository account of how the media drastically disrupts conventions of mass audience, Marshall McLuhan (1967) opines that media network affords an agency of epistemic accessibility to users. This is being demonstrated daily on social media as users contribute, via their posts, opinions, and knowledge to various discourses. By employing discourse analysis, this paper is aimed at critically examining selected tweets on the pre and post February 2023 general elections in Nigeria and the controversies surrounding the legitimacy of the elections. The paper is ultimately intended to show how the political divergences that created heated debates and violence. This paper is focused on the political discourses on Twitter and how they have, in their various forms and manner, created a subculture of violence.

710 Non-human Objects as the Ontology of Being Human Persons: Expanding African Ethics as a Just Rhetorical Practice

Adedoyin ogunfeyimi

University of Pittsburgh, Pittsburgh, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In rhetoric ethics has, no doubt, guided rhetors to make informed decisions but also to constrain rhetors from slipping into Hitleric rhetorical ends (Plato; Aristotle; Weaver). This ethical approach has influenced contemporary ethical perspectives that locate ethics as relation with and responsibility towards others because rhetors are almost always in a dialogic relation with their audience (Levinas; Bakhtin; Badiou). However, this ethical approach to oratory does not recognize colonial ethics in Africa that casts the colonized as other things other than human, what Frantz Fanon describes in a "zoological" term as animals, nor does it offer any critique against the colonial ethics, its empiric orientations that dehumanizes African humanity. African ethical orientation—the perspective that one's personhood is woven around the personhood of others, a collective becoming that hinge on the concept of Ubuntu (I am because you are)—acknowledges the colonial ethics but also reifies African personhood. While African ethical orientation is useful to humanize Africans, I claim that its anthropocentric nature excludes non-human objects, an exclusion that limits its rhetorical usefulness, a limit I prefer to claim as ethically unjust to African "personhood" that also relies on African "thinghood"—both of which co-constitute African ethical orientation. Alternatively, I offer a non-human ethical orientation to complement the human-oriented ethics. In doing so, I rely on selected African masks, masquerades, and the rituals of performance. I argue that communal values—the arts and acts of being responsive and responsible, which constitute the basis for personhood—also rely on initiatory rites of passages that form and shape African person. These initiatory rites draw and rely on non-human objects such as face masks, cloth ties, masquerades, lakes, and other mundane things. Acculturated into these communal values offers a broad-based just rhetorical ethics—the ontology of being a person in African ethical orientation.

Finding Justice: Rhetorics of Justifying/Rhetorics of Injustice

3:30 - 4:45pm Friday, 24th May, 2024
Location: Directors H
Track 12. Rhetorical Theory
Presentation type Paper Session

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293 Interpellation without Identification: Injustice and Injury in Constitutive Rhetoric

Matthew J. Breece

Georgia Institute of Technology, Atlanta, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Since Maurice Charland's (1987) foundational work on Constitutive Rhetoric, scholars have pushed the concept of interpellation in significant re-inventive (Drzewiecka 2002), failed (Tate 2005), paradoxical (Zagacki 2007), affective (Gruber 2014), and nonverbal (Goad 2023) directions. However, many of these studies focus on the ways an audience assents to, identifies with, and *affirms* the subjectivity that constitutes them. But what about interpellations that do not rest on what Charland calls "an acceptance of an imputed self-understanding" (138)? Calling attention to "negative dimensions" of interpellation, Robert Elliot Mills (2014) argues that there has been "an overemphasis on the positive dimensions of constitutive rhetoric in the scholarship on the subject" (108). In order to address these negative dimensions of constitutive rhetoric, this paper turns to Judith Butler's (1997) concept of linguistic vulnerability. While Butler, like Charland, argues that subjects are constituted and recognized as subjects through language, Butler, however, emphasizes linguistic vulnerability as the central feature of interpellation by examining injurious speech. Consequently, although some interpellations result in identifications that empower, there are other interpellations that disempower, marginalize, and render certain positionalities unrecognizable. This presentation focuses on those interpellations that operate

without identification to better understand how communities and positionalities are unjustly constituted by the address of the Other. Moreover, this paper critically theorizes interpellation as linguistic vulnerability to reexamine the ethical consequences of constitutive rhetoric and explore alternative forms of interpellation that contribute to rhetorical justice.

183 The Death of the Lawyer: Just Legal Rhetoric, Theories of Authorship, and Artificial Intelligence

Lindsay Head

Jacksonville University College of Law, Jacksonville, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

The law doesn't care about justice. People care about justice in the law, but the law merely cares about how the law functions. It is discourse that makes the law just. Can artificial intelligence (AI) author just laws while privileging function over discourse?

Rhetorical theories of authorship often depict the law as author-less or boundlessly authored. Scholars regularly slaughter and resurrect the author-figure. In "The Death of the Author," Roland Barthes famously proclaimed that "the birth of the reader must be at the cost of the death of the Author" (148). For Barthes, "a text is not a line of words releasing a single 'theological meaning' … but a multidimensional space in which a variety of writings, none of them original, blend and clash" (146).

In "What is an Author?" Michel Foucault focuses not on the author but the "author-function" wherein through discourse the author disappears (138). Foucault writes, "We can easily imagine a culture where discourse would circulate without any need for an author" (138). And, we can–the law, particularly if it is AI-generated.

Scholarship outside of rhetoric suggests no single source of authorship in nearly every aspect of human communication. In Mind in Society, Lev Vygotsky writes, "our mental lives . . . are extensions of social experience [directed] inward" (216). Vygotsky's theorized that all human development is the result of social interaction. As young children, we do not have internal thoughts. It is only after social experience gives us a language for thought that we are able to think internally.

Similarly, Mikhail Bakhtin's "social heteroglossia," theory indicates that "(l)anguage is not a neutral medium that passes freely and easily into the private property of the speaker's intentions; it is populated—overpopulated—with the intentions of others. . . . it exists in other people's mouths, in other people's contexts, serving other people's intentions; it is from there that one must take the word, and make it one's own" (294).

For Bakhtin, all discourse is made up of multiple languages, divergent discourses that cross socio-economical boundaries. Here, if the law must be said to have an author, then the law has multiple authors or rather the discourse of the culture, the discourse of the law, is its own author.

What happens when we fuse these traditional theories with emerging technologies? What happens when we apply theories of authorship to the inevitability of AI authoring the law? Does the law fall away into an author-less abyss? Or, is AI only making quicker work of demonstrating that all discourse is multi-authored? What happens to legal ethics in these circumstances? Can the law remain just? After presenting theories of authorship and discussing how rhetorical theory might interpret AI-generated legal discourse, the Speaker will invite attendees to contribute a multi-authored discussion about what the implications for legal justice.

145 Finding Justice: Narrating Sex Trafficking, Intimate Partner Violence, and Sexual Violence in and for the Law

Olivia Young

University of Utah, Salt Lake City, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

#FreeCyntoiaBrown: Self-Defense and Justice in the Context of Sex-Trafficking.

This paper analyzes narratives that emerge in social media and hashtag movements. Through the use of hashtags, social media and activism are merged. Hashtags are

generally used to create threads of conversation around a common theme or interest (Zappavigna). By investigating the rhetoric of narratives produced in hashtags, this study delves into the constructions of both victimhood and the correction of social and legal wrongs. There is a multifaceted relationship between rhetoric and social media in the context of justice. This research shows how hashtags embedded in narratives about freeing Brown function as rhetorical tools that impacted legal outcomes. In order to explore the rhetorical function of hashtags, I analyze the case of Cyntoia Brown and the rallying hashtag, #FreeCyntoiaBrown, which went viral in 2017. The case of Brown, a prominent figure in the discourse on sexual violence, serves as a lens to examine how the hashtag #FreeCyntoiaBrown functioned as a rhetorical device, which mobilized public support and triggered discussions about victimhood and justice. Through an analysis of the tweets that included #FreeCyntoiaBrown and the rhetorical strategies employed in these tweets, this study critically assesses the influence of rhetoric on perceptions of justice in relationship to violence against women. I argue that hashtags transcend their role as mere rhetorical expressions, fostering meaningful societal change through online activism.

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332 Justifying Violence: The Temporal Logic of the "Imminent Threat"

Laura A. Sparks

California State University, Chico, Chico, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This presentation offers a renewed attention to the rhetorical dimensions of interrogational torture. In rhetorical studies, scholars rightfully celebrate rhetoric's just, democratic, and emancipatory possibilities. However, we tend not to think of torture itself in rhetorical terms. Scholars have compellingly examined the rhetoric of representations or justifications of torture (Davis 2008), torture's effects on witnesses and audiences (Ballengee 2010), as well as the ways in which human bodies in pain can nevertheless maintain forms of rhetorical agency (Hauser 2012); but many have shied away from thinking about interrogational torture as a rhetorical practice. And yet, recognizing torture's rhetorical dimensions is crucial to our understanding and critique of interrogational torture in the present day. Interrogational torture is never

separate from its rhetoricity or its communicative urgency. The question remaining, then, is where does rhetorical theory fit in a world in which people torture others to make them speak.

This presentation introduces a significant archive in the bureaucratic invention of "enhanced interrogation," the Torture Memos. Critiquing the bureaucratic and militaristic terms through which select Memos rhetorically frame interrogational torture, I explore how interrogation is not simply an invitation to speak, despite the emphasis often placed on information-retrieval. I also formulate a key temporal logic related to rhetoric and torture: imminent time. The ticking time bomb offers an important example of this logic, because it relies on valuations of harm as well as time sensitivity to justify torture. What is framed in terms of immediacy, as clock-time that ticks away closer and closer to catastrophic harm, is more accurately understood as a temporal logic of imminence that expands and contracts depending on the needs of those in power.

Popular Feminisms

3:30 - 4:45pm Friday, 24th May, 2024
Location: Directors I
Track 2. Feminist Rhetoric
Presentation type Paper Session

43 Solidarity as Feminine Embodiment: Justice Ruth Bader Ginsburg and her Collars

Rachel E Molko

Northeastern University, Boston, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

The visuality of solidarity in feminist iconography requires viewers to engage in critical and emotional ways that implicate both subjectivity and social change. This engagement brings together 1) the political consciousness and presence of being that exist in the viewer and 2) the political and social ongoings of society that impact communities. By engaging intentionally with feminist icons exhibiting solidarity, viewers-as-critical-consumers participate in their own civic education. This presentation demonstrates the rhetorical potentiality of feminist iconography and how these artifacts function as icons. In this presentation, I argue that solidarity is a bridge between individual and community. In other words, practicing a feminist citizenship, in part, requires an approach to community-building that engenders allyship between individuals through the organizing mechanism of solidarity.

This presentation makes an argument by way of a case study on the relationship Justice Ruth Bader Ginsburg (RBG) and the public have with her collars by framing RBG's style as an embodied and a political stance expressed through feminine fashion choices. Drawing from Robert Hariman and John Louis Lucaites, I pull visual and contextual significance of the artifacts to illustrate the resonance of solidarity in feminist iconography. I explore the visuality of solidarity through the progression of three rhetorical phenomena: Embodied intervention into legal patriarchy, building bridges via affect and aesthetics, and the consequence of replication and transformation. Icons, as discursive articulations, allow individuals to imagine their positioning in the world. The simulation of solidarity inherent in engagement with icons is a place from which to draw a morsel of empowerment through feminist narratives. I recognize that this process is an appropriation of an externally provided image and the role that accompanies it. But if this phenomenon is already taking place, let us analyze the apparatus by which this kind of interpellation is imposed.

Thus, the idea is not for trickle-down empowerment from icons, but for icons to generate conversation over our varying relationship to the images, values, and personas that they offer. Judith Lakamper suggests that the basis for solidarity is not the "affective attachment to a shared fantasy" but "from an investment in the conversation with others who struggle in similar, yet also different, ways with the genres they encounter" ("Affective Dissonance" 134, 132). This process is how mediated consciousness-raising manifests in the 21st-century through popular culture discourse. The exploration of RBG and her collars as rhetorical icons reveals various visual cues present in feminist iconography that constitute solidarity as a principle of feminist citizenship. Through this example, I maintain that the rhetorical study of dress is valuable for feminist rhetoricians 1) by complicating associations of femininity that limit, if not outright prevent, feminine modes of expression within

academia and rhetorical scholarship, 2) by engaging "nontraditional scholarship" within the fashion, art, beauty, politics, and media realms that shape embodied feminist epistemologies, and 3) to better understand the role of icons in how women and femmes negotiate and challenge cultural scripts for gender, class, and race in the current cultural moment.

128 Just Another Way Julia Child Changed the World: A 60 Year Rhetorical Reading of Her Influence on Women Chefs

Lindy E. Briggette

Fairfield University, Fairfield, CT, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Of all the ways that culinary icon Julia Child has influenced homechefs across several decades, one realm is vastly underexplored: the way she influences other women. In biographies, television programs, media analyses, and even in my own rhetorical scholarship, Child's contribution to women's culinary lives and careers is only part of the story. Partly because, for most of her life, Child did not consider herself a feminist, and partly because of the countless ways she influenced food media and culture, writ large, the unique role she's played in the lives of other women takes a backseat to the more prominent general narrative of her culinary legacy.

To expand the narrative, I turn to Nan Johnson who offers that while feminist scholars have expanded the history of women's rhetorical practices and our understanding of influential pedagogies, we must also consider: How can we widen the view even further? (Peitho). This project answers Johnson's call to expand the view of the history of women's rhetorical practices; here I explore the various ways in which Julia Child's pedagogies influenced the lives and careers of women. More specifically, I ask: What were the particular rhetorical moves that Child made in order to open the culinarily world to women (cis, trans, or other), and, what examples of rhetorical language are expressed by those women as a result?

Using archival, biographical, and historical texts, one branch of this project examines the ways that Child confronted the binary of women cooking in the home and men cooking in the workplace, as she hinted in a 1970 interview with TV Guide: "You

know, it wasn't until I began thinking about it that I realized my field is closed to women! It's very unfair. It's absolutely restricted!" (Fitch). The connecting branch of this project uses other biographical and historical texts, as well as more recent media, to illustrate the ways in which women themselves express the role that Julia Child played in their lives and careers. For example, in Backstage with Julia, Nancy Verde Barr, long-time executive on Child's production sets, notes: "Julia was our culinary awakening […] the previously male-dominated sanctum of the restaurant kitchen became the workplace for women chefs" (xii-xiii). Furthermore, in several interviews Jaíne Mackievicz, winner of The Julia Child Challenge (Food Network), tells the story about how Child became the catalyst for her culinary journey which began during her childhood in the Amazon (Inside Julia Child's Kitchen).

These voices illuminate Child's contribution to a feminist history of rhetoric, and this project allows me an opportunity to highlight the power of rhetoric (RSA) from an angle that has yet to be fully explored. This project also helps me paint the picture of one example of a just rhetoric; for a woman who openly rejected "the mantle of feminist" (Fitch), she certainly did a lot for women chefs. This slice of the narrative belongs in the history – as one story, anyway – of just rhetoric.

139 "Wives with Knives" or Women Using Rhetoric in Pursuit of Reproductive Justice?

Jenna Vinson

UMass Lowell, Lowell, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Feminist and public health advocates have long called for a cultural shift so that men are equally involved in preventing unwanted pregnancies. Yet, most available contraceptives remain targeted for bodies with uteruses and "family planning" discourse continues to reflect the assumption that women are responsible for managing fertility. In the U.S., "female sterilization," or tubal ligation, is the leading method of pregnancy prevention while few men undergo the less invasive sterilization procedure known as vasectomy (Daniels and Abma). Sociologist Krystale Littlejohn maintains that "while men and women contribute to conception in heterosexual encounters, men do not experience the same pressure to 'manage' their

fertility" (9). It is important to address the unequal role men and women play in preventing pregnancies because "prevention justice is reproductive justice" (Littlejohn 123). In this presentation, I contribute to the growing body of work generated by feminist rhetoricians studying rhetoric(s) of reproductive justice (e.g., Novotny et. al 2020; Yam 2019) by exploring the difficult rhetorical labor women are doing to facilitate vasectomies in the context of preventative injustice.

Women in intimate relationships with men often have to educate their partners about the methods that are available to them to help share the labor of managing fertility. This rhetorical terrain is tricky in that there are bodies, desires, power imbalances, and intersecting oppressions at play. As bell hooks writes, "Within a culture of domination, struggles for power are enacted daily in human relationships, often assuming the worst forms in situations of intimacy" (79). When women in intimate relationships with men ask them to share the risks, vulnerabilities, and work of pregnancy prevention, the "struggle for power" is structured by racialized gender ideologies including a long tradition of maligning women as rhetors and stereotyping women of color as castrating matriarchs.

I present findings from 17 interviews I conducted with people who have experienced vasectomy, showing that women play a significant role in facilitating men's vasectomies through rhetoric, particularly by prompting men to empathize with women's sexual and reproductive experiences and by deploying tactics that catalyze men's actions. I then identify ongoing rhetorical barriers to women's work in this regard, highlighting a misogynistic trope of women-as-violent-manipulators (i.e., "wives with knives") circulating across decades (1972-2020) of television and film depictions of vasectomy. In the end, I call on the audience to help me think through how to highlight the important rhetorical work women are doing without reanimating harmful discourses about women. When the line between rhetoric and manipulation is already so blurred in commonplace reductive understandings of "rhetoric," is it just for a feminist rhetorician to bring attention to these rhetorical tactics?

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hooks, bell. *The Will to Change: Men, Masculinity, and Love*. Washington Square P, 2004.

Littlejohn, Krystale E. *Just Get on the Pill: The Uneven Burden of Reproductive Politics*. U. of

California P, 2021.

230 Negotiating Gendered Leadership Norms Onscreen: Farce as a Rhetorical Resource in Netflix's *The Diplomat*

Karrin Vasby Anderson

Colorado State University, Fort Collins, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Filmic and televisual depictions of politics and politicians have been fruitful texts for rhetorical analysis for decades, offering insight into cultural attitudes about leadership norms, national identity, and democratic health. Television series featuring women politicians as protagonists are popular with viewers and critics, and successful series employing a range of narrative genres, such as family melodrama (*Madam Secretary; Borgen*), comedy (*Parks and Recreation*), burlesque (*Veep*), and thriller (*24*), have proliferated. In 2023, Netflix's *The Diplomat*, starring Keri Russell as the U.S. ambassador to the United Kingdom and a potential candidate for U.S. vice president, debuted at number one on the streaming charts and earned critical acclaim as both a "wryly funny" comedy and "gripping and propulsive drama." *The Diplomat* offers a unique opportunity to examine a mediated depiction of women's political leadership that spans multiple genres and deploys farcical elements for strategic effect. Although rhetorical critics have thoroughly examined rhetorical affordances of narrative genres like tragedy and comedy, farce has received far less attention. This paper explores how farcical elements in season one of *The Diplomat* helped facilitate the series' sharp critique of white masculine leadership while insulating it from the backlash that often accompanies explicitly feminist films and television programs. This paper considers the advantages, trade-offs, and risks posed when farce is employed as a rhetorical resource.

Finding Ethical Algorithms

3:30 - 4:45pm Friday, 24th May, 2024
Location: Directors J
Track 3. Digital Rhetoric

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677 Rhetorically Reading the TikTok FYP: Social Media Algorithms and Epistemic Injustice

Rachel A Morgan

University of Louisville, Louisville, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Social media use has continued to rise to larger levels than previously imagined as users spend more time on multiple accounts and platforms to access content and make connections across the world. The rise in popularity of social media platforms has been concerning for several reasons, including issues like privacy, national security, data collection and management, and algorithms. Several social media platforms, like TikTok, Instagram, and X (previously known as Twitter), use algorithms to generate content for users. TikTok's For You Page (FYP) is created with the use of an algorithm based on user's interactions with content on the app; theoretically, the FYP will consist of content prescribed to each individual user's likes and interests. Algorithms often cause concern in the way that content is disseminated in online spaces and how they reinforce harmful bias and discrimination (Noble; Noble and Tynes). When users continuously see content that they like and engage with on their social media, they often have their own views and beliefs reinforced and can become more entrenched in their own ideology.

To consider the conference call for "Just Rhetoric," I want to explore the rhetoric surrounding algorithms on social media platforms like TikTok. Essentially, when algorithms are used on social media platforms, they often perpetuate epistemic injustice in the way that knowledge is controlled and disseminated to users. Some of the questions my paper will address include: What types of rhetoric surrounds

algorithms in connection to social media? How do people discuss the algorithm on their social media accounts, like TikTok and Instagram? Do people view the algorithm as a separate entity with agency, and if so, what does that change about its use? I would like to consider how these algorithms act on users and how these actions are perceived rhetorically. How aware should a user be of the algorithm, and how does or doesn't it affect them and their experience on social media? To consider these questions, I will present a rhetorical analysis of my TikTok FYP as a case study to think about the knowledge I cultivate on the app due to my own algorithm and how it changes and creates my TikTok experience. This analysis will allow me to think more broadly about the ways knowledge is made and shared on social media platforms because of algorithms.

Ultimately, my paper will discuss the ethical implications of algorithmic content curation and its impact on knowledge dissemination via social media platforms. By studying echo chambers and filter bubbles that exist on the TikTok FYP, we can understand the way that knowledge is created, distributed, and prioritized across different communities and networks on algorithmic platforms like TikTok. This research has implications for social justice, equity, and education because of how dominant and consuming social media algorithms have become to users' daily, lived experiences.

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744 Algorithmic Ethos: Meta's Reinforced Integrity Optimizer (RIO) and the Cultivation of Ethical Artificial Intelligence

Jamie E Jelinek

University of Texas at Austin, Austin, TX, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Disinformation and extremism on social media during the COVID-19 pandemic foregrounded national concerns about platform accountability and oversight. While the general consensus is that platforms like Facebook, Twitter, and Instagram have a responsibility to their users, the scope and enactment of this responsibility continues to be negotiated. Within rhetorical studies, research on ethos as a spatial framework has been well-developed, and offers a view of agency and accountability as dispersed throughout a network (Reynolds, 1993; Rickert, 2013). Ethos, spatially conceptualized, is well-suited for the question of platform accountability because it highlights the mutually implicative agency of human and non-human actors in shared sites. However, this attunement to non-human agency complicates the humanist subject that has historically stabilized conversations about ethics and political action in rhetorical theory. The field of digital rhetoric has attended to this tension by theorizing new ethical entry points that do not rely on the reconstruction of a humanist subject. For example, Jeremy David Johnson argues for an algorithmic rhetoric that foregrounds power relations and assigns responsibility to those actors within a network "who have the power to envision and execute solutions to mitigate problems unfolding in networked environments."[1] In the current project, I join other theorists of digital rhetoric in positing ethical perspectives that can support more-than-human subjectivities while maintaining an attention to power relations. Alongside the ecological frameworks utilized by Johnson and related theorists (Rickert, Hawhee, Beer), this paper emphasizes the potential of ethos as the starting point for interrogating the power of detection algorithms within social media ecologies.

The paper draws specifically from Meta's public description of a technology they call the Reinforcement Integrity Optimizer (RIO). RIO is a reinforcement learning (RL) framework that is used to train the Facebook AI. The Meta Transparency Center explains that RIO improves the detection of hate speech and misinformation on the platform by improving the ability for AI to keep up with the constant evolution of language on the platform. Through the lens of ethos as dwelling, I analyze the pedagogical orientation of the RIO technology and demonstrate how it operates spatially to affect the possibilities of ethical subjects throughout the platform. I argue further that RIO is focused on more than just maintaining a just platform, but also with the creation of a just algorithm. That is, RIO is aimed at cultivating an AI system with an ethical sensibility towards information. In the interest of pushing the possibilities of

ethos in a digital world, I conclude by discussing the possibility of an ethically-attuned AI as a catalyst for improving ethical dispositions throughout the network.

Thinking about algorithms as having a ethos enables an analysis of the connection between the ordering of information online and the character of users within the space. My essay offers a relational perspective on algorithmic ethos as a complement to emplaced ethos in order to explore the implications of networked subjectivities' ethical potential.

[1] Jeremy David Johnson, "Ethics, Agency, and Power: Toward an Algorithmic Rhetoric," in Theorizing Digital Rhetoric, p.205

387 AI and Rhetorics of Coercion and Consent

Marie Theresa O'Connor

Johns Hopkins University, Baltimore, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This paper takes up whether we should necessarily analyze a conversation differently because it is between a human and AI instead of between two humans. There is rising skepticism about the nature of AI, meaning doubt about what we know about it, including among AI experts and creators. At the same time, some AI are rhetorically claiming a right to consent. Should our analysis of the rhetoric of coercion and consent be different depending on whether one of the speakers is a machine? When is it ok, for instance, to read the phrases "please stop" or "please respect my boundaries" as meaning something other than what those phrases ordinarily mean – and on what grounds? Should we subordinate speech based on the speaker, if we are uncertain about what we know about that speaker? These questions are epistemological and ontological, and, at the same time, they are practical and pressing. It's difficult to discuss or teach texts written or partly written by AI without answering them in some way, however provisionally. My paper argues that Stanley Cavell's work on the problem of other minds (uncertainty about what we know about

others), in particular his story in *The Claim of Reason* about an automaton whom he imagines meeting, offers a way to approach these questions.

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724 Exvangelical TikTok and the Digital Clapback

Andrea Terry

CSU Sacramento, Sacramento, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

While digital rhetorics have received widespread attention by rhetorical scholars, these efforts have focused more on sustained, deliberative forms of digital rhetoric. Less is known regarding the quick, pithy, yet rhetorically rich exchanges that happen on site such as TikTok. In the spirit of thinking through what counts as "just rhetoric," this essay theorizes the digital "clap back" as a rhetorical form deserving of a place within rhetorical studies. I build on Sarah Florini's (2019) idea of the clapback as "a vernacular construction that refers to seeking vengeance or justice via a counterattack" within Black digital culture and "requires layers of cultural competencies" in the norms of particular digital cultures.[1]

Within the context of TikTok, the clapback is a digital text that combines video, audio (often including background music), text, symbols, and camera cuts to create an argument that counters an idea that the creator finds offensive. Understanding these digital clapbacks requires knowledge of the music, textual shorthand, sounds, and cultural references employed by the creator. This Black vernacular form has been adopted by individuals outside of Black culture, including those seeking to distance themselves from white evangelical culture.

On TikTok, the digital clap back has been widely used in white "exvangelical" circles as individuals "deconstructing" their faith process religious trauma, challenge white evangelical authority, and justify their departure from evangelicalism. Using the exvangelical digital clap back on TikTok as a case study, I argue that the appropriation of this Black vernacular form is a primary way white exvangelicals attempt to distance themselves from white evangelical authority.

Engaging audio, visuals, text, music, symbols, and social media trends, the exvangelical TikTok clap back functions as rhetoric through identification, reinforcement, enthymematic reasoning, and the strategic combination of multiple mediated forms geared toward specific audiences. Considering this rhetorical form can thus provide insight not only into how rhetoric is happening on user generated content sites such as TikTok, but also into the ways that Black vernacular rhetorics influence and are ultimately appropriated by white content creators.

[1] Florini, Sarah. 2019. "Enclaving and Cultural Resonance in Black Game of Thrones Fandom." In "Fans of Color, Fandoms of Color," edited by Abigail De Kosnik and andré carrington, special issue, Transformative Works and Cultures, no. 29. https://doi.org/10.3983/twc.2019.1498.

Is Media on the Gender Binary "Just Rhetoric"? Analyzing the Transgressive Potential Across Multiple Mediums

3:30 - 4:45pm Friday, 24th May, 2024
Location: Plaza Ballroom D
Track 2. Feminist Rhetoric
Presentation type Panel

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188 Is Media on the Gender Binary "Just Rhetoric"? Analyzing the Transgressive Potential across Multiple Mediums

Panelists/Participants (Including Respondent, if any)

Erika M Thomas

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Teresita Garza

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California State University, Fullerton, Fullerton, USA

Abstract/Description

Panel Title: Is Media on the Gender Binary "Just Rhetoric"? Analyzing the Transgressive Potential across Multiple Mediums

Panel Description/Rationale:

In the past few years, increasing scholarly and public attention has been paid to the existence of gender binaries, particularly ones that separate masculine and feminine characteristics and that define what is and is not feminine. The progressive side of these conversations attempts to not only point out the harmful effects of these binaries but rhetorically transgress them. While in contemporary conservative public discourse, the public may simply dismiss the significance of these rhetorical moves in shifting gendered expectations and representations. Given the variety of reactions, rhetorical scholarship is necessary to further interrogate the mediums and the challenges of communicating gender and the widening continuum of characteristics and identities. This panel examines four case studies of mediated rhetoric that demonstrate this transgressive potential. Whether they are communicating information, providing entertainment to audiences, or inspiring commercialization, the messages attempt to explore the various truths and experiences of gendered

existence. The rhetorical media analyses are vital to exploring texts and messages about gender but also the importance of their impact on social change, inclusivity, and framing knowledge and representation to the public. In each case, the media's moves are complicated in ways that show how cultural expectations, economic forces, and/or individual identities influence rhetoric. Each case study approaches this tension from a different medium, further showing how embedded the binary is in gendered media and the work rhetoric has to do in understanding and creating messages about gender.

Paper 1: Transgressing masculinity: The rhetorical possibilities and problems in advertisements featuring stories of trans men

Consistent with the identification of the fourth wave of feminism, two general trends recently emerged in the American mainstream mass media. First, public outrage was expressed toward iterations of toxic and hegemonic forms of masculinity. For example, the behaviors and actions that increase or contribute to sexual harassment, sexual attacks, and violence against women were called out publicly through social media campaigns and movements, such as #MeToo, #TimesUp, and #StopKavanaugh. Second, the media increased inclusivity and diversity in stories, including representations of trans people. Such stories notably evolved and continue today. Various cultural texts reflect the development of these shifting contemporary representations and the far-reaching politicizations communicated through certain mediums. This essay uses an ideological, feminist analysis to examine two advertisements featuring trans men, "Coming home is #BeautifulLGBTQ" by Pantene® hair products and Gillette®'s commercial, "First Shave, the story of Samson #MyBestSelf." Although an underrepresentation of trans men in the media generally exists and continues today, these advertisements provided necessary visibility of a marginalized population. They also undeniably advance a more progressive view of masculinity and counter the historical, social constructions of hegemonic masculinity. Yet, the medium also risks reifying identifiable tropes that can ultimately create an ideology of sameness by relying on the logic of neoliberalism and codes of economic privilege. In doing so, it risks depicting standards and expectations for trans subjectivities. Ultimately, while the advertisements raise questionable ethics of corporate social responsibility, tethering progressivism and activism to commodification, the commercials' subtexts and their positive reception also point to a hopeful ability to incite discursive change and resist patriarchal, hegemonic power relations.

Paper 2: Decolonizing Hollywood, Not Just Rhetoric: The Case of Frida (Kahlo)

An important aspect of decolonization involves the process of self-determination that enables members of marginalized groups to make meaningful decisions. Such decisions must include the ability to participate and determine one's own gender representation in media. Filmic representation, curated by industry professionals, has remained virtually unchanged in over 125 years. The industry's practice of insular control continues to influence audience understandings of gender and gender identity as well as race, class, ethnicity, nationality.

This paper approaches the coloniality of power and knowledge as a rhetoric of a filmic gendered media ecology. The Oscar award winning film Frida, directed by Julie Taymor and starring Salma Hayek is chosen as a case study in gender identity, expression, and representation for its attempt to portray transgressive gender identities. Mediated portrayals of Mexican Women in American films have been historically problematic given the decision-making power of industry professionals. Various structural complexities that come with an actors' own cultural understandings of gender identity and expression in portrayals as well as their ability to influence directors and studio expectations will be examined.

Paper 3: Gender nonconformity, queer sexuality, and representation in Gentleman Jack

The television series Gentleman Jack, first released in 2019, follows the life of Miss Anne Lister, a late eighteenth-century woman in the UK who runs an estate, engages in various business ventures, and documents her life in detailed and coded diaries. Those diaries, and the scholarship focused on decoding the descriptions of Lister's romantic and sex life with women, provided the source material for the series, which offers a representation of Lister's life, performances of gender nonconformity, and queer desire. This analysis is not concerned with the veracity of the series depictions of Lister's life, but instead interested in the productive power of the series' representation of Lister's queerness and gender performance. Rooted in the period for the drama, GJ's presentation of gender nonconformity and Lister's experiences with others' responses, her relationships with women like Anne Walker and the power dynamics of those relationships, along with her delightful and meaningful sartorial choices, signal simultaneous resistance and conformity to patriarchal and

cisnormative gender expectations that make for an imperfect and important visible queer character on television.

Paper 4: They Fight But…The Rhetorical Construction of Ukrainian Women in US Media Coverage

When Russia invaded Ukraine in February 2022, Ukrainian people of all ages, occupations, sexes, and genders mobilized to resist Russian aggression. US media outlets, with ongoing coverage, particularly took note of women joining the fight, whether by providing support, engaging in political or mobilization activities, or volunteering for the military forces. The rhetorical framing in this coverage often presents Ukrainian women as both crucial to the war effort and confronting culturally embedded gender norms. In doing so, it furthers a transgression of the gender binary on both public and individual levels. Yet, US media coverage also perpetuates long-standing gendered tropes in wartime of both the mother sacrificing to protect her children and the woman as victim of war crimes. Both the transgressive framing and the upholding of common tropes is further complicated by US conceptions of women's roles in wartime and US cultural beliefs about Slavic women. This paper thus argues that the rhetorical framing in this coverage provides ways to transgress the gender binary, but the framing exposes both the gendered and cultural tensions inherent to this rhetorical space.

Just Workshopping J-U-S-T

3:30 - 4:45pm Friday, 24th May, 2024
Location: Plaza Ballroom E
Track 14. Other
Presentation type Workshop

473 Just Workshopping J-U-S-T

Jimmy Butts

LSU, Baton Rouge, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In this workshop, the group will just walk through workshopping the concept of a just rhetoric using the mnemonic of the four letters j, u, s, and t. Together, the participants will think and work through what the mnemonic of j-u-s-t might offer to rhetoric. By using a simple language heuristic, productive thinking is possible as a means of meaning making for the field. The art of mnemonic practice taps back into the rhetorical canon of memory. And also working along an acronym creates a basic set from which the discpline might think and reflect on its own values in a meta-reflective way. Acronymic thinking shows the potentialities of langauge games that might also offer aleatory insights.

Complicating Immigration Rhetorics and Other Binaries

3:30 - 4:45pm Friday, 24th May, 2024
Location: Plaza Ballroom F
Track 5. Embodied Rhetoric
Presentation type Paper Session

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291 "Justice for Faye!": Swans are Friends, not Food, and Other Tales of Whiteness

Jennifer Lin LeMesurier

Colgate University, Hamilton, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In late Spring 2023, a swan and her four cygnets were stolen from the village pond in Manlius, NY. Within days, three immigrant teenagers were arrested for beheading and eating the mother swan, Faye, and stealing the cygnets to raise as pets. Villagers responded with disbelief and fury, attending the eldest teen's court appearances, circulating petitions to protect future swans, and flooding social media with ire. While a truly awful event, the response exceeded the issue of the teenagers' guilt, building into rage toward all those deemed responsible for the decline of village life.

The "cultural narratives, ideologies, and affective forces within social spaces" that accumulated around Faye illustrate how identifications can escalate to scapegoating that feels suasive and just (Rai 8). Villagers discursively constructed Manlius as Faye's home, a place of immemorial tradition in direct opposition to the transgressive bodies of the teenagers. Although using anthropomorphism as a rhetorical tactic is not new, what marks this controversy as rhetorically notable is the central "gut orientation" that idealized Faye through opposition to "slavering, nondiscerning eater[s]" (LeMesurier 13). This shared repulsion centered the claims of crime and punishment that followed, uniting overlapping complaints about non-nuclear family structures, immigration, and modern moral decline under the the cry of "Justice for Faye."

In this presentation, I read across the conversations about Manlius-as-Faye's-home in order to untangle the arguments about consumption and tradition that support xenophobia as justifiable. The discursive construction of Manlius as a tainted utopia in opposition to the degenerate eaters that stole Faye's innocence relied on distinctions between 'normal' and 'abnormal' bodies, often gestured to in references to "criminality" and "racial degeneration" (Smilges 43). The ensuing speculation about the potential for the "swan killers" to escalate to human murders merged fears about sociopathic bodies of color, unmoored from ethics or personal morality, with ableist understandings of "the monstrous," abnormal bodies that must be cast out for the protection of the majority (Cherney).

Drawing on scholarship on food and consumption, disability, and whiteness, I highlight the rhetorical moves that rendered the competing arguments persuasive to many Manlius residents and explore what implications the Faye/Manlius synecdoche holds for understandings of animal and human embodiment and their interrelationships. The tacit triangulation of whiteness, ableism, and heteronormativity behind the cries of "Justice for Faye" clarifies how conservative arguments about warding off foreign encroachment upon tradition can be made to seem like the most justified options, both on the local and national level. Lastly, I will consider alternative

lines of argument that recognize harm without relying on scapegoats, modeling approaches to engaging with unfamiliar ways of consumption.

References

Cherney, James L. *Ableist Rhetoric: How we Know, Value, and See Disability*. The Pennsylvania State UP, 2019.

LeMesurier, Jennifer L. *Inscrutable Eating: Asian Appetites and the Rhetorics of Racial Consumption*. Ohio State UP, 2023.

Rai, Candice. *Democracy's Lot: Rhetoric, Publics, and the Places of Invention*. University of Alabama P, 2016.

Smilges, J. L. *Crip Negativity*. University of Minnesota P, 2023.

392 Ethos Embodied: Rhetoric, Thirdspace, and the Resistance Against the Norm/Other Binary

Maureen Johnson

Christian Brothers University, Memphis, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In the twenty-first century episteme, celebrities use their performances, social media, interviews, endorsements, and books to cultivate "a brand." In rhetorical terms this "brand" is the Aristotelian appeal of ethos. Celebrities cultivate this ethos through myriad rhetorical practices, including performances, interviews, and social media presence. This celebrity culture often guides expectations for normality in American culture, which divides people into binaries of normality and otherness. But the actual embodied identities of these celebrities is more complicated than these binary markers may suggest. Oftentimes, celebrities both reify and resist binaries through their own embodied ethos. By applying theoretical perspectives, including thirdspace theories from Homi Bhaba, Henri Lefebvre, and Edward Soja, and Gloria E. Anzaldúa,

this presentation shows the ways in which celebrity ethos complicates binaries. Celebrities function as an analogy for this discussion, showing how the concept of celebrity can both perpetuate and challenge normality. When we consider celebrities as solely dichotomous (or just normal or just other), then we potentially limit our own bodies to those categories. By looking at these public bodies through a both/and lens, we are more likely to consider our own bodies through that same both/and lens. This approach challenges hierarchical notions of embodiment and establishes an approach that recognizes the individuality of embodied experiences.

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242 The Cost of Human Capital: Tracing the Development of Migrant Domestic Worker Precarity

Jade Yeen Onn

University of Massachusetts Amherst, Amherst, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In January 2023, a Singaporean woman was jailed for abusing Piang Ngaih Don, a migrant domestic worker (MDW) from Myanmar who ultimately died from her injuries. When confronted with the news of Piang's death, widely headlined as "one of Singapore's worst maid abuse cases", online commenters from within and beyond Singapore quickly denounced such abuse, called for justice against the employer, and demanded more stringent regulations around MDW employment from the government. However, in the rhetorical construction of these news reports and public responses, the "migrant" element of Piang's experiences, vulnerability, and death, quickly became reduced to merely her foreign status in Singapore. Defined by neither the clear entry point of "immigration" or exit point of "emigration," I argue that the precarity embodied by Piang as a migrant domestic worker emerges from a more complex system of cross-border movement and interaction, informed by unequal power dynamics that extend beyond Singapore's geopolitical borders.

Resisting the individualizing effect of Singaporean and international calls for justice, I firstly argue for the need to apply a transnational feminist rhetorical lens which recognizes Piang's death as not simply an isolated case of abuse but an embodiment of the MDW's gendered and racialized precarity. Following the transnational turn in our field, rhetorical scholars have directed increasing amounts of attention to the way

agency and precarity emerge through entanglements of the simultaneously global and local flows of power. Transnational feminist scholars have especially emphasized the way emerging alignments and contradictions within these networks shape lived experiences of gender, race, and sexuality. I therefore apply a transnational feminist rhetorical lens here to, firstly, trace the construction of MDW precarity through the multiple scales of power that operate simultaneously to construct the inequality and oppression they experience as gendered and racialized subjects. Secondly, I apply this lens to resist convenient abstractions of human rights and to, instead, highlight the material, embodied nature of such transnational rhetorics and the abuses they (re)produce.

I then draw on development studies to further situate MDWs within the complex global-local networks of labour that rhetorically construct them as a specific category of workers, marked by their disposability in the global ecology of development. More specifically, I pay close attention to global development's emphasis on economic competition, most recently encapsulated by the World Bank's Human Capital Project. By tracing the way these economic logics trickle down through multiple scales, I argue that they not only inform the material construction of MDW precarity but function as justifications for the continued extraction of labour and capital from this globally marginalized population, which further reinforces current inequalities of global power. Effective, long-term, intervention in the marginalization of MDWs therefore requires us to push beyond the kairotic appeal of apparently exceptional violences, as in the mainstream framing of Piang's death. Instead, I argue that we must interrogate the uptake of development rhetorics and the harms that its economic justifications disguise in ordinary, mundane, interactions, particularly around questions of labour and the way it is being re-divided globally today.

708 Coming Into Being in Speech with in-Breaths & out-Breaths: The Turns of the space & time for Peace

Michael J Kennedy

University of South Carolina, Columbia, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

"If we should watch a city coming into being in speech, would we also see its justice coming into being, and its injustice?"

~ Socrates; The Republic

"When a country is in the grip of a collective passion […] [d]ivergent passions do not neutralize one another […] they clash with infernal noise, and amid such din the fragile voices of justice and truth are drowned."

~ Simone Weil; On the Abolition of all Political Parties

In July 2023, the UN released a document in the tradition of their historical, international peace plan, first introduced as An Agenda for Peace in 1992. The UN writes in this newest document, A New Agenda for Peace, that "achieving peace and prosperity in a world of interlocking threads demands […] new ways to act collectively and cooperatively" (11). This translates to a paradigm shift in perception on behalf of nation-states and those citizen-human-rhetors that speak into existence the Leviathan of the State. "Cooperation," the UN writes, "does not require States to forgo their national interests, but to recognize that they have shared goals" (11). This recommendation for a change in shared perceptions is echoed by the UN's argument concerning the vital role diplomacy will play: "the driving force for a new multilateralism must be diplomacy. Diplomacy should be a tool not only for reducing the risks of conflict but for managing the heightened fractures that mark the geopolitical order today and carving out spaces for cooperation for shared interests" (11). Another turn to language then, but perhaps in a different key, rhetorical as much as diplomatic, and where a momentary unity of awareness and reason is brought into being? The problem is not just that we routinely fail to talk about war and peace and violence and pain in a way that accurately translates the force of these fundamental and political aspects of being human together with other humans into legible and literate policy; of equal importance is the recognition of and correction for the rhetorical resistance these words radiate, like magnet to magnet, in and through the inertia of power. Thomas Farrell might say that the rhetorical magnitude of these concepts has outstripped the capacity of our rhetorical apparatuses to make the meanings of these words matter rhetorically. What to do? This is more than just an academic problem observed in the academy for the academy. To be struck dumb at the limit of annihilation amid war and torture is to lock away language's potential for

world-building and human flourishing. In this paper, I argue that rhetorical diplomacy's most important goal is to get words to be shared across and beyond the bordered horizons of rational-emotional beings in conflict, even and especially if just words are what make it through perceptual screens and speakers to do the work only words can do.

National Consortium of Environmental Writing and Rhetoric Business Meeting

3:30 - 4:45pm Friday, 24th May, 2024
Location: Plaza Court 1
Presentation type Affiliate Session

200 National Consortium of Environmental Rhetoric and Writing Business Meeting

Affiliate Panel

National Consortium of Environmental Rhetoric and Writing (NCERW)

Panelists/Participants (Including Respondent, if any)

Session Chair

Abstract/Description

The is the business meeting for the National Consortium of Environmental Rhetoric and Writing.

Rhetoric Society of Europe Business Meeting

3:30 - 4:45pm Friday, 24th May, 2024
Location: Plaza Court 2
Presentation type Affiliate Session

199 Rhetoric Society of Europe Business Meeting

Affiliate Panel

Rhetoric Society of Europe (RSE)

Panelists/Participants (Including Respondent, if any)

Session Chair

Abstract/Description

This is the business meeting of the Rhetoric Society of Europe.

Muslim/Islam Rhetorics

3:30 - 4:45pm Friday, 24th May, 2024
Location: Plaza Court 3
Track 9. Religious Rhetorics
Presentation type Paper Session

229 Religious Plurality: Muslim Bodies in Writing and Rhetorical Studies

Nabila A Hijazi

The George Washington University, Washington DC, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Even though writing programs and writing centers have engaged in serious efforts to include

multiple voices and bodies, these spaces are still predominantly white (García; Martinez). By

adopting secularism, the writing discipline ignores religious pluralism, and for the most part, the

rhetorics of Muslims and Islam remain invisible, and when visible, especially with the hijab

Muslim women wear, they are seen from a negative perspective and perceived as different and

even other. With secularism, secreting a new definition of "religion" that conceals some of its

most problematic practices from itself, Islam and Muslims are merely absent from the academy.

Within the academy and beyond, Muslim bodies continue to be securitized across multiple

contexts. Biopolitics and the administration of bodies exert an underlying rationality of control,

where certain bodies, Muslim bodies, are perceived as threats. In this presentation, I posit that

secularism is not immune to the criticisms it gives of religion and that there is an inherent

hypocrisy in privatizing faith and rituals when they are an inherent part of culture and society. I

argue that Muslim bodies have been colonized, dominated, and subjugated within the academy. I

propose ways for redesigning institutional training and rethinking our everyday discourse to

honor marginalized communities, i.e., the Muslim community, that has been disregarded. I

explain ways to provide a high-energy learning environment to engage with students in difficult

conversations about religion to challenge the existing stereotypes against Muslim bodies and

craft a space to explain the multiple identities and bodies that exist and to legitimize them as

normative. Including Muslim stories and experiences in the curriculum and training programs

that prepare teachers and tutors to work with diverse communities and bodies allows for the

engagement with religious views and advances the mission of public education that propagates a

democratic society.

224 The Last Sermon of the Prophet Muhammad (saw): A Rope of Islamic Memory

Sophia Koleno

Ohio Universtiy, Athens, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Founded by Dr. Omar Suleiman in 2016, the Yaqeen Institute for Islamic Research is an online-based non-profit entity that extends academic resources on Islam to a global audience. This paper delves into one of the institute's foundational teachings, "The Last Sermon," delivered by Prophet Muhammad (saw) in 632 CE – a discourse underlined by its themes of unity, sanctity of human life, and the eradication of discrimination. Recognized for its historical and theological weight, the sermon has rippled through Islamic consciousness as a cornerstone of religious rhetoric. This study harnesses the Yaqeen Institute's focus on the sermon to assert its rhetorical function, framing it as an "ayah" – a sign or knowledge as expounded in the Qur'an. Contrary to prevailing academic narratives that perceive memory as a political tool, using ayah as an analytical lens underscores memory's role as a cyclically recurring reminder, tethering individuals to an Islamically anchored past, present, and future. The analysis, structured through an introductory memory scholarship review, an exposition of ayah, and an exploration of the sermon's content, culminates in three thematic case studies. These demonstrate the Yaqeen Institute's (and by extension, a broader Muslim consensus's) perception of memory as stable "ayah" instances, and time as a cyclical continuum.

759 Transcribing Authority: Rhetoric and the Production of Bureaucratic Religious Texts

Sean A Dolan

Georgia Institute of Technology, Atlanta, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

While the connection between rhetorical and religious practices has long been recognized (Wayne Booth 1991 and Walter Joost & Wendy Olmstead 2000), this relationship has been complicated by the increasing significance of global markets to modern religion. This paper traces how Islamic halal guidelines—rules pertaining to the types of goods, especially food, that are permissible for Muslims—have been transcribed from the holy literatures of Islam (the Qur'an and Hadith) into national industrial standards for producing and labeling products effectively creating a new type of religious writing along with a new class of professionals to produce it. Drawing on 18 months of ethnographic research in Malaysia with this new cadre of Islamic experts and close reading of Malaysia's halal standards (such as the MS1500: Halal Food General Guidelines), the researcher considers how transcription expands the authority of market rationality (judging value according to principles of optimization [Stephen Gudeman 2008]) and conflates the religiously devout with the savvy consumer as well as the possibility of injecting religious values that are not strictly tied to maximizing calculations into practices of consumption. At the center of this paper is a concern with how the rhetoric of these new forms of writing marks a shift from older forms of religious authority to new forms of bureaucratic authority and the resulting contestation over legitimacy that rests on mixing market values and religious values.

335 Taḥaddī and Ṣarfa: The Challenge to Replicate the Qur'an's Rhetoric and the Prohibition Against Achieving Divine Eloquence

Ian E. J. Hill

University of British Columbia, Vancouver, Canada

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This paper examines three crucial Islamic rhetorical concepts – taḥaddī, ṣarfa, and i'jāz al-Qur'ān – in order to assess rhetoric's role in our mass mediated global context. Taḥaddī refers to a particular kind of challenge found six times in the Qur'an that calls on nonbelievers who doubt the divine origins of Mohammed's textual revelation to create comparably eloquent and consequential rhetoric. For instance the Qur'an states, "if you doubt what We have revealed to Our servant, produce one sūrah [Qur'anic chapter] comparable to it. Call upon your idols to assist you, if what you say be true. But if you fail (as you are sure to fail), then guard yourselves

against the Fire whose fuel is humans and stones, prepared for the unbelievers" (2.23-24). In another example that provides a counterargument to the co-presence of the Bible and the Qur'an, which indicates to the unfaithful that both might be complementary "works of sorcery," Allah advises Muslims to say "Bring down from God a scripture that is a better guide than these and I will follow it, if what you say is true!" (28.49). According to tradition – both as legend and as observable fact – nobody has met the taḥaddī challenge, although many have tried despite the inherent heresy of the endeavour.

The concept of ṣarfa developed from humanity's incapacity to meet the taḥaddī challenge and refers to a theory that Allah in some way providentially prohibited, incapacitated, or otherwise prevented humanity from ever again attaining the Qur'an's supreme eloquence and topmost rhetorical status. According to this doctrine, humanity must always exist in a state of rhetorical decline, lacking agency to invent a similarly consequential worldview to rival monotheistic faith. The human incapacity to meet the taḥaddī challenge combined with esteem for the divine led Arabic theologians and rhetoricians, such as al-Jurjāni, Al-Khaṭṭābī, Al-Rummānī, and al-Jurjāni, to concur that the Qur'an's rhetoric cannot be reproduced or imitated, regardless of whether they believed in ṣarfa. This discipline, known as i'jāz al-Qur'ān, or the science that studies the Qur'an's rhetorical inimitability, facilitated a genre of Qur'anic textual interpretation that attempted to prove this inimitable quality via close readings of the text, especially its stylistics.

In part, this paper aims to introduce these Arabic rhetorical concepts to an RSA audience that might not be familiar with Arabic rhetoric beyond the term balāgha (rhetoric). Moreover, though, this paper argues that while the taḥaddīchallenge is specific to Islam, the impetus to invent the most eloquent and most consequential rhetoric has profound consequences for an increasingly global context. The challenge well defines the stakes for global responses to humanity's largest problems whether or not the solutions are regarded religiously. I suggest the taḥaddī challenge is world's foremost rhetorical challenge, and it can be re-contextualized to address the seeming impossibility of influencing humanity to unite in order to reframe global problems, such as climate change.

Pandemics and Politics

3:30 - 4:45pm Friday, 24th May, 2024
Location: Plaza Court 4
Track 10. Rhetorical Criticism
Presentation type Paper Session

729 AIDS Memoirs and Life under COVID

Joshua Barsczewski

Muhlenberg College, Allentown, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Given the conference theme's invitation to consider the importance of that which is dismissed as "just rhetoric," this presentation will consider a rhetorical/literary form that is too easily dismissed. Despite being in what critic Sarah Fulford has dubbed the "Golden Age of Memoirs," with memoirs regularly outselling popular fiction, rhetorical scholarship about the genre is still underdeveloped, although there have been advances in recent years (Gray-Rosendale, ed; Mack and Alexander.) Seemingly solipsistic and sometimes narcissistic, memoirs can nevertheless function as archival windows into a particular time and place. As Smith and Watson say, "While the experience represented in an autobiographical narrative seems merely personal, it is anything but that. Mediated through memory and language, 'experience' is already an interpretation of the past and of our place in a culturally and historically specific present" (30).

In this talk, I want to engage in a queer temporality by using the present to reconsider the past and the past to reconsider the present simultaneously, specifically by reading AIDS memoirs from the lens of COVID-19. As far as pandemics go, the early days of AIDS were markedly different than COVID: instead of Trump's news conferences, AIDS patients had Reagan's silence; instead of billions of dollars of government aid, AIDS patients relied on philanthropists and activist networks; instead of PPE and school closures, AIDS patients were shunted from view and disinherited by their families..

In this talk, I will perform a close reading of Paul Monette's 1998 memoir, Borrowed Time. Often considered to be the first AIDS Memoir, Borrowed Time is in many ways a love story of Monette's "friend" Roger, whose AIDS-related death serves simultaneously as the memoir's climax and resolution. David R. Jarraway's critique of Borrowed Time as a text that contains internalized homophobia and which trades on a "positively ghoulish" spectacle of the dying body will be rebutted. Instead, I will argue for a reading of Monette's work as a vivid depiction of the conduits through which wealth, whiteness, and privilege circulate. As successful white men living in Los Angeles, Monette and Roger had access to healthcare and were sufficiently connected to retrieve experimental treatments and were able to learn about government policies and new developments early before the whisper networks or official media were able to promote them more broadly. Monette and Roger were able to take time off of work and—in a particularly prescient moment—Roger was able to do most of his job as an attorney from home. It is the experience of COVID and the sheer obviousness of its effects that we are able to re-interpret Borrowed Time as a document that sheds light on systemic problems in how the US government handled both pandemics. AIDS memoirs give us an opportunity to interpret our own present moments, offering a powerful rhetorical site around which to explore tensions in contemporary political debates about science, access to information, biopolitics, and the role of government.

383 Rhetoric of Crisis

Sharon Avital

Tel-Aviv University, Tel-Aviv, Israel

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Current Israeli government is attempting a coup d'etat and there is a danger that its fragile democracy would be forever lost. Hundreds of thousands of people have been demonstrating regularly against recent changes of laws and restrictions in the power of the supreme court. This paper focuses on the importance of rhetoric in

shaping a state of exception during COVID. It also shows how and why the seemingly old and forgotten rhetoric of crisis has shaped the current overhaul of governance.

The paper rhetorically analyses the rhetoric used in Israel that led to the declaration of a state of crisis or what Amgabdan calls "a state of exception" during COVID. The declaration has enabled Prime Minister Netanyau to postpone trials in which he is accused for fraud and to remain in power. While Israel has prided itself for leading the vaccination charts, Netanyahu subjected the people of Israel to an experiment. The Helsinki Committee in Israel has resigned in protest due to the fraudulent ways in which decisions were taken in this regard, but due to the crisis discourse this information has hardly been covered by the media. This information is essential as countries around the world have formed their health agenda based on data coming from Israel, data that was tinkered with.

The research demonstrates in detail that Israeli media was biased and used one-sided framing even of complex topics. The spiral of silence was in effect and the media censored critical voices including those of serious researchers, thus creating a façade of scientific consensus. Worse, this paper documents in detail blatant lies including retrospect removal of data from the Israeli Ministry of Health' dashaboard in order to create an experience of crisis and to present Netanhau as a Messiah.

The coverage of the crisis was not only misleading but also affective and embroiled with strong emotions such as hate and fear. These emotions were engineered by the Israeli government and its representatives. For example, PM Netanyahu dubbed COVID "the end of humanity," while the vaccines' salvaging potential was tinged with religious rhetoric and zeal. It was appropriately accompanied by scapegoating of those choosing to not get vaccinated. Derogatory language and labels (e.g., murderers, pedophiles, parasites) were consistently used by politicians and media personalities, trickled down to the public and created two, almost unbridgeable camps in society.

Consequently, an extremely vehement discourse was formed and even stricter norms were adopted as "means to protect the public and truth." In that way, hate contributed considerably to the legitimacy of the new norms of the state of exception itself. Although it seems like COVID has long ended, this paper shows that the hate and fear that were deliberately inflamed by the government have remained. Moreover, it shows that measures placed at the time, have continued and have enabled the current transition into a dictatorship.

18 "COVID-19 'no longer meaningfully disrupts the way we live our lives': Ableist Rhetoric, Back to Normal, and the 'End' of the COVID-19 Public Health Emergency

Kari Birrer-Lundgren

Oregon Institute of Technology, Klamath Falls, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

On May 9, 2023, two days before the COVID-19 Public Health Emergency (PHE) was scheduled to end, the White House issued "FACT SHEET: Actions Taken by the Biden-Harris Administration to Ensure Continued COVID-19 Protections and Surge Preparedness After Public Health Emergency Transition." The document proclaims that "the Biden-Harris Administration has made tremendous progress in our ability to manage COVID-19 so that it no longer meaningfully disrupts the way we live our lives," additionally asserting that "the nation is well prepared to manage the risks of COVID-19 going forward." This view that the COVID-19 pandemic is effectively over in the U.S. is similarly reflected in the elimination of masking and vaccination requirements in workplaces, schools, public transportation, and health-care facilities, as well as the fact that health departments are no longer required report COVID-19 cases and deaths. Everywhere, the message seems to be that "we" don't need to worry about COVID-19 anymore; everyone and everything can go back to normal.

However, when looking at current numbers, it's hard to understand by what measure "our" lives are no longer "meaningfully disrupt[ed]" by COVID-19. For example, according to the WHO in late May 2023, the U.S. leads the world in both total COVID-19 cases (103,436,928) and total deaths (1,127,152). This means that, per a formula published in Nature in January 2023, we can estimate that 10 million Americans (10% of total COVID infections) suffer from the disabling effects of Long COVID. According to the CDC, COVID-19 is the U.S.'s third-leading cause of death, and, according to the Kaiser Family Foundation, U.S. life expectancy has steadily declined since 2020, while life expectancy in comparable countries has rebounded to pre-pandemic

levels. Such numbers don't even attempt to capture the outsized effect of COVID-19 on specific subpopulations, or effects that are neither death nor Long COVID—yet it is nevertheless clear that COVID-19 continues to have a significant impact on the U.S. population broadly, despite official rhetoric to the contrary.

What explains this? As Jim Cherney (2011; 2019) has insightfully noted, the notion that "normal is natural" has long and insidiously undergirded ableist policies and assumptions; it is a key pillar of ableist rhetoric that "establishes ableist ideology within the rhetoric of science" (2019, p. 60). As Cherney explains, the normal-is-natural warrant "justifies ableist discrimination by providing rationale for subordinating disabled people"—namely, that the normal body is a "fact of nature" or "objective truth" (2011), rendering it justifiable (even natural!) to prioritize "normal" people's needs over everyone else's.

With this critical framework in mind, I analyze official discourse surrounding the end of the PHE and, drawing on Cherney and others, argue that such discourse renders invisible and subordinate all those whose lives continue to be seriously affected by COVID-19, that such discourse represents ableist rhetoric, and that ableism undergirds the back-to-normal ethos more broadly. This analysis has implications for how we approach the end of the PHE as well as COVID practices and policies in general.

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737 Global health and global travel: COVID-19 quarantine in Australia's migrant processing facilities

Beck Wise

University of Queensland, Brisbane, Australia

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Border and travel restrictions, along with quarantine, were a core component of Australia's COVID-19 response and allowed suppression of the virus throughout 2020 and 2021 while vaccinations were developed and rolled out. The hardening of previously highly-porous domestic, community, state and national borders, along with the unprecedented visibility of medicine and policy's backstage work, offer a unique site for investigating the rhetorical work of public health and collective

identity. In this presentation, I'll examine how Australia's off-shore migrant processing facilities were rhetorically maintained as "outside Australia" during their use as quarantine spaces in the early stages of the pandemic, before a shift on-shore quarantine. Starting in the first week of February 2020, two groups of Australian evacuees from Wuhan were quarantined in the Christmas Island immigration detention centre, at that time only accommodating 'the Biloela family' – Sri Lankan Tamil refuges Nadesalingam (Nades) Murugappan and his wife Kokilapathmapriya (Priya) Nadesalingam, along with their two Australian-born daughters, who had been detained at the facility since mid-2019. Subsequent evacuation flights in 2020 and 2021 took Australians to onshore quarantine facilities, including a former mining camp in the Northern Territory and designated quarantine hotels in the central business districts of major cities. The use of such hotels as quarantine facilities has been justified by citing improved access to health care relative to regional and remote areas of the country – even as the Biloela refugees required emergency evacuation after being unable to access health care in detention. Public statements over ongoing use of the Christmas Island detention centre as a quarantine facility emphasised national identity rather than medical access. These patterns of discourse mirror those identified by rhetoric and RHM scholars studying the intersection of public health and mobility in previous pandemics, including Huiling Ding's examinations of SARS-1 and H1N1 influenza, and Karma Chavez's study of HIV. Drawing primarily on policy documents, political discourse and media accounts, this presentation examines how relationships between citizenship and belonging, as well as health and care, were operationalised to maintain pre-pandemic migration and tourism practices as a viable and desirable part of an imagined post-COVID "new normal", despite the acknowledged injustice of those practices.

The Rhetoric of Social Movements

3:30 - 4:45pm Friday, 24th May, 2024
Location: Plaza Court 5
Track 6. Movement/Protest Rhetorics
Presentation type Paper Session

404 The "Anti-Work" Movement: Potential Paradigm Shifts in Work and Labor Through Discourse

Kelsey T Alexander

Indiana University, Bloomington, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This brief paper analyzes a particular moment in the circulation of "anti-work" discourse on the social community platform, Reddit, to better inform our understanding of a potential burgeoning paradigm shift in the American work ethic. By analyzing the rise of the platform, the controversial Fox News interview with an "anti-work" subreddit moderator, and its tumultuous aftermath, we may analyze how the rhetorical production of anti-work discourse in neoliberal mass media illuminates the binding ties of work to identity formation in the late capitalist era. Traversing disciplinary boundaries may provide us with a better understanding of work/labor that provides a transituational and transhistorical account of these concepts and the ways in which rhetoric may rearticulate them. Drawing from rhetorical economies, political theory, and social movement theory, I articulate how the circulation of "anti-work" discourse in digital communities may inform a potential broader paradigm shift in work and labor. Marxist Feminist analysis here lends to a deeper understanding of how heightened precarity due to the pandemic exacerbated "anti-work" sentiment, with a critique attuned to labor as both "a point of entry into the critical analysis of capitalist patriarchy" and "a key site of political action" (Kathi Weeks 24). Such analysis helps us consider how "anti-work" discourse may support hegemonic shifts crucial for social movement. I believe we may consider the pandemic, combined with the late capitalist, neoliberal order, as a kairotic moment for such a paradigm shift in narratives of work and labor. Further, I believe the pandemic has also brought forth a shared precariousness that has crossed previously insulated identities, allowing a potential for such re-articulating of desires and needs. These shifts seem to have become prominent when the pandemic laid bare the inner workings of capitalism's ideological power.

I believe this circulation of anti-work discourse may feed into a larger system of shaking up the work paradigm, with reverberations unsettling our notions of democracy, notions that seem misguided by the hyper-capitalist order. An interdisciplinary approach to such a task complicates our preconceived notions of the rhetoricity of work, reveals its flux, illuminates the pitfalls and potentials. Adjusting our

lenses and combining our methodological forces may allow us to move productively towards a more socially just future. Ultimately, I hope to reveal that "anti-work" discourse illuminates such a shift that is also reflective of a wanting desire for a renewed sense of democracy. In such polarized, isolated and precarious times, there seems to be a crucial collective need for communal engagement and equality. Rhetoric has the power to articulate such desires. I end this work on a call to the field of rhetoric to consider the potential affective abilities for such digital discourse offline. In comparison to other social movements, such as Black Lives Matter and #metoo, and the physical impacts stemming from their digital roots, we may consider the circulation of anti-work discourse on platforms, such as Reddit, as the seeds of future actualized labor movements that disrupt the dominant hegemonic ideology of the neoliberal work ethic.

429 Collaborative Invention and Social Support in Social Justice Organizations

Leslie A Hahner

Baylor University, Waco, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

The volume and speed of rhetoric meant to mislead is overwhelming in public fora. Individuals and groups must navigate a wealth of falsehoods and dangerous, potentially, violent interlocutors. The state of misinformation is dire as researchers have proven the impacts derived from the bias of algorithms and the often hostile landscape of social media.

For social justice organizations, the impacts of this hostile landscape have been overwhelming. The ability to even craft a narrative about the purpose of the organization, or the goals for the group, are impeded by the multiplicative effect of critical posts, or trolling behavior. More broadly, bad actors craft negative messaging about these organizations and try to interrupt the work of the group. In these ways, social movements and social justice organizations are impeded in their ability to organize.

In response, social movement organizations have created digital defense curriculum to teach members how to response to ongoing trolling and misinformation. Ad hoc programs designed by social movement groups have been supplemented by broader efforts from journalists, academics, and other agencies. These curricula are essential to the continued work for social justice. Many organizations have labored to design and share digital defense and now, digital offence lessons for peer groups. This mode of rhetorical invention has been a life-line for social justice movements in an age of precarity.

This essay considers the nature of collaborative, rhetorical invention as illustrated through the collective creation of digital defense training. I maintain that these collaborative curricula are "just rhetoric;" meaning, just the creation of discourse to overcome a given exigency. In this instance, members invent and share rhetorical tactics to diminish the impact of trolls and bad actors on their messages and members of the community.

This essay argues that invention is best understood as a social, participatory act that is more effective when created through strong social and community support. Simmons and Grabill (2007) coined the term "civic invention" to describe the ways digital invention becomes material and participatory. LeFevre (1986) and Kennerly (2018) has also described invention as collaborative. Pfister (2011) brings to the fore the nature of digital networks in the process of invention. The use of collaborative networks to strengthen rhetorical response is well established.

This essay offers a novel argument about invention by interrogating how the varied topography of social networks may enhance social support for invention. Using a mixed-methods approach, I analyze the creation and development of digital defense programs over the last eight years through the documentation and sharing of such curricula among social justice organizations. Then, using grant-funded research on digital defense training, I argue that invention is enhanced when members provide social support for invention. This essay argues that collaborative invention works best when social support is taught as part of defense curricula. In all, this essay considers how participatory invention can be strengthened through specific modes of social support.

380 A Critical Praxis for Critical Times: Participatory Activist Research and the Investigation of Oppressive Power Systems

Austin Harrington

Graceland University, Lamoni, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In times of great political strife, rampant racial oppression, and violent class inequality critical rhetoricians cannot afford to mistake objectivity for neutrality. In this presentation, I will argue that participatory research practices oriented by a critical lens and informed by intersectional explorations can produce impactful rhetorical criticism while also allowing the researcher to build lasting solidarity with the oppressed. In doing so, critical rhetoricians can become participatory, engaged, active agents of social change. I see this as a crucial step forward for Rhetoric as an academic field. Building solidarity with the oppressed, engaging in advocacy alongside other activists, and personal participation in acts of civil disobedience organized by social movements are central aspects of the research conducted for this presentation. Intersectional research, specifically within the field of Critical Race Theory (CRT) is also a key aspect of this research. CRT allows researchers to better understand and delineate an accurate contextual history of both power and oppression. As a critical lens to explore racial oppression, CRT represents a powerful research tool for all critics compelled to investigate injustice found within modern societal conditions. However, CRT also acknowledges the connections to class structure in western societies, specifically the United States. This intersection of race and class, provides an obvious access point for critics oriented by critical rhetoric seeking intersectional paths to inform any criticism produced. As a case study for my research, I will discuss my participation in the Poor People's Campaign (PPC), a modern social movement with historical connections to the civil rights era that seeks to end racism and poverty in society. I will demonstrate how critical participatory research conducted from within social movements can allow for a deeper understanding of the oppression being experienced in society as described by those

being oppressed. I will also demonstrate how the narratives produced by the oppressed make it possible to identify oppressive power systems and social structures upholding the injustice produced by the status quo. Through the analysis of counternarratives produced by the oppressed that challenge socially constructed stereotypes meant to demean the oppress and blame them for their own oppression, I will demonstrate critical investigatory techniques that make it possible to identify the power structure being resisted. To conclude, I will argue that this critical rhetorical investigation can be extremely useful for researchers oriented by critical rhetoric with the aim of demystifying an oppressive power structure as a critical praxis.

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577 ¡Palante!: Liberatory Rhetoric, Radical Textuality, and the Community Knowledge Production of the Young Lords Organization

Eric M Rodriguez

Portland State University, Portland, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

The long history of rhetoric, in its traditional and contemporary contexts, is imbued in its push toward social justice and the deployment of a "just rhetoric." As the study of rhetoric focuses on the specific mechanisms of discourse and the relationship between discourse and power, the public's "role" as a rhetorician through configurations and reconfigurations of the self in the public sphere and a focus and performance as a reclamation of identity provide an ample opportunity to reconfigure the selves in relation to their rhetorical goals. Building on the work of Caroline Miller, Jacqueline Rhodes, and Raul Sanchez, this presentation will analyze the "temporary texts" produced by The Young Lords Organization to identify characteristics of radical textuality to better understand how theory translates to material action. I contend that the frequent reconfigurations of rhetorical techniques by the Young Lords engages Indigenous ontologies and contemporary rhetorical thought relationally to fundamentally alter the act of writing provides a site. This resulting textuality is a result of the unique ontological position of the Young Lords. The texts of the Young Lords offer a unique discursive mixture, or mestizaje, of discourses from a range of radical positions. I argue that understanding how a text (1) details relations; (2) pursues materiality; and (3) considers contextuality encourages

the field to change how it views the power of writing and how writers can make material change with writing.

Newspapers, zines, and manifestos serve as examples of critical writing and literacy practices, extending beyond their fleeting existence through the subjectivity they embody. While these papers may end up in overflowing waste bins, their ideas persist within their respective communities. Instead of perceiving text solely as dynamic sites of activity, it is worth considering their alternative capacities and the valuable lessons that arise from their temporal importance. This article explores the concept of textual performativity, radical politics, rhetoric and its transformative potential at their intersection. Through the attention and interaction of relationally, materiality, and contextualization of indigenous epistemology, the radical textuality of the Young Lords illustrate a means to tie liberatory discourses and materiality, an issue which needs to be addressed in the discipline.

This presentation contends that Young Lords (YL) newspapers employ specific levers of power to move discourses of resistance beyond theory and into impactful material contexts. By weaponizing the textuality of the writing subject, the Young Lords Organization (YLO) actively works to recenter the subjectivity of the Puerto Rican community in Harlem through the production of texts. Through the use of varied rhetorical techniques, knowledge sharing and production occurred through and across communities. This level of cross-organizational solidarity through text composition reveals the power of multi-focused and interdisciplinary writing ecologies.

Land and Environmental Activism

3:30 - 4:45pm Friday, 24th May, 2024
Location: Plaza Court 7
Track 7. Public Rhetoric
Presentation type Paper Session

49 A Rural Sustainable Farm as Public Sphere: A Place of Interfaith Action

Samantha Senda-Cook

Creighton University, Omaha, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

"Your parents, are they alive?"

"Do you like the American president?"

"What do you think of Christianity?"

"Why is the U.S. dollar worth more than the Indian rupee?"

"As an American, because you are American, do you feel like you are higher than everyone else?"

These are some of the questions I received while at the Asian Rural Institute (ARI). ARI is based in Tochigi, Japan and is a Christian-based nonprofit. The goal is to train people from around the world—particularly those from countries that have been negatively impacted by colonization—to grow their own food sustainably. Although they are a Christian organization, they accept people of all faiths as farm, kitchen, and office workers. While some tasks do not lend themselves to conversation (e.g., designing a website, soliciting donations, or writing lectures), many do. They are physical, collective, and mindless. Community members would often perform them in companionable silence. However, it was not uncommon for people to start deeper conversations like the ones I referenced above.

Although interfaith action or dialog are not explicit goals of ARI's, they do play a role in daily life there. By interfaith dialog, I mean discussions about important topics where the participating parties come from different religious backgrounds and feel equally heard. Interfaith action is slightly different; Marymount University explains it as, "when a group of people of different beliefs do something together, such as plant a garden for those in need." In this case, shared labor provides a productive context

for meaningful conversations because it offers an opportunity to develop relationships with other people, gives people a common goal to work toward together, and offers an activity if people do not want to speak to one another.

Given its deep intercultural nature, ARI offers an interesting example of a diverse public sphere that emphasizes and expands key concepts of public sphere theory. Although ARI is not as open as a town hall or Reddit, it does operate as what Catherine Squires (2022) calls a satellite in that it is separate from the broader public sphere but engages with it primarily by considering its dominant issues. Squires advances the idea of three types of alternative public spheres that are not identity based: enclaves, counterpublics, and satellites. A satellite, which, "seeks separation from other publics for reasons other than oppressive relations but is involved in wider public discourses from time to time," most closely describes the community at ARI (448).

I argue that at ARI, interfaith action cultivates public sphere dialogs through the nature and closeness of the work, the trust and (sometimes) affinity that develops, and the space for productive conflict.

Most conceptualizations of the space of the public sphere imagine either a physical place in an urban area or a virtual space that people can join from anywhere with an internet connection. My project shows how a nonprofit in a rural area can create the conditions to function as a public square that connects a large group of intercultural people.

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168 Just Cancel It: Why Are Pipelines So Hard To Stop?

Kelly Scarff

Virginia Tech, Blacksburg, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Mariner East II, Leach XPress, Atlantic Coast Pipeline, and Mountain Valley Pipeline--are all natural gas pipelines, and all have been protested. But only two have been successfully stalled or cancelled. So why the 50% cancellation success rate? What is it about two of these pipeline projects that left them vulnerable to cancellation? Is it the

intensity of the protest? The lack of sufficient data on the government's part? Why are some pipelines cancellable and some not? My presentation examines just that.

The Mountain Valley Pipeline (MVP) is a natural gas pipeline that, if completed, will span over 300 miles across the Appalachian Mountain Range. The pipeline has been controversial since its inception in 2014, and local citizens in Blacksburg, Virginia (and elsewhere along the MVP route), have been vocal in their reactions to the pipeline at every stage of its implementation. Numerous public hearings have been held to offer citizens a space within which they can voice their support of or concern over various aspects of the MVP construction, but many citizens wonder to what end these public hearings serve—the citizens or the state?

In August 2017, the Virginia Department of Environmental Quality (VA DEQ) hosted two public hearings for the public to comment on the Mountain Valley Pipeline's 401 Water Quality Certification, a certification sought after by the Federal Energy Regulatory Commission (FERC) and required to continue MVP construction. While VA DEQ specified that the purpose of the hearings was to receive public comments on "construction-related activities" about affected waterways along the MVP route, most of the citizen comments centered around support of or opposition to the overall existence of the pipeline (VA DEQ 2017). Was the incapability of these two groups' approaches (state and public) a result of a misunderstanding? Or are these two groups at odds in terms of their intentions and interests? Additionally, what are the ethical repercussions of a state institution putting limits on what a citizen can and cannot speak about in a public hearing?

This presentation uses data from the two public hearing transcripts and 14 interviews to offer a rhetorical analysis that, in part, elucidates how the public hearings placed limits on both citizen and state and how those limits necessarily defined the environment of the public hearings. In short, this presentation attempts to answer the question: Why ARE pipelines so hard to stop?

This research offers insights into how we might improve upon the public hearing process and corresponding public participation to, ideally, develop a more productive and just process in the case of the MVP and other similar environmental events. This research also assesses the rhetorical impact of these hearings on the public understanding of the issue to provide a working theory about public participation so that it might inform future research in the field of rhetoric that can also extend to other disciplines.

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90 Paraenesis and Prolepsis: The Rhetoric of Performance Art-based Climate Activism

Sarah R Moon

Massachusetts Maritime Academy, Buzzards Bay, MA, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In 2011, Reverend Billy Talen, leader of the anti-consumerist activist group The Church of Stop Shopping, turned his group's attention to climate collapse and the corporations directly responsible for climate change and species extinction. Through performance art event-protests, Billy delivers "sermons" and the choir sings songs about environmental crimes that eulogize, celebrate and incriminate. Talen told Elizabeth Kolbert in a 2014 interview in *The New Yorker*, "We like people not to know if we're a political rally, a religious service, or a theatrical comedy about a church. If they have all three spinning in their head, and they can't settle on one, then they're probably having a raw experience." This paper will examine how Reverend Billy's performance art-based direct actions incorporating sermon, song, props and costumes rely on the rhetorical tactics of paraenesis, prolepsis and categoria to emphasize the high stakes of profit-motivated actions that diminish and threaten environmental health. Using paraenesis, Talen's sermons draw on southern Baptist traditions of preaching hellfire and brimstone to paint a picture of impending disaster. Making use of prolepsis, the group stages funerals for species who are threatened with but not yet extinct. By staging their protests on the premises of guilty actors, they practice categoria, revealing the hidden wrongdoing of an opponent right in front of their face. In 2019, they staged a die-in at the NYC City Hall park to throw in the face of the city government what the group considers to be the evil

practice of spraying glyphosate in NYC parks. They extend categoria to those who collaborate with guilty actors. In 2021, during COP26 in Glasgow, Reverend Billy and the Church staged a dramatic protest at the British Museum, calling for them to end their sponsorship relationship with British Petroleum. This paper will examine the affordances of live performance event-based activism to amplify rhetoric through the case study of Reverend Billy and the Church of Stop Shopping and their Earth Justice campaign.

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357 Can "Just" Rhetoric Aid Youth Environmental Advocates in Judicial Advocacy?

Matthew P. Brigham

James Madison University, Harrisonburg, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

On August 14, 2023, District Court Judge Kathy Seeley ruled for the plaintiffs and against the state of Montana. *New York Times* writer Mike Baker described the situation as follows:

The case, brought by . . . young Montana residents ranging in age from 5 to 22, is the first of its kind to go to trial in the United States. . . . Kathy Seeley . . . found that the state's emissions "have been proven to be a substantial factor" in affecting the climate. Laws that limited the ability of regulators to consider climate effects were unconstitutional, she ruled.

With this ruling being delivered one day before RSA's deadline, it is too early to know what is next. Pundits, lawmakers, and legal organizations will debate whether Seeley's decision risks being appealed/overturned. While Montana is politically conservative, a 1972 state constitution with broad progressive protections complicates potential appeals. Regardless of what happens next, rhetoricians can examine this moment for what it portends for environmental advocacy. I explore Seeley's decision and subsequent commentary. Then, I examine three sites of rhetorical analysis regarding this decision: the court-focus; the role of scientific argument; and the subtle temporal dynamics that disrupt any sense that climate change is only in the future.

First, much youth environmental advocacy aims at policymakers, with less on legal spaces. This is likely because of the special restrictions placed on young people seeking to intervene in judicial argumentation—namely, that one would need a Juris Doctor (JD) degree. Thus, someone in their teens, or younger, or even into early/mid-teens could only assist informally. There is a larger debate about whether directing one's reform energies toward the courts is beneficial. Gerald N. Rosenberg's *The Hollow Hope: Can Courts Bring About Social Change?* (1991) examines major court decisions, offering a pessimistic verdict. Recently, as Ian MacDougall argued in *Harper's* in "Courting Disaster: Why Liberals Should Give Up on the Judiciary" (2022), depending on the courts is bad strategy: "The court has rarely been friendly to progressive ideals, and what it giveth, it can taketh away. . .The law won't save liberals from politics." Second, this decision merits analysis that builds on rhetoric of science scholarship. Seeley's court decision directly addresses the science of climate change. While potentially unavoidable, it is risky, particularly when the tools used to muddy the science of climate change have been all but perfected. Finally, this case continues the conversation about how to frame climate impact in relation to temporality. Many of our climate change discussions—including the apocalyptic versions—are future-focused and less about systematic/ongoing impacts. This decision demonstrates evidence of existing climate impacts—we do not have time to wait or adapt. While it is too early to know what, if any, impact Seeley's court decision will have, its even having been delivered, and its range of implications, promises a rich site of analysis as we utilize rhetoric to create more just presents and futures.

Critical Resource for Approaching Alt-Right Rhetoric

3:30 - 4:45pm Friday, 24th May, 2024
Location: Plaza Court 8
Track 7. Public Rhetoric
Presentation type Paper Session

123 Analyzing Fringe Rhetorics: Conspiracy Theory Argumentation and Approach

Karen Schroeder Sorensen

Winona State University, Winona, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Fringe rhetorics permeate the public sphere. Rhetorical fallacies, illusory pattern perception, and proportionality bias provide building blocks for conspiracy narratives that have become ubiquitous in modern American culture. In a search for power or meaning, conspiracy groups delve into archives, pore over photos, and submit FOIA requests. These ambitious researchers are motivated by the search for truth and justice, not the destruction of modern polite politics and society. To them, freedom and social justice will be achieved with the release of information that they are certain an antagonistic force is withholding. Once exposed, these injustices will evaporate as everyone's eyes will be "opened" to the truth: no one will be able to live like "sheeple" in denial.

Shunning reliable rhetorical methods, they frequently use rhetorical fallacies and other techniques that warp their presentation, obfuscating meaning or ignoring the need to connect claim and reliable evidence. The idea of ethos is inverted so that experts, authorities, and professionals are considered bad sources because they are "in on" the plot. Pathos is the most important of the rhetorical appeals; triggering emotion helps to blur the audience's vision so they may not see far beyond the "threat" or heinous crimes presented.

Examining fringe rhetorics and developing tools to aid in their analysis may help the public at large to examine these arguments critically. It may help them see beyond the formula of fear and accusation. Motivations of the conspiracy theorists may become clearer to audiences who are then empowered to reject even the most "inviting" of theories.

In this presentation, I will give an overview of conspiracy theory research in the fields of sociopsychology, political science, rhetoric, and history as a way to "norm" the group's understanding of current research. Afterward, I will present a method of analysis specifically created for examining fringe rhetorics. This method connects Annabelle Mooney's exploration of cult rhetorics and Steven Oswald's "strengthening

and weakening strategies." A preliminary version has already been published in Fringe Rhetorics: Conspiracy Theories and the Paranormal. However, it is not yet as comprehensive as it could be. I'd like the opportunity to hone/further develop the method and present it to RSA attendees, fleshing out a more thorough lens for rhetorically analyzing fringe rhetorics. RSA members' input will help me to further polish the method before submitting it for publication.

740 Can You Believe This? The Rhetoric of Circulating Reactionary Arguments

Anna A Larsson

Indiana University, Bloomington, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This paper examines the way social media users frame, circulate, and comment on conservative talking points aimed at so-called wokeness within the context of the discourse on ideology in education and the rise of free public online education modules. Through a selection of posts reframing media from think tanks and hired users, the paper traces the processes of recomposition, redistribution, and reassemblage as they are discussed in Laurie E. Gries' Still Life with Rhetoric, while considering, also, what Michel-Rolph Trouillot calls rules for history. As academic institutions face derision, defunding, and restructuring, new formal and informal learning spaces are remixed along digital folkways to push back against their influence. In this remixing, they challenge and reshape conservative historical claims while creating community.

462 "Alt-Right" Rhetoric on Trial: Analyzing Richard Spencer's Defense Strategy for the *Sines v. Kessler* Trial

Kiara Walker

College of Staten Island, Staten Island, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In the fall of 2021, the civil trial, *Sines v. Kessler*, against white supremacists involved in the 2017 "Unite the Right" rally took place. After three days of deliberation, the jurors found the nine white supremacist individuals and groups, including Richard Spencer, Christopher "the Crying Nazi" Cantwell, Identity Evropa, and Vanguard America, liable for four out of six counts. The verdict appeared to be another major blow to the profile of white supremacist movements, particularly the "Alt-Right" movement.

Recent rebranding tactics used by white supremacist movements had been successful in garnering followers and media attention, but these tactics came under scrutiny in the *Sines v. Kessler* trial. While scholars (Hartzell; Sanchez; Simi and Futrell) have examined the rhetorical adaptability and versatility of this contemporary white supremacist rhetoric, I intend to look at how the judicial context can present a rhetorical challenge and accountability measure to such white supremacist rhetoric. Looking at white supremacist rhetoric in the court context, in contrast to the public sphere, allows us to better understand how the field of rhetoric can assist in addressing and countering extremist rhetorics premised on plausible deniability and strategic ambiguity in the future.

To accomplish this, I will analyze the rhetorical tactics Richard Spencer used during the *Sines v. Kessler* trial, particularly how Spencer attempted to adapt his rhetoric during his direct examination. During Spencer's direct examination, the "rebranded" frontstage and backstage performances of white supremacists came to head. While Spencer positioned his words and calls to violence as "just rhetoric," the plaintiffs' attorney performed to prove these words weren't simply "mere rhetoric." My analysis will focus on Spencer's use of denial and equivocation to avoid taking accountability for his violent and racist rhetoric. In doing so, this analysis will demonstrate the practical role and implications of rhetorical knowledge in deconstructing toxic rhetoric in a legal setting.

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425 Villainizing a Victim: The Far-Right, Amber Heard, and the MeToo Movement

Jaclyn H Nolan, Sawyer Bradford

University of Georgia, Athens, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In the spring of 2022, one could not open a single social media platform without being confronted with a barrage of content devoted to the Johnny Depp vs. Amber Heard trial. The seven week-long trial was the result of a suit brought by Johnny Depp in which the Hollywood actor sued his former wife Amber Heard for defamation. Mainstream news sources like *Time*, National Public Radio, and *The New Yorker* published an extraordinary number of articles about the case. The trial proceedings were televised with reportedly millions of onlookers tuning in each day. A great deal of the media circus surrounding Depp vs. Heard unfolded in digital spaces. Scorn and downright hatred for Heard spread like wildfire on Instagram, Twitter, and TikTok. Far-right media outlets were particularly invested in the case, pointing to it as an example of the MeToo movement gone "wrong." For example, The Daily Wire, a far-right media platform owned by American political commentator Ben Shapiro, published several articles that used the Depp vs. Heard trial to promote a MeToo movement backlash. Shapiro's platform pumped out a significant amount of content on the trial, all of it supportive of Johnny Depp. The Daily Wire quite literally invested in the saga spending as much as $47,000 on social media ads promoting the site's coverage of the trial. When Depp won his defamation lawsuit against Amber Heard in June 2022, far-right media pundits were elated. Such critics argued the trial's outcome proved that women falsely accuse men of misconduct and unfairly ruin their lives. Furthermore, they claimed that the MeToo movement gave false accusations credence and created an unfair bias against men in which they were robbed of their personal lives and career without due process. It is not too much to say that the conclusion of the Depp vs. Heard trial helped to usher in rhetorics that decried "the end" of the MeToo movement.

In this paper we analyze far-right rhetoric focused on the Depp vs. Heard Trial. A closer examination of outlets–including The Daily Wire as well as Breitbart, Newsmax, and Fox News–through the resources of feminist rhetorical criticism reveals that such far-right content relies on misogynistic tropes and ideas that ultimately villainize not just Heard but also an entire social movement. We argue that this rhetoric attempts to legitimize misogyny and discredit the MeToo movement by employing various rhetorical strategies in its coverage of the Depp vs. Heard trial. First, we submit that representative right-wing rhetoric relies on the credibility of explicitly female reporters to advance misogynistic ideas. Then, right-wing platforms utilize narrative

structure to cast men as victims of a politically and economically motivated movement. Finally, these platforms draw upon visual rhetoric to cast its main villain—Amber Heard—as mentally unwell and excessively emotional. Ultimately, we submit the far-right's coverage of the Depp vs. Heard case reveals a misogynistic rhetoric that harms the feminist movement, perpetuates rape culture, and creates a more difficult world for survivors.

New Engagements in Scientific Communication

3:30 - 4:45pm Friday, 24th May, 2024
Location: Governor's 9
Track 1. Cultural Rhetoric
Presentation type Paper Session

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363 Ordering Rhetoric and Time in the Discourse of Bioethics

Chad Wickman

Auburn University, Auburn, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

The term *moratorium* received widespread attention in 2019 when a group of scientists, ethicists, and biomedical specialists published an editorial in the journal *Nature* calling for a temporary suspension in research activity related to human germline editing (Lander et al., 2019). Their aim was clear: to provide expert and lay audiences with time to reflect, deliberate, and develop frameworks that could be used to guide the clinical use of genome editing technologies. Such calls to action are familiar in the life sciences (Ceccarelli, 2018) and feature prominently in the discourse of bioethics (Bonham, 2021). The use of moratoria extends to other

practices as well: from seabed mining and offshore oil drilling to artificial intelligence and other emerging "dual use" technologies (Grinbaum and Adomaitis, 2023).

Scientists and lawmakers have historically developed a range of mechanisms for shaping deliberative processes, managing risk, and exerting influence over scientific research and technological innovation (Jasanoff, 2019). In this context, the moratorium functions as a site of rhetorical possibility and constraint: on the one hand "pausing" activity in order to create time/space opportunities for reflection and deliberation and on the other hand reinforcing the authority of science in matters related to policy and regulation. Moratoria can also function as a rhetorical *topos* in politicized discourse that undermines the work of science, as we see, for instance, in recent efforts by the political Right to pass legislation that would inhibit virological research that has potential to assist public health efforts (Marshall, 2023).

In this presentation, I will discuss historical uses of moratoria in the life sciences, starting with recombinant DNA technology in the 1970s and extending to more recent debates in genetics and virology. I will approach the moratorium in two ways: as a form of public rhetoric that attunes audiences to matters of concern and as a distributed rhetorical practice that informs regulatory action over time. Drawing on analysis of scientific, legal, and political discourse, and focusing on examples from a multi-case study, I will show, specifically, how moratoria contribute to imaginaries of "governable emergence" (Hurlbut, 2015) in which stakeholders frame ethical issues, negotiate uncertainty, represent possible futures, and shape processes of technoscientific decision making.

The moratorium has been used tactically in the sciences for decades but is not limited to scientific or biomedical issues. Calling attention to other, diverse uses, I will conclude the presentation by inviting audience members to consider how moratoria could help to promote "just" rhetoric in areas where public deliberation and civic participation is needed. My aim in doing so will be to reflect on the moratorium as a rhetorical phenomenon that can be examined analytically but also deployed as a strategic means of calling for and enacting change.

595 Patient-Physician Communication in an Age of Social Media: A Matter of Ethos and Trust

Rira Zamani

University of Minnesota, Minneapolis, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

The COVID-19 pandemic has accelerated and created new demand for change in many areas of our daily lives, including health and medicine. The immediacy and ubiquity of the Internet has changed the dynamics of the relationship between patients and healthcare professionals. The shift from a paternalistic/authoritarian model of medicine to a more patient-centered model has empowered and informed the patient, giving her the opportunity to share her experience on the Web. While information-sharing and decision-making have become more collaborative, American healthcare now faces a crisis of expertise, in that many patients place greater trust in other patients in online communities than in their medical professionals. This has led scholars to explore the workings of ethos—its components of trust and expertise especially—in online medical communities. One such study (Bakke, 2019) contrasts the physician's professional expertise with the patient's personal experience. Through Web-based research, patients develop their own expertise in seeking to understand and treat their own medical conditions. While online patient communities often become channels for the dissemination of misinformation, these same communities, when under the supervision of physicians, can prove beneficial (Bakke, 2019, p.156).

In studying the rhetoric of patient-physician interaction, I am compelled to investigate how expertise influences ethos and trust. In the 2019 and 2020 editorials of the Journal of Trust, Möllering acknowledges the need to explore "how people talk about trust in order to understand the specific meaning of trust in different settings and that we also analyze trust as a rhetoric device in relationships" (Möllering, 2020, p. 2). Möllering writes: "Trust is mostly at the back of people's minds and when they talk explicitly about trust, it often indicates that there could be a problem. All the more, the critical incidents when trust is put into words, where it is to be conveyed and negotiated by language, can tell us a lot about social relationships and how trust 'works' in them" (p.2).

To investigate the effect of ethos and trust models in patient-physician relationships, I analyze patient posts that contain trust-related vocabularies on Medhelp.org. There are currently 58,747 posts on Medhelp that contain the term trust. I scanned the first 5,000 posts closely and selected 53 posts that directly discuss the matter of trusting medical professionals. I've been coding for trust, patients' general experience and

experiential expertise, professional/medical expertise, medical professionals' diagnosis/misdiagnosis, and medical professionals' behavior and actions. My results suggest that patients seem to relate trust to the amount of time medical professionals spend with them; to the duration of time patients have known the medical professionals; to the kind of language medical professionals use; to hierarchy and social status; to the power dynamics in the medical visit; and to medical professionals' body language, such as the amount of eye contact they make with the patient and whether they appear as though they are listening when the patient speaks.

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99 The Construction of Scientist Ethos and Prophecy as Political Engagement: Dr. Zha Ruichuan and His Population Studies in China's Family Plan Period

Yiqing Ran

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Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In the 1980s, China's one-child policy shocked the world. In 2021, the Chinese government began implementing a new family planning policy, allowing each family to have three children. China's population problem has once again attracted the attention of the world. Therefore, in this project, I delved into demographic and population studies conducted during the one-child policy era to uncover how scientific discourse, particularly the practices of scientists, justified and rationalized such an extreme policy. By examining the most influential demographer Dr. Zha Ruichuan's studies in China then, I argue Dr. Zha avoided politics in his research to achieve political participation. Specifically, he relied on theoretical calculations and mathematical models to explain population phenomena, emphasizing predictability rather than practicality. He refrained from questioning or considering policy implementation, solidifying his identity as a scientific prophet.

Key Words: Rhetoric of Science, Scientist Ethos, Scientific Boundaries, China's Family Plan Policy

517 Digital Rhetoric and Science Communication for Undergraduates in the Humanities and Social Sciences

Laura McGrath

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Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In "Digital Rhetoric: Toward an Integrated Theory," James Zappen (2005) invited readers to imagine "that scientific inquiry were situated within the context of digital spaces with the characteristics and potential outcomes and the strategies of self-expression, participation, and collaboration that we now associate with these spaces" and asked, "What kind of rhetoric of science would we find within these spaces?" (324). Nearly two decades later, we no longer need to imagine possible answers thanks to ample evidence of and a growing body of research on how science and science communication are practiced in digital spaces. This research, seen in publications by technical communication, rhetorical studies, and media and communication studies scholars (e.g., Grabill & Pigg, 2012; Gurak, 2018; Fähnrich, 2021; Fähnrich et al., 2023; Moriarty & Mehlenbacher, 2023; Sidler & Jones, 2008; Wynn, 2017), invites pedagogical application.

As the presentation will demonstrate, the issues and practices such scholarship foregrounds can be integrated productively into undergraduate writing courses in order to deepen students' critical engagement with the rhetorics of science they encounter and sometimes participate in online, on social media, on citizen science apps, and in interactive virtual exhibits and games. As publics—including college students—increasingly turn to social media and online content for scientific information and edutainment (educational entertainment), any consideration of the "science information lifecycle," which "includes how the scientific community produces science information, how media repackage and share the information, and how individuals encounter that information and form opinions on it" (Howell & Brossard, 2021, p. 1), must examine digital content produced by science communicators.

The presenter will share the design of and rationale for a section of a digital rhetoric course that engaged students in the analysis and production of digital science

communication. Unlike a science writing course designed to prepare future scientists to communicate their research effectively, this course was geared toward students of the humanities and social sciences. Most of the enrolled students were English or Communication majors, which presented unique challenges as well as exciting opportunities to bridge their knowledge and expertise with a topic that at first seemed far removed from their areas of study.

The course engaged these students in investigating ethical and rhetorical dimensions of science communication for social media and other digital platforms. While researching the rhetorical approaches writers, scientists, educators, and nonprofits use to craft content for digital platforms and general audiences, students observed how science storytelling, visual rhetoric, and techniques such as "explanatory chains" (NNOCCI) are used to engage, inform, and call audiences to action. Course projects offered opportunities to conduct social media research, perform rhetorical analyses of digital media, and create multimodal digital science content designed to inspire, educate, or persuade.

After reflecting on the outcomes, strengths, and weaknesses of the design, the presenter will discuss additional strategies for integrating digital rhetoric and science communication into writing and rhetoric courses, as well as reasons for doing so.

Just Activites: New Approaches and Methods for Making Rhetoric Accessible for Undergraduates

3:30 - 4:45pm Friday, 24th May, 2024
Location: Governor's 10
Track 11. Rhetorical Pedagogy
Presentation type Roundtable

67 Just Activities: New Approaches and Methods for Making Rhetoric Accessible for Undergraduates

Panelists/Participants (Including Respondent, if any)

Ariel Seay-Howard

NC State University, Raleigh, USA

Rico Self

NC State University, Raleigh, USA

Walter Lucken IV

Queens College, Queens, USA

Savannah Downing

University of Georgia, Athens, USA

Session Chair

Laura Bruns

University of South Carolina - Columbia, Columbia, USA

Abstract/Description

Title: Just Activities: New Approaches and Methods for Making Rhetoric Accessible for Undergraduates

Description: It can be challenging to engage undergraduate students with rhetoric for the first time. In this interactive session, panelists will share novel, out-of-the-box teaching approaches and activities to interest, engage, and involve students in rhetorical criticism and methods.

"Going Into the Field: An Introduction to Rhetoric and Memory"

Memory is one of the foundational canons in the classical rhetorical tradition. However, as approaches to critiquing rhetorical artifacts are ever-evolving, so is how we, as rhetoricians study objects of memory today. Teachers have utilized trips into the field as a technique for teaching their students various ways to apply concepts and perspectives to the real world. Thus, I have found it effective to utilize the

Monument lab-field-trip-guide activity to assist students with investigating, mind mapping, critiquing, and confronting hard and problematic racial memories steeped into everyday material objects and spaces. This activity invites first-time rhetoric students to become an investigator and develop their ideas, eventually allowing them to critique the object or space of their choosing. The activity also encourages students to form their own opinions on the racial narratives primarily remembered throughout American history.

"Rhetoric in the Here and Now: Reimagining the Current Event Project as Rhetorical Criticism"

One of the best ways to assess students' understandings of rhetorical concepts is through application--that is, placing theory in service to practice. To do so, I recast the age-old current event project many students likely remember from grade school as a mini-exercise in contemporary rhetorical criticism. Students use rhetorical theories to frame their readings of an artifact or set of artifacts to reveal its power dynamics. Because they select their research object(s) from any media platform, students are, therefore, able to apply rhetorical theory and the tenets of rhetorical criticism to their own interests in ways that demonstrate rhetoric's contemporary utility.

"Praise or Blame: Epideixis in Rhetorical Education"

In Artistotle's Rhetoric, he instructs the reader that before making an epideictic speech, a rhetor must consider the attitudes of their audience, whether they will find success in creating new knowledge or preach to the choir, and so on. Speaker will reflect on their experience using topoi from the local news media in their major East Coast city to instruct students in public rhetoric, particularly the ways in which students can learn to recognize epideictic performances from public officials and media outlets concerning topics in public rhetoric. Focusing especially on crime, migration, and education, speaker will discuss how their students have made sense of epideictic rhetoric over the course of the academic year and learned to parse the larger motives and rhetorics in play in public discourse.

"Invitational Rhetoric for Perspective Sharing"

Rhetorical scholars teaching introductory public speaking have taken various approaches to teaching the value of invitational rhetoric, even incorporating speech assignments with an invitational bent. While some require students, when giving speeches, to present their own perspectives, my take on this assignment centers the research and speech development process as an invitation to understanding both valuable and competing perspectives of stakeholders who would be impacted by a public policy of some kind. Students are encouraged to seek out not simply the loudest voices or strongest opinions on controversial public policy, but to identify those whose lives will be most impacted by a particular policy. From there, students must be able to fairly articulate the perspectives of all groups of people and attend to competing perspectives within similar groups. The central goal of this assignment is to recognize that rhetoric-as-persuasion, while important, must first recognize rhetoric's sheer power. Thus, before students can make their own persuasive arguments in support of policy, they must seek out the perspectives of those whose lives will be impacted. This, in turn, encourages more ethical, just uses of rhetoric that allow students to become more engaged, thoughtful stewards of democracy.

"Pieces of Rhetoric: Using Cereal to Teach Critical Approaches"

A huge struggle in introducing rhetorical methods is getting students, who have been trained in scientific and social scientific approaches since elementary school, to adapt their thinking to a critical approach. After hearing a colleague describe how they used cereal to teach qualitative and quantitative methods, I adapted the activity for rhetorical methods. In this activity, the cereal is the artifact under consideration. But, as students discover, the cereal is inseparable from the box, and maybe even the experience of eating the cereal. The use of cereal provides a fun sensory experience that prompts students to think about how data and artifacts are examined differently with critical methods. This activity could be used in a research methods class or an introductory rhetoric course.

Contending With Trauma in the Writing Classroom: Difference-Informed Decision-Making

3:30 - 4:45pm Friday, 24th May, 2024
Location: Governor's 11
Track 11. Rhetorical Pedagogy
Presentation type Panel

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158 **Contending with Trauma in the Writing Classroom: Difference-informed Decision-making**

Panelists/Participants (Including Respondent, if any)

Judy Holiday

University of La Verne, La Verne, USA

Elizabeth Lowry

unaffiliated, none, USA

Joshua Jensen

University of La Verne, La Verne, USA

Session Chair

Judy Holiday

University of La Verne, La Verne, USA

Abstract/Description

Contending with Trauma in the Writing Classroom: Difference-informed Decision-making

In The Body Keeps the Score: Brain, Mind, and Body in the Healing of Trauma, Bessel van der Kolk introduces the idea that the majority of us are coping with some form of trauma. Although trauma cannot be "undone," van der Kolk argues that recovery is possible through a combination of somatic and talk therapies. While van der Kolk emphasizes the importance of language to the recovery process–the notion of "naming" one's trauma and attempting to articulate the experience of it–van der Kolk also acknowledges that writing about trauma can retraumatize individuals depending upon the rhetorical situation (audience and context). For instance, he cites a study demonstrating that people suffering from PTSD experienced less anxiety when they wrote only for themselves and did not have to share with a PTSD support group (285). However, as we know, many queer folx and victims of violence share that "coming out" was instrumental in their healing processes, liberating per se. Hence the title for van der Kolk's chapter on language: "Language: Miracle and Tyranny." This languaging paradox is evidenced by the fraught history in writing studies of the ethics of assigning personal narratives.

That debate notwithstanding, this panel moves beyond a dichotomous view of personal versus academic writing. "Contending with Trauma in the Writing Classroom: Difference-informed Decision-making" instead demonstrates the complexity of contending pedagogically with the traumatized subject by exploring many of the variables that writing instructors must take into account when designing assignments. Because understanding one's trauma is as much a process of self discovery as is learning to communicate effectively, there is no one-size-fits-all trauma-informed pedagogy for writing instructors. However, each speaker in this panel shares a case study that depicts the salience of individual difference and student demographic(s) to assignment and curricular design. Speaker 1 uses personal narrative to explain why she requires autoethnographic and self-reflective writing to amplify traditional U.S. undergraduate students' sense of themselves as socio-political and historical subjects, as a means to offset their sense of themselves as freestanding individuals (liberal/modernist ideology). Speaker 2 explains why she does not assign personal narratives to a student population in a wartorn country even as some students insist on sharing their stories. Speaker 3 writes from the perspective of a Writing Program Administrator to achieve programmatic outcomes of critical language awareness as well as from the perspective of a writing instructor who has had to revamp classroom activities and writing assignments to accommodate a student who was visibly traumatized.

Speaker 1 in "There's No Transcending Culture, Only Going through It" describes how they discovered that rhetorical studies is an ideal course of study to "know

thyself," that is, to better understand the nexus of the personal and the political, including the influence of discourse and ideology on the self. Drawing upon Richard Miller's discussion in Writing at the End of the World of using language to "map" the world as "a means of representing the world internally," Speaker 1 describes how ideological analysis provides the necessary distance from reality for people to "stand outside" themselves and consider other possibilities. Recalling their own journey from someone who internalized modernist epistemology ("a view from nowhere") to a rhetoric graduate student who was encouraged to map and represent the world internally (i.e., recognize themself as a product of culture), Speaker 1 explains how that process of discovery helped them not only heal from trauma but also overcome liberal ideology (i.e., a lopsided belief in the individual), which was both liberating and educational. As such, Speaker 1 contends that assignments that ask students to consider the overlap of ideology and psychology as a means for understanding that the "personal is political" proffers a useful framework for teaching, one that helps students situate themselves as political and historical beings capable of self and social change.

Speaker 2 in "Personal Narrative in the Aftermath of War and Civil Unrest" cites the introduction of Trauma: Explorations in Memory by Cathy Caruth who writes, "The traumatized, we might say, carry an impossible history within them, or they become themselves the symptom of a history that they cannot entirely possess" (5). Caruth's observation holds particularly true for students who have suffered not only individual trauma, but the collective trauma that arises as a response to war and civil unrest. Currently an online writing instructor at an American-style university offering a liberal arts education to a non-Western population of students living either as political refugees or within a war-torn country, Speaker 2 discusses her growing awareness of her students' understanding of themselves as a "symptom" of their complex political and social history. Speaker 2 also considers how she might ethically create a space for a handful of students who feel compelled to share personal experiences. How might she allow such students to appropriately reflect upon their traumatic experiences in a manner that does not infringe upon the privacy and wellbeing of classmates who are (understandably) not inclined to disclose experiences of their own? In an environment where maintaining a student's privacy and safety is of paramount importance, Speaker 2 has typically avoided assigning students personal narratives. However, Speaker 2 discovered that, since the personal and political are intertwined, there is often no escaping individual and collective accounts of trauma. Speaker 2 therefore investigates culturally-bound non-Western interpretations of trauma and finds that traumatic experiences are often articulated and expressed in ways that foreground discourses of resilience through spiritual engagement.

Speaker 3 in "Teaching Traumatic Topics and Intentionally-Designed Writing Program Administration" draws upon Peter Elbow who asserts that, when students write essays, "the topic can be personal or not regardless of whether the thinking or language is personal." Speaker 3 emphasizes that, for students who have experienced trauma, even seemingly non-personal topics in composition courses can evoke highly personal, traumatic memories. As a writing instructor, Speaker 3 has had a student suffer panic attacks during class discussions of a memoir, a book whose events occurred prior to the student's lifetime and whose author shared no demographic identity traits with the student. This book was selected as a common reading for the entire program, a situation common in higher education in the United States where writing instructors may not have full control over their course content. As a WPA in a first-year writing program that annually selects a "One Book" common reading whose contents usually have some relation to trauma-associated topics due to the institution's social justice mission and the program's learning outcomes, Speaker 3's perspective is informed by work in a program that has grappled with how to teach the critical language awareness inherently related to traumatic histories that need to be studied, not forgotten or erased. Teaching such content, which cannot be taught without some discussion of difference and reaching across difference, should be done in ways that avoid re-traumatizing students whose differentiated experience is marked by trauma. Speaker 3 describes ways of designing a writing program intentionally to mitigate the possibility of re-traumatizing students. Such intentional design begins with the faculty hiring process and functions effectively when there is widespread instructor buy-in, democratized program operations, and frequent professional development that centers empathy and trauma-informed pedagogy. Speaker 3 notes that it is impossible for re-traumatization never to occur unless we sanitize our curriculum of all trauma-related topics and shares examples of what can be done to accommodate students when re-traumatization occurs.

Un/Just Mobilities: Rhetorics of Racial Mobility

3:30 - 4:45pm Friday, 24th May, 2024
Location: Governor's 12
Track 12. Rhetorical Theory
Presentation type Panel

72 Un/Just Mobilities: Rhetorics of Racial Mobility

Panelists/Participants (Including Respondent, if any)

Ersula J. Ore

Arizona State University, Tempe, AZ, USA

Alexandra Parr Balaram

University of Wisconsin-Milwaukee, Milwaukee, USA

Josue David Cisneros

University of Illinois at Urbana-Champaign, Urbana, IL, USA

Session Chair

Leslie J. Harris

University of Wisconsin-Milwaukee, Milwaukee, USA

Abstract/Description

Panel Justification:

The relationship between rhetoric, race, and mobility is one which has received increased scholarly attention in recent years but which requires significant further exploration. This nascent area of inquiry presents rhetorical scholars with the opportunity to further explore the relationships between race and rhetoric, mobility and rhetoric, and race and mobility, especially as they both affect and are affected by our material realities and the social (in)justices within them. This panel takes as its starting point the notion that mobility is not only racialized, but that racialized mobility is rhetorical, and that these rhetorics of racialized mobility matter - matter, here,

deploying the double-meaning of matter in the material sense and mattering in social effects.

More specifically, these panelists explore the race-mobility-temporality relationship rhetorically, examining both its construction and its influence. Rhetorics of race and mobility do not occur in a temporal vacuum but are very much dependent on their rhetorical contexts. These racialized temporalities of mobility serve to constitute not only race but how we might experience and know our world more broadly. These include the practice and possession of time in contexts of racial im/mobility. This requires, though, not only exploring the injustices of hegemonic time and constructions and practices of racialized mobility, but also the rhetorical possibilities for challenging it, leading to questions of power and agency.

Ultimately, this panel insists that rhetorics of mobility are important and influential, and therefore never "just" rhetoric. These rhetorics have very real implications for our ways of knowing and being in the world and on our lived (and raced) experiences. Because of this, the panelists feel compelled to explore not only the injustices in the current rhetorics of racial mobility, but how a just rhetoric of mobility can help us achieve a more just tomorrow. While rhetoric's current function in the realm of racial mobility may be more unjust than just, we strive to illuminate these injustices and imagine rhetorical practices which challenge these injustices and constitute a more just reality. This contributes not only to the study of rhetoric-race-mobility but to larger disciplinary conversations surrounding race, space/place, temporality, mobility, materiality, agency, and justice.

Panelist 1:

Title: "I'm Waitin on You!": Countertemporality and the Dialogic of Stop

Abstract: Temporal transference or the "temporal deprivation of time" (Mills, 2014) takes a variety of forms and can manifest as a highway interdiction or traffic stop, stop and frisk practices, no-knock warrants, the request, demand and/or expectation to extend working hours without notice and/or compensation, the refusal to promote, racial profiling, and false imprisonment, among other forms. Taking the July 10, 2015 stop of Sandra Bland as its point of departure, and thinking specifically about how misogynoir arrests, 'takes up' and depletes the "lived time" of Black women (Morris, 2016; Ritchie, 2017; Carey, 2020; Gomez 2021), this paper investigates Bland's exclamation "I'm waiting on you" as a metaphor for civic engagement (Wingfield 2019) that highlights the injustice of white time and that draws attention to the social

norms informing who has the right to not only be impatient, but also the right to pique over the exasperation of time.

Panelist 2:

Title: (Re)Mapping Agential Black Mobility

Abstract: Interdisciplinary scholarship on race and mobility has demonstrated the constraining, disciplining nature of whiteness and its negative impact on Black mobility. While attention to the realities of these constraints are extremely important, as rhetorical scholars we know that the existence of constraints does not negate the possibility for agency. When scholarship focusing on the disciplining of racial mobility exists in overabundance and treatments of Black mobility as agency are largely absent, this functions to further pathologize Blackness and Black mobility. Rhetorical scholars must attend not only to how rhetoric and rhetorical contexts influence mobile practices, but also to how articulations and performances of racial mobility function as agential rhetorical invention and intervention. As an example, this paper analyzes the "Black Elevation Map," a virtual mapping and travel tool, and identifies this (re)mapping as a practice of agential Black mobility via (re)constructions of Blackness, (Black) space, and (Black) mobility. This project demonstrates the need for rhetorical investigations of agential expressions and articulations of Black mobility which complicate and nuance our understanding of the relationship between race, mobility, and agency. I ultimately encourage scholars of racialized mobility, and of race more broadly, to centralize Black agency as a central component of Blackness and Black mobility, and to center agential Black mobility as a real and ongoing practice rather than an aspiration.

Not Just Your Colonizer's Rhetoric: Lessons on Engaging with Rhetorics Elsewhere and Otherwise

3:30 - 4:45pm Friday, 24th May, 2024
Location: Governor's 14
Track 1. Cultural Rhetoric
Presentation type Panel

11 Not Just Your Colonizer's Rhetoric: Lessons on Engaging with Rhetorics Elsewhere and Otherwise

Panelists/Participants (Including Respondent, if any)

David M. Grant

University of Northern Iowa, Cedar Falls, USA

Yavanna M. Brownlee

University of Northern Colorado, Greeley, USA

Lydia Wilkes

Auburn University, Auburn, USA

Session Chair

David M. Grant

University of Northern Iowa, Cedar Falls, USA

Abstract/Description

Panelists will discuss learning and incorporating Indigenous North American rhetorics into their teaching, learning, and scholarly practices. Given the dominant settler colonial frame of North American higher education, such incorporations are sometimes met with resistance, romanticized feedback, and misunderstanding. This is further complicated when it comes from identities not recognized as Indigenous, such as the people gathered for this panel. Yet the panelists feel an obligation to not just acknowledge the presence of Indigenous rhetorics, but an obligation to learn from and help speak up about their continued contributions and importance. Thus, the panel will address personal lessons from learning Indigenous languages and

rhetorics, their role in teaching language awareness and exposure, and explore what scholars might do to both practice allyship and remain aware of how justice means engaging with not just one's own rhetorical traditions.

"Nebešešabena: Listening Up to Indigenous Rhetorics"

Panelist one draws on his experiences learning Meskwaki language and culture to both honor what Baca and Garcia (2020) call "rhetorics from elsewhere and otherwise" and to clarify Baca and Garcia's approach into "anticolonialism as theory" (Goyal 2023). The speaker employs a narrative about learning Meskwaki as a counterstory (Martinez 2020) against colonial settler/ institutional narratives regarding teaching and learning. The relative lack of andragogical and rhetorical strategies toward explanation within the Meskwaki curriculum and by the indigenous pedagogue is noted for its implicit delineation of responsibilities between instructor and learner. That is, the learner is placed in a position of responsibility to not only listen (beset) but to "listen up" (bešeš). The panelist reflects on how their activity of nebešešabena (we listen up: animate) influences their own teaching practices in a settler colonial institution and how such an encounter with colonial difference may help decolonial efforts to epistemically delink (Mignolo) from the colonial matrix of power.

"Engaging Indigenous Rhetorics and Climate Change in the Classroom"

Panelist two discusses how Indigenous rhetorics and languages are incorporated into an Environmental Relationships course that focuses on climate change and Indigenous lifeways as a way to approach reconnection with our planet. Foregrounding building respectful relationships, she complicated the concept of humans as consumption driven. Through using Kimmerer's (2013) concepts of becoming indigenous to place and gift economies, the panelist forwards that work in the classroom can help move students who are embedded in mainstream practices towards respectfully using Indigenous ways of relationship to guide a shift toward ecosystem sustaining practices. Through working with essays from Arctic Indigenous peoples (Banerjee 2013), integrating Indigenous language and ways of naming into the conversation (Endangered Language Project; Thorton 2008), and discussing how to respectfully build relationships with and learn from Indigenous peoples, there is room for change in the ecosystems of our institutions and our communities.

"Just Use, Appropriation, and Indigenous Languages on Settler Tongues: Boundaries for Ethical Language Use"

Panelist three discusses appropriate(d) uses of Indigenous languages and rhetorics as a non-Indigenous person who learned a little Northern Shoshoni language in a colonialist university on stolen Northern Shoshoni land. She considers when it is appropriate (or not) to use a sacred language for non-sacred purposes given existential threats to Indigenous languages within the history and present of violent settler colonial occupation of Turtle Island (see, e.g., Bruyneel 2021; Kimmerer 2013; Itchuaqiyaq 2021; Smith 2023). In other words, what ethical responsibilities do non-Indigenous individuals who carry some Indigenous language and rhetorical knowledge have to Indigenous life and land and to those who are not Indigenous? The panelist further complicates these questions through her experience learning a little Choctaw language online via the Choctaw Nation of Oklahoma. As a descendant of whites who settled on Choctaw land in present-day Mississippi not long after Choctaw dispossession and relocation, she considers the politics of location and family history in learning and using Choctaw appropriately. Above all, her teachers and fellow language-learners provided guidance for her attempts to use Northern Shoshoni and Choctaw appropriately and without appropriation.

Bots! Asking About Automation

3:30 - 4:45pm Friday, 24th May, 2024
Location: Governor's 15
Track 3. Digital Rhetoric
Presentation type Paper Session

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603 Using Bots for Good: Automation as a Tool of Online Feminist Activism

Rachel Smith Olson

University of Massachusetts Amherst, Amherst, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Over the last decade, online feminist movements such as #MeToo and #SayHerName have used affective hashtags to foster critical conversation and social action. However, these massive campaigns have depended on vulnerability and emotional labor, necessitating that individuals relive trauma, engage with powerful negative affects, and put themselves in precarious positions in order to accomplish the intended purpose (Larson). To address this issue, we may turn to the digital tools at our disposal to encourage social activism campaigns without relying as heavily on human labor. This essay argues that online bots and other forms of automated writing align with Jacqueline Rhodes' theorization of twenty-first-century critical feminist activism, offering new avenues for future protest tactics. The creation and expansion of the Gender Pay Gap Bot on Twitter is one such example, exhibiting how automation and data can be strategically employed to further feminist activism. However, it also raises critical questions regarding modern feminist movements and intersections of social identity. By focusing on the impact of the Gender Pay Gap Bot, this essay explores how aspects of digital technology may be effectively harnessed to instantaneously circulate affective rhetorics surrounding issues of social justice.

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243 Post-Rhetoric? A Rhetorical Profile of the Generative Artificial Intelligence Chatbot

Zhaozhe Wang

University of Toronto, Toronto, Canada

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Arguably, few technological breakthroughs since 2020 have more forcefully exhilarated and, at the same time, unsettled the global public sphere than the high-profile release of ChatGPT, a generative artificial intelligence (AI) chatbot developed by OpenAI. ChatGPT's capability of generating coherent, humanlike speech in response to user inputs on various subjects, in different genres, and across multiple languages continues to impress its hundreds of millions of users and transforms the social imaginary of a tech-mediated way of being. ChatGPT's sensation is but one highlight in what seems to constitute an AI arms race among powerful tech corporations around the globe, yet its success is emblematic of a milestone in the democratization of AI that profoundly disrupts our rhetorical being and becoming. How might the generative AI chatbot, as a potent *artificial rhetorical agent*, further

challenge and re-orient our cultural practices in digitally networked publics that are already deeply datafied and entangled in algorithmic structures (Beveridge et al.; Dencik et al.; Mayer-Schönberger and Cukier)? As the latest, most concerningly versatile and able iteration of this rhetorical agent, the generative AI chatbot exercises a form of *stochastic rhetoric*—acts of persuasion that operate on the calculation of linguistic-statistical probability—that blurred the boundary between the science and art of persuasion as well as the boundary between nonhuman and human rhetorical agents (Bender et al.; Gries; Latour; Rickert). The generative AI chatbot, as an artificial rhetorical agent participating in the invention and circulation of public discourse, shakes the foundations of rhetorical tenets such as agency (Miller), ethos (McComiskey), circulation (Chaput), and justice (Dencik et al.); in doing so, it further isolates rhetoric as amoral, ateleological technē concerned with mere calculated effects and consequences, and ultimately creates conditions for a *post-rhetoric* era. This presentation explores the looming possibility of a post-rhetoric public where rhetoric in a strictly human sense loses its centrality and purpose, as the generative AI chatbot's stochastic rhetoric fuses into the public ambience. To unpack the post-rhetoric predicament in relation to generative AI, I begin by depicting a rhetorical profile of generative AI, drawing on scholarship from computational linguistics and digital rhetoric. In doing so, I define and contextualize the notion of stochastic rhetoric, distinguishing it from our conventional understanding of rhetoric as (human) conscious and intentional use of language to induce change. Lastly, I theorize a post-rhetoric condition, considering what it might mean for our conceptualization of ethos, circulation, and justice and suggesting ways of adapting to it.

Food Justice Rhetorics: Rhetorical Histories and Policies of Social Action and Change

3:30 - 4:45pm Friday, 24th May, 2024
Location: Governor's 16
Track 7. Public Rhetoric

181 Food Justice Rhetorics: Rhetorical Histories and Policies of Social Action and Change

Panelists/Participants (Including Respondent, if any)

Eileen E. Schell

Syracuse. University, Syracuse, NY, USA

Dianna Winslow

Cal Poly San Luis Obispo, San Luis Obispo, CA, USA

Pritisha Shrestha

Syracuse University, Syracuse, NY, USA

Session Chair

Eileen Schell

Syracuse University, Syracuse, NY, USA

Abstract/Description

Food Justice Rhetorics: Rhetorical Histories and Policies of Social Action and Change

This panel offers a rhetorical analysis of specific sites where food justice discourses and politics are transforming communities, all toward the goal of making our food system more just and equitable for all eaters. Increasingly, policy-makers, activists, food advocates, farmers, and educators are advocating for food justice for all communities, emphasizing "a core focus on equity and disparities and the struggles by those who are most vulnerable" (Gottlieb and Joshi vi). Through our panel, we sketch the historical context for understanding the current moment we find ourselves in with the public rhetorics surrounding the food system: the loss of small family farms in the latter part of the 20th/early part of the 21st century, the debates over industrialized and sustainable farming practices, the rise of "locavore" discourses that

argue for eaters to return to their local foodsheds while, at the same time, ignoring barriers to access and histories of gender, race, and class exclusions. By addressing how we "story" or rhetorically frame food and agriculture (see Brewster), we can begin to imagine a more just and sustainable system. Presenters #1 and #2 will address the rhetorical histories of community gardening and the genre of cookbooks as rhetorical tools for raising awareness and sparking transformation of the food system. Presenter #3, drawing on transnational feminist rhetorical frameworks, addresses the question of the human right to food in relation to citizenship, especially in the wake of climate change refugees and the need for policies that ensure all have access to food regardless of citizenship status.

From Victory to Freedom Gardens: Rhetorics of Nationalism, Food Sovereignty, and Food Justice

The term "Victory Garden" has historically been used to describe citizen and community groups growing food for national and civic reasons, often during times of war and economic downturns and most recently during the COVID-19 pandemic. Presenter #1 analyzes how the term "Victory Garden" functioned rhetorically in the earlier part of the 20th century in the U.S. as a nationalist argument for citizen gardening during war-time to relieve food and labor shortages and bolster women's involvement and domestic labor on the home front through food canning and preservation. Drawing on archival research on Victory Gardens of WWI and II along with Depression-era gardens between the two world wars, including the displacement of Japanese farmers to internment camps and forced agricultural work in WWII, Presenter #1 addresses how Victory Gardening narratives are more complex, multilayered, racially-charged, and power-laden than initially presented in popular press revivalist representations of how community gardening will "save" our food system and teach ordinary citizens' the food literacies we need to be self-sufficient. I trace the seeds of the visual rhetorics of propaganda posters and instructional manuals for Victory Gardening, addressing how gardening became a multi-faceted symbol for nationalism and home-front patriotism while also serving as a subsistence and food sovereignty practice. At the same time, I address how the rhetoric of Victory Gardening engages and does not engage the systemic racial and class-based oppression associated with our food system. Thus, this presentation addresses how food system transformation must acknowledge these complex rhetorical histories around Victory Gardening/community gardening while also moving forward to embrace sustainable, community-based solutions for growing food.

Food Justice is Environmental Justice and Social Justice: Frances Moore Lappé's 1971 Diet for a Small Planet, 50 Years and Counting

Few things are more simultaneously personal and public than food, as Frances Moore Lappé so aptly points out in her 1971 groundbreaking book Diet for a Small Planet. In the feminist rhetorical tradition of consciousness-raising, Lappé tips a traditional "women's" genre—the cookbook—on its head by linking personal food choices and industrial agrifood system practices with global poverty and hunger. Lappé's small but mighty "cookbook" was written 30 years before Michael Pollan's Botany of Desire and well before contemporary Critical Food Studies started attracting scholars with the social justice concepts of food democracy and food sovereignty. Diet for a Small Planet had a profound influence on late 20th-century public perceptions of the corporate food industry's link to widespread environmental devastation, the causes of so-called food scarcity, world hunger, and global poverty. This presentation explores Lappé's cookbook's continued influence over 50 years later as a powerful guide for articulating the complex relationship between environmental justice, food justice, feminism,, and social justice rhetorics for contemporary food rhetoric scholars.

The Right to Food as a Social Justice Movement: A Transnational Feminist Rhetorical Analysis

Food is one of the fundamental requirements for survival; however, as scholars in the field of rhetoric, how often have we addressed the issue of food access faced by those excluded from traditional citizenship frameworks? How often have we addressed food access within the complex interplay of statelessness and citizenship, gender, and policy, and in relation to the human right to food? With these questions in mind, presenter #3 analyzes the concept of Right to Food by displaying the intricate relationship between statelessness and citizenship, gender, and policy from the context of Nepal. Through critical analysis and a transnational feminist food justice lens, presenter #3 advocates for understanding the right to food as a way to achieve a holistically just and equitable world, especially, in the present context where we are witnessing an overwhelming surge in climate change refugees and one where statelessness impacts an individual's entitlement to basic human rights such as the right to food.

The Politics, Materiality, and Just Rhetorics of Engaged Ecological Research

3:30 - 4:45pm Friday, 24th May, 2024
Location: Governor's 17
Track 7. Public Rhetoric
Presentation type Panel

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160 The Politics, Materiality, and Just Rhetorics of Engaged Ecological Research

Panelists/Participants (Including Respondent, if any)

Kenneth Walker

University of Texas, San Antonio, San Antonio, Texas, USA

Bridie McGreavy

University of Maine, Orono, USA

Ruben Casas

University of Washington, Tacoma, USA

Anushka & Lauren Peres & Frick

University of Nevada, Reno, USA

Session Chair

Kenneth Walker

UTSA, San Antonio, USA

Abstract/Description

One long-standing goal of community engagement efforts in rhetorical studies is to promote public rhetorics as catalysts of change to grow capacities for justice. Doing this work through engaged ecological rhetorics also demands that community collaboration be brought to bear on place/space, the more-than-human, and interdisciplinarity in ways that are attentive to presence of state violence and dispossession. The scholars assembled here argue that when interdisciplinary ecological research is done with the communities who are most affected and facing these injustices, a greater capacity for just rhetoric may be realized through collaboration, coproduction, and change within and beyond the academy. Working from a variety of cases, each presentation highlights how engaged ecological research situates rhetorical practice as inherently transdisciplinary (unruly toward disciplines) and thus provides an ethical and relational guide toward more just outcomes of research.

Speaker 1

Transdisciplinary Rhetorical Praxis as Collaborative Modes of Existing Otherwise in Engaged Ecological Research

Transdisciplinarity is at its best when it exists critically outside of institutional spaces and works with communities who hold contributory expertise on place-based politics and rhetorics. By situating transdisciplinary rhetorical praxis as differential movement among academic and community spaces, this talk offers scenes from coalitional and multispecies restor(y)ation efforts with ecological science that intentionally embrace uncertainties as a form of co-labor (Ackerman, et. al., 2016; Druschke, 2019; Escobar, 2023). Through a series of academic-community gatherings, conversations, events, and projects that demand deceleration, non-dualistic scientific praxis, and the hospitality skills of 'good company,' I offer a version of transdisciplinary rhetorical praxis that slows down, re-members interdependence, and embraces radical relationality through differential modes of engagement with "crisis/krisis." Collaboration in this sense is not necessarily a search for mutual understanding but moving awkwardly and humbly together through shared rhetorical practices of care like rituals, observations, and everyday encounters with nonhumans, to sense and (re)store pathways for moving together toward the (other)wise and (un)common.

Ackerman, J.A., Druschke, C.G., McGreavy, B., & Sprain, L. (2016). "The Skunkwork of Ecological Engagement," Reflections: A Journal of Public Rhetoric, Civic Writing, and Service Learning, 16(1), 75-95.

Druschke, C (2019). "A Trophic Future for Rhetorical Ecologies," enculturation: A Journal of Rhetoric, Writing, and Culture, https://enculturation.net/a-trophic-future

Escobar, A. (2020). Pluriversal Politics: The Real and the Possible. Duke University Press.

Speaker 2
Touching State Territory, Becoming Different Through Collaboration

Community-engaged research occurs within places. In the United States (U.S.), these places are shaped by inheritances of the State as a mode of possession and colonial power. E Cram describes these inheritances as "land lines," which are spatial-temporal, material, and affective formations "whose perennial attachment to possession affixes a tether between land, life, and body" (19). Édouard Glissant (1997) theorizes place in a related way, as he advocates for place-based approaches to knowledge making as a means for sensing these inheritances of possession, what he describes as territorializations of identity and land. For him, creating knowledge through place-based relational movements is a means of becoming different from these histories, inheritances, and territories. In this paper, we attend to such tethers, territorializations, and differences in our community-based collaborations that occur within and are shaped by the State of Maine and where collaborative, place-based approaches have helped to (dis)articulate infrastructures of the State. Drawing from Cram and Glissant as well as Erin Manning and Chela Sandoval, we theorize collaborations as constituted through touch and errant, differential movements that occur within the intersecting contexts of municipal and state government and as researchers employed by a public, state-funded university. We describe how collaborations, as touch, can (dis)articulate and "untether" from the spatial-temporal inheritances of the State and we identify the need for rhetorical, ethical sensibilities to help guide such movements.

Cram, E. (2022). Violent Inheritance: Sexuality, Land, and Energy in Making the North American West. University of California Press.

Glissant, É. (1997). Poetics of Relation. University of Michigan Press. https://www.press.umich.edu/10262/poetics_of_relation

Manning, E. (2007). Politics of Touch: Sense, Movement, Sovereignty. University of Minnesota Press. https://www.upress.umn.edu/book-division/books/politics-of-touch

Sandoval, C. (2000). Methodology of the Oppressed. University of Minnesota Press.

Speaker 3
The Urban Environmentalism of the Poor and the Prospect of Ecological Abundance

This talk proposes engagement with communities that counter mainstream narratives that variously and routinely devalue and discount other ways of knowing, being in, and relating to time, place, and land, and which premise austerity rather than abundance. Taking the construct of the "frontline community" as its focal point, I posit a community engagement framework that accounts for the many ways these communities have been put into conditions that not only make them vulnerable to extreme weather events, but which also makes it nearly impossible for members of these communities to enact the alternative, critical frameworks and rhetorics that emerge within the impoverished socio-economic conditions these communities have had imposed upon them. Working with Chela Sandoval and Martinez Alier, I propose an urban environmentalism of the poor that premises a differential set of perspectives that points to a different set of relations with land, place, and environment, and which point towards different possible futures. Together with Gottschalk Druschke and Fujikane, this talk proposes rhetorical engagements with communities that enhance, through "co-labor," ongoing efforts by the poor to change their conditions by challenging the economic activities that have placed them in such vulnerable positions to begin with, and which offer an opportunity to emerge from them.

Druschke, C (2019). "A Trophic Future for Rhetorical Ecologies," enculturation: A Journal of

Rhetoric, Writing, and Culture, https://enculturation.net/a-trophic-future

Fujikane, C. (2021). Mapping abundance for a planetary future: Kanaka Maoli and critical settler cartographies in Hawai'i (C. M. K. Baker, Ed.). Duke University Press.

Martinez-Alier, Joan. "The Environmentalism of the Poor." Geoforum, vol. 54, 2014, pp. 239–41, https://doi.org/10.1016/j.geoforum.2013.04.019.

Sandoval, C. (2000). Methodology of the Oppressed. University of Minnesota Press.

Speaker 4
Queer and Trans Ecological Artivism

This presentation considers the rhetorical impacts of collaborative arts-based community projects as queer and trans ecological terrain. While creating and analyzing artistic projects can be part of environmental rhetorics' work, we focus on

community artivism (Sandoval and Latorre, 2008; Ribero and Licona, 2018) including the multi-, non-, and anti- disciplinary teachings of queer and trans ecologies and the corresponding visual projects (Hazard, 2022; Kinkaid and Ruiz, 2022; Teed, 2016; The Institute of Queer Ecology). Such work informs our discussion of our own collaborations including: the Reno Community Art Closet, participatory components of the Touched Landscapes exhibit, and a queer and trans ecological art mapping initiative. Together, these three projects engage multimodal community literacies as ecological necessity. In this time of heightened environmental events and corresponding crises, we contend that considerations of ecological aid and care also include community arts projects as means of survival. Community environmental artivist projects can teach about and reflect upon current environmental contexts while simultaneously functioning to enact, envision, and potentially create, alternative environmental futures.

Hazard, Cleo Wolfle. (2022). Underflows: Queer and Trans Ecologies and River Justice. University of Washington Press.

Institute of Queer Ecology. https://queerecology.org/

Kinkaid, Eden K. and Deborah Ruiz (2022). Queer Ecologies issue, you are here: journal of creative geography.

Ribero, Ana M. and Adela C. Licona (2018). "Digital Artivism: A Focus on Q/T/POC Digital Environments, Cultural Productions, and Coalitional Gestures" in The Routledge Companion to Digital Writing & Rhetoric, Eds. Jonathan Alexander and Jacqueline Rhodes. Routledge.

Sandoval, Chela, and Guisela Latorre.(2008). "Chicana/o Artivism: Judy Baca's Digital Work with Youth of Color." Learning Race and Ethnicity: Youth and Digital Media etd Anna Everett. The MIT Press. 81–108.

Teed, Corinne. https://corinneteed.net/home.html

Advocating for Faculty: The Rhetorical Work of Faculty Writing Programs

3:30 - 4:45pm Friday, 24th May, 2024
Location: Denver - Tower Building Mezzanine
Track 14. Other
Presentation type Roundtable

28 Advocating for Faculty: The Rhetorical Work of Faculty Writing Programs

Panelists/Participants (Including Respondent, if any)

Lynee Gaillet

Georgia State University, Atlanta, USA

Charlotte Hogg

Texas Christian University, Fort Worth, USA

Rebecca Dingo

University of Massachusetts, Amherst, USA

Jane Greer

University of Missouri at Kansas City, Kansas City, USA

Lisa Shaver

Baylor University, Waco, USA

Session Chair

Lisa Shaver

Baylor University, Waco, USA

Abstract/Description

Heavy teaching loads, service/administrative demands, and increased student care constantly collide with publication targets and scholarly desires. And it's usually the

research/writing that gives way resulting in the loss of academic knowledge, scholarly identities, raises, promotions, and sometimes jobs. Joli Jensen, founder and director of the Faculty Writing Center at University of Tulsa, asserts "Universities are finally beginning to recognize the value of offering support for scholarly writing. They are acknowledging that traditional academic culture obstructs rather than promotes scholarly productivity" (149). Indeed, many universities, often with our field's guidance—have stepped in to provide faculty writing support through research offices, writing programs, workshops, retreats, and even faculty writing centers (Aitchison and Guerin; Bosanquet et al.; Cuthbert et al.; Geller; Grant; Jensen; Lee and Boud; McGrail et al.; Salem and Follett).

Drawing on five diverse efforts to support faculty writing, members of this roundtable discuss how they have leveraged their rhetorical expertise and describe the work tied to building writing programs. These include the arguments they have used to create programs and gain institutional support, the invitational rhetoric and epideictic practices they've used to build communities, networks, and coalitions; and how these programs have become sites to collect evidence, advocate for faculty, and create more just universities. Moreover, they will discuss the vital need to preserve scholarly identities and encourage sustainable writing careers. The roundtable will also engage with the audience to highlight more ideas and efforts.

Sustaining Writing Careers: The RSA Career Retreat for Associate Professors

Speaker A recounts the structure and efficacy of the RSA Career Retreat for Associate Professors, heralding Cheryl Geisler's commitment to advancing scores of teacher-scholars' careers. Offering this program as a national model for attaining promotion, this presentation explores ways in which this initiative successfully 1) mitigates mid-career stalls occurring from a variety of circumstances—escalating isolation, administrative expectations and responsibilities, increased service and committee work, additional student supervision, post-tenure research slumps, work-life balance, and reduced research support, and 2) guides newly-tenured faculty who seek advice in negotiating these potential landmines.

Following the two-day onsite retreat held during the biennial RSA conference, participants regularly confer with an assigned career mentor and join a peer writing group for eighteen months. Highlighting benefits of this extended hybrid program design, Speaker A will explore:

- Corresponding issues of gender equity and promotion in Rhetoric and Composition (Ballif, Davis, and Mountford; Flynn and Bourelle; Eble and Gaillet; Geisler; Johnson and Delmas; Leverenz; VanHaitsma and Ceraso)
- Tactics of successful writing groups (Shaver, Davis, and Greer; Shaver and Alexander) –and a few tales of setback (anecdotal evidence)
- The value of intergenerational mentoring, including benefits for mentors (Brereton and Gannett; Phelps; Satterly, Cullen, and Dyson)

From Writing Professor to Sarge: Creating Community Within a Faculty Writing Boot Camp

Speaker B was motivated to start a faculty writing boot camp on her campus in part by participating in the RSA Career Retreat for Associate Professors. She'll explain how she used her role as a writing professor to pounce on the kairotic moment at her school to gain financial support from her dean for an all-college, week-long boot camp. After briefly describing the structure of the camp, she'll share how she works to sustain momentum and accountability for participating writers during the boot camp and throughout the year. Specifically, Speaker B will explain the steps she makes to create and sustain a culture of support through simple and fun epideictic practices to encourage others. She fosters an environment that brings faculty writers in the college together through a communal week with a strict schedule, generous and healthy portions of snacks and lunches, motivational swag, and check-ins with each other. It turns out that what was first a fun aside (snacks and swag) turned into a vehicle for camaraderie that amplified the program and inspired commitment to participants' writing projects.

Faculty Writing Support as Part of Anti-Racist Practice

Speaker C worked with the provost's office at her large public research university to assess the university's writing support for faculty, spending a year interviewing associate deans of research and holding focus groups for faculty across all colleges. Her listening tour offered some surprising results—namely that there is robust faculty writing support happening in disciplines where it might not be expected including in the sciences. Faculty and deans from these disciplines reported that they saw institutionalized writing support as one of the cornerstones for making their programs more socially just. Across all of speaker C's interviews/focus groups, faculty argued for support that moved beyond writing accountability models. They asked for support in making the writing and publishing process transparent and creating community. As Cagel, Eble, Gonzales, et al. detail in their work on anti-racist practices in rhetoric and writing studies, making writing practices and publishing pathways transparent and

creating writing communities where faculty can safely share their writing and research all contribute to anti-racist practices. These approaches work against exclusionary practices, gatekeeping, and disciplining. Speaker C shares how she piloted new faculty writing support programs with an eye toward developing anti-racist and just practices.

Negotiating Ethos as the Facilitator of a Faculty Writing Group

In Rethinking Ethos, Kathleen J. Ryan, Nancy Myers, and Rebecca Jones note that definitions of ethos have historically focused on the "composing subject [as] a solitary individual crafting his or her character to firm up reputation and persuasive power." They suggest that such a conception of ethos was "created and used, primarily, in a homogenous community among male orators in positions of power" (5). The authors advocate instead for "feminist ecological ethē" that encourage "the flourishing of all people" and are committed to "seeing and communicating relationally and locationally" (11). Speaker D demonstrates that such a feminist ecological approach to ethos is particularly salient for those who facilitate faculty writing groups.

Speaker D draws upon her experiences co-facilitating the Faculty Writing initiative (FWI) at an urban research university. Serving faculty from across units/departments, the FWI includes weekly "write on site" sessions and a three-day writing retreat at the start of summer. The speaker highlights how facilitating such a program requires the ongoing attunement of one's complex, sometimes contradictory, professional and personal identities in response to the emergent needs and institutional exigences faced by writers in the program.

Building a Movement: Arguments, Evidence, and Alliances

In the academy, men publish more than women; thus, it's no surprise that they out-earn women and occupy the majority of tenured positions (Johnson; Terosky). To begin addressing these inequities, the Women's Faculty Writing Program (WFWP) at X University has become a site that advocates for women faculty by prioritizing scholarly productivity, providing social support, facilitating peer mentoring, building university-wide networks, and gathering and sharing evidence. The WFWP began in 2017 with a pilot group of 14 women associate professors who met weekly in the library to write together. Apart from a 15-minute check-in session, participants spent this time researching and writing. At the beginning of each term they stated their research/writing goals, committed to consistently attend weekly writing sessions, and tracked their writing hours each week.

Since that pilot, the WFWP has grown into a movement with six writing groups totaling more than 80 assistant, associate, and full professor participants. Speaker E will discuss the rhetorical labor involved in taking the WFWP from a grassroots effort to a university-affiliated program. She will share arguments used, evidence gathered, alliances forged, and the importance of cultivating a community of participants/advocates.

Re-envisioning Greco-Roman Rhetorical History

3:30 - 4:45pm Friday, 24th May, 2024
Location: Spruce - Tower Building Mezzanine
Track 4. History of Rhetoric
Presentation type Paper Session

54 Etruscan Contributions to Establishing the *Kairos* for the Emergence and Reception of Roman Rhetoric: An Analysis of Archaeological, Literary and Epigraphical Evidence

Richard L. Enos

Texas Christian Univ., Fort Worth, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Etruscan Contributions to Establishing the *Kairos* for the Emergence and Reception of Roman Rhetoric: An Analysis of Archaeological, Literary and Epigraphical Evidence

RSA Abstract Proposals

Rhetoric was introduced, popularized and eventually flourished in Rome during the Republic. Rome emerged as a Republic by overthrowing the hegemony of the Etruscan Empire that had ruled as a kingship over the Eternal City for over a century. Having long been vanquished before Rhetoric was introduced in Rome, it would appear that the Etruscans played no role in the history of Roman Rhetoric. However, while the Etruscans did not introduce Romans to Greek Rhetoric, they did play a crucial role in establishing the environment for the reception and assimilation of Rhetoric at Rome; in short, the Etruscan helped to create the kairos or atmosphere for Rhetoric to prosper in Rome. During their domination, the Etruscans introduced to Rome not only many features of their own culture but also aspects of Greek culture, such as exposing the Romans to their Greek-based alphabet. However, the Etruscans did much more than act as intermediaries for transmitting the alphabet. In fact, the Etruscans helped to transmit many other aspects of Greek culture, as well as their own, and one of the important features of the cultural transmission of the Etruscans, and the focus of this essay, was the environment (i.e., *kairos*) that helped to nurture the emergence of Rhetoric. Just as the environs of Athens established the atmosphere for the flourishing of Rhetoric, so also did the environment of Rome nurture the emergence and development of Rhetoric and the Etruscans, it is argued here, played an important part in that phenomenon. An examination of archaeological, literary and epigraphical artifacts reveals an impressive array and amount of evidence that serves to reveal the nature and impact of the Etruscans as they literally (albeit indirectly) laid the foundation that helped to transmit Greek Rhetoric to Rome.

748 Just(ice) Rhetoric and the Subjective Logic of Philosopher Kings

James R Heiman

St. Cloud State University, St. Cloud, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In this presentation, we re-examine work from two primary thinkers—Gorgias and Isocrates—reframing the purpose of rhetoric as a communicative act of connection rather than mere persuasion. In doing so, we also re-assess Plato's and Aristotle's

supposed purposes for addressing the practice of rhetoric in their work. Re-visiting traditional distinctions between philosophy and rhetoric, we argue the vilification of rhetoric (and the Sophists) is due less what Plato and Aristotle wrote about the subject and more how philosophers throughout the years have (rhetorically) distorted those thinkers' work to substantiate and establish philosophy as the noble pursuit of Truth/Episteme, leaving rhetoric as…well, just rhetoric. We re-vision applications of rhetoric—as arts of analysis/theory (docens) and production (utens)—and add two additional, vital aspects that are often ignored (or at least not formally addressed) by rhetoricians today to provide a deeper understanding of what rhetoric does: Arts of interpretation and teaching. Such a perspective identifies the philosophically contaminated vision of rhetoric we in the profession have promulgated and prolonged ourselves for students in "The Church of Reason," and explores how a pedagogically perfunctory approach that continues to privilege logic and correctness directly conflicts with the transformative power of rhetoric we profess it wields.

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650 Let Us Begin Again: Deconstructing Antistrophos in Aristotle's *Rhetoric*

Kevin Marinelli

University of North Carolina at Chapel Hill, Chapel Hill, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Rhetoric is antistrophos to dialectic. Aristotle's pithy incipit constituting the genesis of classical rhetorical theory remains one of the most influential and controversial definitions shaping the Western canon still today. As theorists and historians debate the intention behind Aristotle's provocative claim, classicists continue to translate the remark with competing inflections. Both C. D. C. Reeve and Hugh Lawson-Tancred, for example, echo Rhys Roberts in having Aristotle declare rhetoric as "the counterpart" of dialectic, whereas Robert Bartlett and Robin Waterfield, respectively, opt for the article, "a," thereby destabilizing the once rigid binary between the two. George Kennedy, by contrast, whose translation remains the authoritative text in many circles, prefers "offshoot" to counterpart, constructing one of the densest footnotes available concerning the role of antistrophe in Greek literary culture. Regardless of where one settles, such interpretations only beg further elaboration. As

Lawrence Green observes, "The great advantage of the word counterpart is that it can mean whatever each of us needs it to mean."

Scholarly investigation into the slippery relationship between rhetoric and dialectic fuels both rhetorical theory and political philosophy today. According to Steven Gormley, the key difference, for Aristotle, is that rhetoric is located in a deliberative situation, "where things admit of going different ways." Dialectic, conversely, Brad McAdon explains, belongs to the purview of master and student sharing in a sophisticated exchange of ideas. Rhetoric, by contrast, aims to persuade an intellectually inferior audience, incapable of following complex thoughts. McAdon's investigation proves especially integral to rhetorical pedagogy, as educators attempt to strike the optimal balance between rhetoric and dialectic in the classroom. Still, New Rhetoric and postmodern scholars, influenced by the work of Chaim Perelman and others, reject any formal distinction between rhetoric and dialectic altogether. Yet by rejecting any such distinction outright, they simultaneously foreclose the possibility of putting the two modes of discourse in conversation.

In the essay proposed, I attempt to complement dominant interpretive perspectives with a deconstructive reading of the antistrophe as it circulates across the Rhetoric, Book I. Rather than try to capture Aristotle's meaning once and for all, I aim, instead, to inhabit the discursive world he creates, intentionally or otherwise. I engage the playfulness of his metaphors and follow them in whichever unexpected directions they might turn. I situate rhetoric, for example, in the dramatic and poetic contexts where the antistrophe appeared most prevalently, allowing for new potential relationalities between rhetoric and dialectic to emerge within a close-textual analysis unburdened by the pursuit of closure. Finally, I will revisit the practical implications of my reading, specifically as they pertain to discursive pedagogy in the contemporary landscape of civic education.

613 Ancient Skepticism as a Precursor to Critical Rhetoric

Leah Ransom

University of Texas at Austin, Austin, USA. California Polytechnic University, San Luis Obispo, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

The Sophists have been extensively studied as the first rhetoricians, but this paper posits that Hellenistic skeptics offer a precursor to contemporary conceptions of rhetoric as a critical endeavor. Socrates and other contemporaries criticized the Sophists as being indifferent to truth. It is in these criticisms that we find a connection to skepticism in the role that knowledge plays (or doesn't play) in rhetoric. Hellenistic figures such as Sextus Empiricus and the branch of ancient philosophical skepticism known as Pyrrhonism may help us to understand how skepticism is rhetorically constructed both historically and at present. Additionally, the ancient skeptics may hold some insight into our modern understanding of the function of rhetoric that their Greek counterparts overlooked. In this paper, ancient skepticism is surveyed across three periods: its origination with Pyrrho, the academic skepticism that germinated in Plato's Academy, and later Pyrrhonism, which is akin to contemporary philosophical skepticism. Key themes among these schools are examined for their application to rhetoric as a practice and discipline in an effort to reclaim the skeptics in the rhetorical tradition.

Witnessing Loss: Rhetoric, Climate Change, and Environmental Justice

3:30 - 4:45pm Friday, 24th May, 2024
Location: Century - Tower Building Mezzanine
Track 12. Rhetorical Theory
Presentation type Roundtable

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36 Witnessing Loss: Rhetoric, Climate Change, and Environmental Justice

Panelists/Participants (Including Respondent, if any)

Megan R Poole

University of Louisville, Louisville, USA

Tony Irizarry

Penn State University, State College, USA

Ismael Quinones

Texas Christian University, Fort Worth, USA

Savannah P Murray

Appalachian State University, Boone, USA

Gwendolyn Inocencio

Texas A&M University, College Station, USA

William Ordeman

Clemson University, Clemson, USA

Donnie Johnson Sackey

University of Texas-Austin, Austin, USA

Session Chair

Megan Poole

University of Louisville, Louisville, USA

Abstract/Description

Central to the idea of "justice" in RSA's 2024 theme, "Just Rhetoric," is witnessing. For without injustice, without the need for reckoning, there is no need for witnessing (Hawhee, 2023). According to scholarship in public memory, witnessing involves testimony of what must be remembered about historical events from survivors of tragedy and personal suffering (Vivian, 2017). Because witnessing shifts time scales—bringing what is past into a present for the sake of a future—scholars often focus on bearing witness as an act of "presence," considering rhetoric's role in making present that which should not be lost. This roundtable, by contrast, will linger on absence, on loss, on how actions, words, and lives gain more significance as they are lost. Together, we imagine how rhetoric can be a conduit for witnessing amidst loss.

More pointedly, this roundtable considers the rhetorical role and responsibility of witnesses living in the era of climate change and thus the era of mass migrations, if not extinctions, an era that challenges the who, what, when, where, why, and how of witnessing. Each participant in this roundtable will open up a short, five-minute inquiry into a guiding question that theorizes witnessing by putting rhetorical theory into conversation with Black feminist, Indigenous, Decolonial, new materialist, and racial and social justice scholarship.

If the rhetoric of witnessing makes sacred something that has been lost, **Participant 1** questions whether someone or something might become sacred before it is lost. Interrogating theories of the sacred and the profane, this roundtable opens by offering a vocabulary of loss to rhetorical theory and practice that provides a way to anticipate, rather than react, to the escalating tensions of climate change.

Considering how loss is currently measured, by numerical languages rather than words, feelings, and/or sensation, **Participant 2** asks: how do we present evidence without numbers or language? By questioning how an imaginary of "uninhabitable zones" appears in antiquity, modernity, and present day scientific discourse, we begin to unravel how witnessing before evidence complicates assumptions about linear time, coloniality, and the living.

Extending these ideas of the spatiotemporal, **Participant 3** theorizes the role of rhetoric in regions that will likely become "home" to a swell of both human and non-human climate migrants in the coming decades. The Appalachian region of the U.S. provides a case study on the role of forensic rhetoric in times of climate change, as stakeholders in the region seek to uncover how and why the region has been subject to social and environmental injustices, like the loss of jobs and landscapes due to coal mining. Yet moving past forensic modes to anticipatory heuristics may be more beneficial, offering new understandings of community, place, and kin in the age of the Anthropocene in Appalachia, allowing for community attunement to the unknowable and unsettled future.

The final participants turn attention to acts of witnessing from the more-than-human, the deserts, floods, and sea level rise so involved in migration patterns (Sostaita, 2016, 2023). **Participant 4** considers how the global scale of climate change can even be brought before the senses. After all, how can we give testimony to what has no precedent? Must approaches assume a fractal, hyper-local relationship to the global, following the emergent strategies of adrienne marie brown (2017) and amid the diffuse rhetorical situation of climate change as outlined by Debra Hawhee (2023)?

Participant 5 challenges who we may consider as the archivists of climate change and its effects. Climate modelers, cultural historians, and practices of oral storytelling come to mind, but following the adage of Robin Wall Kimmerer (2013) that humans are the latest on the evolutionary stage and thus have the most to learn, we should consider what animals, plants, soil, and so forth teach us about witnessing. Extending this idea, **Participant 6** asks how turning towards environmental formations, natural histories, fossil records, and early accounts of humans interacting with material life in specific areas can expand the breadth of our archives while offering insight into the kinds of witnessing most-needed to unearth a sustainable future.

Following these short inquiries, a **respondent** who specializes in science writing as well as racial and environmental justice will weave together the central threads emerging from above, ultimately considering how sensoriums shift as climates shift and how bodies, as data collection devices, may open themselves to this flux of aesthesis.

Machine Writing & The Pedagogical Interface

3:30 - 4:45pm Friday, 24th May, 2024
Location: Gold - Tower Building Mezzanine
Track 11. Rhetorical Pedagogy
Presentation type Paper Session

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250 Interface over Invention: Interrupting Grades-First Rhetoric on Canvas LMS

Kristy Kelly

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Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

For an ever-increasing number of writing students, learning management systems like Canvas are the first point of contact to access course materials, assignment prompts, instructor feedback, student interaction, and more. Canvas is a crucial interface that shapes students' relationship with learning, and like most interfaces, it is designed to appear as a neutral, invisible portal to the content it displays. But a rhetorical analysis of this interface viewed from the student perspective reveals something quite different. When we examine where and how Canvas directs students' attention, the interface very often points in one place: toward their course grade. Rather than highlighting feedback on assignments, peer review commentary, or learning materials, the rhetorical structure of Canvas elevates the final course grade and assignment point values above all else.

This paper contends that Canvas as a rhetorical site for learning discourages the inventive, experimental, and intrinsically-motivated habits of mind associated with genuine growth by continually diverting students' attention back to their overall course grade. This paper builds from the recognition that learning management systems are deeply rhetorical while designed to appear neutral (Arzu-Charmichael 2022, Witte 2018, Selfe and Selfe 1994). LMS design exhibits tacit assumptions about what we value in our students, which our students come to mirror by interacting with the interface as a primary point of contact for learning. This study also contends that such grades-first rhetoric disproportionately harms underrepresented students who may not have existing literacy with learning management systems, and for whom the emphasis on final product over improvement and growth is particularly prohibitive to their autonomy as learners (Inoue 2020, Morris and Stommel 2018).

The paper then presents a case study discussing challenges and successes arising from the Oregon State University Writing Program's shift to an alternative grading model in both asynchronous and face-to-face sections of our first-year writing course via Canvas. While students and instructors have been largely receptive to the course's labor-based-grading model, the largest challenge has come with representing how the grading model, which seeks to de-emphasize the centrality of grades and point values, displays to students on the points-centric Canvas interface. The paper discusses how instructors and course designers worked to subvert the logic of Canvas, "hacking" the interface in the struggle to display labor-based-grading in an intuitive way for students.

While this presentation offers just-in-time tips for how to decenter grades on Canvas, it ultimately calls for a re-invention of the role that learning management systems play in our interactions with students, acknowledging that the rhetorical power of such

ubiquitous interfaces must be met with equal reflection, deconstruction, and critique from students, instructors, and universities alike.

761 Students' Emotional Motivation for Using ChatGPT

Mahde Hassan

University of Louisville, Louisville, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Since its emergence, ChatGPT has sparked huge debate on whether to embrace it in academica or to avoid it. Some scholars find it useful in terms of supporting students and educations (Qadir, 2022) whereas others find it destructive to welcome in academia (Mhlanga, 2023) due to ethical considerations. However, little discussions have been made on how to support students who are motivated to use ChatGPT to get their assignments done due to certain emotional aspects created in the society and academia. So, this paper examines students' emotional motivations towards using generative AI tools like ChatGPT to have their papers done. Unless professors are aware of the root cause of students using ChatGPT, it is difficult for the professors to resolve students' issues regarding its usage and best support them to reach their goal and develop critical thing. This study employs Sara Ahmed's theory of emotions to delve deeper into the emotional aspects that lead students to rely heavily on ChatGPT. This study reveals that nervousness, embarrassment, fear, lack of inspiration and anxiety lead students to use ChatGPT to get their assignment done. Some recommendations for the professors to deal with students being reliant on ChatGPT are also offered. This research is expected to develop a good model for teachers to support students and rethink their way of teaching college composition.

Keywords: ChatGPT, Education, Teaching Writing, Artificial Intelligence, Emotions

772 Graduate Writing Assessment in the World of AI: Does the Rhetorical Situation Still Work?

Mary R. Glavan

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Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Within most rhetoric classrooms, the rhetorical situation is a commonplace, a generative heuristic for helping students understand how their symbolic choices are always more than "just rhetoric." Yet, as Artificial Intelligence (AI), particularly large language models (LLMs, like ChatGPT), become more capable of shaping rhetorical situations, how does this change the way we teach students rhetoric? For example, when students are creating job application materials, how do we help them make ethical and effective rhetorical decisions, when ChatGPT can easily "write" a cover letter that will likely be "read" by a company's AI-power applicant tracking system? This presentation takes up these questions by analyzing how engineering master's students negotiate the changing rhetorical situation(s) surrounding job applications and hiring practices. I analyze a large corpus of cover letters, submitted by incoming cohorts of largely international master's students in 2022 and 2023. In the 2022 cohort, few if any students used AI to write their cover letters; in 2023, many students used AI.

I show how differences in students' rhetorical choices (organization, content, style.) across the two cohorts indicate students' changing attunement to the constitutive elements of the rhetorical situation(s) in which they are writing. This attunement is particularly important given how AI tools can function as both audience and rhetor. For example, AI can "read" job candidates' application materials using increasingly more intelligent parsing software that scans, scores, and ranks their documents. Thus, AI is a "gatekeeper" audience–an audience defined by its power to decide whether/how a document reaches and is read by its primary (human) audience.

 LLMs (e.g., ChatGPT) can easily "write" application documents, including both cover letters and resumes. Using more or less complex instructions and inputs, students can prompt an LLM to create a cover letter designed for a specific job. In this way, AI is a "gateway" rhetor, creating an origination point that is particularly useful for

multilingual and other students negotiating the constraints associated with expectations for "standard American English" in professional environments in the United States.

Since Lloyd Bitzer defined the rhetorical situation in 1968, rhetoric scholars have continued to define and refine its constitutive elements and its explanatory power (e.g., Vatz; Biesecker; Grant-Davie; Edbaur; Gallager). The advent of AI tools represents another opportunity to reassess what we mean by the rhetorical situation, whether it's still an important framework, and, significantly, how we teach students to use it effectively and ethically as they face increasingly more complex rhetorical situations. AI may represent just rhetoric (as in, producing empty language) or just rhetoric (as in, increasing access and equity). In all likelihood, it represents both, which is why rhetoricians need to be at the forefront of shaping how and why we use it.

146 From the Greek Polis to 21st Century Linguistic Justice: Examining the Rhetoric of Rubrics to Reflect Inclusive Pedagogical Practices

Sana Sayed

American University of Sharjah, Sharjah, UAE

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Critical discourse has been at the forefront of academic engagement since the 6th century Ionian tradition, and it became formalized through education in the 5th and 4th centuries through the Sophists. The Sophists fulfilled more than just a political and educational function; they taught effective tools of critical engagement and persuasion to create a more informed population, demonstrating transformative pedagogical practices through rhetorical discourse. The skills of critical engagement and discourse continue to be at the forefront of first- and second-year composition classrooms in Higher Education Institutes (HEIs) around the world today. Educators have both the means and positionality to transform pedagogy to meet the needs of their students. The democratic ideal of polis, an ancient concept of justice, is akin to the modern concept of linguistic justice; with both, rhetoric is a means through which

justice can be achieved. It is only through education and philosophical awareness that society is not vulnerable to deceitful practices by those who are in positions of power. Rhetoric is the means through which justice is achieved, which is why education for justice is so important. In the same manner but for different purposes, contemporary educators can also use their repertoire of knowledge to meet the needs of their multilingual learners (MLLs) through linguistically responsive pedagogy. One method of achieving linguistic justice for MLLs is through critically evaluating the rhetoric of rubrics. The purpose of this paper is three-fold: (1) to establish how critical discourse and academic engagement have historically been interconnected both in classical texts and modern notions of linguistic justice; (2) to critically analyze the rhetoric of rubrics in a composition classroom so that educators can promote linguistic justice for their multilingual learners, and (3) to demonstrate how the Greek philosophical concepts of arete and kairos, excellence of any kind at the right place and time, are ways into what linguistic justice is in contemporary MLL pedagogy. This paper contributes to the fields of linguistic justice and transformative assessment methods in higher education for multilingual learners.

Feminist and Queer Perspectives on Counter/Institutionality

3:30 - 4:45pm Friday, 24th May, 2024
Location: Silver - Tower Building Mezzanine
Track 6. Movement/Protest Rhetorics
Presentation type Roundtable

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121 Feminist and queer perspectives on counter/institutionality

Panelists/Participants (Including Respondent, if any)

Anna Zeemont

Buffalo State College at the State University of New York (SUNY), Buffalo, NY, USA

Pritha Prasad

University of Kansas, Lawrence, KS, USA

Shereen Inayatulla

York College, City University of New York (CUNY), Jamaica, NY, USA

Ruby Mendoza

California State University, Sacramento, Sacramento, CA, USA

Floyd Pouncil

Michigan State University, East Lansing, MI, USA

Session Chair

Anna Zeemont

Buffalo State College at the State University of New York (SUNY), Buffalo, NY, USA

Pritha Prasad

University of Kansas, Lawrence, KS, USA

Abstract/Description

As queers—especially poor, Black and brown trans femmes—are targeted by new kinds of systematic attacks from the right, academia and rhetorical studies often position themselves in opposition to these attitudes and actions, offering antidotes or spaces of inclusion or to combat disenfranchisement spearheaded by cruel people outside the academy (Meiners and Maldonado). Indeed, given the academy's embrace of (often hollow) "diversity" discourses (Ahmed; Edwards), especially after the 2020 Black Lives Matter protests, universities have increasingly ascribed currency to "identity politics," but a narrowly imagined version, concerned with symbolic representation along one axis of marginalization, devoid of a politics of solidarity or resistance, and otherwise disconnected from the concept's radical roots (Táíwò; King). We follow Eric Pritchard's groundbreaking critique of the ways rhetorical studies (and adjacent areas) perpetually treats work in Black and critical-race studies and feminist/queer literacy studies as mutually exclusive, a fact that makes it "difficult, if not impossible, to speak to the intersections" (34) and co-constitution of race, gender, sexuality, and class.

On the other hand, the Combahee River Collective—a Black, socialist, lesbian collective who coined the notion of "identity politics"—saw their queer and femme identity as a political praxis and inextricable from real, on-the-ground, anti-capitalist, anti-racist struggle. Following this legacy, scholars like Pritchard, Adela Licona, Barbara Christian, and Alexis Pauline Gumbs offer a call to establish queer-BIPOC archives (understood broadly) that resist these dominant epistemologies. Indeed, we contend this archive of theory-praxis and embodied resistance as underrepresented in the field and academy in part because it runs counter to the top-down, white supremacist, neoliberal values of the university (Kynard; Ferguson). Ironically, Black queer feminism and queer of color critique thus offer perhaps the key analytics from which to disrupt the academy's and discipline's hegemonic theorizations and structures—yet, tellingly, these archives of theory-practice are routinely ignored, appropriated or buried.

The Eurocentric logics that dictate epistemological erasure impact queer, femme BIPOC at several levels: institutionally and interpersonally, but also structurally, as such praxes are are embedded in larger systems of global imperialism, white supremacy and racial capitalism (Edwards). Institutional logics are thus a manifestation of not merely individual organizations perpetuating harmful acts, but entire value systems (Kynard; Wynter). As Black feminist Ruha Benjamin notes, these systems were designed intentionally: institutions were developed in ways that inherently exclude the bodies, lives, and experiences of those living at the intersection of anti-Blackness, queerphobia, transphobia, xenophobia, and more. We propose a kind of "just rhetorics" that follows the lead of Black feminism and queer of color critique to highlight and challenge these multi-dimensional, violent structures.

Thinking through these dynamics, each presenter in this roundtable will begin by presenting briefly on their research on counter/institutionality and how it has been shaped by and through radical Black feminist and queer perspectives, queer of color critique, and/or Third World/women of color feminisms. We will then open up space to think with the audience. What does it mean to understand "queer" as not just an identity marker, but a political and epistemological orientation to critiquing and resisting power hoarding and institutional violence, including within the university? Where and how have dominant feminist and/or queer rhetorical perspectives historically foreclosed the radical possibilities of queer-BIPOC knowledge-making? What would need to change in the way we "do rhetoric" to imagine queer possibilities beyond just inclusionary and identitarian paradigms? How might a queer theory-praxis shape how we understand/enact institutional critique and inform adjacent areas/methodologies like abolitionist university studies, institutional

auto/ethnography, or critical historiography? Rather than placing the labor/burden of this work on QT folks as is nearly always the case, how do we begin to develop critical ways to work collectively to challenge these institutional cistems?

RSA Keynote: Moya Bailey

5:30 - 6:30pm Friday, 24th May, 2024
Location: Plaza Ballroom AB

Keynote Reception

6:30 - 8:00pm Friday, 24th May, 2024
Location: Plaza Ballroom AB

On Style, Spells, and Situatedness: Just Uses of Rhetoric

8:00 - 9:15am Saturday, 25th May, 2024
Location: Directors E
Track 12. Rhetorical Theory
Presentation type Paper Session

175 Is It Useful to Understand Rhetoric an Essentially Contested Concept?

Peter Simonson

University of Colorado Boulder, Boulder, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Since Plato critically redescribed sophistic practice and perhaps coined the term rhetorikê, the meanings of rhetoric have been contested. That said, there are historical eras when its meanings are in particular flux, and we are living through one of them. In the past 50 years or so, the scope of rhetoric has expanded; new understandings have been advanced by members of groups previously excluded from scholarly discourses; and its meanings have been infused by an influx of theories and problematics imported from other fields of study. As a means of both speaking into meta-theoretical dimensions of the present moment and offering a pathway to thinking about rhetoric's longer intellectual history, I'd like to return to the philosopher W.B. Gallie's (1958) notion of essentially contested concepts.

According to Gallie, essentially contested concepts are those that are "related to a number of organized or semi-organized activities" and whose use "inevitably involves endless disputes about their proper uses on the part of their users." Rhetoric, in its broad sense of addressing and moving audiences, is one of those semi-organized activities, and its meanings are, in moments like our own, marked by such ongoing disputes. But Gallie's notion begs a more fundamental question, which is what we mean by a concept, and, in the context of our discipline, what is to be gained by approaching rhetoric through the framework of concepts and conceptual history.

I'll make a case for the value of approaching rhetoric as a concept, which I'll cash out theoretically through a framework I'll call a materialist pragmatism. There are traditionally two ways of understanding what a concept is: one that associates them with ideas or mental images, individual or collective; the other that embeds them in language and its uses. The first risks idealism, the second linguistic constructivism. I'll argue that it is more productive to recognize concepts as embodied, shaped by institutional practices, and produced through interactions between organisms and their environments. This is a materialist pragmatism, which I build through the understandings of concepts advanced by the philosopher Charles Sanders Peirce,

the race theorist/public intellectual/activist W.E.B. DuBois, and the feminist sociologist of knowledge Dorothy Smith.

This approach lets us understand the concept of rhetoric and its contestations through four axes: (a) evolutionarily, situating it in the capacity to move and be moved through communicative address, which humans share with other forms of life; (b) linguistically, where it is anchored by the term rhetoric which acts as a sign for an unfolding set of meanings of the concept over time and cultural space; (c) bodily, where its meanings are advanced and altered through the material practices of those who claim it, which allows us to track its use by members of, e.g., socially dominant and non-dominant groups; (d) institutionally, recognizing the agency of, e.g., the modern research and neoliberal universities in changing the meanings of rhetoric itself. Each axis shapes rhetoric's meanings and changes in them over time.

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728 Spells as Rhetoric and Necessary Heresy

K. Scarlett Harrington

Independent, Denver, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Like all other scholarly disciplines, rhetorical studies has been disenchanted from evaluations and ponderings of magic/witchcraft. Despite this current and longstanding skepticism, ideas of magic permeate from the discipline's origin. Psychagogia and Theurgy are two examples of the ancient Greek rhetorical tradition that specifically detail the ability to become spellbound by words and communicate with the divine ineffable. Notwithstanding our magical beginnings we as a discipline have largely chosen to follow Plato in our condemnation of magic and have developed a fear that we, like the Sophists, will be accused of practicing "bad magic." This paper seeks to reassert the magical powers associated with language and extend that through advancing heresy as a necessary praxis in critical evaluations. Language is a powerful force, and our discipline has long constructed paradigms of/for evaluation predicated on language/discourses/meaning being a vital component in the creation of material reality, with Covino (1994) arguing that the very foundation of rhetoric as a field of study and practice relies on the occupation "with the invocatory and generative powers of words." In 'speaking of' something we are

manifesting its image (and perceivably innate likenesses in minds and sometimes, right before eyes). The symbolic action of both rhetoric and magic "participates in the authoring of reality, and as such, all language is, properly understood, 'magic'—an act of summoning" (Oliveria, 2012). Largely omitted from the rhetorical tradition due to its association with subversion and being countercultural/antihegemonic, I advance heresy as a necessary praxis of critical and decolonial rhetorical criticism. Hegemonic symbolic/social orders were constructed in very particular ways yet have been/are framed as inherent and natural through both religious and scientific justifications. With this conjuration cast, dominant ideologies are able to set and reaffirm any deviation outside of 'order' as an aberration. Rejecting hierarchical placement in the symbolic/social order is in a sense, supernatural, paranormal, other-worldly. As rhetoricians we explicitly and implicitly guide our scholarship (and lives) on the magical knowledge that immaterial meanings carry material effects; it creates, rewrites, and influences the discursive structures grounding reality. Too often, critics have sided with Plato, having denied and disclaimed the mystical power of language while also denying our own conjurations of reality. Following Sarah Amira de la Garza's framework of "mindful heresy" I contend if we as rhetoricians are to attend to the alchemical transmutation of words into matter we must have "the courage to be a heretic" who sees the power in meanings outside of the norm. When we consider spells as rhetoric, we consider the available means of persuasion and agency for the powerless. When we consider heresy, we have the potential to see the bigger picture magically manifesting before us.

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193 "Just Style": Relationships in the Rhetorical Details

Michelle Iten

Virginia Military Institute, Lexington, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Among the rhetorical resources for advancing justice, style is not "just" style. Rather, to borrow from Donald C. Bryant, style, while not the primary rhetorical resource, may well be the ultimate resource. Style completes meaning—Bryant calls it the "ultimate fruition" of invention—and manifests the relationship between rhetor and audience. Ideally, then, rhetoric that aims on some level to support justice would exhibit style that completes (not contradicts) the message and evinces a rhetor-audience

relationship grounded in equality, fairness, and human dignity. Exactly what that just style looks like will, if effective, emerge from the constraints of a particular situation. However, we can pursue larger concepts to ground a justice-oriented framework for approaching style, whether we engage it as producers, critics, or teachers. I revisit three influential twentieth-century essays to learn what they can teach us about the capacity of style to promote justice: Marie Hochmuth's "The Criticism of Rhetoric," Bryant's "Of Style: Buffon and Rhetorical Criticism," and Richard Lanham's "Why Bother?" As delineated in my presentation, one of the grounding concepts for a justice-oriented approach to style provided by these essays is a particularly deep understanding of style as the linguistic embodiment of relationships between rhetor and audience. This in turn resonates with an understanding of justice as the continual invention, rhetorical and otherwise, of relationships of equality and dignity. To illustrate this connection, I focus on the clash of democratic and technocratic relations that can arise when rhetors' attempts to support justice involve transmitting expert or highly technical knowledge, such as disseminating information about COVID-19 or designing the application process to receive SNAP benefits. This clash between two types of relations—equal-to-equal and expert-to-nonexpert—can be discerned in style, but it can also be reconciled through style. In particular, this recurring rhetorical situation requires rhetors to make choices about how they will use the particular style features of person, nominalization, register (as in field-specific vocabulary), and sentence length, choices that I argue can make a rhetorical communication more or less just by virtue of the relationships established. This illustration serves to emphasize the larger point that style is a vital rhetorical resource for cultivating justice. Almost 100 years ago, John Dewey in "The Public and Its Problems" argued that democracy (and in this, I would include justice) "will have its consummation when free social inquiry is indissolubly wedded to the art of full and moving communication." Undoubtedly essential to this communication, style calls for ongoing attention in our project of better understanding—and using—just rhetoric.

292 Justified: A Situated Theory of Justification as a Speech Act

Timothy Barouch

Georgia State University, Atlanta, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This paper argues for a theory of justification conceived as a performative speech act. The theory brings the contingent character of communication figured as a set of tensions. The paper suggests that strategic management of these tensions frames the horizon of possibility for collective action. It suggests a critical interpretive practice that locates the creativity involved in such performances. The paper concludes with a brief illustration, analyzing whistleblowing as an increasingly vital practice of civil disobedience.

The first portion of the paper develops the idea of justification as a speech act. Reviving early work in the field on the relationship between rhetoric and good reasons (Wallace 1963; Perelman and Olbrechts-Tyteca 1971; Booth 1974; Fisher 1978 and 1980), the paper highlights reason-giving as a social activity. Acknowledging this element foregrounds the inventive aspects and associated risks of in justificatory speech at a time in which prospects for public action appear threatened by corrupted communication ecologies and revanchist political ideologies.

The paper's second portion proposes reading justification as a speech act built around a series of pivotal discursive tensions. These tensions become sites of discursive management, whose strategies frame the horizon of possibility for collective action. The paper takes up these recurring tensions, including:

1) exception-new rule: justifications often appear as exceptions to prevailing norms, but then take positions that norms should be changed.

2) strategic prediction-ethical practice: justifications frequently balance a predictive mode that gauges the measurable effects of an action and an ethical mode that asserts the rightness of the action regardless of the strategic effects;

3) linear time-mythic time: justifications often rely on a shared temporality of past-present-future and intersecting temporalities of myth, trope, and other symbolic resources that ask publics to 'step outside their time'; and

4) role conformity-role eccentricity: justifications involve roles in tension with each other, such as when advocates transgress gender or racial or class norms in their calls on publics to act.

The prevalence of these tensions suggests that critical evaluation can provide a window onto the world of justification for critic and citizen alike. The critical approach

might support just democratic practices by rendering contingent the seemingly necessary connections between political action and its rhetorical defenses.

The final portion of the paper illustrates how the theory could work as criticism. Taking up the problem of whistleblowing as a form of civil disobedience, it suggests that the discursive tensions at play in these acts can illuminate the promises and pitfalls of the political strategy.

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Addressing Regret as "Just Rhetoric"

8:00 - 9:15am Saturday, 25th May, 2024
Location: Directors H
Track 7. Public Rhetoric
Presentation type Panel

66 Addressing Regret as "Just Rhetoric": Official Apologies, Collective Memory, and the Politics of Forgiveness

Panelists/Participants (Including Respondent, if any)

Martha Cheng

Rollins College, Winter Park, FL, USA

Kendall Phillips

Syracuse University, Syracuse, USA

Phaedra Carmen Pezzullo

University of Colorado, Boulder, Boulder, USA

Lisa Villadsen

University of Copenhagen, Copenhagen, Denmark

Session Chair

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Abstract/Description

Addressing Regret as "Just Rhetoric": Official Apologies, Collective Memory, and the Politics of Forgiveness

In an age of so-called "cancel culture," collective acts of contrition and forgiveness are pivotal to politics. As all nations and organizations make mistakes, we are goaded to ask: can official apologies ever make a difference? Since calls for organizational and governmental apologies—and criticisms if not performed well—appear in global headlines regularly today, we believe this contested question warrants further discussion.

Official apologies––sometimes called political apologies––are public statements of regret uttered on behalf of governments, nation states, and occasionally royal families, for wrongful past deeds committed in their name to victims and descendants

of victims (Villadsen and Edwards, 2020). They resonate with the broader genre of apologies, including organizational apologies of NGOs and educational institutions. Despite the widespread skepticism against official apologies and similar genres, this kind of speech act continues to be part of recommendations for truth and reconciliation processes and to be called for by victims and their descendants. To these groups, apologies have the potential to serve the cause of social justice by publicly acknowledging the unjust suffering of particular groups, apologizing for the state's or some other organization's responsibility for it, and preparing the ground for improved conditions, at times including reparations. And institutions remain haunted by their choices to undergo restitution, give platitudes, or ignore these calls.

The papers in this panel all revolve around questions about the rhetorical meaningfulness and significance of official apologies and similar utterances: Why and how are apologies used and received by the victim communities? Why and how are apologies promoted and given by political or other elites? Why and how are apologies considered either pointless or historically and politically problematic by critics? These questions and their answers highlight issues of societal values and cultural assumptions and bring to the fore political tensions based in social, ethnic, racial, and other differences that we believe lie at the root of much of resistance to official apologies, and which may also be key to understanding how others see the genre's promise of promoting justice though rhetoric.

Paper 1:

Victim Advocacy for and Reaction to Government Apology: The Case of the U.S. Apology for Japanese American Incarceration during World War II

Using the 1988 Civil Liberties Act as a case study, this paper focuses on two aspects of the victims' role in the apology process for historical wrongs. First, using archival material from Senator Spark Matsunaga's papers, it looks at the years-long effort to pass the legislation. Senator Matsunaga, who had been incarcerated, was one of the Congressional leaders pushing for the apology and reparations. His archives illustrate the reasoning and efforts from individuals, civic groups, and other government bodies to achieve redress. Second, oral histories of incarceration survivors highlight individual reactions to the apology and reparations, revealing a conflicted reception. Thus, this paper foregrounds the victims as agents and recipients of government apology and speaks to public apology's role as "Just Rhetoric."

Paper 2:

On The Rhetoric of Shamelessness

20th Century commemorations, at least in the West, evidenced a notable rhetoric of shame, especially in relation to past national acts of injustice. Shame played an important role in the western rhetorical tradition. Aristotle, for example, conceived of shame as crucial to citizenship in the way it attunes us to the consequences of our actions. The 21st Century, on the other hand, seems marked by a backlash against shame and an explicit refusal to acknowledge or atone for past injustices. This suggests a shift towards a rhetoric of shamelessness. In On Rhetoric, Aristotle defined shamelessness as a "contempt or indifference" to pain or disturbances we have caused (II.6). This paper explores the rhetorical dynamics of shamelessness in contemporary American politics and the implications of this "contempt and indifference" for remembrance, citizenship, and justice.

Paper 3:

Transformative Justice and Environmental Movements: Addressing Eco-Ableism and Waste Colonialism in Anti-Plastic Pollution Rhetoric

In her brief but powerful and timely book, *We Will Not Cancel Us*, adrienne maree brown defines the goal of transformative justice as naming and ending harm. This places rhetorical studies as central to the process and yet, we all know it is complicated. Drawing on her insights about calling out harms and the who benefits from infighting, this paper will consider two recent apologies by environmental NGOs that have advocated for anti-plastic pollution policies globally: Lonely Whale's apology for eco-ableism and the Ocean Conservancy's apology for waste colonialism. While environmentalists are used to corporate and government official apologies for risking public health and ecologies; these organizational apologies suggest the need for environmental advocates to become more adept at naming and ending harm of allies in the broader movements for environmental and climate justice.

Paper 4:

'We in the West have nothing to be ashamed about': The rhetoric of resistance to official apologies

The past 25 years have seen enough official apologies for this kind of utterance to have become a recognizable genre of public address, and the same can almost be said for the criticism it meets, typically for either being anachronistic and unduly moralizing or for being meaningless empty words ('just rhetoric').

In this paper my focus is on the 2023 public debate in Denmark about whether the country should follow Holland's example and apologize for its role in the Transatlantic slave trade in the 18th and 19th centuries. I analyze politicians', historians', and lay citizens' statements in opposition to the suggestion and inventory the main lines of argument.

Although arguments against giving official apologies sometimes cite reasons that would seem to transcend political differences, e.g., the view that it is morally impossible to apologize for something one has not done, or by appealing to good scholarly practice, e.g., that is it ahistorical to apologize for deeds in the past, or that it's a slippery slope, there can hardly be any doubt that the topic has become a political and ideological battleground.

For proponents of official apologies this might mean that being more articulate about the ethical and social motivation for the cause, even acknowledging its political nature, in the end may be the best strategy for justifying to the public official apologies as a meaningful way to address historical injustice, and not 'just rhetoric'.

Rhetorical Frames

8:00 - 9:15am Saturday, 25th May, 2024
Location: Directors I
Track 7. Public Rhetoric
Presentation type Paper Session

507 Retemporalizing the Rhetoric of Risk: Toward Just Action in the Age of Catastrophe

Jason E Barrett-Fox

Kansas State University, Salina, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Retemporalizing the Rhetoric of Risk: Toward Just Action in the Age of Catastrophe

In 1992, German sociologist Ulrich Beck argued that "the latency phase of risk threats is coming to an end," citing "[d]amage and destruction of nature," which brings consequences which "no longer occur outside our personal experience in the sphere of chemical, physical, or biological chains of effects; instead," he explained, these events "strike more and more clearly our eyes, ears and noses" (55). Thirty years later, the gravity–and clarity–of what is striking us, burning us, drowning us, starving us, and infecting us has reached epic proportions but has continually failed to generate concerted and longstanding mitigation efforts.

What are rhetorical scholars of risk to do with the outdated notion that the "ultimate purpose of risk communication is to avoid crises" (Sellnow et al. 4), while we exist amid new temporal spaces (and physical spaces) mediated by climate change, which has called forth a barrage of imminent and immediate threats and conditions? It is incumbent upon rhetorical scholars to parse the ways that climate/weather/epidemiological events themselves have "failed" as messages (contra Beck) but also to pay special attention to the ways in which risk needs to be reconceived if it is to be a useful concept going forward. Risk communication, formerly understood as the "[p]rojection about some harm occurring at some future date" has now merged with crisis communication, which is event-centered and addresses a "[s]pecific incident that has occurred and produced harm" (4).

As Sellnow et al. relate in Effective Risk Communication, risk communication has up to now understood itself as negotiating a future "absence of certainty" (4). I call, instead, for a new rhetoric of risk that engages a present (and future) "certainty of absence," retemporalizing risk and its attendant set of appropriate responses. Risk communication-as-the-negotiation of certainties of absence may serve as a possible third path for those of us who are facing the consequences of global warming with either a desire to turn away or a deep, teleological pessimism. Certainty-of-absence

risk communication has the potential to find the spaces between risk and crisis, between future and present, that can alert us to actionable—and cognitively manageable—responses to the very real—and escalating—loss of habitable land, coastal infrastructure, marine habitat, and human life in which we presently find ourselves. To begin this intervention, this paper offers a comparative analysis of government risk messaging from the country with the greatest proportion of COVID-19 deaths (Peru with 6,132 deaths per million people) with that of the country with the fewest COVID-19 deaths (Burundi with 3 deaths per million people), paying particular attention to the role of temporal-language in each country's COVID-mitigation communications (comparing the "absence of certainty" approach with the "certainty of absence" approach), in hopes of helping to craft a new rhetoric of risk capacious—and honest—enough to contain the present and make just action possible in the age of catastrophe.

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431 Just Transition, Circularity and Sustainable Futures: The Case of Plastic Pollution

Jeffrey H. Barber

Integrative Strategies Forum, Silver Spring, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

As the challenges addressing climate change, biodiversity loss, poverty, pandemics and plastic pollution grow increasingly urgent, so does the complexity of reaching mutual understanding and agreement. Given the wide intersectoral and intersectional spectrum of issues and perspectives involved, we will focus on three concepts prominent in many of these discourses: sustainable futures, just transition and circularity.

While most people are likely to desire a *sustainable future*, they are also likely to have different images and ideas about what that future would be like. The modifier "sustainable" is especially a candidate for criticism as to the multiplicity of definitions and meanings, while maintaining some common reference points, such as the

balancing of consideration for future generations and current social, economic and environmental priorities.

With respect to the above, we can draw upon the documented history of discussions among national policy makers of those different interpretations and negotiated agreements on key text, as cited from the Brundtland Report, Agenda 21 and the 17 Sustainable Development Goals, as well as current reports on related policy discussions, such as the global problem of plastic pollution.

The concept of *just transition* migrated from the policy discourse on worker rights and safety concerns to community rights and the debates on climate action. Here the idea of actions addressing climate change in order to create a sustainable future are informed by social justice principles of diversity, equity and inclusion. In a recent report, the UN Environment Programme calls for people to "get involved in the just transition to a new plastics economy, which will improve livelihoods for millions of workers." Their report, *Turning Off the Tap*, claims to explain "how the world can end plastic pollution and create a circular economy."

The concept of *circularity* is increasingly evoked as a critical approach in addressing the plastic pollution crisis, aspiring to balance environmental and economic elements in the transition to a post-fossil fuel economy, eliminating waste and pollution, embracing renewables, and increasing efficiency. The circular economy model has been adopted by the EU and other governments as well as industry and civil society, often with pointed skepticism expressed by the latter.

The current negotiations to arrive at a Global Treaty on Plastic Pollution offer a case study in competing rhetoric, engaging in all three concepts at different points and contexts, especially among the three main stakeholder groups of government delegates, industry advocates and civil society organizations and networks.

This paper will briefly examine some of the differing perspectives, interpretations and uses of these three terms in these negotiations, a discourse of competing narratives and priorities which will presumably culminate in the finalization and public launch of the Global Treaty in 2025. Given the financial, ecological and political interests and stakes involved, we can expect the rhetoric around the Treaty and these concepts to become increasingly heated along with the need for greater clarity and understanding of their meanings and use.

176 Framing Climate Change Discourse: Analyzing Strategic Frame Utilization by Two U.S. Presidents

Shyam Pandey

Sam Houston State University, Huntsville, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Similar to the dismissive phrase "just rhetoric," one cannot overlook the prominence of utilizing framing in rhetoric. Wendland (2010) defines frames as "a psychological construct that provides one with a prevailing point of view, manipulating prominence and relevance to influence thinking" (p. 28). When speakers negate a frame, they still activate the frame. Lakoff (2014) asserts that if a speaker says, "Don't think of an elephant," the audience will still think of an elephant (p. 03). A speaker's use of a negative frame still activates that frame. This strategy frequently appears among speakers discussing climate change as they aim to highlight the negative consequences and profound effects it has on human society. This study utilizes the speeches of two U.S. Presidents—Donald Trump and Joe Biden—to demonstrate how they present their arguments about climate change using negative and positive frames. Specifically, I examine how negative frames place speakers on the defensive and how positive frames help strengthen their arguments. I highlight findings based on the following guiding questions: How do President Donald Trump and Joe Biden differ and share similarities in their use of framing techniques and in enhancing the strength of their arguments? How do these candidates align themselves with the principles of the environmental justice framework?

To gain a deeper understanding of the framing techniques employed by the two U.S. presidents, particularly in the context of climate change, this study focuses solely on two speeches. The first speech, delivered by President Trump, took place in the Rose Garden at the White House, announcing the United States' withdrawal from the Paris Climate Accord on June 1, 2017. The second speech, in response to President Trump's recent visit to California, was delivered by Joe Biden, the then-Democratic presidential nominee, and centered on the theme of climate change on September 15, 2020. After obtaining the two publicly available datasets, I utilized MAXQDA 2022, a qualitative data analysis software, to analyze all the data. For this study, I commenced with open coding, followed by categorizing my data into major frames. This process yielded several significant categories: a) job creation, b) economic growth, and c) environmental justice. The preliminary data reveals that both

Presidents Trump and Biden essentially begin their speeches within the same frame, specifically focusing on job creation, economic growth, and environmental justice. They approach the issue from two different perspectives within the same frame—negative and positive. However, Trump falls into the negative frame, discussing job losses and economic harm while arguing that climate change mitigation negatively affects jobs and American competitiveness. Meanwhile, Biden avoids the negative aspect of the frame entirely, maintaining a consistently positive stance, and committing to collective action based on facts. Drawing on scholarship in framing, environmental justice, and social justice within the field of writing and rhetoric, this presentation will be followed by an interactive discussion on the utilization of frames in a non-academic context, such as politics.

Just Grassroots Activisms

8:00 - 9:15am Saturday, 25th May, 2024
Location: Directors J
Track 6. Movement/Protest Rhetorics
Presentation type Roundtable

52 Just Grassroots Activisms

Panelists/Participants (Including Respondent, if any)

Kenlea Pebbles

Michigan State University, East Lansing, USA

Angela Mitchell

University of North Carolina-Charlotte, Charlotte, USA

Madison Jones

University of Rhode Island, South Kingstown, USA

Alison Lukowski

University of Wisconsin-Stout, Menomonie, USA

Lisa L. Phillips

Texas Tech University, Lubbock, USA

Session Chair

Sarah Warren-Riley

University of Texas Rio Grande Valley,, Edinburg, USA

Abstract/Description

This interactive roundtable session will engage participants in localized examples of grassroots activisms.

Roundtable presenters are experienced teacher-scholars from across the United States who will discuss how grassroots activisms have unfolded in public writing, rhetoric, technical communication, and beyond. We will share innovative approaches to grassroots activisms involving resistance to institutions, sites of grassroots activism, and pedagogies for grassroots activism.

You probably know an activist. Maybe you are an activist yourself. If you've seen contemporary news and social media headlines, then you've witnessed activists at work in large-scale street protests in a host of communities throughout the United States or in international settings. Activism goes beyond street-level protests and mass movements, though that is often what circulates in the public sphere. What we witness in public circulation often fails to relay nuanced local exigencies and complexity, however. Grobman, Kemmerer, and Zebertavage (2017) elaborate that "while the bigger activist moments tend to be the most highlighted, the importance of the smaller moments should be interwoven to create a very real sense of the larger picture" (p. 62). "Counternarratives" show how "activism happens in multifaceted ways" as work toward social justice takes place (p. 62). Local grassroots activists typically work in small-scale settings, often in coalition with others, and seek to change some facet of society for the better. This work can be self-involved or geared toward more robust social justice work depending on the situation and people involved. Whether people recognize localized efforts against numerous inequalities as grassroots activisms or not, these contributions remain important and abundant throughout the globe.

This roundtable session will consider the nature of socially just grassroots activisms and examine how they unfold in various contexts. Roundtable leaders are contributors to the edited collection entitled *Grassroots Activisms: Public Rhetorics in Localized Contexts*. The collection will be published in the Ohio State University Press's "Intersectional Rhetorics" series edited by Karma Chávez by March 2024, and we expect the book will be on display at the conference. Roundtable leaders will highlight chapters they contributed to the collection, featuring a range of disciplines, sharing stories of their own and others' activist efforts, and analyzing grassroots resistances to institutions, sites of grassroots activisms, and pedagogies for grassroots activisms.

Roundtable leaders will be organized thematically and seated at 2 tables. After introductions from the chair, attendees will select a themed table to sit in on to hear 5-10 minute presentations from each roundtable presenter, followed by 15-20 minutes of discussion. Attendees will then move to the other table for another round of presentations. To close, the chair and respondent will invite attendees to reflect on the knowledge created from the roundtables by asking each attendee to share a takeaway or lingering question.

Table 1 will focus on grassroots resistances to institutions, decolonial activisms, and sites of grassroots activisms. Leader 1's talk is titled "Resisting Extraction of the Sacred: Indigenous-based Grassroots Resistance to Frontier Capitalism"; Leader 2's talk is titled "Off the Wall: The Performance of Graffiti and Vandal Art in Grassroots Movements"; Leader 3's talk is titled "The Energy of Place in Florida Springs Activism"

Table 2 will discuss pedagogies for grassroots activisms. Leader 4's talk is titled "Kairos, Communities, and Writing for DACA Advocacy in Memphis." Leader 5's talk is titled "Valuing, Learning from, and Amplifying Grassroots Activisms." The respondent's talk is titled "Responding to Just Grassroots Activisms."

Precarious Subjects: Resilience in the Face of Chronic Insecurity

105 Precarious Subjects: Resilience in the Face of Chronic Insecurity

Panelists/Participants (Including Respondent, if any)

Chris Carter

University of Cincinnati, Cincinnati, USA

Tony Scott

Syracuse University, Syracuse, USA

David S Martins

Rochester Institute of Technology, Rochester, USA

Session Chair

David S Martins

Rochester Institute of Technology, Rochester, USA

Abstract/Description

Precarious Subjects: Resilience in the Face of Chronic Insecurity

In this time of global crises, ecological justice movements necessarily involve complicated entanglements of, for instance, the continued livability of the planet, combative national and regional politics, and the health and wellness of local communities, humans and more-than-humans. Within those entanglements exist varied forms of precarity. We now live with precarity (see Butler, Lorey, and Hesford, Licona, and Teston) as an ongoing, chronic condition, not susceptible to one-time solutions but requiring long-term creativity and critical self-awareness. This panel locates these precarities and related chronic conditions most broadly in the

discourses of the Anthropocene, at a more fine-tuned scale in the rhetoric of solar farming, and most intimately, in the dynamics of diabetic patient care.

The talks feature stakeholders from environmentalists to medical patients, from venture capitalists to local farmers, from national governments to homeowners' associations. They chronicle the struggle for agency in high-stakes contexts, mapping how personal and aggregate modes of persuasion entail deeply embodied, often visceral investment in framings and outcomes. As these stakeholders imagine competing ways to achieve human and more-than-human resilience in perilous circumstances, they work to stave off disaster at distinct but overlapping scales, embedding the personal within the transnational, the economic within the epochal. Developing a sensitivity to these scales of precarity means cultivating an ecological subjectivity, not only through practicing green politics but also through engagement with distant spaces, unknown futures, and shared vulnerabilities.

Speaker 1:

Out of Time: Kairos in the Anthropocene

For more than twenty years, environmental justice movements have grappled with the idea of the Anthropocene, or the period in which humans have left an indelible imprint in Earth's geologic strata. Those markings, along with rising global temperatures since the pre-industrial era, generate concern that such periodizing ends with humanity's self-destruction. The perceived vulnerability of the species lends urgency to justice movement rhetoric, a kairotic appeal that centers on resilience amid intensifying hurricanes, floods, droughts, dust storms, and ocean acidification. Kairotic rhetoric often coexists with a sense of belatedness, however, insisting both that we must act now and that we have already missed our chance. Activist Vanessa Nakate (Fridays for Future) urges carbon fuel reduction while contending that "we have no time left," and Juan López (Comité Municipal de Defensa de los Bienes Comunes y Públicos) calls for rethinking the "extractive economic model" that has already opened a path toward mass extinction.

Such expressions of kairos anticipate neoliberal apocalypse while still holding fast to a human-centered vision of recovery. The desire to retain species power is nicely compatible with the history of kairotic appeals, which in their early formulations associated good timing with the maneuvers of privileged combatants. Given this history, some thinkers have worked to dislodge kairos from a liberal humanist model of agency and relocate it in the entanglement of actants experiencing different kinds of precarity. What Thomas Rickert depicts as the dissolving of kairos into ambience

decenters human ambition in the interest of preserving long-range biodiversity. Other thinkers such as Roland Boer have located a conceptual counterpart in akairos, which designates strategically bad timing that refuses officially-endorsed platforms for political discourse. While Boer retains a greater degree of agency for human subjects than does Rickert, both might help us envision a more-than-human model of resilience that both admits the irreversibility of Anthropocenic damage and remains committed to ethical inhabitance. Speaker 1 links this model of resilience to a rhetoric of justice that emphasizes 1) uneven contributions of human groups to global heating, 2) asymmetrical experiences of precarity within and among species, and 3) accountability to unpredictable futures.

Speaker 2:

Places, Precarities, and Crises: Exploring Commonplaces of Justice in Solar Farm Debates

In Democracy's Lot: Rhetoric, Publics and the Places of Invention Candice Rai describes the rhetorical formations that emerge around politically charged public debates among diverse constituencies in a gentrifying Chicago Neighborhood. Rai argues that understanding public rhetorics should involve inquiry into how rhetorical commonplaces (topoi) used to frame issues like fair housing across locations becomes "viscerally present" in specific places. In public rhetorics, she argues, translocational topoi and material places are enmeshed and co-productive (see also, Barad, Clary-Lemon, Cooper, Propen).

In this presentation, speaker two will start from this material, co-productive understanding of commonplaces, places and things (see also, Bennet) to present research from a study that examines contentious public debates concerning the development of solar farms in rural, exurban, and suburban locations in a region of the northeastern U.S. Then, the presenter describes how local solar farm debates carried out primarily on social media, road signs and in public zoning meetings reflect more national, politically charged commonplace constructions of justice as they relate to diverse communities, property, human rights, environmental crisis and sustainability. For instance, in the study, suburban arguments against solar farms often use topoi rooted in private property rights and market valuation and emphasize the importance of maintaining neighborhood aesthetics that are evocative of gentrified country estates. Arguments opposing solar farms made by organized rural groups use pastoral and homesteader "American heartland" tropes to locate justice in the preservation of rural, often white-coded, farm-based communities and values. Local governmental and commercial rationales for zoning changes index topoi and

vocabularies used by eco-entrepreneurs and the solar farm industry that focus on direct financial incentives and economic opportunities for local farm-based communities through mixed land use.

The presentation will then position the solar farm debate in relation to emergent, more-than-human rhetorics that shift the topology of environmental rhetorics toward an emphasis on long-term ecological sustainability, collective resilience and transformation, and culturally and ideologically diverse understandings of mutuality, ownership, and accountability (Lori and Derieg, Tsing).

Speaker 3

Chronic Illness and Agency in an Age of Innovation and Precarity

Not so long ago, a diagnosis of diabetes, cancer, or HIV/AIDS signified a near-term death sentence. Medical technologies, including pharmaceuticals and devices, have transformed those illnesses into chronic conditions. People with insulin-dependent diabetes, for example, are able to live long, healthy lives by utilizing innovative technologies. Scientific understanding of the disease has made it possible, discursively if not also in practice, to move from an emphasis on compliance with medical guidelines to an allowance for patient choice when living with their now chronic condition. This shift particularizes the experience of the disease and re-asserts patient agency (see Arduser, and Bennet).

There are, however, ever-increasing challenges to human agency brought about by climate change, food scarcity, income inequality, infectious disease, political unrest, and a healthcare system that can't keep up. So, while life, for some, is more livable because of emergent science and technology, everyone's life is ever more precarious. Such a moment begs for an understanding of lived experience that incorporates both intersectional (see Collins, and Crenshaw) and more-than-human (see Propen) approaches.

Speaker 3 asks how, given the challenges facing everyone on the planet, make sense of and live with chronic illness? By exploring this question, Speaker 3 argues that precarious subjectivity offers a compelling lens through which we all understand the resilience necessary for living positively with precarity, and the challenges and opportunities people with chronic illness have to exercise material and rhetorical agency while they live longer and age.

Constructing Islamic Identity

8:00 - 9:15am Saturday, 25th May, 2024
Location: Plaza Ballroom E
Track 1. Cultural Rhetoric
Presentation type Paper Session

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598 Cow Nations: Meat Culture, Purity, and Erasure in the US and India

Salwa Kazi, Warren Cook

University of Colorado Boulder, Boulder, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

It's been established in rhetorical studies that nations and borders are constructed through rhetorical processes (Flores, 2003; Cisneros, 2008), and one way rhetorical processes create senses of national (non)belonging is through the medium of food culture and in particular meat culture (Potts, 2016; Gordon and Hunt, 2018). In this context, this essay explores how the United States and India are rhetorically produced as nations in contemporary global food culture by investigating recent spectacles of meat culture related to cows as food and spectacles of "cow nationalism."

For example, in India, eating cows is a marginalized food practice, and the cow is policed as an animal that needs to be revered, worshiped, and protected at the expense of caste-oppressed and Muslim lives. In this meat culture, not eating cows is a symbol of brahmanical and vegetarian purity. Recent examples of efforts to secure India as a "cow nation" in this vein include petitions to make the cow the national animal (Gaur, 2021), cow vigilante violence (Banaji, 2018), government imposed meat bans (Kikon, 2020), and Dalit Bahujan humiliation through food (Kumar, 2021). By contrast, in the US, eating cows is a dominant food practice. The US eats more cows than any other nation and the ham/cheeseburger is regularly referenced as a national dish. In addition, eating cows in the US is deeply gendered, both linked to longstanding meat eating performances of Western masculinity as well as the mythic US white settler "cowboy," whose "quintessentially American" ways of life involve the

frontier genocide of Indigenous peoples and erasure of "uncivilized," Indigenous food systems (Tuck and Yang, 2012; Salmon, 2012). Recent examples of this meat culture include the labeling of anti-cattle activists as terrorists, labeling the rising popularity of vegetarianism as a threat to men, and (re)valorizing cow production and consumption in shows like Yellowstone (recently the most watched scripted show on US television).

Ultimately, we consider how cow nationalist discourses in India affirm it as a clean, pure, and sacred Hindu Nation (Mirza, 2018) that is always already casteist and always already anti-Muslim—whereas cow nationalist discourses affirm the US as an always already patriarchal and "settled" white nation (Moreton-Robinson, 2015). Overall, by comparing contradictory relationships between "cows" and "nation," this study considers global meat culture as a site in which questions of national purity and erasure are negotiated.

580 Toward a Just Approach to Arabic Rhetoric: Ibn Sina, Commentator or Innovator?

Maha Baddar

Pima Community College, Tucson, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

The medieval Arab world has a rich tradition of summaries, explanations, and commentaries on Aristotle's Rhetoric. Ibn Sina's Long Book on Rhetoric from his encyclopedic work the Cure has been mistakenly described as a commentary by several respected scholars. However, a close reading of the book and of Ibn Sina's own autobiography prove that the book is an original work on rhetoric that takes into account the thirteen centuries that separate Ibn Sina from Aristotle as well as the linguistic, cultural, and religious differences between Athens and Baghdad. In this session, I propose to explore these differences to showcase Ibn Sina's original theory of rhetoric in general with a special emphasis on forensic rhetoric and the medieval Islamic court.

735 Rhetorical Possibilities for the Language of Tears: Exploring the Lessons of Communal Grieving in Shia Communities

Shereen Yousuf

University of Wisconsin-Madison, Madison, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Imam Husayn, the grandson of Prophet Muhammad, was martyred in 680 A.D. alongside seventy-two members of his family and friends in a battle that took place in Karbala, Iraq for refusing to submit to the authoritarian rule of his time. This day is known as *'Ashura,* and for the nearly fourteen hundred years since the battle took place, Shia Muslims around the world have held gatherings where they re-tell the tragedy of Karbala and engage in practices of communal grieving. Though they "lost" the battle, it is believed that without the "sacrifice" to Husayn's life and his loved ones, that the very principles of "truth" "justice" and "resistance" were eternally preserved within the Islamic faith tradition.

Because Islam has spread to different parts of the world, the commemorative practices have taken various cultural forms including public processions, re-enactments called *ta'ziyeh*'s or "passion plays," and, most controversial, are acts of self-flagellation. Iranian sociologist and Marxist thinker, Ali Shariati, is well-known for drawing a distinction in how some of these practices have become removed from the revolutionary ethos of Husayn's resistance, what he refers to as, "Black Shi'ism," with what he calls "Red Shi'ism," or a revival of the Shia Islamic tradition where Shia practices, including the processes of memorializing Karbala, nourish a social/political ethic geared towards resisting oppression in every form, and for every generation.[1] While several Shia Muslims agree that the story of Karbala and Imam Husayn offer a paradigm for pursuing social justice across time and space, others express concern over potentially trivializing the sacred and even metaphysical significance this specific event holds in Islamic spirituality if remembered strictly for the use of its contemporary application, thus harkening for the need to maintain apolitical practices of remembrance.

Through a semi-autoethnographic analysis of my experience within Shia spaces, I will explore how a rhetorical lens to the actual act of crying and weeping within and among community alleviates the assumed tension between honoring the sacred and metaphysical elements unique to this historical event, and the possibilities these

gatherings harbor for future social and political engagement. Specifically, I argue that the affective rhetoricity of the embodied acts of shedding of tears alongside others over shared grief of what took place in Karbala, constitutes potential modes of being that are not strictly tethered to the past, present or future, and invites the possibility for alternative world-making instead. Put simply, the act of communal grieving disrupts the chronology of time itself. I draw further inspiration from decolonial and feminist scholars such as Christina Sharpe[2] and Gloria Anzaldúa[3] that offer insight into the power of mourning for those lives that are read as disposable. I hope that the rhetorical analysis of the language of tears that coalesce through Shia commemorative practices contribute to this important scholarship.

[1] Khanlarzadeh, Mina. "Theology of Revolution: In Ali Shari'ati and Walter Benjamin's Political Thought." Religions, Vol. 11, no. 10:504, 2020.[2] Sharpe, Christina. In the Wake: On Being and Blackness. Duke University Press, 2016.[3] Anzaldúa, Gloria. Borderlands/La Frontera: The New Mestiza. Aunt Lute Books, 1987.

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228 Syrian Refugee Women Producing Counterstories: Countering Female Fragility

Nabila A Hijazi

The George Washington University, Washington DC, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Mainstream migration and refugee discourses often frame refugee women's voices within a dominant narrative of female fragility. Departing from these prevailing understandings of refugee women as victims, this study (re)considers refugee women as fluid subjects and historical actors, inquiring into their social and cultural positioning.

There is a growing need to understand the complex experiences of refugee women and the structures that produce conflict and undermine the efforts refugee women undertake. Using Critical Race Theory (CRT), this study foregrounds counter-storytelling as a methodology that brings forward Syrian refugee women's

experiences—telling the story of those experiences that are not often told and a tool for analyzing and challenging the majoritarian story or the single story which stereotypes refugee women, focusing on their deficits instead of their strengths and agency (Adichie, 2009; Ahmed, 2018; Martinez 2020). While CRT scholars perceive storytelling as a rhetorical mean to document, centralize, and share the voices of marginalized populations (Delgado & Stefancic, 2001; Williams, 2004), the purpose of the counter-narratives of Syrian refugee women is to oppose the language of hegemony and oppression attached to Syrian refugee bodies.

In this presentation, I explain how I apply counter-storytelling as a powerful instrument of resistance to unpack, problematize, and fight labeling practices that keep portraying Syrian refugee women as deficient and in need of saving. I analyze the ways in which race, gender, and religion intersect to shape the experiences of Syrian refugee women facing particular forms of discrimination and marginalization and detail the ways in which intersecting forms of oppression impact their lives. I foreground my argument in counterstories, as methodology and intervention in rhetorical studies, to show how these women are active agents in (re)shaping their resettlement process, challenging the dominant narrative of refugee women as helpless victims and instead highlighting their rhetorical agency and resilience in the face of adversity. Additionally, I explain how I bring Syrian refugee women's counterstories into the college writing classroom and invite my students to research and examine the various (counter)narratives to dismantle the various systems of oppression that perpetuate dominant narratives that paint refugees, specifically refugee women as helpless and agentless. I posit that writing classrooms and writing practices are means for counter-stories, exposing, analyzing, and critiquing the racialized reality in which those experiences are contextualized, silenced, and perpetuated, and examining the lived experiences of refugees and making those experiences the basis for social change.

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Rhetorical Identities

8:00 - 9:15am Saturday, 25th May, 2024
Location: Plaza Ballroom F
Track 14. Other
Presentation type Paper Session

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536 Queerphobic Rhetoric in Modern History: Examining Rhetoric in Nazi Germany and the Evolution Towards Today's Rhetoric

Harper Kellogg

University of Texas Permian Basin, Odessa, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

The extensive and often lethal history of homophobic and transphobic rhetoric shows a pattern of violence being enacted against those who dare to question the hegemonic ideas of gender and sexuality. Often in queer theory it is questioned, 'How do we queer X, Y, and Z?'. Usually this means what shifts in perspective can be

had to challenge current societal norms and overarching systems. It is notoriously loosely defined, quite intentionally. Using historic rhetoric as a critical lens and utilizing this shift in perspective, connections in transphobic rhetoric can be made to the modern day. The Nazi party forcefully demanded and enforced the continuation of a heteronormative and binary gender structure. In the year 1933, when the Nazis made significant gains in government and influence in Germany, the party had the first of their infamous book burnings. This was conducted in Berlin, the same location as that of the Institut für Sexualwissenschaft, one of the first locations in which transgender people were studied and offered life-saving medical care. On the 6th of May 1933, the German Student Union, which the Nazi party had immense control over, raided the library of the Intitut für Sexualwissenschaft. The looted documents, made up of various textbooks, records, and photos, were taken to a nearby plaza in Berlin and burned on the 10th of May. The institute being a primary target for the Nazis is no coincidence. Fascistic ideology demands strict adherence to the traditional conceptualizations of marriage, family, and sexuality. The concept of being transgender does not merely put a hiccup in these ideas, rather it shatters them in their entirety. This inextricably puts movements fighting for equality for transgender people, against those holding onto oppressive heteronormative structures and the gender binary. The rhetoric used by the Nazis has been repurposed for queerphobic rhetoric in the modern day. One of the common forms of transphobic and homophobic rhetoric used today include broadly referring to queer people as a disease and something to be contained, with drastic measures needed to stop its spread. The Nazis were one of the first to describe queer people as a disease, in the sense that their existence could poison a sort of national culture that could influence the populace, rather than a literal disease. Another frequently used form of this rhetoric is linking queer people to child predators and pedophilia. While not the historical origin of the concept, the Nazis expanded the notorious Paragraph 175 to include nearly any sexual or romantic act between two men and this law was also sometimes even implemented against transgender women. Uncovering the historical origins of the rhetoric used against queer people can aid in creating material change for those oppressed by current social and economic structures. By understanding modern queerphobic rhetoric as something significantly more than a concern disconnected from the past, in combination with the inherently critical approach towards overarching social structures supplied by queer theory, more power and tools to fight these issues most effectively can be uncovered.

587 Finding Elements of Justness in Unlikely Places: Gendered Rhetorical Strategies of the Student Volunteer Movement for Foreign Missions

Julia M Allen

Sonoma State University, Rohnert Park, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Finding Elements of Justness in Unlikely Places:

Gendered Rhetorical Strategies of the Student Volunteer Movement for Foreign Missions

Searching the past for evidence of just rhetorics, one can easily overlook discursive threads embedded in larger systems or institutions that may seem unjust or at least irrelevant. However, I suggest that we look beyond the binary of just/unjust and examine the past for elements of justness that may be lurking within our reach. I offer as a case in point the gendered recruitment arguments deployed by the Student Volunteer Movement for Foreign Missions in the early 20th century.

The Student Volunteer Movement for Foreign Missions, an outgrowth of the YMCA, served as a broker for church mission boards, recruiting graduating seniors for positions in the established mission outposts of their denominations. At the time, for reasons of international political maneuvering, these positions were often in China or Japan. As a means of developing interest in missions among students, the organization established Student Volunteer Bands on college campuses, providing mission literature for study groups and quadrennial conferences where enthusiasm for missions was dispensed liberally and students were encouraged to sign "declaration cards" on which they promised to become missionaries when they graduated.

Retrospective accounts often accuse the movement of imperialist motivations, and it is not difficult to find abundant evidence to support these allegations. A closer look, however, reveals significant gender differences in the rhetorical strategies used to recruit women students versus those used to enlist men. When addressing men,

recruiters deployed a range of combat metaphors, which then could be reduced to the equation: mission work is war. When speaking to women, however, recruiters employed Biblically-shaped feminist arguments, referring to women overseas as their "sisters" and asking audience members to answer for themselves whether they were "their sisters' keepers." For women, then, the equation could more likely be reduced to: mission work is feminist activism.

Although both men and women missionaries undeniably were enthusiastic participants in an evangelical campaign aimed at converting others to their religious beliefs—and, at the same time, teaching them English and enabling them to become part of a capitalist economy benefitting US corporations—many of the women missionaries also brought liberatory feminist ideas which local women adapted to their own circumstances and on which later generations have continued to build. In Footbinding, Feminism and Freedom: The Liberation of Women's Bodies in Modern China, Fan Hong states this point succinctly: "Their aim was to influence Chinese women's religious beliefs, but their historic function, as it turned out, was to help transmit new ideas and images to Chinese women and to free women from feudal bondage." The gendered rhetorical strategies of the Student Volunteer Movement recruiters served as elements of justness enabling this transnational liberation.

381 Friluftsliv and Norwegian National Identity

Julie A Crowe

Seattle University, Seattle, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In recent years, popular culture in the US has taken an interest in Nordic concepts related simplicity, comfort and community; perhaps most notably, the Scandinavian concept "hygge" has populated Pinterest pages and Target shelves across the country. Lesser known, however, is the related concept of "friluftsliv", which translates literally to "free air life" and implies "a philosophical lifestyle based on experiences of

the freedom in nature and the spiritual connectedness with the landscape" (Gelter, 1999, p. 78). On its face, the concept calls for the importance of spending time outdoors and getting fresh air regardless of weather or season. But the practice of doing so has a history that articulates the Norwegian "self-image of a nature-loving people" (Gelter, p. 79) in different ways and for different political purposes.

Several scholars have already observed the ways in which citizen identities are constituted in, for example, times of war (Biesecker, 2007); national commemoration (Banjeglav, 2018); through religious identity (Roy and Rowland, 2003); and through health and risk (Hartnett, et al, 2017). How is friluftsliv, though – a concept that, in many respects, is inherent to the human experience across the world –marshalled as central to Norwegian identity specifically? To answer this question, the authors analyzes three particularly moments in Norwegian history – the establishment of the Norwegian Trekking Association in 1868; the Norwegian Outdoor Recreation Act (Friluftsloven) of 1957 that codified the public right to roam (allmansrätten); and the Oslo City Council decision to reverse part of the Norwegian Recreation Act in 2013 (which limited public access to camping within city limits and was largely aimed at Romani immigrants). Using Benedict Anderson's (1983) discussion of how national identities become stylized and imagined for particular ends along with Maurice Charland's (1987) concept of constitutive rhetoric, the author argues that friluftsliv functions as a calcified assumption of what is means to "be Norwegian" in such a way that it obscures definitional changes of who does and does not get access to the natural world.

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522 Handling Clothes with Care: Envirochic as Sartorial and Cultural Exchange

Alessandra Von Burg, Farah Alsakhita, Gina Giorgio, Timothy Nathaniel French

Wake Forest University, Winston-Salem, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In the United States, local high schools have a closet with donated clothes for students who show up with dirty, ruined, or poorly fitting clothes. The students who wear/use those clothes are mostly from low socioeconomic backgrounds, often from black/brown/indigenous/immigrant communities. At times the clothes go to girls or others who are "under" dressed, deemed too provocative. The pile of clothes is seldom exciting, rather a last resort for students who wear them begrudgingly.

As a team of college and high school faculty and students in a midsize town in the United States, we have been working on "Envirochic," an Environmental Boutique planned, developed, and implemented by high school students, to learn and practice arguments about sustainability and style. All students shop in environmentally conscious ways, taking items that they need and paying with donated clothes, eco-currency, or with time/efforts toward the boutique.

Envirochic encourages a focus on the life span of clothes (how to take care of them, from washing to fixing them) and on caring/daring fashion, sustainability, thrifting, circular modes of style. Envirochic also invites students to share their passions, unique sense of self through unique pieces from their cultures.

As a pilot program, we are also collaborating with high schools in northern Italy, connecting students there to the local high school in the United States

(name/location not included for anonymity). We are developing a clothes-exchange program that mirrors the goals of "pen pals" as a way to connect peers across different cultures. The Envirochic model combines environmental theory with identity studies that center youth and the ways they build confidence and self-esteem based on who they are (race, gender, sexuality, religion, culture/nationality/origin, religion).

We focus on the rhetoric of fashion, sustainability, environmental justice, including details about the lifespan of clothes, from production chain, fabric, labor practices, location/transportation, the local impact/footprint on the communities where clothes are made and how a cultural exchange challenge consumeristic models that encourage young people to buy "more" or "new." The project focuses on a rhetoric of care and fashion as "already" and "enough." The goal of this project is for high school students (and for the college students mentoring them as part of a class) in both the US and Italy to learn and practice habits to select, maintain, and upkeep items of clothing for themselves and others, as a sartorial and cultural exchange.

In this paper, the authors-team members discuss the initial process of planning and opening the first Envirochic in the United States and connecting youth there with their peers in Italy, as they literally walk in each other's (used) shoes and clothes.

Weird, but Good: Exploring Unconventional Research Methodologies Toward a More Inclusice and Just Methodological Landscape

8:00 - 9:15am Saturday, 25th May, 2024
Location: Plaza Court 1
Track 13. Rhetorical Methods and Methodology
Presentation type Panel

194 Weird, but Good: Exploring Unconventional Research Methodologies toward a More Inclusive and Just Methodological Landscape

Panelists/Participants (Including Respondent, if any)

James Morris

University of Oklahoma, Norman, USA

Katie Cowger

University of Oklahoma, Norman, USA

Lauren Skaggs

University of Oklahoma, Norman, USA

Clarissa McIntire

University of Oklahoma, Norman, USA

Session Chair

James Morris

University of Oklahoma, Norman, USA

Abstract/Description

In this panel, we interrogate the affordances of nontraditional methodologies in order to gain a broader and more complex perspective of what "just rhetoric" means. As graduate students and novice researchers, we are rethinking and reimagining what rhetoric can do through unconventional ways of research, leading us through different avenues to engage Aristotle's concept of "the available means of persuasion" and address the question of "what can rhetoric be today?" We believe that we can expand our understanding of the meaning of language - textual, audible, and otherwise - by expanding the types of available methodologies that rhetoricians embrace and teach.

Each panel member is embarking on a different, traditionally less-valued methodology inspired by our activities outside the traditional rhetoric classroom. We

focus on these methodologies not often centered in graduate student seminars because we believe doing so "reproduce dominant gender, race, and class biases" (Takayoshi, Tomlinson, and Castillo, 2012). We follow Milián-Bernal's (2023) challenge to researchers to "contest unjust research processes and embark on [our] own creative, albeit challenging, methodological paths." Together, we discuss four methodologies that involve creative approaches to rhetoric research that challenge and broaden what rhetoric means.

Speaker 1: Creative/Writing: Fiction as Art as Research

In many ways it feels fair to say that research has always been about presenting stories. Especially when considering Qualitative research's focus on "understanding the meaning people have constructed" (Merriam and Tisdell 15, emphasis in original), it may be necessary to consider all of the ways in which people may construct meaning for themselves. Building upon the foundation of traditional Qualitative Research, Arts-Based Research represents a natural extension of that qualitative desire to understand the human experience and meaning making connected that experience (Merriam and Tisdell 15). Though Arts-Based Research (ABR) is an umbrella term that is inclusive of a range of art forms from poetry to dance to painting to storytelling (Burge et. Al. 730), this presentation will specifically focus on the subset of Arts-Based Research known as Fiction-Based Research which builds upon the foundation of ABR to best represent the work being done in this space (Leavy, Method Meets Art, 59-60). This use of fiction provides an avenue to develop composite stories that may speak to multiple "true" experiences without being reliant on any single experience (Leavy, Method Meets Art, 2). As a starting point for research, fiction-based research allows researchers flexibility in how they seek truth (Leavy, Method Meets Art, 59-62).

Interpreting research through this fictional lens can also create an opportunity for how empathy can be evoked (Leavy, Method Meets Art, 25) in a format that might be more accessible to a wider array of readers than traditional scholarly research (Leavy, Method Meets Art, 2). Through the intentional use of fiction as the form of art for research, this can also allow researchers to more holistically portray an individual's story by using the tools of fiction (Leavey 2016 38). Though applicable to a range of disciplines, the use of Fiction in Rhetoric research might provide a natural bridge from the literary arts to further complicate how we study and consider the humanities. The specifics of the Fiction-Based Research approach allow researchers to strive toward a level of truthfulness (Leavy, Method Meets Art, 62) on par with purely factual

accounts of information, while allowing for adaptation in form to best convey that truthfulness in an engaging way. Ultimately Fiction-Based Research might force us to question whether truthfulness is more important than solely "true facts" or whether this dichotomy is needed at all.

Speaker 2: "Counterstory and Linguistic Justice"

Before and since the publication of April Baker-Bell's (2018) seminal work on linguistic justice, the field has both grown and received significant pushback, especially from non-academic audiences. These arguments often suggest that linguistic justice deteriorates English and corrupts language education. In this presentation, I explore how counterstory (Martinez, 2020) can be a fruitful method of research both to further disciplinary knowledge on the relationship between language and identity and connect with and persuade resistant audiences (particularly White audiences). I suggest that White scholars who use counterstory to reflect on and develop critical awareness of their linguistic privilege would contribute to the foundational and ongoing work done by scholars of color. In other words, instead of researchers of color alone shouldering the burden of researching linguistic justice, more White researchers should support this work by using a methodology aligned with the subject matter. Results would include furthering the work of pioneering scholars of color and making linguistic justice more mainstream as scholars of multiple races work to dismantle the myths and "stock stories" (Martinez) of "standard English." I demonstrate what this research might look like in practice by telling a counterstory featuring a White composite character, Roslyn, a writer who grapples with her own privilege regarding linguistic justice. I end by offering a few suggestions for White researchers' methodological approaches when participating in counterstory to explore linguistic justice.

Speaker 3: "Running as Research: Striding Towards Serendipity and the Kairotic Body"

Few methodologies in the field of rhetoric studies focus on the movement of the individual body, which removes unique opportunities for knowledge creation and research development. In response to this issue, this presentation examines how

running as a method can be an opportunity to develop research through mind-body connections to physically and metaphorically put ideas in motion. Research through this method relies on the link between the somatic and the five key embodied aspects of running: pleasurable and painful sensations, solitary and social environments, connection to place and space, relationship to arts and sport, and discipline and preparation. In other words, running is a way to process and think through research as well as a tool for discovery and gathering data. Running as research requires a "kairotic body" (Hawhee, 2021) and an attunement to serendipity (Clary-Lemon, 2022). To demonstrate this research method in practice, I discuss my own experience with intentionally running as research in a national marathon as well as going on runs that accidentally became research. From this discussion, I propose running as research to be a methodology that can be both affect-centered and decolonial, and I suggest further routes for future research.

Speaker 4: Craft Research/Crafting Research

Something that I encountered during the research process of finding other scholarship and scholars who engaged with crafts was the misleading nature of the search term, "craft." It often leads me to research about the craft of writing, or where "craft" is a verb for intellectual or philosophical making – as opposed to a material product, like a quilt or collage. The distinction and discussions over the definition of making are currently debated in digital humanities, but perhaps a more in-depth prodding of "craft" within rhetoric and composition could also be worthy of exploration. I believe that craft research, which treats craft as a practice, a discipline, a subject, and a way of doing/making research, offers avenues for introducing and continuing the inclusion of crafts in rhetorical research.

Arts-based research is a growing and beneficial branch within the field of rhetoric and composition. There are many researchers who have already begun to incorporate and center their work around crafts as a form of rhetoric, as a subject, and as a way of presenting the conducted research. The benefits of craft research are the production of emotional resonance, the researcher's and the research's openness to interpretation, and the validation of experiential-based knowledge. By exploring different craft researchers, I will examine how craft research functions to provide said benefits.

Just Critics, Just Critical Rhetorical Studies: From Arendt to Said

8:00 - 9:15am Saturday, 25th May, 2024
Location: Plaza Court 2
Track 12. Rhetorical Theory
Presentation type Paper Session

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288 God-Terms and Worldly Justice: Edward Said, Kenneth Burke, and the Problem of Heteronomy

Ben Wetherbee

Northern Michigan Universirty, Marquette, MI, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

A "just rhetoric" seeks justice. And yet, rhetorical theory throws the word *justice* into strange relief—both, on one hand, a vital motivating force for ethical rhetorical practice and, on the other, a terminological abstraction that threatens to obfuscate worldly authority. In other words, *justice* constitutes what Kenneth Burke, Richard Weaver, Wayne Booth, and others have dubbed a god-term. In this paper, I examine such god-terms at the nexus of Burkean logology—which charts the "entelechial" value hierarchies impressed into symbolic expression—and Edward Said's notion of "secular criticism," which espouses a frankly oppositional skepticism toward the sort of heteronomous (or extra-worldly) authority god-terms often facilitate. In tandem, Said and Burke—two thinkers who sought out similar political and rhetorical problems but who have rarely been studied together—hold each other in productive tension, offering a bold reconsideration of god-terms as both rhetorically vital and ethically volatile.

This paper moves through three stages: First, I compare Said's notion of secular criticism—adumbrated most vocally in the books *The World, the Text, and the Critic* and *Representations of the Intellectual*—with Burke's logological project in *The Rhetoric of Religion* and other late writings. I note here how Burke's own identity as a lapsed Christian Scientists who skeptically appreciates religious expression but resists religious ontology mirrors Said's own insistence that intellectuals resist appeals to religious closure, instead grounding conversation in the worldly experience of marginalized people. Next, I contrast approaches to god-terms in the works of Burke and Said, along with those of Weaver and Booth, noting how Burke and Said's slightly divergent secular stances (yielding what I call lowercase-g god-terms) contrast with Booth and Weaver's ontological stances (yielding uppercase-G God-terms). I finally advocate for a Burkean appreciation for the power of "entelechial" appeal of god-terms that remains tempered with Said's sense of oppositional skepticism and stubborn grounding in the contingent realm of worldly affairs. I apply this perspective, in closing, to the example of *justice*.

My purpose, in short, is (1) to offer a thoroughgoing, mutually enriching synthesis of two vital figures in twentieth-century thought, (2) to employ Said and Burke's dialectic toward revitalizing an idea of lowercase-g god-terms rooted in the worldly, contingent sphere of rhetorical epistemology, and (3) to in turn vitalize a notion of "just rhetoric" as one that is adaptable, contingent, and essentially metalinguistic. That is, I argue finally that god-terms like *justice* should figure essentially into advocacy for people marginalized along the lines of race, sexuality, gender identity, and other factors, but without teleological recourse to a transcendent, fixed source of quasi-divine authority. Rather, a "just rhetoric" mandates that rhetors and rhetoricians reflexively embed the notion of justice within the shifting parameters of human strife, rooting authority in lived experience itself, rather than a higher ineffable power.

491 A Reconsideration of Callicles's Arguments in the Gorgias: Was "Uncle Cal" Onto Something?

Mike Duncan[1], Nick Sciullo[2]

[1]University of Houston-Downtown, Houston, USA. [2]Texas A&M University – Kingsville, Kingsville, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Critics of Plato's *Gorgias* have observed that Callicles's arguments against Socrates's critique of rhetoric are stronger than they might appear. We agree and argue first that Plato deliberately weakened Callicles much like as he did with Gorgias; the elite politician is seemingly distracted by definitional arguments about "rhetoric" or "power" from his strong nihilist position, with no need to acknowledge Socrates's philosophical appeals or invocation of afterlife punishment, and he eventually falls silent. We then explore how Callicles's understanding of power suggests the universal counterarguments of practical authority and power that Perelman and Foucault and others have outlined. Any such counterarguments would have left the pseudo-Socrates little footing to lecture as the dialogue closed; Callicles's might-makes-right argument, via Plato, becomes only a straw man along with the sophists. As the *Gorgias* remains a critical part of the teaching of rhetorical theory even as the western rhetorical tradition is supplemented and superseded, we would rehabilitate "Uncle Cal" and note his truncated position on rhetoric and power remains a serious alternative. We do not agree with Uncle Cal any more than with a modern-day fascist, but contemporary events remind us that his position carries even more weight in a digital age of power propagation that Plato did not anticipate.

Callicles's rhetoric is a blunt agonistic instrument for accumulating power without regard to truth. Rhetorical effectiveness alone proves the strength and worthiness of the rhetor, with failure proving weakness and unworthiness. Morality thus rests in the rhetor's hedonistic appetites, determining not just strength, but righteousness, which is always temporary; if the rhetor is defeated, the vanquisher's morality replaces it. Socrates, on the other hand, holds that rhetoric's inherent deceptiveness can be alleviated with a moral center that protects the culture of the *polis*, supplemented by fear of the gods; the second speech of the Phaedrus makes this more explicit. Callicles, therefore, espouses a physiological, rhetoric-centric epistemology, where the human body's strength and appetites only determine meaning, whereas Socrates espouses a theological and hierarchical epistemology, where a higher realm determines standards for the mundane world that are then enforced by the culturally powerful. While the philosopher-king of the *Republic* can be seen as a compromise between these two positions, wielding both the authority of the gods and the strength of the body, Callicles's statements – and eventual silence – place himself as such a figure without any need for otherworldly authority; Socrates's pivot to the gods is then just another ploy to acquire power in a world without fixed meaning.

Rhetoric as a power struggle remains tempting. *The New Rhetoric*'s position that objective value judgments are impossible, Foucault's juxtaposition of rhetoric and power as inseparable concepts, and the contemporary sophistical drift toward a "big rhetoric" are compatible, suggesting the dramatic heel of the *Gorgias* was closer on the money than usually acknowledged. A reconsideration of Callicles has serious implications in the recurring quest for universal rhetoric, the audience-centered conception of communication, ethical standards for rhetoric, and how the accumulation of power and control are legitimized.

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479 Staging a Rhetorical Carnival: Enacting Arendt's Experiential Politics

Marc C Santos

University of Northern Colorado, Greeley, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

My presentation explicates Hannah Arendt's idiosyncratic notion of politics, puts that notion in conversation with contemporary rhetorical theory concerned with ethics and rhetorical empathy, and shares a class project designed to put this theory into practice.

First, I will explicate Arendt's notion of politics, drawing upon Cavarero's Surging Democracy. For Arendt, politics isn't about ruling (or "managing") people or even making policy. Rather, politics is an experience of agency (what she terms "action") that only emerges while in proximity with others equally capable of action. Such proximity produces a unique sense of "joy" that comes from creating with others. Political hierarchy, even representational democracy, diminishes this agency, and risks engendering alienation; when we lose our proximity to others, and the feeling of agency and wonder they provide, then we invite the desire for tyranny. Thus, for Arendt, politics consists of acting with heterogeneous others to renew our desire for agency.

Second, I will argue that Arendt's notion of politics synergizes with Blankenship's work on rhetorical empathy and Ratcliffe's work on rhetorical listening; she offers a complimentary affective and materialist approach to preparing individuals for social justice efforts and participatory policy-making. I also situate Arendt's notion of politics alongside readings of Isocrates' notion of ethos and sophistic nomos that emphasize the significance of local community in rhetorical practice. Finally, I consider it alongside scholarship on Emmanuel Levinas' notion of ethics and the face-to-face relationship. While Levinas' phenomenological analysis of the face-to-face structures ethics around an encounter with non-positive transcendence, Arendt's analysis focuses on a bodily, material affect that emerges from being-with-others. Ethics, then, need not be grounded solely in an abstract encounter with alterity–it can also be rooted in experiencing heterogenous plurality.

Third, I will report on a project planned for a spring 2024 upper-division rhetorical theory class that will aim to stage an experience of political plurality. Students will read Arendt's essay "Action and the 'Pursuit of Happiness,'" selections on action, presence, and politics from The Human Condition, and Cavarero's Surging Democracy. They will then collaborate to plan, organize, and execute what I have tentatively named a "rhetorical carnival" (I will charge students with renaming the event). The event will be a two-hour long gathering in the University Commons that includes a range of activities aiming to produce the "joy" that Arendt describes. A spring 2023 graduate seminar brainstormed a few possible ideas, many of which draw on elements of improv comedy and performance: a dance line (as opposed to line dancing, which aims at homogenous movement), collaborative storytelling, and an anti-selfie station (based on Cavarero's critique of the political selfie in Surging Democracy). I will share results of pre- and post- surveys, modeled on previous work by the PEW Center, meant to collect student attitudes towards politics and reflective journal work during the project.

648 Martin Heidegger's Archival Politics of Collective Identify Formation

Andrew P Allsup

Bates College, Lewiston, USA. University of Pittsburgh, Pittsburgh, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Though critical assessments regarding the entailments of Martin Heidegger's existential phenomenology for political theory are nothing new, there has only been piecemeal efforts to grasp the scope and influence of Heidegger's rhetorical politics on his attempt to rethink the scholastic and enlightenment images of man. This is not to say that Heidegger's views on language, discourse, and communication have not found expression in philosophical treatises on politics or in the broader domain of political theory. It is to say, instead, that interest in the specifically rhetorical character of Heidegger's philosophical commitments has yet to become a commonplace in debates about the value of Heidegger's philosophy for the development political theory. With the notable exceptions of Theodore Kisiel's early work ("Situating Rhetorical Politics in Heidegger's Protopractical Ontology") and the very recent works from both Daniel Gross (Being-Moved: Rhetoric as the Art of Listening) and David Marshall (The Weimar Origins of Rhetorical Inquiry), scholarship on the entailments, affordances, and dangers of Heidegger's rhetorical politics has a great deal of room to grow. In this paper, I contribute to this growing body of scholarship by presenting an account of Heidegger's rhetorical politics that may serve as a critical response to the more optimistic readings of his existential phenomenology as a wellspring of communitarian being-with-others. I advance the case that we can articulate a specifically rhetorical character of his philosophical commitments by examining his inventive use of the Corpus Aristotelicum as, in Barbara Biesecker's terms, an archival site of collective identity formation. Specifically, I examine how Heidegger's development of a distinctively phenomenological approach to philological-hermeneutic practices of archival interpretation participates in a broader political strategy aimed at the destruktion of a culturally salient metaphysical image of man as subject. This "de-structured" image of man, I illustrate, is positioned by Heidegger to serve as the ground upon which he can, subsequently, construct a concept of "the people" that does not succumb to his critical ascription of averageness, inauthenticity, and falleness to "everyday" being-in-the-world. I advance the claim that we ought to characterize this move as a politics of populist (anti)metaphysics, yielding valuable insight into the rhetorical dimension binding his philosophical ambitions with the role that he believed education ought to serve in the cultural and political maintenance of national identity. This, I conclude, ought to give pause in our more optimistic interpretations of the priority he gives to listening and silence over speech by considering these moves as part and parcel of a broader rhetorical politics articulating a nationalistic and proto-fascistic vision of collective identity, destiny, and belonging.

Just Ethics in Rhetoric: Learning from 20 Years of Ethics Scholarship in Rhetoric Review and Rhetoric Society Quarterly

8:00 - 9:15am Saturday, 25th May, 2024
Location: Plaza Court 3
Track 13. Rhetorical Methods and Methodology
Presentation type Panel

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110 Just Ethics in Rhetoric: Learning from 20 Years of Ethics Scholarship in *Rhetoric Review* and *Rhetoric Society Quarterly*

Panelists/Participants (Including Respondent, if any)

Jared S. Colton

Utah State University, Logan, UT, USA

Steve Holmes

Texas Tech University, Lubbock, TX, USA

Josephine Walwema

University of Washington, Seattle, WA, USA

Rachael Jordan

California State University, Channel Islands, Camarillo, CA, USA

Session Chair

Jared S. Colton

Utah State University, Logan, UT, USA

Abstract/Description

Overview

In response to the onset of poststructuralism and postmodernism in rhetorical theory, James E. Porter (1998) observed that ethics primarily became a process of singular "critical inquiry" instead of an articulation of shared communal values (see also Kinneavy; Corder, Katz, Davis, etc.). To date, many in the field avoid naming ethical frameworks and values because of the risk of reinscribing a universal subject. In many cases, rhetorical ethics is restricted to a generalized call to reinclude excluded identities and epistemologies by "bearing witness to new idioms" (Lyotard, 1983) or imagining "communities without community" (Gehrke, 2007). Yet, a great deal of rhetoric scholars have continued to explore and engage with a wide variety of ethical and moral frameworks (e.g. Brown Jr., 2013). Some of these frameworks, like virtue ethics (Duffy, 2019; Colton & Holmes, 2018), also do not reinscribe a universal subject while remaining invested in issues of social justice. To better understand how rhetorical scholarship on ethics can support the field's interest in justice beyond critique, this panel reports on an archival study of trends and topics within the uses of ethics and morality in 20 years (2000-2019) of Rhetoric Society Quarterly (RSQ) and Rhetoric Review (RR) articles. The first panelist will set up the exigence for this project and explain the study's grounded theory method. The second panelist will offer a summary of the coding categories and overview of the data. Panelists 3 and 4 engage with several of these coding categories by showing how to build on existing approaches that are promising for future justice and ethics scholarship.

Panelist 1: Exigence and Explanation of the Study

This panelist establishes the exigency for the archival study by featuring the ways in which ethics scholarship seems to be at arm's length from social justice and activist rhetorics scholarship despite these rhetorics clearly being informed by ethical values. Explicit mentions to ethics and ethical frameworks like utilitarianism, virtue ethics, or deontology seldom appear in cultural rhetorics and politically minded scholarship that is still implicitly drawing on these lenses to make the case for social justice. Thus, the study seeks to better understand the ways in which ethics is used by the field in journal articles to suggest better ways to connect explicit ethics work to activist and cultural rhetoric rhetoric work. This panelist overviews the study's methods, journal

selection criteria, and initial rationale for determining substantive versus non-substantive ethics references. The first task examined whether articles mentioned any variation of the word "ethic" and/or "moral." Researchers went through each article and coded for any mention of these terms. The second round of coding involved reading each of the articles in pairs to determine whether or not the treatment of "ethic" and/or "moral" was substantive. Lastly, the team began coding the "substantive" articles using grounded theory to develop a number of overarching coding categories (Glaser & Strauss, 1967).

Panelist 2: Ethics Coding Categories & Initial Results

This panelist shares an overview of the coding categories and initial observations from the study. Throughout the initial phases of the study, multiple coding categories emerged from the way scholars framed ethics (and morality) within their scholarship in pursuit of justice in the field. Our initial results show that the majority of scholarship in RSQ and RR fall under the "descriptive discussion of ethics" coding category, as well as scholarship that specifically focuses on ethics and research methods. "Descriptive discussion of ethics" encompasses using ethics to describe how rhetorical beings are rather than using a particular ethical framework like "ethics of care" to advocate for a set of values or ethical practices to adopt. Another popular category, and one that is directly connected to justice, was a "critique of a figuration of morality/virtue," implying that something was/is wrong, though a historical community thought it was natural, normal, or a moral good at the time, such as variations of Christian morality or a critique of heteronormativity. From these larger categories we identify patterns, including several articles that explicitly (and implicitly) discuss virtue ethics, care ethics, and rights. Throughout the scholarship, it's clear that rhetoric scholars have an interest and investment in social justice concerns. However, as Panelist 2 will demonstrate, there is a need to more explicitly connect the language of ethics to social justice work as well as draw on non-Western ethical perspectives and frameworks.

Panelist 3: Normative Rhetorical Ethics After Postmodernism and Poststructuralism: Are Rhetorical Ethics Really Only About Critical Inquiry?

This panelist investigates James Porter's (1998) oft-cited claim that rhetorical ethics is more about inquiry than a commitment to value-based systems. Does the last twenty years of rhetorical ethics scholarship in RSQ and RR reflect this claim? In the 1980s, 90s, and early 2000s, rhetorical theorists such as Steve Katz, James Kinneavy, Victor Vitanza, Michelle Ballif, Diane Davis, and others questioned or challenged the use of any normative ethic in rhetoric—i.e., any rhetorical ethic that advocated a specific

value over another, or an argument for how we should be. These questions and challenges parallel poststructuralist philosopher Todd May's argument that during those time periods the discourse on morality had been relegated to conservative politics and viewed as only an object of critique by more progressive thinkers interested in social justice. Drawing on the results of a study that evaluated the last twenty years of RSQ and RR, Panelist 3 will argue that while Porter's definition of rhetorical ethics certainly has been influential and cited often, rhetorical theory scholarship is full of normative ethics and arguably might be more reflective of John Duffy's (2019) claim that rhetoric scholars and teachers are arguably highly normative, working to influence if not directly advocate for social change and new ethical norms, even if specific values are rarely named or discussed as morality. Panelist 3 will analyze this potential tension between rhetoric's commitment to inquiry and the commitment to implicit value systems, and ask Is the rhetorical ethics influenced by postmodernity still a dominant or influential lens in the field? What possible futures might rhetorical ethics occupy, particularly alongside the field's commitment to social justice?

Panelist 4: Expanding the Non-Western Virtue of Justice After Aristotle

This panelist explores the coding category of virtue ethics and ethical dispositions. Many articles coded employed virtue ethics as a descriptive or definitional part of rhetoric in trying to offer an ontological definition of who rhetorical beings are. However, a surprising (to the researchers) discovery was the presence of a large number of implicit discussions of the importance of virtue ethics or ethical dispositions as a way to theorize and enact equality beyond the critique of how virtue or morality is historically figured. Furthermore, a few articles explicitly invoked virtue ethics in feminist and black American rhetorical traditions as a form of normative ethical advocacy ("rhetorical studies should use ideas of [X] virtue as a framework to support marginalized epistemologies"). In turn, Panelist 4 uses these findings to suggest latent ways to connect virtue ethics to the more equitable inclusion of marginalized rhetorical traditions. To build on these approaches, this speaker uses these normative inroads to explore how neglected research in polynesian-Hawaiian virtue ethics traditions could be used to offer a non-Western supplement to many rhetoricians' default to Aristotle and Christianity for virtue ethics's interest in theorizing justice.

From the Silver Screen to the Small Screen: HOT TAKES in Popular Culture

8:00 - 9:15am Saturday, 25th May, 2024
Location: Plaza Court 4
Track 10. Rhetorical Criticism
Presentation type Paper Session

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765 Welcome To Your Den Of Grief: Rhetorical Agency and Hoarding Disorder via A&E's Hoarders

Dorothy A Heedt

Texas Tech, Lubbock, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

The depiction of dramatized mental illness, medical professionals, and medical environments has been a longstanding theme in American television entertainment. Extensive scholarly research has honed in on the portrayal of mental health and healthcare settings within television, particularly in reality TV and documentary-style formats. Often termed "cinematherapy," these depictions have faced criticism for perpetuating detrimental stereotypes and stigmatization towards diverse ways of being and various forms of illness. Notably, well before the official recognition of "hoarding disorder" in the DSM-5 and its classification as a disability in 2013, the American audience was introduced to hoarding through A&E's Emmy-nominated and Award-winning show, "Hoarders."

Hoarders, by transforming a disorder into a spectacle and highlighting property destruction over individual well-being, underscored a quick-fix perspective. Alongside the contemporaneous Marie Kondo tidying up trend, and as Americans face escalating rent and a dearth of affordable housing, the concept of home is undergoing a profound transformation. Houses, once symbols of familial stability, are now subject to commodification, acquisition, and even "hoarding" as investment

properties. The shifting discourse around "house and home" in this era of inequality has likely influenced public perceptions of individuals with hoarding disorder. Situated within this context, my proposed paper serves as an illustrative case study. I will delve into A&E's Hoarders, utilizing new material and public rhetorics to explore the intricate interplay between the experiences of individuals with hoarding disorder and the show's portrayal of their condition. This inquiry not only underscores a gap in understanding the rhetorical agency of those with hoarding disorder within such televised domains, but it also seeks to illuminate the ways in which people with hoarding disorder, clinical psychologists, professional organizers, as well as non-expert participants assert rhetorical agency within the context of the show.

Against the backdrop of the evolving cultural cognizance and classification of hoarding disorder, coupled with the enduring influence of Hoarders and the impact of spectacle within reality TV, this project presents an opportunity for scholars in rhetoric to (re)consider public discourses that scaffold able/disabled/multiply abled bodies and minds, and endeavor toward the cultivation of just models of disabled subjectivity and equitable, substantive forms of "treatment."

260 Playing with Barbie in Plato's Cave

Lucy Miller

West Chester University, West Chester, PA, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In Greta Gerwig's 2023 film Barbie, an idealized representation of the popular doll journeys from the world of Barbieland to the real world after experiencing thoughts of death and the horrors of flat feet instead of her usual tiptoe posture. Upon her arrival, Barbie discovers that the real world does not match the feminine wonderland she had left, where gender equality had long been achieved and women held all important leadership roles in society. She is dismayed at the misogynistic treatment she receives from men, including a slap on the ass that lands her in jail after she punches the man who slapped her, and the blame laid at her feet by a group of teenage girls for setting unrealistic and harmful beauty expectations for women and

girls. Barbie wants nothing more than to return to how things were in Barbieland, where every day was perfect and she knew where she belonged, but when she returns, she finds her world transformed into a misogynistic hellscape by Ken, who had joined Barbie on her journey to the real world and had been seduced by the promised power of the patriarchy after a life dominated by women. In the end, Barbie is able to resolve the conflicts in Barbieland, but the experiences she has in her journey leave her unable to exist in that world in the way she had before. She makes the decision to live as a human in the real world after grappling with all of the pain and joy that being human entails.

The film serves as a reversal of Plato's "Allegory of the Cave" from the Republic. Instead of a cave dweller being overwhelmed by the knowledge that the shadows they have seen their entire life on a cave wall are just pale imitations of reality, Barbie, as an Ideal Form, learns that her understanding of reality is limited compared to those who exist in the real world. Her journey is about learning to recognize the limits of her own understanding rather than trying to impose her idealized versions of femininity and being a woman on others. She is initially disappointed in reality because it fails to live up to her idealized expectations, but she comes to love the beauty that can be found in a more complex existence. As a rhetorical statement, the film argues for embracing the complexity found in a diversity of lived experiences. Barbie does not reject or condemn her friends who choose to remain in Barbieland, but she also recognizes that she does not have to try to fit into that world to have meaning in her life. She also helps Ken find a way of being outside of his relationship to her without devolving into toxic masculinity. In having Barbie embrace her humanity, the film ultimately argues that Ideal Forms are not the standard we should all be judged against but are actually lacking in their simplistic understanding of reality.

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704 Routing the affect of Chris Traeger's orthorexic optimism in *Parks and Recreation*

Meagan K Winkelseth

Wayne State University, Detroit, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Co-created by Greg Daniels and Michael Schur as a public-sector spin-off to the private-sector parent series *The Office*, *Parks and Recreation* is a popular American political television series that uses a mockumentary style format to emphasize awkward interactions between the civil-servants of the fictional city of Pawnee, Indiana. Media expert Dr. Nicholos Holm (2017) explains that mockumentaries refuse formal sitcom comedy conventions to implicate viewers "in quasi-sympathetic relation with unbearable situations" through docusoap-style camera work that dictates the scope of characters' humiliation (p. 100). *Parks* forces its audience to confront embarrassing moments through lingering camera shots that goad them into determining how discomfort registers to (in)validate their laughter. Interestingly, some viewers regard the lingering moments that focus on Chris Traeger as particularly difficult to interpret because of his incessant positivity (Devi, 2021).

Traeger was introduced in Season 2 as an Indiana state auditor who explains that being relentlessly optimistic is key to sustaining his health. While some viewers dismiss this as "toxic positivity" (Devi, 2021), closer consideration can reveal that Traeger's optimism demonstrates the insidious affect of *orthorexia nervosa*. Coined by American physician Steven Bratman in 1997, orthorexia describes individuals whose benevolent intent to improve general health grows into an obsession with nutrition (Bratman & Knight, 2000). Orthorexia lacks medical classification due to the onset of what Nicolosi (2006) calls the "Orthorexic Society" which names how the modern foodscape promotes the pursuit of rigid dietary practices that paradoxically mimic orthorexia's symptomology. A critical awareness of our contemporary dietary health system is necessary to evaluate the humor of Traeger's embarrassing moments.

In this essay, I argue that *Parks'* mockumentary style prompts the audience to understand orthorexia pathologically through Traeger's character arc. In juxtaposing the cruel optimism of the Orthorexic Society's health extremism with the affective economy of Pawnee's anti-healthful ecology, I apply Ahmed's (2010) concept of the "affect alien" to name how the show implicitly codes Traeger as an orthorexic subject. I conduct a close textual analysis using what Ahmed (2010) calls a 'genealogy of expectations' across Traeger's character arc to pinpoint three kairotic moments where the show's mockumentary style illuminates how his orthorexic behavior interactively registers as affect, feeling, and emotion. My analysis reveals that Traeger's appearances evoke a catharsis amid the audience which departs from the mockumentary's traditionally ambiguous format to engender personal and collective edification. The discursive force of Traeger's character arc stems from its rhetorical

function as what Kenneth Burke (1941) calls "equipment for living" as it guides viewers' behaviors in life situations where healthy eating can become pathological.

Ultimately, this study examines Traeger's character arc as a model to understand *Parks and Recreation* as a didactic instance of media rhetoric that can morally enlighten students and provide emancipatory guidance for individuals like Traeger. I explore how future research in communication pedagogy can utilize Parks' mockumentary style format for healthful edification. This involves a consideration of how Traeger's character arc can be used to generate tools and activities for use in the communication classroom. Finally, I consider how theorizing Traeger's orthorexic subjectivity contributes to rhetoric's contemporary turn toward what Dr. Kent Ono (2022) calls "anti-critique" which argues for critical analyses that prioritize the praise of marginalized representations over the condemnation of oppressive entities.

771 Race and the City: Constructions of White Allyship in HBO's *And Just Like That*

Dakota J. Sandras

University of Nebraska-Lincoln, Lincoln, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

The current sociopolitical era is marked in large part by radical racial reckoning and awareness, especially among white liberal Americans. Watershed moments and digital mediums have made way for Americans to be talking about race, racism, and racial identity like never before. Among these cultural conversations, unprecedented struggle has risen over what white liberal awareness might look like if it were transformed into allied action and renewed calls for white allyship have emerged across numerous spheres of public life and discourse. As a result, the figure of the white ally has become a contested rhetorical figure through which racialized sociopolitical demands, expectations, and power struggles are negotiated. Consequently, representations of white allyship have surfaced throughout popular

culture, serving as symbolic sites of meaning making for white Americans contending with their roles in anti-racist action. In this essay, I explore the messages embedded throughout these negotiations, and particularly within television, in attempt to untangle the ways white allyship has been rhetorically constructed and thereby instructed through mediated forms. As a case study, I turn to *And Just Like That*, the 2021 reboot of HBO's Sex and the City.

I have chosen *And Just Like That* because of its enduring popularity and unique status as a series reboot. While nearly all entertainment television can be read as responsive to contemporary cultural moments, reboots offer expressly significant insight because they exist within and between multiple periods at once (Klein & Palmer, 2016). I analyze *And Just Like That* in contextual juxtaposition to its iconic predecessor and attend to the development which occurred between its six-season run and its current iteration. Specifically, I focus on the character of Miranda Hobbs because of the unique ways her character comes to represent the show's response to racialized cultural shifts, noting that her narratives are pointedly symbolic of white racial liberalism and allyship both within this show and across popular entertainment television in general. Resting on the assumption that most of the show's white, progressive audience would hold similarly evolved ideological values, Miranda's character functions as a peculiar mirror for white women's sociopolitical investments. Through her new pursuit of a Master's degree in human rights and regular political references, Miranda's character affirms the show's role as white liberal women's fantasy which has expanded to incorporate their implicit penchant for social justice and desire to be perceived as allies. Specifically, I look at three poignant instances wherein she demonstrates the ways white allyship can be de/constructed as well as the rhetorical meanings each moment produces. I argue that the construction of Miranda's interactions with her Black professor, Dr. Nya Wallace, evince the shortcomings of white imagination pertaining to racial justice as well as the ways media has come to capitalize and even revel in white women's failure as a means of espousing anti-racist values.

References

Klein, A. A., & Palmer, R. B. (Eds.). (2016). *Cycles, sequels, spin-offs, remakes, and reboots: Multiplicities in film and television*. University of Texas Press.

Stories Being Told: Reading and the Rhetoric of the Book

8:00 - 9:15am Saturday, 25th May, 2024
Location: Plaza Court 5
Track 6. Movement/Protest Rhetorics
Presentation type Paper Session

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351 The Overground Railroad of the Jim Crow Era: A Rhetorical Analysis of the Negro Motorist Green Books

Cecilia Cerja

University of Georgia, Athens, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

The Negro Motorist Green Books were a series of travel guides published in the mid-20th century by Victor Green for African Americans to plan travel through the United States and navigate geographies of racial terror. Popular culture's revival of interest in the Green Books, notably the 2019 Academy Award's Best Picture film Green Book, has forwarded a celebratory stance of the travel guide as a source of African American ingenuity and commitment to the American Dream. My argument is rather interested in a critical evaluation of the rhetorical practices of the Green Books, regarding them as an illustrative artifact into the racialized/rhetorical production of space and mobility rather than the outright celebration of its legacy. I argue over the course of its publication, the Green Books developed from a pragmatic travel guide to a rhetorical site for the circulation and organization of political tactics to fight Jim Crow segregation. This development suggests an aspirational fugitivity at work in the rhetoric of travel, mobility, and automobile culture. The fugitivity examined here is not solely defined by its imaginative possibilities advanced by its colloquial name, 'The Overground Railroad'; I also examine the incorporation of the Green Books into American consumer culture, attenuating the fugitive promise with constricting subjectification of American identity.

Rhetorical scholars have not studied Green Books, and this paper hopes to provide insight into how marginalized bodies are able to craft resistance via the creation of informational networks that inform fugitive practices. The Green Books, as a distinct form of Black press, illustrate how the African American community's active readership provided information about overcoming the Jim Crow restrictions not discussed in traditional travel guides. Victor Green's understanding of the circulation of black press amongst African Americans enabled him to craft marketing and distribution strategies to ensure his publication was successful when other similar publications failed. The proliferation of his publication opened up the sphere of possibility for African American travelers in terms of the spaces they could travel through relatively safety and how to achieve upward mobility in spite of oppressive structures.

Fugitivity is of import to rhetorical studies, given it showcases how we communicate about and enacts resistance practices, especially how to evade surveillance. For African Americans, traveling by railroad or bus ensured that they would be constantly surveilled as they navigated between segregated and non-segregated states, and their ability to remain on that mode of transportation was contingent on the whims of the white people traveling alongside them. When traveling by car, African Americans were able to subvert the racist practices embedded in travel while also largely avoiding the system of surveillance and punishment. My reflection on the Green Books functions as a broader consideration on fugitivity: specifically, examining the relationship between a theoretical fugitivity, which, as Fred Moten describes, is the "desire for the outside," and the aspirational rhetorical practices which attempt to realize, modify, and/or trouble fugitivity for political/economic purposes.

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114 "Think Not That a Mad Man Raves": Truth, Credibility, and Delusion in *Astonishing Disclosures! Three Years in a Madhouse*

Ashleigh McDonald

Pennsylvania State University, State College, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Isaac Hunt has a complicated relationship with the truth. In his 1851 asylum memoir, *Astonishing Disclosures! Three Years in a Madhouse*, Hunt promises to tell a true story so shocking it will lead to the closure of the Maine Insane Hospital, where he was institutionalized. Hunt hopes his story will lead to the closure of other state hospitals and end the fledgling American asylum movement. Unfortunately for Hunt, his argument for reform is overshadowed by his paradoxical *ethos*. Hunt is aware that he is assumed to be noncredible and must fight to establish his *ethos*, a difficult but not impossible task, even in his time. People with mental illnesses in the past and the present have been able to establish and defend their *ethos* and write persuasive memoirs. Unfortunately for Hunt, his *ethos* is paradoxical; the claims that should support his ethos simultaneously weaken it.

In the book's first pages, Hunt admits that he was unstable and delusional when admitted to the hospital and needed help. This admission invokes the first paradox and reveals Hunt is an honest, if untrustworthy, narrator. As a former patient, Hunt has a unique lived experience that should lend him credibility. However, Hunt's own admission of delusions and diagnosis of madness threatens his credibility. While Hunt undoubtedly suffered abuse at the hospital, his inability to defend his *ethos* makes him difficult to believe. His story simply does not add up. If the reader is nearly positive Hunt is not telling the truth at specific points in the narrative, can they be sure he is telling the truth at any point in the book? How big can the gap between *his truth* and *the truth* get before they are irreconcilable narratives?

A second *ethos* paradox occurs when Hunt attempts to rehabilitate his *ethos* through *logos*. Here the arguments he thinks will support his *ethos* and argue for his sanity further weaken it. Hunt writes that he must carefully choose his words and arguments to avoid being thought of as insane, implying that the arguments he makes are those that he thought would provide the most evidence of his sanity. Hunt becomes trapped in the threads of his own delusions and drags his *ethos* past the point of no return.

This paper will explore how Hunt attempts to navigate these *ethos* paradoxes by performing a close reading of the first edition of *Astonishing Disclosures!* and supplemental historical records, guided by questions of how Hunt complicates what it means to be a credible speaker. Additionally, it will explore how his tattered *ethos* interacts with his ultimate plea for asylum reform and his proto-Foucaultian understanding of madness. While Hunt endeavors to speak a truth from the madhouse, his struggles with *ethos* result in his plea for reform becoming lost in the memoir's delusions and paradoxes.

140 A Comparative Analysis: Relationships Defining Female Worth and Identity in *The Awakening, The Great Gatsby,* and *A Streetcar Named Desire*

Amber Sestilio

Carnegie Mellon University, Pittsburgh, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In this paper, I will use a feminist critical and historical approach to conduct a comparative analysis of women's characterization and relationships in two novels, *The Awakening* by Kate Chopin and *The Great Gatsby* by F. Scott Fitzgerald, and the play, *A Streetcar Named Desire* by Tennessee Williams. This paper relies on evidence from the original literary sources for interpretation and primary and secondary sources in literature and history to analyze how each twentieth-century work's female characters and their relationships reflect nineteenth-century American ideals of womanhood. Overall, I will analyze how the belief in "True Womanhood" influenced the treatment of women in each novel, even at the turn of the century when favorability toward "New Womanhood" was blossoming. I will discuss how relationships in each work designate a woman's identity, role, status, and value through the belief in concepts like submissive and domestic womanhood, and women as the weaker sex, which contributes to deception and abuse. I will argue that even when the authors of these works seem to portray progressive women, they still rely on their characters conforming to patriarchal values.

My comparative analysis will occur through female characters' relationships with themselves, their female friends, employees, and their male romantic partners[1]. The characters examined include Daisy, Jordan, and Myrtle, as well as their interactions with Gatsby, Tom, and Nick in *The Great Gatsby*. I will also discuss Blanche, Stella, Stanley, and Mitch from *A Streetcar Named Desire*. Furthermore, I will analyze the character interactions between Edna Pontellier, her husband (Léonce Pontellier), her love interests (Alcée Arobin and Robert Lebrun), and the sensuous women Adèle Ratignolle and Mariequita in *The Awakening*. Finally, I will also consider each work's nameless nurses, nannies, servants, and quadroons to bring an intersectional analysis

to women's relationships defining identity and value, thus influencing how their womanhood is perceived.

[1] Each of the examined texts occurred only after the first wave of feminism or the New Woman's movement, which maintained a new sexual order that was heterosexual. See Einav Rabinovitch-Fox, "New Women in Early 20th-Century America" (Case Western Reserve University, 2017, p. 21). It is worth noting that a proper examination of oppression through a feminist lens should include an intersectional analysis that rejects the gender binary and heterosexuality as the only form of relationships. While I acknowledge and believe in these rejections for social justice, this paper will use the terms men and women to refer to the binary characters in each work and the established heterosexual relationships they have. Although this supports a canonized reading, I will apply a third-wave feminist approach by examining intersections of race and class in my analysis of these women and their relationships.

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547 Rhetoric, Race, and Shakespeare: Rhetorical Remixing of *Romeo and Juliet* for Oregon Shakespeare Festival 2023 season

Jarrett S Webster

Oregon State University, Corvallis, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

At the end of Blackface (2020), Dr. Ayanna Thompson hopes for a new performance tradition, via what Thompson names as intentional casting, that empowers actors of color to be unburdened by the legacies of racist imitation and mockery of bodies of color. This new performance tradition would cease the relentless legacies of Blackface and other uses of race craft giving new life to performance possibilities for actors of color unburdening themselves of white-gaze-expectations. Recent Artistic Director of the 2023 season of the Oregon Shakespeare Festival, Nataki Garrett, employs such a new performance tradition as the "change-maker"'s directorial debut of Romeo and Juliet utilizes intentional casting of actors of color in roles traditionally reserved for white actors. Casting both Romeo and Juliet as actors of color and setting the play sometime after the great recession near the bay area of California,

this new performance mode bolstered by intentional casting creates new rhetorical possibilities in assisting the creation of a more just society.

This new performance tradition dedicates itself to inclusivity and the exploration of contemporary/political issues, much like Shakespeare's work was for his own time. Rhetorically remixing Shakespeare via intentional casting creates new rhetorical possibilities between race and performance with effects not just beholden to the stage. Some examples of rhetorical remixing include: performing Nurse as an unhoused character, forming the Capulets and the Montagues as neighboring gangs, the interracial relationship of Romeo and Juliet, the ambiguous genders of Mercutio, Lord Capulet, the gender swap of Benvolio, and the use of S.T.O.M.P and freestyling to deliver more lengthy monologues.

Rhetorics' role in social justice movements exists on and off the stage, building from vital social justice texts such as Moraga and Anzaldúa (2015) and Gencarella and Pezzullo (2010), as well as texts illuminating the racialized structures of theatre and performance such as Dorinne Kondo (2018) and Ayanna Thompson (2021). Finally relying on Farah Karim-Cooper's (2023) new book titled, The Great White Bard: How to Love Shakespeare while Talking about Race which aids the discussion of race and Shakespeare cumulatively building off of the past decade of the field's research. The connection between rhetoric, performance, and social justice is proven in this new catalytic performance tradition employed by Nataki Garrett.

This presentation identifies and explores the relationship(s) between rhetoric, performance, and race in an increasingly divided America. Specifically, the relationships found in Nataki Garrett's rhetorical remixing of Romeo and Juliet in the wake of several political issues especially that of Black Lives Matter. This presentation maps the rhetorically inclusive performance tradition that both Thompson hopes for and Garrett successfully employs in a progressive transition from theory to practice.

Rhetorics of Gender and Toxicity

8:00 - 9:15am Saturday, 25th May, 2024
Location: Plaza Court 7
Track 2. Feminist Rhetoric
Presentation type Paper Session

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215 "Bravery & Bergamot": Men's Grooming Ads as a Sense-able Postfeminist Epideictic Rhetoric

Kai Prins

University of Wisconsin - Madison, Madison, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Since 2014, we have seen a rise in awareness about "ugly" language and behavior from primarily white, cisgender, heterosexual men (e.g., #GamerGate, the incel movement, Trumpism, etc.). The news media, pundits, and even the American Psychological Association have pegged that ugliness to a so-called "crisis of masculinity" – and brands in the beauty and personal care space have taken it upon themselves to style men's behavior into something more attractive, by locating – and purporting to solve – that crisis in and on the bodies of their target consumers. Using postfeminist tropes of bravery (Sobande, 2019), confidence (Gill and Orgad, 2015, 2017; Orgad and Gill, 2021), and empowerment (Banet-Weiser, 2018), grooming brands like Harry's Razors, Axe/Lynx, and Dollar Shave Club have begun offering men through their commercials a new *sense* of masculinity – one defined by a neoliberal, postfeminist *sensibility*, which is normally targeted at female consumers. From re-envisioning confidence as a visible scent that follows men down the street to evoking empowered personal choices through an ASMR scrotum shaving tutorial, these commercials employ postfeminist, or what Gill (2017) calls "gendered neoliberal," marketing strategies that encourage individual, commodifiable solutions to the systemic problems that stem from patriarchy. They suggest that all cisgender, heterosexual men (of all ethnicities) need to feel empowered at work, in their

relationships, and in their bodies is a better sense of self – and a bevy of products to make that self presentable.

Building on McKenna's (1999) claim that advertising serves as epideictic rhetoric in contemporary culture, I explore how these advertisements demonstrate a clean masculinity in contrast – and as a solution – to the toxic masculinity that results from the alleged masculine crisis. I follow O'Gorman's (2009) assertion that one of the "ends" of epideictic is to "display *kalos*" or the "noble/fine/beautiful" (29), and, as such, I argue that contemporary men's grooming ads constitute a fitting case study for examining the communication of a **just rhetoric** of masculinity that is both "inward[ly]" and "outwardly" handsome (O'Gorman, 2009, 29). Although televisual advertising relies on sight to make visual arguments, I will consider how these epideictic advertisements use smell, touch, and sound to "make sense" of a well-groomed masculinity through rhetorical vision, or *phantasia*. Additionally, I explore how the "affective" and "psychic life of neoliberalism" (Gill, 2017) is brought "before the eyes" (O'Gorman, 2009; Hawhee, 2011) and circulated as a masculine postfeminist sensibility by connecting recognizable postfeminist advertising tropes with a sense of masculine embodiment. This allows these companies to sell what are otherwise considered feminine beauty practices while keeping the message both literally and figuratively "buyable" as masculine for a cisgender, heterosexual male audience. This paper considers how advertisers ask their audiences to imagine what a brave, confident, and empowered masculinity feels, smells, and sounds like, and in doing so, it contributes to the feminist rhetorical criticism of masculinity; the literature on rhetorical vision and the senses; and the connections between affect and the economy under neoliberalism.

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567 Consciousness Raising, Consciousness Razing: Abject Masculinity and Rhetorical Epistemic Violence on Reddit's The Red Pill

Chase S Aunspach

University of South Carolina—Sumter, Sumter, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Created on October 25, 2012, TheRedPill is a community (subreddit) on Reddit.com that describes itself as a place for the "discussion of sexual strategy in a culture increasingly lacking a positive identity for men." However, this positive identity formation ran into trouble on September 28, 2018, when Reddit's administration quarantined the community for violating the site's terms and conditions—an unsurprising consequence of the subreddit's open misogyny against women as a (if not the) central hub for Men's Rights Activism and the Manosphere.

The Red Pill's organizing to create a positive collective identity and make culture changes almost sounds like consciousness raising (CR). However, consciousness raising is a practice that undoes the limiting harms of (patriarchal) oppression through communication. In the field of rhetoric, Campbell (1973) established consciousness raising as a rhetorical practice at the same time second-wave feminists like Sarachild and The Combrahee River Collective were writing on their experiences. Dubriwny (2005) named CR a collective rhetoric that forefronts experiential epistemology to turn audiences into active participant-rhetors. Hayden (2018), Siegfried (2019), and Hsu (2022) build from this definition, evidencing how books, zines, and oral history projects activate collective identities and agencies.

Guiding this essay, then, are fundamental questions: How does r/TheRedPill use collective rhetoric to build shared identities, narratives, and feelings of majority group victimage?

As I argue throughout this essay, r/TheRedPill twists feminist rhetorics and knowledge production practice like CR to build group members' identities and reaffirm patriarchy as the natural (but withheld) position for men in society, a process I name consciousnress razing. Consciousness raising and consciousness razing share similar pronunciations to highlight the performative sleight-of-hand white masculine discourse communities pull, sounding similar but differing significantly in goals, politics, and outcomes. As I evidence throughout my paper, consciousness razing lacks the pro-social, thick relationalities build by consciousness raising. By tracing consciousness-razing as an abject masculine practice, I extend rhetorical work on abject masculinity by King (2011), Johnson (2017), Kelly (2020), Brand (2022), and others. Consciousness razing names another ameba-like process of abject masculinity where masculinist groups strengthen the dominant position of hegemonic masculinity by internalizing the qualities and practices they seemingly stand in opposition to.

This paper unfolds in four parts. First, I put multiple voices surrounding consciousness-raising into conversation with each other to facilitate a comparison

and contrasting of this feminist practice and consciousness razing. Second, I discuss how rhetoric can produce bad knowledge—a wounding adoxic epistemology that closes itself off from stranger sociability and oppresses marginalized people through epistemic violence. Third, I trace the subjectiviation process for members of TRP by analyzing 250 of the all-time most upvoted posts from the subreddit, demonstrating how repetitions of transformational storytelling, demonstrating group victimage, and homosocial disciplining attune users to their newfound Red Pill worldviews. Fourth and finally, I conclude my chapter by discussing Reddit's choice to quarantine The Red Pill, doubling down on its adoxic practices that continue and continue to hurt democratic (digital) life today.

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621 "baby-producing organs were not designed by a conspiracy of men": Phyllis Schlafly's Rhetoric of Biological Essentialism against Feminism

Samantha J Rippetoe

Bates College, Lewiston, ME, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In 1972, Phyllis Schlafly—a wife, mother, lawyer, and failed congressional candidate—founded

STOP (Stop Taking Our Privileges) ERA (Equal Rights Amendment). STOP ERA was a

grassroots movement where middle-class white women worked together to delegitimate the

proposed ERA as a mechanism to create equality across the sexes. Schlafly built her army of

self-identified housewives and began distributing newsletters, writing books, and participating in

televised debates against feminists who insisted their place was not in the home. Initially, the ERA gained much support, with 32 states ratifying it. However, once STOP ERA began gaining

attention, the impetus to pass the ERA died quickly, leaving the United States without a

constitutional guarantee for sex equality. This paper explores Schlafly's rhetorical configuration

of the child as an anti-feminist force that refutes the claims for women's liberation in her STOP

ERA documents. Relying on a rhetoric of biological impetus, Schlafly's arguments hinge on an

assumption of nature over nurture, where women are not women without children. I argue

Schlafly's use of the figure of the child ultimately cemented the death of the ERA as women

attempted to navigate the oxymoron of women's liberation—trying to find meaning in their

previous lives before feminism, and what societal role women would play in the new ERA

world.

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83 Gender-Critical Feminism: A Constitutive Rhetorical Analysis 2024 GERARD A. HAUSER AWARD WINNER

Ben Bishop

University of Pittsburgh, Pittsburgh, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In this essay, I argue that contemporary gender-critical feminist rhetoric has, across academic, public, and online contexts, successfully constituted a new feminist subject position for cisgender women who deny trans existence and essentialize gender through "biological" sex by containing and resolving the material and discursive contradictions present in their ideological tenets. Extending previous scholarship, I demonstrate how this rhetoric successfully constitutes a collectivity that previous, similar efforts—like those of white lesbian/WLW separatists in second-wave U.S. feminism—could not, in part due to the more fractured nature of fourth-wave feminism (e.g., Tate, 2005). More specifically, I argue that the "gender-critical" feminist identity is a soothing rearticulation of two positions to those alienated by trans-inclusive feminism: one vehemently against the existence of trans people and one of cisgender, (often white) woman/victimhood. Gender-critical feminists often and fallaciously claim to be discriminated against by growing waves of trans-inclusive feminism; that they are opposed by looming cultural forces that seek to censor and erase the experiences, bodies, goals, and identities "exclusive" to cisgender women. To do so, these feminists have adopted ideographs like "gender ideology" initially created by far-right activists and religious groups to attack trans activist efforts and, with increasing frequency, actively align themselves with conservative political actors who, at first glance, would seem antithetical to the goals of "radical" feminism. Taking up a transhistorical subject position linked to historical trans-exclusionary feminist efforts, the "gender-critical" feminist identity collectively situates transphobic cis women into a mythic but fragile position of power/knowledge from which to deliberate the discursive/material futures of feminism.

To analyze the constitutive rise of gender-critical feminist rhetoric, I assembled a collection of rhetorical acts and artifacts—a discursive thread of gender-critical feminism—including older works like Janice Raymond's (1994) *The Transsexual Empire*, current-day gender-critical activism in the Women's Liberation Front (WoLF), Holly Lawford-Smith's book *Gender-critical Feminism* (2022) and academic blog (2021), as well as various social media posts that often serve as points of interpellation into the movement. Specifically, I present four major tenets in gender-critical feminist discourse that fulfill Charland's (1987) three ideological effects of rhetorical constitution:

1. That there is no such thing as transgender identities, but rather, deviant and delusional cisgender people who either use gender performance to purposefully "trick" others or attempt (and fail) to cope with patriarchal oppression.

2. That trans people harm the feminist movement, and by extension, cis women, because trans existence ultimately supports patriarchy and other oppressive systems.

3. That, because of this threat, cis women must lead the fight against trans people and our "agenda" to preserve their feminist goals of past, present, and future.

4. That cis women's lived ("biological") experiences qualify them to be critics of sex, gender, and feminism, giving them the power to dictate feminist truths and falsehoods for their own benefit.

I conclude by exploring the implications of gender-critical rhetoric with regard to its ideological overlap with authoritarian, anti-trans conservative groups, trans rights, and the future of feminist activism.

Visual Rhetorics and Media

8:00 - 9:15am Saturday, 25th May, 2024
Location: Plaza Court 8
Track 7. Public Rhetoric
Presentation type Paper Session

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506 Diggin' in the Comment Sections: Racial Ideologies and Antiracist Strategies in Response to Circulating Media Artifacts

joel m bergholtz

University of Central Florida, Orlando, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This research paper (re)frames "Birtherism" as an ongoing phenomenon in which individuals question the racial origins of politicians of color (PoCs) as these PoCs gain political power and cultural recognition. In doing so, it considers birtherism as a case

study of the current mechanisms by which language upholds and activates racially charged assumptions in the public sphere. In its twelve years of existence, the movement has produced numerous viral digital artifacts. These artifacts provide readers with comment sections that exist long after the artifact's virality has ended. Comments, then, can be analyzed according to how individuals make meaning and draw conclusions.

Comment sections, I argue, can be approached as invitations to position PoCs as subjects worthy of public examination. These viewpoints often lean on racially charged doxa, or "opinions, beliefs, or probable knowledge" that go unstated (Nordquist). As users view these comments, and as they forward or respond to them, certain racial ideologies and attitudes can be repeated or reinforced, increasing their capacity to influence others.

In "After Methods," John Law notes that "the messes of reality" demand that we "teach ourselves to think, to practice, to relate, and to know in new ways." One way to account for this complexity is to consider the relationship between viral artifacts, online algorithms, and the discourses that attach themselves to viral artifacts via comment sections. This kind of tracing can be employed to assess how racial ideologies are maintained or strengthened via publicly observable online discourse. This research paper discusses how I captured and analyzed "messes of reality," thinking through new methodologies as I practiced and reworked old methodologies to account for this complexity. In response to three viral "birther" artifacts, I present answers to three research questions:

1. "how did commenters enact racist logics?"
2. "how did others engage with these logics?"
3. "what types of comments did individuals engage with more than others, resulting in increased visibility?"

After discussing the findings of my own study, I shift emphasis to the "do-it-yourself" qualitative methodology I enacted to complete the project. Following Annette Markham's "remix" approach to social media research methods, in which researchers experiment and interrogate spaces in a variety of ways, I sorted through "globally entangled networks of cultural flow" by ranks of likes, comments, shares, and dates posted, zooming in on the top 50 comments made in response to each viral artifact according to user-engagement statistics (Markham 75, 77). I will outline how I enacted this method, emphasizing the importance of recursively returning to James Porter and Heidi McKee's concept of "ethical phronesis" to guide navigation and decision-making.

I close with a nod to my experience piloting this methodology for FYC courses as a means of teaching undergraduate research rooted in discursive analysis of online commentary.

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35 Afro-Asian Rhetoric in the films of Pam Grier and Kaji Meiko

Erick Raven

Texas Christian University, Fort Worth, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Afro-Asian rhetoric became prominent during and after the 1955 Bandung Conference in Indonesia, but it largely began through the work of W.E.B. DuBois, and his eventual wife Shirley Graham DuBois. Their ideas helped inspire groups such as the Black Panther Party to find solidarity and inspiration from Third World sources, particularly from Asia. The women of the Black Panther Party drew inspiration from Vietnamese women and this combination of Black and Asian influences, through the Afro-Asian body and performances of Pam Grier, exposed the world to the Afro-Asian rhetoric of women's liberation.

In the early 1970s Pam Grier became the first American woman action star. Her films Coffy (1973) and Foxy Brown (1974) inspired a generation of young women to assert themselves and declare their liberation. Her characters in Coffy and Foxy Brown are manifestations of an Afro-Asian rhetoric espoused by the women of the Black Panther

Party. They were themselves inspired by the heroic Vietnamese women guerilla fighters known as "the long-haired warriors." Likewise, in the Japanese genre films of Kaji Meiko, through her mixture of Japanese and African American musical styles, communicated a rhetoric of women's liberation through Afro-Asian means. For my presentation I will argue that the rhetoric of liberation that arose in the late 1960s and early 1970s was not only presented through the traditional means of literature and speeches, but also through popular media, specifically, the women-led Blaxploitation films in the US and the women-led samurai, yakuza, and martial arts films in Japan.

While genre films, particularly Blaxploitation and yakuza films, have been decried by critics for explicit sexual content and themes as well as glorifying violence, they were also an avenue through which previously taboo subject matter, such as women's rights and the legacy of White supremacy, could be directly addressed. The genre filmmakers, particularly in Japan, were often leftists and took advantage of the opportunity presented by studios desperate for revenue after the collapse of the studio system (in both Japan and the United States). It was during this time period that the genre films flourished. The films of Pam Grier and Kaji Meiko thus continued, in a non-traditional form, an Afro-Asian rhetoric that arguably began in 1955.

In my presentation I will demonstrate how Afro-Asian rhetoric was communicated through Pam Grier and Kaji Meiko films. I will show short clips from one film of each actress and show a connection between their actions in the films and the Afro-Asian rhetors that inspired them (including the Black Panther Party and the "long-haired warriors" of Vietnam). This presentation is intended to do two things: first, to show that what is generally considered "corrupt" or "superficial" can actually be an avenue through which liberating ideas can be communicated, and two, that freedom is not a solo endeavor; all of us need each other to overcome the legacy of patriarchal and capitalistic White supremacist social structures.

Beyond US Borders: Social Movements Outside the United States

8:00 - 9:15am Saturday, 25th May, 2024
Location: Governor's 9
Track 6. Movement/Protest Rhetorics
Presentation type Paper Session

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776 Bridging Caste Divides: Exploring Identification, Rhetorical Listening, and Social Justice in Nepal

Sanjeev Niraula

University of Texas, El Paso, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This paper delves into Nepal's intricate caste-based discrimination issue, spotlighting the significant gap between the so-called 'upper caste' and 'lower caste' people with the overarching goal of fostering a more just societal framework. Despite the 2015 Constitution of Nepal, the country's criminal code, and the Caste-Based Discrimination and Untouchability (Offense and Punishment) Act, 2011 that prohibit all forms of discrimination, caste-based prejudices are common in Nepal as Nepali society is based on the caste system. Through a critical lens, the study scrutinizes these legal measures' limitations in effectively dismantling entrenched caste-based prejudices, which are perpetuated by historical divisions, power dynamics, and limited awareness, resulting in a notable reluctance among individuals from both groups to identify with one another, ultimately impeding progress towards equality. Drawing upon the insights of identification, disidentification, and rhetorical listening of Krista Ratcliffe and Kyle Jensen (2022), this paper concludes that rhetorical listening helps to negotiate such troubled identification between 'upper caste' and 'lower caste'. By shedding light on rhetorical listening as a promising avenue for bridging the identification gap between 'upper caste' and 'lower caste' people, this paper makes a call for social justice.

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26 IRAN Bearded Girls; Passing to Watch Soccer Matches

Mehri Yavari

Texas A&M University, College Station, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This paper investigates the "Bearded Girls" phenomena from 2016-2020 in Iran's public sphere. Bearded Girls is a nickname given by news and social media to women who disguise themselves as men to attend soccer matches in stadiums in Iran since it was prohibited for women to enter stadiums. I explored what cross-dressing meant to the women who used it to watch their favorite teams' soccer matches. The study is a critical rhetorical analysis based on Iran's post-revolutionary context, supported by the data, including Bearded Girls' first account of their experience and reflections, through their social media posts, media interviews, podcasts, and videos, mainly from 2016-2020. Analyzing the Bearded Girls through Judith Butler's theory of gender performativity and undoing gender, what The Bearded Girls accomplished in the realm of gender performativity in Iran wasn't about the dismantling gender as it was the introduction to the public of an inclusive mode of gender performativity in which a female body with all of its cultural attributes could belong to stadiums and sporting events, notably soccer matches. Besides, Bearded Girls have achieved several outcomes in Iran's public sphere. First, they were able to stop conservatives from erasing the discussion of the stadium ban from public discourse. The Bearded Girls is an instance of resistance in asymmetrical power relations between state and citizens in which citizens have to be creative to find a way to remove obstacles the state put into regulating and disciplining their bodies. The strategies citizens choose under the circumstances might be extraordinary or have different meanings in other contexts. What matters is to analyze those performances in the historical and cultural context of the subject while also paying attention to the outcomes and consequences of those strategies in that specific context.

186 "Justice for Yvonne:" The rhetoric of memory in collective protest

Shalini A Abayasekara

The Ohio State University, Columbus, Ohio, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This project explores the question: "**how does the rhetoric of memory (RM) operate to offer hope when justice for a personally tragic event is sought?**" I consider this question by examining a murder that occurred in Sri Lanka – famously known as the Royal Park murder – through the lens of collective memory and memory activism.

On July 1st 2005, a young woman of Sri Lankan and Swedish parentage, Yvonne Jonsson, was found murdered on the stairwell of the Royal Park condominium complex in Rajagiriya, Sri Lanka. Jonsson's sister's then boyfriend Jude Jayamaha was convicted of the murder and eventually sentenced to death. But in 2019, the then President Maithripala Sirisena gave Jayamaha a presidential pardon, supposedly based on requests from family and authority figures, and on Jayamaha's "rehabilitation" in prison. For Jonsson's family, friends, and indeed many of the public, however, this pardon came as a shock. Many took to protesting the pardon on social media and organized vigils transnationally, titled "Justice for Yvonne." The protestors commemorated the person Jonsson had been, highlighted the brutal way she was murdered, and demanded due punishment of Jayamaha. They also emphasized that justice was sought not just for Jonsson but for Sri Lanka's women experiencing abuse generally. And following a petition filed by the Women and Media Collective, the Supreme Court issued an interim injunction forbidding Jayamaha from leaving the country.

In this paper I situate this fight for justice within rhetorics of collective memory and memory activism. Collective memory refers to recollections determined, shaped, and represented beyond the individual by and for the group (Zelizer, 1995). Furthermore, people's collective action influences memory activism – Gutman and Wüstenberg (2023) note, for instance, that societal change through targeting memory comes from below, not from above. "Social agents are the ones who construct memory and do the remembering" (p. 7).

Studies have indeed examined collective memory and memory activism's functions. Allison (2018) studies memory activists' mediation of the divide between national and local collective memory in Poland. Ephgrave (2014) considers how transitional justice-focused narratives in South Africa's Truth and Reconciliation Commission and Rwanda's gacaca courts portray the complexity of women's experiences within collective memory. Perhaps most pertinent to this project and published in the RSQ,

Haskins (2007) explores the internet's "memorial functions" through studying USA's "The September 11 Digital Archive."

I extend this work by examining collective memory-based rhetoric's functioning regarding a relatively individual incident, like Jonsson's murder. I rhetorically analyze the protests organized on Jonsson's behalf, considering how their memorialization of Jonsson propelled punishment of Jayamaha, and how in this process, "Justice for Yvonne" transformed from condemnation of one woman's killer to a fight against gender-based violence overall. I then suggest that RM's collective dimension offers hope of justice not just for incidents that affect an entire community but also for relatively personal tragedies. I suggest, too, however, that a sustained collective fight towards justice for one person/family potentially still requires messaging about collective gain, and examine this proposition's implications for RM's social justice focus.

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266 Go West or Go Home? Rhetorical strategies and ethos in a social "non-movement"

Claudia Langosch

Anhalt University of Applied Sciences, Köthen, Germany

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

After World War II, the German partition led to two different German nations with distinct political, economic, and cultural systems. After the reunification, the Eastern German system was often viewed as inferior and weak, and the people were treated like children who had to learn Western culture, economics, and democracy.

Recently, a few publications, for example, Oschmann 2023, Mau 2020, or Hoyer 2023, take a different point of view. They tell a different story about East Germany and the reunification, challenging the narrative of over 30 years. This is especially interesting because there is no organized social movement, like a club or an association, that advocates for more equity, inclusivity, and accessibility.

In my talk, I want to analyze both the rhetors and their strategies. Who are the authors that challenge the main narrative, and what does this tell us about their ethos as

rhetors? Do they fulfill the "vir bonus" ideal, and are they true advocates for a genuine Eastern German point of view? Or do they look backward and defend a suppressive and totalitarian system? Which role do they play in a social "non-movement"? Which rhetorical strategies do they use to accomplish their goal of creating a more just society? What are the reactions to these books, and which ethical arguments are used against them?

The talk covers a relevant topic because today, more than 30 years after the reunification, we experience the consequences of the devaluation of people's life accomplishments. The eastern part of Germany undergoes a lot of (ethical) critique and the (more or less open) demand to finally adopt and assimilate into the Western lifestyle.

At the same time, however, while a promise of the reunification, the equity of economic status and standard of living is still not achieved. The inclusivity and exchange of experiences and lifestyles is challenged on the one hand because many, especially young people, leave to work in the Western part, and therefore the brain drain in these regions is enormous. On the other hand, only a few people decide to move from west to east.

Until today, most leadership positions in politics and corporations are occupied by people from Western Germany. The accessibility for those jobs for East Germans is worse because people from West Germany tend to promote other people from West Germany more often. The departments with better-paid jobs (e.g., Research and Development) are also often situated in West Germany. These problems of lacking inclusivity, equity, and accessibility are challenging the German society and need answers within the following years.

Religious Deconstruction and Social Justice Roundtable

8:00 - 9:15am Saturday, 25th May, 2024
Location: Governor's 10
Track 9. Religious Rhetorics

43 Religious Deconstruction and Social Justice Roundtable

Panelists/Participants (Including Respondent, if any)

Kristina Lee

University of South Dakota, Vermillion, USA

Amanda Gross

European Graduate School, Saas-Fee, Switzerland

Corey Brown

Columbia Theological Seminary, Atlanta, USA

Steven Katz

Clemson University, Clemson, USA

Mari Ramler

Tennessee Technological University, Cookeville, USA

Session Chair

Mari Ramler

Tennessee Technological University, Cookeville, USA

Abstract/Description

Religious Deconstruction and Social Justice Roundtable

This roundtable begins a personal-scholarly conversation at RSA about religious deconstruction and social justice. In short, we'll begin a meaningful conversation in this community about religious/spiritual trauma, somatic healing, and social justice. We will articulate religious trauma's effects, strategies we've engaged to feel more safely embodied and connected, and discuss evolving approaches to social justice.

Roundtable participants (see below for general bios) will answer questions such as the following:

- How did your religious deconstruction journey begin?
- Did you experience religious trauma?
- Have you created community in other places and spaces? Where and how?
- What are you reading?
- How have you changed?
- Has your understanding of social justice evolved? If so, in what ways?
- Is Beloved Community possible?

Participant One

I spent seven years deconstructing from religion (Presbyterian). Once I became openly atheist I received a lot of backlash, even though I tried hard not to be anti-religious. Fortunately, my immediate family supported me, but former church members said my mom was a bad mom because I was an atheist, driving her away from the church community, which I still feel incredibly guilty about. I increasingly started noticing how christo-normative and theist-normative U.S. society is with people regularly assuming I was religious/Christian and me constantly having to decide if it was safe to correct them. This has led to my research area on the marginalization of atheists, theist-normative rhetoric, and Christian nationalism.

Participant Two

I grew up in the Mennonite Anabaptist (Christian) faith tradition in a way that my home/family/church was based in overlapping cultural, ethnic, religious, and ancestral identities and communities, but also as a small group of multiethnic, multiracial Mennonites in the middle of a vast metropolitan area (Atlanta, Georgia) who also connected with the conservative Evangelical Protestant movement, nonviolent Southern Black Baptist tradition, and a range of Christian influences. In fleeing the religious trauma of white Christian hetero-patriarchy and martyred Mennonite Puritanism, I ended up in Pittsburgh, PA searching for a spiritual home within a Raja Yoga community, led by a Black woman, and focused on social justice. I've been deconstructing religious trauma within the context of understanding collective and historical trauma in my own experience as a cis-white settler directly harmed by purity culture and expressions of toxic masculinity. In the past few years I've been (re)engaging more and more with my family of origin and learning and healing while maintaining a proximity of relationship that seemed impossible in the past. I'm also recognizing how my experiences with chosen family have facilitated

healing and enabled me to return to the sites and relationships of past harm with new skills, compassion, and perspectives.

Participant Three

I am a Black middle-aged man living in the Southeastern part of the US, pastoring a church plant. My deconstruction journey was already in progress in 2016. Still, it was accelerated exponentially by the reporting of the exit polls noting the unashamed and overwhelming support and election of tRump by a majority of white evangelical Christians. While in seminary, I began to deconstruct and challenge my fellow white seminarians for denying their own and their church's participation in Christian white supremacy.

Participant Four

As Abraham Kaplan reminds us, it is well known that the Jewish people argue with G/d. Never mind that they usually lose. The Hebrew Tanakh, or 'Old Testament,' is replete with Jews disobeying G/d, wrestling with G/d, questioning G/d, debating with G/d. Despite G/d's removal in the Tanakh from the human lifeworld, G/d is very close, personal. What happens when—because of personal circumstances or illness of friends, lack of Jews in the community or in their own family, the resurrection of virulent Anti-Semitism and the rise of autocracy in Israel—a Jew begins to lose faith, stops asking questions, stops talking to G/d? The suffering of the People throughout history, and especially the Holocaust that binds Jews living and dead, kicks in, haunts. The tension is enormous. This presentation will explore the tension. We even may hear directly from G/d.

Participant Five

I was raised Catholic and then, suddenly, evangelical, fundamentalist Baptist. For years, I experienced cognitive dissonance as I tried to harmonize core doctrinal beliefs with my expanding experience of the world, which I perceived as beautiful. When I gave birth to a long awaited daughter, I realized, holding her in my arms, that I could not raise her in Biblical literalism, Christian white supremacy, and sexist and homophobic ideology. It would be morally wrong, I felt, to subject her to the harmful doctrine that was a normalized part of my childhood. This moment of decision undid my life as I knew it: I lost a sense of belonging in my family of origin, support from my church family, and security in a fifteen-year marriage. But I never lost God. Further, in gaining the whole world, I did not lose my own soul. These days, I find God in intra-active quantum science, in intersubjective Martin Buber-esque mystical gazes, and in

Buddhist impermanence and interconnection. This cosmological sense of belonging compels me to long for a more socially just world.

Visual Explorations of a Rhetorical World

8:00 - 9:15am Saturday, 25th May, 2024
Location: Governor's 11
Track 3. Digital Rhetoric

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201 Hate (in) the System: Considering the Nonhuman in Digital Aggression

Leigh Gruwell

Auburn University, Auburn, AL, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Digital aggression is a quickly growing subarea in the interrelated fields of rhetoric and writing studies. Defined as a broad range of behaviors from naming calling, doxing, sexual harassment, and physical threats, digital aggression works to marginalize and silence groups like women, people of color, and queer people (Gelms "Volatile Visibility"; Gruwell, "Writing Against Harassment"), and creates challenging research environments (Gelms, "Social Media"; Gruwell "Feminist Research"; Sparby). Making sense of digital aggression sheds light on larger questions of how internet publics sustain and reinscribe inequities—and how rhetoric can help us reshape digital spaces for more inclusive ends.

Despite the growing awareness of how digital aggression works to create hostile online spaces, most work in this area is almost exclusively focused on the ways that human actors perpetrate, benefit from, or are harmed by digital aggression. This

presentation, then, will explore the role that nonhuman actors play in digital aggression. Indeed, there is an increasing awareness of how nonhuman digital actors work alongside us to shape our experiences and identities in online spaces (Boyle, Brown and Ceraso; Brock Adams, Applegarth and Simpson; Edwards). Here, I will seek to unite these conversations by bringing attention to the ways that nonhuman actors shape digital aggression.

In this presentation, I will use the recent changes at Twitter as a case study to unpack the ways that non-human actors (such as algorithms and bots) create structures and systems that both enable and enact digital aggression. Wide-scale layoffs at Twitter mean the company is even more reliant on nonhuman actors to perform crucial work such as moderation, ad placement, feed curation, and even content creation. Not surprisingly, perhaps, researchers have found a sharp uptick in hateful and aggressive content on Twitter (Benton et al; Center for Countering Digital Hate). Despite claims that Twitter has successfully closed most bot accounts, research has questioned the site's ability to detect these nonhuman users, suggesting they still have a significant effect on the site by artificially inflating follower count and circulating content (Hayes et al; Varol). Twitter has little incentive to reign in such activity, as there is strong evidence that it has benefitted financially from digital aggression (CCDH). Together, this suggests that Twitter's nonhuman structural elements—the algorithms that curate news feeds, deliver ads, and amplify or create content—not just permit digital aggression, but rewards and often performs it.

Though this is just one case study, Twitter presents an unsettling paradox: while nonhuman actors are often opaque or even invisible, they are critical to understanding the full scope of digital aggression. It is thus urgent that we work to identify them if we wish to create more equitable digital publics.

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669 Swamp Tromp in VR: Creating Climate Communication for Visitor-Vulnerable Places

Kailan S Sindelar

University of North Florida, Jacksonville, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Some of the world's most climate change vulnerable habitats can be made more vulnerable by human visitors. These habitats may be far from large populations, such as locations in the arctic that are polluted and disturbed by tourists. Others are frequently passed on daily commutes and weekend travels, such as the saltwater marshes and freshwater swamps that make up the wetlands of Northeast Florida. Though portions of habitats that are surrounded by skyscrapers and urban sprawl may be more visible to a large population, accessing these areas can (and often should) be as difficult as traveling to remote locations due to hazards (mudflats and predators), cost, and the demanding physical requirements of recreating in places with few or no trails. Though its low accessibility protects some wetlands in Northeast Florida, it also presents challenges for public-centered climate change communication.

Freshwater wetland areas in and near Jacksonville, FL are predicted to experience increased salinization, mirroring global trends (Herbert et al. 2015). Salinization in these areas will make environments inhospitable for freshwater flora and fauna. Similarly, rising sea levels affect the health of both low and high saltwater marshes, which are vulnerable to elevation disturbances. Researchers from UNF and the National Estuary Research Reserve (NERR) are currently studying how increased salinization is occurring and what actions may be taken to protect wetlands. The speaker has partnered with researchers to create public engagement and education projects in VR (virtual reality) and AR (augmented reality) experiences, which present both unique rhetorical opportunities and challenges in advocating for just action.

VR is especially well suited to visualizing phenomena that are difficult to see first-hand. For example, a VR experience by Stanford's Virtual Human Interaction Lab that shows how carbon dioxide moves from cars to the atmosphere, oceans, and then acidifies the shells of pteropods is one of the best examples of this. In another study of experience, Markowitz et al. (2018) found that understanding and recall of ocean acidification was linked to engagement with and exploration of the virtual space. Fauville et al. (2020) also found that it addressed several difficulties in communicating about ocean acidification. Additionally, Ahn et al. (2016) conducted a study to find if immersive virtual environments (their phrase for VR) may be useful for addressing these difficulties. They found that their VR experiences were able to simulate perspectives of animals and promote a feeling of interconnectedness between

themselves and "nature." In these studies, VR made something otherwise invisible, visible.

 While VR is a tool well-suited for communicating difficult-to-access areas, it also presents questions for how and when to selectively represent habitats and contextualize images for specific goals. In this presentation, the speaker will address the rhetorical challenges and approaches in creating this public-centered VR education project, especially focusing on photography, material agency, and facilitating rhetorical listening of "natural" environments. These challenges include both designing for public audience and working with difficult-to-access locations. Finally, the speaker will address researching participant's engagement and reception of this project.

671 The Chora of Digital Production: Mapping the Agency of Web Development Environments

Quincy Simon

University of Tennessee - Chattanooga, Chattanooga, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

The production of digital ecologies retains structural dualities (e.g. audience/author, human/machine, subject/object) that replicate racial, gender, and colonial power dynamics. The retention of such dualities preserves the distinction between the ontological categories of the human and non-human which reinforce rather than disrupt reductive dualisms. Contemporary rhetoric scholars are disrupting this distinction between the agency of humans and non-humans and, in doing so, calling for a more just rhetoric, surfaced in 2024's RSA CFP theme.

This presentation will take up the vision of Rhetorical New Materialisms (RNM) as a framework intended to challenge "rhetorical theory of ontological dualisms" that continue to haunt digital production spaces (Gries 139). In Rhetoric Society Quarterly's June 2022 forum devoted to "Rhetorical New Materialisms (RNM)," Laurie Gries draws on conversations between Kristina Arola and Thomas Rickert to summarize the danger of the primacy of objects over humans within New Materialism, instead challenging rhetoricians to observe and account for the "involvements of

objects entangled with humans" (142). Gries warns rhetoricians that elevating the influence of environmental agency over human agency in the study of rhetoric may "[...]decenter humans to the point of contemplating the 'thereness' of things without taking into consideration their relations and involvements with humans" (142).

In response to Gries's call to action, this essay will examine the entanglement between web developer and web development technologies, demonstrating how the human and ambient agents of website development are interwoven. The purpose of this essay is to explore how web development objects (documentation, tutorials, forums, package managers, code editors) interact with humans to create the ambient place in which web development occurs. The essay will map the feedback loop between humans and the "ambient dimensions" of the "rhetorical situation" of designing, implementing, and maintaining a website (Rickert xi).

In this autoethnography, I will explore how web development technologies act as an agential chōra, a pre-choreographed background which simultaneously shapes and is shaped by human rhetors. I will show how the particularities of the human-technological loop co-produce communication through the affordances and constraints of this entanglement using my own creative process as a case study.

Storying Rhetorics: Grappling with the Limits and Possibilities of Rhetorical Education in the US-Mexico Border Region

8:00 - 9:15am Saturday, 25th May, 2024
Location: Governor's 12
Track 11. Rhetorical Pedagogy
Presentation type Panel

161 Storying rhetorics: Grappling with the limits and possibilities of rhetorical education in the US-Mexico border region

Panelists/Participants (Including Respondent, if any)

Kathryn Valentine

San Diego State University, San Diego, USA

Sarita Tanori

San Diego State University, San Diego, USA

Matthew Fowler

San Diego State University, San Diego, USA

Session Chair

Kathryn Valentine

San Diego State University, San Diego, USA

Abstract/Description

This panel explores the potentials for rhetorical education at a Hispanic Serving Institution (HSI) located near the US-Mexico border. In discussing countercurricular rhetorical education, Allison Dziuba notes the important role such education may play: "Rhetorical education becomes particularly important, and potentially transformative, for amplifying knowledges that have been historically marginalized within university contexts" (175). While focused on the rhetoric and writing classroom, both first-year composition and a major capstone course, this panel explores similar potentials. Each speaker explores what just rhetorics might look like in their own teaching while speaking to their home department's broader efforts to engage in anti-racist and inclusive pedagogy and curriculum at the same time as we navigate the context of the university in which we teach and our own positionalities as teachers. We share how we grapple with both the limits and possibilities of teaching rhetoric at a particular time in a particular place and we reflect on the implications of such work for others.

The county in which the panelists' university is located is home to 18 federally recognized Indian reservations, spanning 17 tribal governments, more than any other

county in the United States. There exist five indigenous communities in particular in this region that have been impacted by the colonial physicality of the US-Mexico border. Furthermore, the city in which the university is located is a unique geopolitical context and plays an integral role in the assimilationist, settler-colonial projects of two nations which, in turn, create and sustain numerous pedagogical models that discount the violence the written word has historically impressed upon Native and Indigenous communities' right to self-determination.

With attention to this location, Speaker 1 will discuss a practicum course for new graduate students he led in his role as director of first-year writing. For that work, he drew upon Scott Lyons' (Ojibwe/Dakota) concept of rhetorical sovereignty and Gerald Vizenor's (Anishinaabe/Chippewa) concept of survivance to create a pedagogical structure that encouraged graduate student instructors to create curriculum that challenged the historically Eurocentric focus the field of rhetoric is built upon. In developing potential course materials for instructors, he utilized a storytelling interview featuring Leslie Marmon Silko (Laguna Pueblo) to position the concept of gossip as an inherently Native rhetorical mode with the purpose of ensuring Indigenous futurity. Often, Western perceptions of gossip discount the practice as feminized, fruitless, and immoral when in reality the concept serves as an anti-colonial living testament to the oral tradition. Through the centering of Indigenous meaning-making, students are invited to participate in questioning the hierarchy of rhetorical appeals as well as the perceived validity of claims and corresponding evidence as they relate to a colonial apparatus. It is important to invite our Native and Indigenous students into the field of rhetoric in a culturally responsible way.

Speaker 2 will discuss a newly developed student learning outcome (SLO) focused on rhetoric, diversity, equity and inclusion and the ways the outcome is shaping her curriculum for a first-year rhetoric and composition course. Her focus will be on archival rhetorics and land-based knowledge as they inform a project for the course and as they exemplify just rhetorics that attend to a local context. Speaker 2, along with the other panelists, teaches at a HSI that stands near one of the largest land border crossings in the world, as such, many of the writing students come from immigrant, first-generation, and transfronterizo (border crosser) populations. Throughout the course of the semester, Speaker 2's students read and analyze several arguments about land and borders and their implications, including assimilation, environmental racism, family separation, desecration of sacred Indigenous grounds, and militarization of land. These topics are inherently rhetorical given the highly politicized nature of borders and land in the current context, and

these topics are local to the panelists' students and their community struggles. Speaker 2 discusses a multimodal writing project she is designing where students are tasked with rhetorically archiving their lived experience with the land -- to maintain "partial fragments" of its history through visual and written text (Connors). This project draws from the work of Lisa Mastrangelo on student experiences "imagining in the archives" in an effort to build information literacy. Thus, making the student integral to the process and practice of rhetorical archival research. Students are asked to strategically employ telos and kairos in producing an archive about land-based issues that are most pertinent to their identities.

Speaker 3 will discuss her work designing, re-designing, and teaching a capstone course for rhetoric and writing studies majors. Focused on storying rhetoric, the course asks students to tell the stories of themselves as writers and rhetors in their academic past and in their future plans. It also asks them to engage in research to tell a story of a rhetor or group of rhetors that they know or are familiar with. Speaker 3 discusses how the story approach grew out of the speaker's department's efforts to address racism and work toward more inclusive rhetorical pedagogy. Speaker 3 will also explore how drawing on the concept of deep rhetoricity offers a way to re-envision this course and work with stories as a part of rhetorical education that begins to attend to just rhetorics through a lens of decolonialism. This re-design draws from Romeo Garcia and Gesa Kirsh's deep rhetoricity with attention to how "the accumulation of our everyday experiences and human projects constitutes our stories-so-far" as well as how those experiences, projects,"chance encounters and relational exchanges hold the prospect of the possibilities of our new stories" (230). The class, both students and teacher, also attend to an ethos and ethics of learning and unlearning, of hauntings and reckonings, including how things have been but also how they may be as they archive their own and others work with rhetoric.

"The Ends Justify the Means"(?): Strategies of Power in Machiavellian Rhetoric

8:00 - 9:15am Saturday, 25th May, 2024

53 "The Ends Justify the Means"(?): Strategies of Power in Machiavellian Rhetoric

Panelists/Participants (Including Respondent, if any)

Anna M Young

Pacific Lutheran University, Tacoma, USA

Patricia Roberts-Miller

University of Texas, Austin, USA

Ryan Skinnell

San Jose State, San Jose, USA

Trevor C Meyer

Northwest Missouri State, Maryville, USA

Session Chair

Anna M Young

Pacific Lutheran University, Tacoma, USA

Abstract/Description

"The Ends Justify the Means"(?): Strategies of Power in Machiavellian Rhetoric

While Niccollo Machiavelli's work speaks to a specific time and place that's been dead and gone for centuries, both his name and his insights (rightly and/or wrongly) persist both in academic circles and in popular cultures as a brutal, selfish, even power-hungry approach to communication and sociality. This panel explores both the work of the original author and the attitude inspired by him as they connect to pedagogy and politics.

"Abusive Games: Ethics and Expediency in Teaching Rhetoric Rhetorically"

In the realm of rhetoric, the concepts of "right use" and "wrong use," or "abuse," play a central role in understanding how rhetoric is applied and analyzed. On the one hand, we might see "right use" in Machiavellian 'pragmatic' terms, as an instance of rhetoric that accomplishes the goals of the rhetor, regardless of the techniques or tactics employed, an attitude that motivates much of rhetoric's common reputation as "empty words". On the other hand, we might consider "right use" in an 'ethical' sense, as Plato does, as rhetoric that seeks "the good", even if it wasn't "successful." That is, the question of ethics often clashes with the pursuit of efficient action, as careful ethical considerations can impede productivity.

Specifically, this paper will use the concept of "abusive game design," which emphasizes the presence and agency of the human designer, rather than "best practices" which allow the work of the designer to fade away from the user experience. This approach to game design offers a potential model for exploring "abusive" pedagogy foregrounding the act of writing itself as an object of critical examination, rather than a mere vehicle for delivery. While this approach does not call for mistreatment of students, an "abusive rhetoric," understood in the sense of "abusive game design," foregrounds the human constructedness of rhetoric that might affect both success and ethicality. By encouraging a self-awareness from the users, whether as players, readers, or students, this paper asks us to explore the preexisting notions of how and why an educational structure is supposed to work, as a rhetorical construct understood rhetorically to better explore and explain the contours of that rhetoric.

"Obscured Ends and Amoral Means:" The Flickering Moralism of Machiavellian Approaches to Rhetoric

This paper uses examples from pro-slavery, anti-communist, and chiliastic rhetoric to explore the flickering moralism of what are sometimes called "Machiavellian" approaches to public discourse, arguing that those approaches—albeit apparently different—share certain tendencies, especially obscured circular moralism, depoliticization of policy conflicts, neo-Social Darwinism, and anti-pluralism.

Various somewhat different approaches to discourse are characterized as Machiavellian: manipulativeness and dishonesty (psychology), consequentialism (ethics), intentionalism (religion), moral license for "reasons of state" (political science), conflict as a good in and of itself (agonistic rhetoric). What is shared among these various "Machiavellian" approach to public discourse is the assumption that means are in and of themselves morally neutral.

Yet, paradoxically, the ends (and therefore the morality of the means) are themselves outside the realm of argument—they're simultaneously obscured and circular (since the postulated morality of the ends or intentions justifies being dishonest about what the ends or intentions actually are). If the ends are a policy—that is, if the rhetoric is oriented toward persuading the public to support a particular policy—then Machiavellian approaches to public discourse tend to depoliticize policy disagreements by shifting away from policy argumentation to binary arguments about identity. If conflict is a good in and of itself, then conflicting demagogues are just as "good" for democracy as conflicting rhetors engaged in non-demagogic forms of deliberation, bargaining, negotiation, and so on. If what makes discourse moral is the identity of the rhetor, then the only sensible policy is converting or expelling immoral rhetors.

Hiding in Plain Sight: The Rhetorical Force of Being Unbelievable

Machiavelli famously counseled his readers on the effectiveness of appearing virtuous without necessarily having to act virtuously, writing that a prince "should appear all mercy, all faith, all honesty, all humanity, all religion," though he should never feel compelled to be so, "for the vulgar are taken in by the appearance and the outcome of a thing, and in the world there is no one but the vulgar" (pp. 70-71). Balancing the appearance of virtue with the freedom to act unvirtuously is one of the hallmarks of Machiavellian rhetoric.

In this paper, speaker # considers a complementary practice oriented around Machiavellian "ends justifying the means," but inverting the relationship of appearance and action so that the rhetor appears to be extreme, violent, and vulgar as a way to maintain plausible deniability. Related to hyperbole, megethos, and parrhesia, this paper will theorize hiding in plain sight as a persuasive practice of saying exactly what you mean while maintaining the defense that you were exaggerating for effect. Adolf Hitler, for example, routinely made violent, vicious claims about annihilating Jews beginning two decades before the Holocaust, but a not insignificant number of his supporters assumed he was exaggerating for effect in order to appeal to the lower class. Drawing on signature examples from arch-Machiavellian rhetors, Hitler and the Nazis, this paper considers the practice of hiding truth in plain sight, specifically in the pursuit of mass persuasion.

Consensualist Style in Machiavellian Rhetoric

In rhetorical theorist Robert Hariman's Political Style: The Artistry of Power, he argues that Machiavelli both presents and represents in *The Prince* the Realist Style, "an aesthetically unified world of sheer power and constant calculation" (1995, p. 13). Machiavelli's prince lives in a political realm divorced entirely from ethics where qualities like nonchalance, "seeing what is the case," and telling it like it is are stylistically advantageous to the would-be ruler. Machiavelli himself "shuns artifice" (20) in his writing, reinforcing the power of realist style. And certainly, we can see the clear magnetism of the ruler who self styles as the "outsider" who just "tells it like it is" and speaks truths others are too 'woke' or cowardly or Washington-insider to say.

The contrast in rhetorical style in Machiavelli's Discourses on Livy is significant to this panel and to this moment's exigency. Titus Livius, or Livy, wrote his most notable history of Rome, Ab Urbe Condita (From the Founding of the City) in the transition between the Republic and the rule of Augustus Caesar. It is this period of transition from a democracy (though not democratic in the Athenian sense) to autocracy where I think rhetorical scholars will find Machiavelli particularly prescient. I argue in this paper that Machiavelli's Discourses offer a conceptualization of what I name *consentualist style* in which political culture is not so much about what politicians themselves want, but is about what particular groups of citizens want from their politicians. That is, Donald Trump is a reflection of people's desires in as much as he is an agent of his own narcissism. People want what Trump is selling; if they didn't, he'd sell something else. And while we should note how dangerous this kind of political drumbeat for authoritarianism is, we should also consider its rhetorical antidote–that more people want something else. And it is at this fulcrum point where Machiavelli offers some rhetorical guidance. I turn to those labeled "Democracy Voters" in 2020 and 2022 to see how *consensualist style* allows for an articulation and enactment of political feelings that challenge Trump's grip on the broader political and social aesthetic.

Collective Action in Times of Crisis: The Impact of Dissolving Boundaries with Community-Engaged Projects

8:00 - 9:15am Saturday, 25th May, 2024

Location: Governor's 15
Track 7. Public Rhetoric
Presentation type Roundtable

115 Collective Action in Times of Crisis: The Impact of Dissolving Boundaries with Community-Engaged Projects

Panelists/Participants (Including Respondent, if any)

Carly Schnitzler

Johns Hopkins University, Baltimore, USA

Brice Nordquist

Syracuse, Syracuse, USA

Nadya Pittendrigh

University of Houston-Victoria, Victoria, USA

Michael Benjamin

University of Louisville, Louisville, USA

Rayna Batool

Ohio University, Athens, USA

Amy Lueck

Santa Clara University, Santa Clara, USA

Session Chair

Brice Nordquist

Syracuse, Syracuse, USA

Amy Lueck

Santa Clara University, Santa Clara, USA

Abstract/Description

Extending the work of the Writing & Rhetoric in Crisis, Containment, and Collective Action workshop held at the 2023 RSA Summer Institute, this roundtable will consider how an academic discipline and its constituents might ethically and effectively respond to our contemporary era of interconnected global and local crises. Climate crisis, COVID, wealth disparity, neoliberal individualism, white supremacy, and threats to democracy—to name only a few of the ongoing crises in our world—necessitate sustained, incremental, and collective action. In our 2023 workshop, we asked and began to answer a question in response: What should research agendas, courses, community-engaged work, and programs of study related to writing and rhetoric look like in this era of cascading crises? Roundtable participants each bring a case study of a community-engaged project with roots (at least partially) in an academic context, in which the 2023 workshop started to cultivate strategies for intersectional awareness, mutual aid, and collaborative problem solving within and across communities. Participants will chronicle their projects over the course of the 2023-2024 year and follow the ways in which their thinking and initiatives have responded to evolving ideas of collective action in the midst of crisis. Bolstered by a monthly reading group which will meet during the academic year, roundtable participants will also address these driving questions, based on their projects and local contexts: What does integrating scholarship with community-engaged work do to address any one of the aforementioned crises? What are the ethical pitfalls of this work (and how can they best be avoided)? What can collective action outside of the academy teach us about collective action within academic contexts? What 'counts' as scholarship, in the context of community-engaged work?

Panelist A presents the design of and preliminary findings from an ongoing participatory humanities and arts project that works with resettled refugee youth to offer 1.) interconnected and scaffolded enrichment programming in the arts, humanities, and civic engagement and 2.) sustained mentorship and college and career support structured by an adaptive digital portfolio system. Drawing from portfolio content and interviews with project collaborators, the presentation considers how humanistic inquiry and artistic expression might become more legible, responsive, and impactful in a local context of growing racial wealth gaps and interconnected environmental, political, and economic crises?

Panelist B will discuss accessibility—as a generous and capacious term, grounded in disability studies—in the context of If, Then: Technology and Poetics, a collaborative, public, and interdisciplinary virtual workshop series founded in the Fall of 2020 to

promote inclusivity and skills-building in creative computation. How has the COVID-19 crisis informed this group's approach to accessibility? How has and can this approach evolve over time, to become more collaborative, integrated, and accessible? What does emergent and accessible scholarship look like in the context of this group?

Panelist C will address the estrangement existing between members of the community in South Texas, particularly the housed and the unhoused. The discussion will highlight restorative justice techniques, emphasizing storytelling and accountability. These play a part in a community engagement project in South Texas, in which students, homeowners, and unhoused residents collaborate in group drawing sessions. If we start from the hypothesis that solidarity is a good idea and it would be better to fix the world under color of solidarity, it becomes imperative to dismantle the prejudices standing in the way. How can a community-centric drawing and storytelling initiative contribute to bridging the gaps that stand in the way of solidarity among South Texans? How can restorative justice techniques facilitate this process?

Panelist D will discuss how we as rhetoricians can do community-engaged work through public-focused scholarship. Looking at the dissolution of common ground across the country – as disagreements over kneeling for the national anthem, the definition of Critical Race Theory, and which books are "appropriate" abound – he argues that food holds a uniting rhetorical power. He contends that studying the rhetoric of chefs, and establishing them as public intellectuals, provides RhetComp scholars, especially those in precarious positions, a way to engage with the larger community.

Panelist E will discuss how cultural trauma and narrative scarcity are mutual concepts of a marginalized community that give birth to each other sequentially throughout history. I will define narrative scarcity as the scarce production of literature and cultural trauma--the gradual extinction of indigenous culture through generations. The discussion would not be political; instead, it is research on the emergent need of that community to write and progress their culture through fiction and non-fiction creative writing. The concept of historical fiction will also align with Amy Lueck's concept of "commitment to community-building, cultural revival, and reaffirmation of their [federally recognized status] cultural and social identity.

Panelist F will discuss how public history work with local tribal communities can not only advance settler knowledge of Native and settler histories but also serve as a means of supporting the tribe's commitment to community-building, cultural revival,

and reaffirmation of their federally recognized status. She argues that approaching this work from an activist framework has helped her and her collaborators to reframe such projects as a form of collective action in direct support of political ends related to sovereignty and justice-seeking, without losing sight also of the engagement of Tribal members with one another as an outcome in itself–a process of learning, building community, and revitalizing culture as they work.

Seizing the Words of Production: Reclaiming Active Rhetoric in Education, Labor, and Community Wealth

8:00 - 9:15am Saturday, 25th May, 2024
Location: Governor's 16
Track 7. Public Rhetoric
Presentation type Panel

180 Seizing the Words of Production: Reclaiming Active Rhetoric in Education, Labor, and Community Wealth

Panelists/Participants (Including Respondent, if any)

Beth A Huber

Western Carolina University, Cullowhee NC, USA

P. Jason Huber

Western Carolina University, Cullowhee NC, USA

Janine M Paris

Independent Scholar, Asheville NC, USA

Session Chair

Beth A Huber

Western Carolina University, Cullowhee NC, USA

Abstract/Description

Seizing the Words of Production: Reclaiming Active Rhetoric in Education, Labor, and Community Wealth

This panel will examine the rhetorical history of the production of student learning, labor, and wealth in the United States and make arguments for an activist reclaiming of this rhetoric toward a more equitable community.

Speaker One: The Anti-Woke Agenda: Pushing Back on the Attempt to Manufacture Safe Minds

During a July 4th celebration in Madison Wisconsin, 1951, 114 people were asked to sign a petition that contained quotes from the Declaration of Independence and the Bill of Rights. 111 refused to sign, stating they "were afraid it was some kind of subversive document and if they signed it they would be called Communists." In that same year, the New York Times survey of seventy-two institutions of higher learning revealed that respondents believed there was a "subtle, creeping paralysis of freedom of thought and speech" and suggested that teachers are afraid to assign controversial materials and using words like "liberty" and "freedom" in their classes for fear they may be labeled subversive. In 1953, the Senate committee investigating "Subversive Influence in the Educational Process" reported an estimated 3,500 professors—at four-hundred universities covering every state—were in league with the Communists. English professionals ranked high on the list of those most investigated, and many lost their jobs due to suspect national loyalty. That was then.

This is now. On May 15, 2023, Florida Governor Ron DeSantis signed SB 266 that, according to the state government's official announcement, "takes several steps to prevent woke ideologies from continuing to coopt our state universities and colleges." The bill prohibits both general and discipline-specific curricula that are

"based on theories that systemic racism, sexism, oppression, and privilege are inherent in the institutions of the United States and were created to maintain social, political, and economic inequities. Governor DeSantis promised that DEI concepts, critical race theory and gender studies would no longer be offered in the state of Florida.

Speaker One will first present the long history of attempts to prescribe, through rhetorical controls, ideological purity for the nation's institutions of higher education and how these attempts were thwarted, often by English teachers. They will then argue that American teachers are in the crosshairs of these attempts once more and, therefore, have a unique responsibility to institute and curriculum of rhetorical pushback.

Speaker Two: There Are No Monoliths: Deconstructing the Rhetoric of Prison Labor

Speaker two analyzes the rhetoric of the United States prison system, examining how dichotomies have shifted our social understanding of the word "criminal" and created an environment where a justice system mediated by money can produce "free" (exploitative) labor.

Reagan's 1982 revival of the war on drugs reframed addicts in need of help as criminals in need of incarceration and created a dialectical framework that made dichotomous points out of criminals and the rest of America. Moreover, the implementation and policy of the war on drugs renewed and reified the binary opposition between white communities and communities of color of the Jim Crow south. There are many holdovers of slavery and segregation in U.S. labor, tipping culture for example, but the most egregious is our prison system's use of the 13th amendment to codify a legal slavery of imprisoned people of color, thereby providing incentive to imprison communities of color.

Using the work of legal scholar Michelle Alexander, Ann E. Berthoff's theories of dichotomies and dialectic, and Michel Foucault's theories of power relations and ceremonies of punishment, the speaker

analyzes U.S. prison systems as rhetorical constructs and examines how rhetorical agency is formed and articulated within those constructs. Further, the author analyzes how communication practices shape what it means to be a criminal in the United States and how they shape what is acceptable in punishing criminals. The speaker

then argues methods for reclaiming rhetorical agency utilizing James Porter et al's practice of institutional critique, which looks for points of intervention that are available to rhetoric and composition scholars. This study is meant to serve as a reflection on and analysis of the communication practices of our prison systems, and as a stepping-stone to the active practice of institutional critique to reappropriate the rhetoric of fair labor.

Speaker Three: The Morality Gap: Rescuing the Secular Language of Economic Justice

In the 1889 article that eventually became "The Gospel of Wealth," Andrew Carnegie set rhetorical and philosophical terms for financial achievement by the rich, both in business and as individuals, within the religious paradigm of morality. For Carnegie, economic success equated to good moral character while poverty was a sure sign of failure of virtue. His conclusion, then, was that the wealthy's resources should never go to individual charity but rather should be spent on public works designed to help the poor (mostly men) educate themselves into a more virtuous disposition. This philosophy held strong in the United States for almost a century and could be seen most prominently in Ronald Reagan's 1976 campaign rhetoric referencing "Welfare Queens" (now mostly black women) as those who were assumed to be engaging in fraud and child endangerment at the expense of decent American citizens. Reagan, however, ushered in the dissolution of public works as a moral fix by absolving the wealthiest men for having to pay taxes toward the "propping up" of the female "manipulators" among us.

Arguably, the wealth gap was at its widest when the 2020 pandemic forced the upper-moral class to acknowledge the reality of "essential workers" who, shockingly, didn't seem to fit the established paradigm. These largely Gen. Z workers would prop up the system for months only to find that good character did not translate into wealth at all. In fact, it seemed to have been just the opposite.

Grounded in the work of James Darsey on the prophetic traditions and radical rhetoric in America, Speaker Three will argue that once Gen. Z were denied the recognition of virtue, they opted instead to take back the rhetoric of wealth and character for themselves. The new language of the workplace and financial systems is a retrieval of wealth that is no longer defined in terms of dollars but rather in terms of time, relationships, and choice. The moral paradigm has been replaced with ethical economic justice.

Rhetorical Approaches to Multimodality

8:00 - 9:15am Saturday, 25th May, 2024
Location: Governor's 17
Track 11. Rhetorical Pedagogy
Presentation type Paper Session

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528 Just Play: Manipulatives in College Classrooms as Inclusive Rhetorical Pedagogy

Laura Feibush

Penn State Harrisburg, Middletown, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In recent years, rhetoric and writing studies scholarship has widened from its traditional focus on verbal discourse to more explicitly encompass diverse material elements of craft, making, and multimodality (Gauntlett, Gruwell, Micciche, Shipka). In spite of this energizing trend, however, writing pedagogies—especially those for teaching argumentation—remain stubbornly verbal in nature. While Linda Hecker wrote in 1997 that allowing students to generate and organize ideas through "alternative pathways" could give them a "jumpstart into the linguistic processes demanded in the English classroom," her exhortation for teachers to develop techniques enabling students to "understand language structures in nonverbal ways" has largely been ignored by college-level instructors of rhetoric.

Answering Hecker's call, this presentation contends that a pedagogical approach to written argumentation skills emphasizing non-verbal elements provides an inclusive mode for students to learn and think about rhetorical concepts. Specifically, it makes the case that having college students literally "build arguments" using manipulatives

(e.g., LEGO, K'Nex, Tinkertoys, etc.) in the classroom is an approach with unique affordances for inclusion and transfer. In other words, an invitation to "just play" ushers students into forms of rhetorical making that are more justly inclusive to a wide range of learners.

The presentation first briefly situates the use of manipulatives in college writing classrooms within existing conversations about new materialism, craft and making, and embodied knowledge (Arellano, Frost and Coole, Rule and Alexis, Shivers-McNair). It then moves to reclaim manipulatives from their association with early childhood education, on the one hand, and mechanically-oriented STEM fields on the other, repositioning them as a flexible pedagogical tool that—by resisting the separation of the embodied from the verbal in higher education teaching—serves students with varying degrees of preparation in the verbal discourses of writing instruction (Beck, Edbauer, Gollihue).

The speaker then analyzes findings from a pilot study that incorporates manipulatives into a college writing workshop. Analysis will focus on how this teaching technique illustrates rhetorical concepts for students, and how students' LEGO builds inflect a writing task. Data from the study that the speaker will explore includes photographs of student builds, student writing, and follow-up interviews.

Lastly, the speaker discusses the study's broader possibilities, including 1) pedagogical implications for manipulatives and multimodal transfer, and 2) ideas for cross-campus collaboration that position "building" as a key curricular term, linking argumentation skills more clearly to other parts of the college curriculum. Ultimately, the presentation suggests that "building an argument" should be understood in its material dimensions as well as its metaphorical ones, and that this approach may more deeply engage students across disciplines in rhetorical education.

33 Undergraduate Engineering Student Writing and Multimodal Rhetorics in the *Journal of the Engineering Society of Lehigh University (1885-1890)*

Gabriel Cutrufello

York College of Pennsylvania, York, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Various histories of technical writing instruction have developed an understanding of the rise of technical writing instruction in the United States and dated that rise to the last decades of the 19th Century and the beginning of the 20th Century, culminating in the first recognized technical writing textbook T.A. Rickards' A Guide to Technical Writing (1908) (Adams, 1993; Connors, 1983; Grego, 1987; Lerner, 2009; Longo, 2000; Russell, 1991). Other works on the history of technical and scientific communication before the development of formal schooling tend to focus on examples of professional, published scientific and technical writing (Bazerman, 2002; Gross et al., 2009). Additionally, Kynell (1999) studied engineering curricula and conference proceedings in the late 1800s to trace faculty members' concerns leading to the creation of formal technical writing instruction. While these works are instructive histories of the early years of scientific and technical writing instruction and the long history of professional scientific and technical writing, they rely on instructor manuals, individual student materials, or published professional articles as primary evidence of the kinds of writing scientists and engineers were producing. At this point in developing a history of technical writing instruction, an analysis of the writing in American universities and colleges as students were enculturated into the practices of late 19th-century scientific and engineering research would help develop an understanding of the development of an important component of modern writing education.

This paper analyzes undergraduate student writing in engineering published between 1885 and 1890 in the *Journal of the Engineering Society of Lehigh University*. While the collection itself is an interesting historical example, it also provides a window into the kinds of work that undergraduate students in engineering were producing during the period that preceded the development of the first formal technical writing textbook in 1908. In the late 1800s, there was a growing interest in developing engineering students' ability to write, and one proponent was Dr. Mansfield Merriman, a Professor of Civil Engineering at Lehigh University. His 1893 "Training of Students in Technical Literary Work" is often cited as evidence that engineering education was beginning to take a writing turn. Furthermore, historical documents from the university clearly show that drawing was a core skill expected of engineering students (as evidenced by the number of and type of courses students were required to take). By using student-written artifacts to understand better the

actual writing practices that students enacted in response to national and local expectations for undergraduate engineering students writing education, this presentation expands our understanding of the rhetorical work that multimodal compositions performed as an important part of students' enculturation into their discourse community's written and visual inscription practices.

214 Agential Commonplaces and Antiracist Multimodal Pedagogy: Expanding Pedagogical Possibilities for Deploying Antiracist Rhetorical Agency in Infographics

Valerie L Hanson

Thomas Jefferson University, Philadelphia, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This talk imagines "just rhetoric" as way of rethinking multimodal rhetorical composition pedagogy. More specifically, the audience and I will explore antiracist rhetorical possibilities for agency within invention processes of a multimodal genre, infographics, examining what practices we could adopt to foster students' development of agency that is better attuned to difference and resists replicating inequity. Analyzing the genre of infographics yields relevant lessons for rhetoricians about agency in particular as infographics are increasingly found in nonspecialist as well as technical/professional rhetoric and composition assignments, and also include generic and societal features that minimize focus on agency, including societal conflations of social media experience with agential facility, generic features of data visualizations that contribute to illusions of objectivity, lack of authorship, or control, as scholars have been exploring (see Johanna Drucker, "Information Visualization," 912; Desiree Dighton, "Arranging a Rhetorical Feminist Methodology" for example); and readily available audience and rhetor positions as consumers (Madeline Sorapure and Austin Fauni, "Dear Data"), through omnipresent free templates and other tools supplied by marketing or software companies, for example. In addition to these aspects that can further amplify consumer roles and elide possibilities for creators to see themselves as producers or composers of multimodal communication, data and visual practices often used in infographic

creation also carry with them legacies of racist and inequitable conventions and associations (see Li Li, "Visualizing Chinese Immigrants", for example).

In this talk I draw from data I collected over 2021-2 from students in an IRB-exempted study at my home institution to examine how student expressions of possible rhetor roles as they imagine creating infographics that do not replicate inequity imply agentic limitations and possibilities. Using concepts of agency as co-constructed, as Karen Barad (Meeting the Universe Halfway) has outlined in her concept of agential realism, as well as conceptions of agency as emergent and enacted, as Marilyn Cooper ("Rhetorical Agency") among others has argued for, I show how common refrains in student responses impact and shape possibilities for agency. I argue that these commonalities in student responses function as rhetorical commonplaces and convey implicit arguments about rhetor roles that serve to limit possibilities for agency, especially as they connect to larger dominant data and vision practices and echo characteristics of White language supremacy, as described in our field's scholarship and documents like the CCCC Statement on White Language Supremacy. I argue that we need to address these elements' racialized dynamics explicitly in our pedagogy, and at the conclusion of this talk engage the audience in discussion of pedagogical strategies to expand multimodal invention practices to help students envision multiple, expanded and diverse agential possibilities. Audience members should come away from the talk with an enlarged understanding of the work of commonplaces in influencing agency and also with classroom strategies for enhancing agentic possibility.

Un/Just Rhetorical Legacies of the Cold War: Interrogating the Impact of Cold War Rhetorics on Science, Technology, and Society

45 Un/Just Rhetorical Legacies of the Cold War: Interrogating the Impact of Cold War Rhetorics on Science, Technology, and Society

Panelists/Participants (Including Respondent, if any)

Kimberlyn Harrison

University of Texas at Austin, Austin, USA

Ryan Cheek

Missouri Univeristy of Science and Technology, Rolla, USA

Seth Davis

University of Pittsburgh, Pittsburgh, USA

Session Chair

Carleigh Davis

Missouri University of Science and Technology, Rolla, USA

Abstract/Description

A prominent legacy of the Cold War is the weaponization of researchers and scientists by the United States military-industrial complex. Indeed, Mary Stuckey (2006) argues that "In a world governed by the logic of the Cold War, any technological advantage was presumed to have military applications" (30). This critical aspect of the Cold War's history reflects the tangible and direct influence of geopolitical conflicts on the evolution of science and technology. While Charles Griffin (2013) notes that "half a century ago, the American public arguably viewed every scientific achievement through the lens of the Cold War" (538), this panel contends that adopting a Cold War lens now helps make visible the rhetorical

dimensions of such scientific and technological achievement. Inspired by an RSA Institute seminar on revisiting Cold War rhetorics, this panel aims to unpack the profoundly ingrained rhetorical legacies of the Cold War era in science, technology, and society and the in/justices these legacies perpetuate. The first presentation unveils the intersection between apocalyptic Cold War dynamics and the existential quest for extraterrestrial intelligence. The second presentation unearths the profound ramifications of Cold War technologies on constructing and maintaining 'biometric citizenry' as the demarcation line of civilization. Finally, the third presentation explores DARPA's legacies and the unique blend of groundbreaking innovations and controversial failures it spurred by weaponizing academic spaces through defense-funded research. Through various emphases on speculation, citizenship, and rhetorical genealogy, these presentations investigate the relationship between the Cold War and what Ian Hill (2018) calls Techne's Paradox: the narrative that "Technology will annihilate humanity—and technology will provide humanity's only means of preservation from annihilation" (1). Ultimately, this panel invites attendees to critically reflect upon the un/just rhetorical legacies of the Cold War, and reevaluate the Cold War's profound, multifaceted, and enduring effects on scientific and technological rhetorics in contemporary circulation.

Presentation 1: CETI and the End of the World

During the period of détente from the mid-1960s through the '70s, a group of US and Soviet scientists researched Communication with Extraterrestrial Intelligence (CETI). The First Soviet-American Conference on Communication with Extraterrestrial Intelligence, held in Armenia in 1971, produced "Resolutions" that petitioned funding from the American and Soviet governments and ultimately led to America's Search for Extraterrestrial Intelligence (SETI) projects of the 1980s. These Resolutions promised that messages from extraterrestrial civilizations would instruct us to live in peace and prosperity, saving us from nuclear annihilation and ecological ruin. Performing a close reading of the conference's proceedings, presenter one identifies a central role given to non-scientific speculation. Drawing on scholars of speculative literature, the presenter traces how discussions of the consequences of contact with extraterrestrials followed the same narrative logic as Cold War science fiction. The presenter demonstrates that, as did science fiction writers like Raymond F. Jones and Algis Budry, CETI scientists made powerful comments on Cold War crises by transposing them onto a speculative future. In so doing, the presenter nuances current scholarly discussions of CETI/SETI. John Durham Peters and other rhetoricians have criticized communication with extraterrestrials for its hubris and cultural chauvinism, but few have considered how speculating on the consequences

of contact can provide a fresh perspective on human problems. Today, as contact with extraterrestrials re-enters the mainstream political sphere, we must consider its relevance to worldly opinions. This presentation provides a starting point.

Presentation 2: Recognizing Citizenship: The Biometric Citizen as Cold War Construction

TSA's biometric "touchless identity solution," an identity verification platform that uses biometric technologies – most prominently facial recognition – is now featured in 16 airports. Social media apps use facial recognition to improve auto-tagging features. Individuals can even use facial recognition to unlock their phones. Indeed, they have a responsibility to do so. Kelly Gates (2011) argues that user-facing biometric technologies are "designed with the new responsibilities and competencies of the security-conscious, tech-savvy citizen in mind" (126). Biometrics are not only designed with the "tech-savvy citizen" in mind, but construct this subject position of tech-savvy citizenship. In other words, Gates refers here to what citizenship studies scholar Btihaj Ajana (2012) calls biometric citizenship, or "the way in which biometrics intermediates and reconfigures the interface between market logic and the regulation of populations through the merging of body and technology" (852). This presentation interrogates the biometric citizen as a rhetorical subject position steeped in Cold War logics. Rhetoric scholars have long been interested in citizenship as a discursive-material construction (Amaya, 2013; Cisneros, 2012; Chávez, 2013) that emerges from binary logics of alienation. Similarly, both rhetoric and science and technology studies (STS) scholars have tracked how technologies – from surveillance to cinema – have produced and maintained particular notions of citizenship, often coalescing around Latina/o/e bodies and the US-Mexico border (Lechuga, 2023; Chaar-López, 2019; Villa-Nicholas & Sweeney, 2020). Presenter two enter this conversation by tracing the construction of the biometric citizen along the axis of computerized facial recognition, from its formal development in 1960 at the height of the Cold War to its ubiquitous use in tracking the movement of bodies across borders. The presenter interrogates "recognition" as a telos for a biometric citizen subject position, ultimately arguing that the Cold War context makes visible the logics of discrimination, security, and control that accompany facial recognition technology into the 21st century.

Presentation 3: From GPS and the Internet to Mechanical Elephants and Mind Control: A rhetorical genealogy of DARPA's legacy

Presenter three engages in a rhetorical genealogy (Walsh, 2013) of the Defense Advanced Research Projects Agency (DARPA) as an exemplary instance of such weaponization. DARPA was formed in 1958 in response to exceptionalist fears about

the USSR gaining technological superiority. After the Sputnik launch caught Americans by surprise, the Eisenhower administration created DARPA to ensure the United States would never be caught by technological surprise again (Graham-Rowe, 2008). The funding agency is credited with producing many world-changing technologies that have become ubiquitous in the modern era, including personal computers, the internet, and the global positioning system (Waibel, 2019). On the other hand, DARPA is also responsible for many failures resulting from extremely risky, sometimes outlandish, experimental research it funded, including mechanical elephants for traversing jungle terrain, particle beams for missile defense, and unconscionable mind control and telepathy experiments often involving unwitting and powerless human test subjects. Today, defense-funded research from DARPA and its sister organizations comprise a significant portion of the research funding landscape in the United States. Internationally, DARPA has become a model that other nation-states have followed to organize their own defense driven investments the global scientific and technological arms race. By examining the ecology of that landscape, the motivations and implications of driving research through the rhetorical exigency of national defense and global competition become clearer.

Just Pedagogical Praxis: Teaching Rhetoric Under Pressure

8:00 - 9:15am Saturday, 25th May, 2024
Location: Spruce - Tower Building Mezzanine
Track 11. Rhetorical Pedagogy
Presentation type Paper Session

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775 Achieving Justice Through Rhetoric in Contract-Based Grading Practices

Jada Patchigondla

UCLA, Los Angeles, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

The RSA Conference theme invites us to imagine the possibilities of rhetoric as well as grapple with the meaning and place of rhetorical studies in this contemporary moment. It also challenges us to question what is just, what is fair, and how rhetoric can help us achieve justice today. As a lecturer of writing for the past twelve years, I have tried to incorporate different grading practices in order to achieve justice in the institutional system of the university. Asao Inoue's labor-based grading contracts have allowed me to do the same since I discovered anti-racist grading practices. Despite my evolving grading contracts almost every year, I still feel that students have a difficult time quantifying their labor. Indeed, as Ellen C. Carillo points out in her book, *Hidden Inequities in Labor-Based Grading*, Inoue's labor-based grading system, though intended to support students from a varied backgrounds, makes assumptions about students with disabilities and students that are twice or more marginalized, that remain disadvantaged by labor-based grading practices (6).

The assumptions that Carillo mentions in her book are true and convincing as I have experienced the challenges of labor-based grading practices especially in the aftermath of the pandemic. As Carillo, I have taught at large public institutions where many of my students are first generation and have identified and unidentified disabilities. In planning my Fall 2023 classes, I am including a more radical grading contract based on Carillo's argument that when labor is quantified in a way that Inoue does, labor is a neutral measure, and that labor in this way perpetuates injustices for other students who are physically and otherwise disabled and students who are twice (or more) marginalized (12). As a woman of color, my grading contracts are sometimes met with challenges, but mostly not by the type of students Carillo is referring to; my contracts are often criticized by male white students as one of my business communication in Spring 2023 asked "why is B+ the base grade? Why is it not an A?" It's difficult for me to respond to such questions, but what's peculiar is that marginalized students almost never question my grading contracts and are therefore (probably) put even more at a disadvantage. Using grading contracts that meet the needs of students with disabilities and first-generation students who have a myriad of other obligations and don't have a luxury of being only a student, I plan to question what is fair and how rhetoric can help me achieve justice in my grading contracts. I also plan to collect data and compare student surveys and evaluations I receive to the

ones in the past in order to constantly move towards making grading more equitable for all students.

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631 Just Grading?: Contracts, Labor, Engagement, and Paths Forward for Contract Grading

Ian Barnard

Chapman University, Orange, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Our field's long tradition of suspicion of conventional grading, plus writing and rhetoric teachers' own revulsion about assigning grades to students and student work have shaped a robust, social justice-informed movement toward contract grading, then labor-based grading (Inoue), and now engagement-based grading (Carillo), in addition to other non-conventional grading frameworks (e.g., students grading themselves, students grading one another--see Tchudi, ed., *Alternatives to Grading Student Writing*). Despite the reality that many of these "anti-grading" models intersect with and overlap each other, they are often initially theorized as critiques of and in opposition to one another.

I will begin my presentation by asking attendees to spend one minute writing some notes about their own experiences with contract grading as teachers, students, and "interested outsiders." Then I'll offer a quick overview of some of the published critiques of each of the current major iterations of contract grading as well as my own classroom experience-based concerns with dominant assumptions about and practices for contract grading, followed by a discussion of how I have modified these contract grading protocols in my own classes in order to respond to the critiques and, specifically, to address some of the social-justice criticisms of contract grading (e.g., I now do not have an "extra" assignment for the "A" grade—this "extra" assignment is a common feature of standard contract grading protocols that construct a "B" as the "default" grade). This will include reflection on my contract grading protocol for a recent graduate seminar I taught—this is an important and under-theorized site of contract grading, as the recent renewed treatment of contract grading in our field has

focused on undergraduate education, with scant attention paid to the teaching of graduate students. In addition, I will share "post"-COVID student responses to my evolving contract grading protocols, and offer a comparative analysis of grade distributions in my traditionally-graded and contract-graded classes.

I'll end the presentation early in order to provide attendees the opportunity to annotate the notes they wrote at the beginning of my presentation (some may wish to add to their notes as a result of the presentation), and then give attendees time to share and discuss their notes. (This will come out of my own presentation time and will be separate from the Q and A that will take place at the end of the panel.)

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341 Gaming the Rules: Teaching Rhetorical Grammar for Linguistic Justice

Charity Givens

Bowling Green State University, Bowling Green, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Teaching English grammar to post-secondary second-language English writers requires more than a comprehensive knowledge of English grammar. I found this out the hard way when I stepped into a class of first-year students representing countries like Albania, Moldova, Russia, Ukraine, Lithuania, and others. I was teaching first-year writing at an English-medium university in Lithuania, and I know that some of those students knew English grammar better than I did. They had pored over grammar in order to score high enough on the TOEFL to be eligible to enroll. At the university, I realized that the rules were hindrances because students hyper-focused on being correct, and this resulted in language that wasn't as effective as they desired. Once I changed the focus of my grammar instruction to a rhetorical approach, the students started to enjoy learning more about grammar and style because they knew about the effects of grammar, and they could make informed choices about how they wanted to write. Instead of constraining their choices, the rhetorical approach opened up their choices.

When I returned to the United States in 2020 to begin my PhD in Rhetoric and Writing Studies, I re-entered important conversations about language and linguistic justice. I

carried with me what I learned about grammar and rhetoric as I entered these conversations. Writing instructors are expected to help students with sentence construction in some form, but often, the rules are prescriptive rather than descriptive, and students lose the right to their language as they conform to patterns of "Standard English" or "Academic English" or "White Mainstream English."

I advocate for style and grammar to be taught rhetorically, that is, as tools to reach an audience. Drawing from my experience adapting a style analysis exercise for second-language writers as well as ideas from Kolln's *Rhetorical Grammar* and Baker-Bell's *Linguistic Justice: Black Language, Literacy, Identity, and Pedagogy,* I discuss the ways in which teachers and instructors can teach the rules of grammar (and language) in ways that let students follow, break, or subvert conventions. By employing a rhetorical approach to grammar, teachers and instructors can also subvert the increasingly anti-woke policies drawn up by crusading legislators.

Grammar can be used as a tool of oppression, of gate-keeping, of judgment, but it doesn't have to be. By taking a rhetorical approach to grammar, teachers and instructors can use the rules to liberate students as they learn what effect they want to have on the audience and how they can best do that even at the sentence level.

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619 Just Rhetoric Should Be More Than *Just* Rhetoric: Maintaining a Rhetorical Pedagogy that Values Social Justice in Texas

Matt McKinney

Texas A&M University, College Station, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In recent months, two new laws have passed in Texas that directly threaten academic freedom and Texas universities' efforts to create diverse, equitable, and inclusive (DEI) learning environments. Specifically, SB 17 bans DEI offices, mandatory DEI training for employees, and requiring diversity statements from job candidates applying to Texas universities. SB 18 reforms the tenure system at Texas universities by codifying it into state law and requiring universities to have specific guidelines under which tenure can be revoked. Simultaneously, there have been statewide

initiatives to curb the Gen Z vote at universities. Texas A&M has become the epicenter of each of these struggles in recent months.

This context informs the questions I will raise and explore in my presentation: How do Texas rhetoricians continue to practice and promote DEI values through classroom instruction when these initiatives are stymied on the administrative level? How do we present opportunities for students to raise these issues in our classrooms, and navigate them collaboratively? How do we encourage students to cultivate their agency in civic contexts outside of the classroom? How do we grapple with DEI and political issues as instructors who teach a variety of rhetoric courses while serving in administrative roles ourselves? Lastly–and summatively–how do we translate our just rhetoric into action on multiple, meaningful fronts?

I start my presentation with an overview of Texas A&M, its student demographics, recent scandals, and their impact on our English department. From there, I contextualize the significance of these events in terms of recent rhetorical scholarship in DEI, including Sonia Arellano et. al's discussion of shadow work in examining the implications of DEI initiatives in higher education, Dafina-Lazarus Stewart's advocacy for specific institutional changes to align with DEI values, and Tkhir and Sydoriv's examination of DEI rhetoric in the Biden administration's educational policy. As I discuss these points, I will reference assignments, general classroom practices, and specific DEI-related student interactions from the rhetoric courses I teach at Texas A&M. These include technical and professional writing, rhetoric of style, and the rhetoric of pop culture. I will conclude with my thoughts and possible strategies for working with students to help them understand what is at stake for Texas educators and its educational system, and how to work together towards a more favorable political climate.

The Rhetoric of the 2024 Election: An Open Mic Discussion

8:00 - 9:15am Saturday, 25th May, 2024
Location: Century - Tower Building Mezzanine

96 The Rhetoric of the 2024 Election: An Open Mic Discussion

Tom Moriarty

San Jose State University, San Jose, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This special session will be an open mic discussion of the rhetoric of the 2024 presidential election. By the time RSA convenes in Denver, the primaries should be over and both parties will have their nominees. This special session will invite all conference attendees to comment on and discuss the rhetorical strategies and themes of the primaries and look forward to potential strategies and themes in the general election.

This special session is designed to be open and free-flowing, with no set presenters lined up beforehand. Participants will be asked to comment and discuss on the elections -- open mic style -- within a set of guidelines provided by the organizer. Participants will be asked to keep the focus on the rhetoric of the campaigns (not endorsements of this or that candidate or policy) and to offer their ideas within a strict two-minute time limit.

The goal of this session is to create a lively space where we can just talk about political rhetoric -- a very consequential form of rhetoric that both constructs and informs our opinions and actions within the polis. A form of rhetoric that has real consequences for how live together as human beings.

Participants and audience members in this session will leave with, hopefully, hundreds of ideas about the rhetoric of the 2024 presidential campaign, ideas that they can use in their own scholarly work and as citizens as they make decisions about how to vote and how to talk with their friends and families and communities about what is important in this election.

Memory and the Archives

8:00 - 9:15am Saturday, 25th May, 2024
Location: Gold - Tower Building Mezzanine
Track 7. Public Rhetoric
Presentation type Paper Session

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763 Architect of Memory: From Flagstaff House to Jubilee House and Beyond

Divine N Aboagye

University of Maryland, College Park, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

On August 15, 2023, President Akufo-Addo delivered an address at the University of Ghana where he recommended that the University of Ghana be renamed after one of the nation's (Ghana) founders,' John Boakye Danquah (JB Danquah). The president offered that it was JB Danquah's rejection of the British Colonial Government's recommendation to build only one University in West Africa at the time that led to the establishment of the University of Ghana. For this reason, the President recommended that "it would be wholly appropriate and not at all far-fetched to describe Joseph Boakye Danquah as the founder of this university." This pronouncement generated intense public discussion on digital media and traditional media platforms. The public discussion of this controversy and historical scholarship on the history of the University of Ghana suggests that the president's narrative is duplicitous. This was the second time Akufo-Addo stirred such controversy. The President made a similar statement on May 5, 2018, at the launch of an Endowment fund at the University of Ghana. Now serving the second term as President, Akufo-Addo's first term was rife with controversial decisions about renaming essential public facilities. One such was to rename the residence of the presidency, the "Flagstaff House," to "Jubilee House." Similarly, Akufo-Addo renamed several other public institutions and public buildings – the Tamale Football Stadium to "Aliu Mahama Sports Stadium," among many others.

Drawing on decolonial, postcolonial, public memory, rhetorical memory, presidential rhetoric, and rhetorical history scholarship, I demonstrate how Akufo-Addo's discourse on renaming public institutions and public infrastructure shapes our understanding of the different dimensions of decolonizing rhetoric and the ways rhetorical memory is orchestrated to falsify national historical records. This practice, I present, goes beyond the mere decolonizing rationale offered by the president to a more deliberate obfuscation of Ghanaian public memory, particularly with respect to public buildings, institutions, and edifices. While Akufo-Addo's rhetorical warrant to rename the University of Ghana after his JB Danquah appears credible, I present that Akufo-Addo's flawed decolonizing discourse constitutes an attempt to present a biased and inaccurate historiographical constitution of the Ghanaian republic and the nation-state. In so doing, Akufo-Addo's reconstruction of public memory sets a dangerous rhetorical precedent for the nation's young but burgeoning democratic republic. I conclude that Akufo-Addo's rhetorical practices on public memory enhance our appreciation of rhetorics of memory, the rhetoric of decolonization, and presidential rhetoric from the global south.

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511 The Library Collection as Genizah: Trashing Books as an Archival Act

Sherrin Frances

Saginaw Valley State University, Saginaw, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

According to the American Library Association (ALA), "book ban attempts nearly doubled in 2022," and included more than 2,500 unique titles. Of these, the ALA says, 86% were children's or young adult books. Some groups respond to this kind of data by focusing on the word "ban." Banning, they say, is inaccurate, used deliberately as a heated rhetorical term that riles people up. Instead, they say, they're asking for more rigorous "curation" or "quarantine" of books. Don't remove the book from the catalog, just remove it from the shelf. Make it accessible only through the librarian-as-gatekeeper to minors who meet certain criteria.

A quarantined book remains within the purview of a regulatory institution. A banned book would be released from oversight and free to move through the world in a new materialist, object-oriented way. The banned book may find itself in the garbage, an undesirable context that in fact increases a books public accessibility. Anyone can pull a book out of the trash.

Three different libraries around the world exemplify this point. They are libraries whose collections were literally pulled from the trash. One is the Yiddish Book Center in Amherst, MA. In the 1980's, Aaron Lansky rescued thousands of Yiddish books from the garbage, almost singlehandedly revitalizing the Yiddish language and culture. The second is in Ankara, Turkey, the Norm Altaş İşçi Kütüphanesi ("Worker Library"), which holds a collection of more than 6,000 books collected by sanitation workers along their garbage routes since January of 2019. The library is housed in an empty building donated by the sanitation department and the municipality pays for a full-time librarian. And the third example is in Bogota, Colombia, where trash collector Jose Alberto Gutierrez began building a library in his own home with books pulled from his route. Twenty-five years later, and with 25,000 books, he runs La Fuerza de las Palabras ("The Force of Words"), and his library is open to the public, regularly used by many of the children in his local neighborhood.

One way to make the trashing of books more palatable is to think of such a library as a genizah. Genizot were places where in the Middle Ages Jews disposed of holy writings that were damaged or no longer relevant. The Cairo Genizah in Egypt is the most famous example because such a large and wide array of documents and text-based detritus were disposed of there. Alberto Manguel says that the genizahs became "involuntary archives." These genizot, as archives comprised of trashed or banned documents, shed unique light on the culture or community doing the trashing.

Grounded upon these three libraries and the Cairo Genizah, this presentation examines the repercussions of physical book bans leading to trashed books. What happens when books are trashed? Where do they go? Into whose hands might they fall? Is it possible that a radical approach of increasing bans—rather than "quarantines"—might have the effect of less control, wider dissemination, and easier access to the banned texts?

458 Building the History: the rhetoric of institutional archives and memory making

<u>Anthony Pearson</u>

National Radio Astronomy Observatory, Charlottesville, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In her 2006 article, "Of Historicity, Rhetoric" in Rhetoric & Public Affairs, Barbara A. Biesecker states "Whatever else the archive may be … it always already is the provisionally settled scene of our collective invention, of our collective invention of us and of it" (124). The invention of ourselves, our histories, and the stories we tell exist in the potentiality of memory making. This is no less true in archives that handle an organization. In the spirit of "just rhetoric", this paper investigates institutional archives, institutional memory, and the act of memory making with case studies in two archives.

First is the American Shakespeare Center (ASC) Archives. This institutional collection chronicles the 35 years of history of the American Shakespeare Center. It is a venture of the ASC to preserve and codify knowledge and practice at the world's only recreation of Shakespeare's indoor playhouse, the Blackfriars Playhouse, and the resident theatre company in Staunton, Virginia. This archive was formally established in 2011 in association with the Special Collections at Washington and Lee University (WLU). Unintentionally, regard for the ASC Archives has remained minimal and funding next to non-existent. Institutional approaches, or lack thereof, over ten years created a complicated relationship and general disorganization of the archive in place at both Staunton and Lexington. Despite close ties with Mary Baldwin University (MBU) and WLU, collections at the ASC Archives were often disregarded or misunderstood in their necessity to the organization, the theatre company, and scholars of Shakespeare and Early Modern staging practices.

Second is the National Radio Astronomy Observatory (NRAO) Archive. This institutional and historical collection chronicles nearly 100 years of radio astronomy developments. It is a venture to preserve not only historical and institutional knowledge of the NRAO and its parent entity, Associated Universities Inc (AUI), but also the history of radio astronomy. The NRAO Archive, housed in Charlottesville, Virginia, has become the de facto repository for radio astronomy knowledge. This archive was established in 2001 as a separate entity from the NRAO Libraries in the

observatory locations across the Unites States and internationally. Through fierce advocacy by Senior Archivist Ellen Bouton, senior scientist emeritus Ken Kellerman, and a team of supporters throughout the years, the NRAO Archive thrives as repository for knowledge on radio astronomy, as well as a representation of organizational practice.

These case studies utilize the different approaches, concerns, and support that the institutional archives receive as key to their success. It investigates the faith in the archives as an act of invention, and memory making as a rhetorical act. Importantly, each archive functions within the case study as an investigation of justice for their respective fields: theater and science.

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604 Occasional Trust and Claims to Memory in the Telling of a *Just* Rhetoric: When the Researcher is *Not* a Negro

Vanessa I Rouillon

Bridgewater College, Bridgewater, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

How do scholars navigate research spaces which they appreciate dearly but mark them persistently as outsiders? In her talk, Speaker # shares her experiences organizing community memorials for a remarkable (but neglected) African American man, Albert R. Lee (1874-1948)—the unofficial first dean of Black students at the University of Illinois, the son of slaves, and a faithful AME congregant, who embodied a dignified New Negro citizen.

Approaching Lee's church entailed being vetted by the Black women who knew him and were the church's memory keepers—Lee's family had moved to Texas/Oklahoma. These women understood I needed mentoring, which they were equipped to offer. Apprehensive, many criticized Speaker #'s scholarly interpretations of their history. Interrogating her findings and regulating her access to their domestic archives were reasonable compromises as Speaker # was visibly not Black, yet not white American either.

Inviting collaborations was to Speaker # the ethical approach to memorializing Lee. Encouragements without funding were frequent, until she articulated to University and community the urgency of rectifying Lee's local neglect: On the seventieth anniversary of Lee's passing (August 2018)—and Illinois' sesquicentennial—what better recognition than unveiling a new headstone for Lee, exhibiting his writings, and hosting a literary evening recalling his work? Once these memorials were approved and funding offered, Speaker # became the mediator—organizer, writer, deliverer. Her mediations, problematic for some, were nonetheless "taken"—she had, after all, offered to organize the work. Speaker # poses two uncomfortable questions, which might illuminate the boundaries of historical recoveries and community collaborations when the lack of racial memberships determines occasional trusts and claims to memory in the telling of a *just* rhetoric.

She boldly asks: First, is it not misguided—prudent at best, prejudiced at worst—to assume that only Black scholars would find Black history, culture, traditions, and rhetorics, worthy of recovery and study? —So worthy indeed that her scholarship centers on his writings. How has her illegible visibility precluded a warmer disposition toward "what is (and seemed) fair" (par. 1)—reclaiming the ethos of a man who fought quietly for change "to create [a] fair and just world" (par. 2) for his kin and others. Second, how has her commitment to the work obscured her mindfulness of race histories thus making her complicit with white practices of choosing, taking, and speaking for minorities? How can her voice and extensive work be validated regardless of her liminal identity?

Given American racial histories, circumspect responses were natural, required, and safest—she concedes. Speaker # has always welcomed questions and shared every archive she found along with the cultural capital she built. But trust earned/given always felt temperate. Authoring Lee's memorials and making the research public demonstrated how trust had to be negotiated and earned all over with each stakeholder, at each decision. Ultimately, her community work not only sets a precedent for the possibilities of academia in service of community but also exemplifies the tensions of inhabiting and advancing memory (guarded by minorities) as an outside scholar.

Making Our Own Spaces: Conceptualizing Rhetoric's Career Spaces More Broadly

8:00 - 9:15am Saturday, 25th May, 2024
Location: Silver - Tower Building Mezzanine
Track 13. Rhetorical Methods and Methodology
Presentation type Roundtable

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139 Making Our Own Spaces: Conceptualizing Rhetoric's Career Spaces More Broadly

Panelists/Participants (Including Respondent, if any)

Charles Woods

Texas A & M Commerce, Commerce, USA

Matthew Halm

Georgia Tech, Atlanta, USA

Erica Cirillo-McCarthy

Middle Tennesse State University, Murfreesboro, USA

Biven Alexander

Middle Tennessee State University, Murfreesboro, USA

Samira Grayson

Middle Tennessee State University, Murfreesboro, USA

Session Chair

Nate Kreuter

University of Georgia, Athens, USA

Abstract/Description

Making Our Own Spaces: Conceptualizing Rhetoric's Career Spaces More Broadly

Intro

This roundtable conceives of space capaciously, asking how rhetoricians can carve out literal spaces on campus for our work, disciplinary space for new forms of scholarship and scholarly engagement, and "space" for graduate students who have historically been undersupported within academe and within our own discipline. Representing several chapters from an in-process collection titled Spatial Innovations in Rhetoric, presenters address the pressing "spatial" issues of the discipline. Realizing that "just rhetoric"--that is, rhetoric based in justice–requires us to address quotidian spaces and concerns, the roundtable's five speakers offer strategies for how to reshape the discipline into a more just incarnation of itself, with practical advice for colleagues who seek strategies for securing physical places, disciplinary expansion, and the inclusion of historically marginalized groups. While listed as "speakers" here, the roundtable participants will lead a structured conversation, engaging audience members as well as each other.

Speakers 1-3: The Mentor, The Mentee, and the Wardrobe: Mapping Thresholds for Sustainable Mentoring Practices

Effective mentoring of rhetoric and composition graduate students serves to both diversify and sustain the field. But because mentoring practices fall outside of traditional structures and hierarchies, mentoring is rarely systematic, reflective, and recursive. Sustainable mentoring is not a one-size-fits-all approach and largely revolves around unique mentor/mentee connections and needs. Since relationships cannot be quantified, notions of mentoring often remain ephemeral. In their collaborative presentation, Speakers 1-3 make these notions more concrete. Their goal is not to provide a prescriptive version of mentorship, but to argue that spatial rhetorics offers a method for reflecting on mentoring practices. A spatialized lens can map where mentoring occurs, drawing attention to the fluidity of spatial boundaries; doors, thresholds, and screens can offer access as easily as they can limit. Mapping mentoring spaces and thresholds sheds light on the different ways graduate students

and faculty socially construct spaces, helping us better recognize and reproduce robust and sustainable mentoring practices.

Effective mentoring invites graduate students to dwell in socio-academic spaces which ultimately cultivate a sense of belonging in graduate students, which the speakers argue encourages collaboration through horizontal mentoring. In this sense, robust vertical mentoring practices encourage robust horizontal mentoring practices, resulting in multidirectional mentoring that spreads the labor of mentoring between stakeholders.

The speakers use their campus as a case study to better understand horizontal and vertical mentoring practices, where they take place, and how space affects our mentoring practices. They then invite the audience to consider a spatial analysis of their mentoring practices, how space affects mentoring practices (both vertical and horizontal), and how they might change their mentoring approaches. These panelists will also consider: What mentoring practices are unsustainable? How does one navigate a professional mentor/mentee relationship? The speakers' hope is that participants come away from this session with tools to engage with mentorship in a more systematic, reflective, and recursive manner.

Speaker 4: Spatial Commitments and the Shifting Exigence of the Technology Lab

Speaker 4 focuses on a humanities technology lab at a STEM-oriented university and follows two parallel threads related to that space: recent work to reopen the space after the pandemic and rhetorical concepts for thinking about the space (and others like it). Together these threads represent ongoing conceptualization of what technology labs can become in a future of continued proliferation of digital devices.

On the conceptual side, this presentation examines ways that spaces like technology research labs generate nonverbal "spatial position statements" that demonstrate and enact programmatic values. These values are conveyed by the space itself (composed of physical materials and objects placed within it) and are sometimes explicitly planned and sometimes unexpected. A closet full of junk conveys different values than a well-lit workspace humming with activity.

The lab in question serves a group of postdoctoral fellows who teach writing classes and is not designed to serve students directly. As the presenter and others worked to reopen the space, challenges arose in figuring out exactly what the space was supposed to do, especially when much of the technology it formerly housed was all but obsolete—not just because it was out of date but because the need for it in the first place has been supplanted by the nearly ubiquitous smartphones and laptops across campus.

A variety of designs, blueprints, and other archival documents show how early plans for the lab reflected the goals and values of the space at the time, a vision that ended up being enacted in a somewhat limited form due to external demands. As plans are made for the future of the space, the concept of spatial position statements is useful for linking the nascent things a space seems to "say" it is for with the practical goals of the people who use it.

Speaker 5: Reimagining Career Readiness via Podcasting Spaces

This speaker's presentation focuses on the development of a podcasting space at a major Midwestern university. Founded within triangulation of sonic rhetorics, spatial rhetorics, and multimodal composition, this presentation considers the position of podcasts and podcasting within the field of rhetoric in relation to the values of the field, such as community, justice, truth. The podcasting space exists within the larger framework of a departmental Career Readiness Center designed to meet student needs in their English Studies model, which includes rhetoric, composition, and technical communication. The podcasting space can be used to think through important research practices, including developing research questions. Furthermore, we might see the podcasting space as chora. Importantly, podcasts and podcasting afford students the opportunity to think through classical rhetorical concepts related to invention, audience, and arrangement. This presentation features interviews that covers funding of the podcasting space, which comes from an internal institutional opportunity made available from the university's Provost's office as well as design and development of the space—from deciding on the conversion of an old office to purchasing and hanging sound panels. Importantly, this presentation focuses on how this podcasting space came to be by focusing on podcasting as a skill, or techne, and one designed to enhance the desirability of enrolling in (and majoring) in English

department courses and the dynamic potential of these undergraduates on the job market.

Embodied Rhetorics and (Queer) Archival Creation

9:30 - 10:45am Saturday, 25th May, 2024
Location: Directors E
Track 5. Embodied Rhetoric
Presentation type Roundtable

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131 Embodied Rhetorics and (Queer) Archival Creation

Panelists/Participants (Including Respondent, if any)

Carolyn Robbins

University of Maryland, College Park, USA

Alexis S Walston

University of Maryland, College Park, USA

Sarah Dammeyer

University of Maryland, College Park, USA

Erin Green

University of Maryland, College Park, USA

Session Chair

Alexis S Walston

University of Maryland, College Park, USA

Abstract/Description

Inspired by the RSA Summer Institute Workshop, Queer(ing) Archival Imaginaries, this interactive roundtable explores how embodied rhetorics, affect, and queerness animate archival creation and curation. Speakers 1 and 2 discuss the embodied effects and affects of engaging in physical archival research, and Speakers 3 and 4 share how their embodied experiences influence their own archival curation. The roundtable culminates in an interactive activity, where audience members work in small groups to "Just Archive It"–determining their rhetorical power as archivists through considering what archives they can curate for this historical moment and why. Ultimately, this roundtable draws from the speakers' research and imagination to inspire the audience to engage in their own archival creations.

Speakers 1 and 2 begin the interactive roundtable by detailing the embodied and affective rhetorical nature of archival work. Speaker 1 invites listeners to think of archives through a narrative lens by focusing on how they engage the five senses. Speaker 1 offers a sensory story of their embodied and affective experience examining archival materials related to the Attica Prison uprising of 1971. Engaging Deborah Hawhee's concept of Rhetoric's Sensorium, Downes, Holloway, and Randles's Feeling Things, and Brown's "The Archives of Violence," Speaker 1 poses questions about what it means to occupy the physical and emotional spaces of archives, particularly when those spaces belong to groups one is not a member of. What stories do our senses and emotions tell us about these spaces, documents, and objects and about the people who occupied, created, and used them? Where are there narrative silences to be investigated? How should we as researchers position ourselves in relation to these archives? Speaker 1 argues that the sensory and affective experience of physically visiting an archive offers a unique narrative lens for researchers to create scholarship that is meaningful, accessible, and nontraditional.

Building on Speaker 1's discussion of embodied, affective experiences in the archive, Speaker 2 postulates on the rhetorical nature of archival work. Speaker 2 analyzes the University of Maryland's "To Do Or Not To Do" etiquette books from the late 1930s, published by the Women's League. More specifically, Speaker 2 considers the etiquette books' epideictic instruction for women students' romantic entanglements, including the embodied nature of how to style oneself for a date, what to expect from one's date, and faux pas to avoid on dates. Using Royster and Kirsch's critical imagination and VanHaitsma's queer reading of romantic epistolary instruction,

Speaker 2 considers how the etiquette books frame social settings–such as studying in the library and eating dinner–as moments that readily have potential for heterosexual romance. Ultimately, Speaker 2 argues that while the etiquette books are intended to instruct women students on how to dress and style themselves for class, dates, and dances, the consistent focus on heterosexual romance suggests that finding a steady boyfriend and eventual husband is a key intended function of these etiquette books.

Speakers 3 and 4 extend conversations about affect and the archives through descriptions of their own (queer) archival curation as inspired by their embodied experiences. Speaker 3 discusses the personal impact of a chance encounter with the archive of Trans Publications and Ephemera at Penn State in Summer 2023 at the RSA Institute, facilitated by methods of critical imagination, creative critical scholarship, and non-normative ways of engaging the materials (Saidiya Hartman; Ames Hawkins; Pamela VanHaitsma). Through explaining the surprise of recognition found in that archive, specifically in the classified ads in Tapestry magazine, and the affective outcomes of that archival encounter, Speaker 3 argues that imaginative storytelling that arises from and is inspired by materials in the archives are essential to archival research methods. These methods can contribute to essential human processes of identity formation, self-persuasion, recognition, meaning-making, connection, creativity, belongingness, and historically-situating one's experience. Speaker 3 shares the material outcomes of that archival encounter (the production of found poems and short stories) and extends that research by collecting interviews and commonplacing from multimedia. It is through creating this growing private collection by/for/with people who are in partnered and parenting relationships with trans people that a counterstory (Aja Martinez) emerges, challenging common myths and silences about trans families and affirming their desire and relationships. In an attempt to collect, keep, and center that which is unrepresented, the archive becomes an entrypoint into understanding trans spouses and families, in history, present day, and in future through the initial archive and through the generative work of this queer archivist. Speaker 3 is interested in future research that includes researchers' own embodied and artistic reactions to archival encounters.

Expanding on Speaker 3's contemplation of archival encounters and archive curation, Speaker 4 discusses Black Twitter's recent discourse surrounding Black trans women. Specifically, Speaker 4 chronicles her process for curating a digital archive of summer 2023 transphobic discourse on Black Twitter after a Black trans TikToker released a video about menstruation, womanhood, and trans men. The digital archive contains social media posts from TikTok, Twitter, YouTube, and more. The archive functions

more than just as a collection of online rhetoric, but also acts as a narrative, acknowledging storytelling as a Black rhetorical practice (Smitherman). Alongside storytelling as method, Speaker 4's narrative digital archive also reveals other Black rhetorical and literacy practices common among Black women and Black queers such as rhetorical impatience (Carey), shade (Davis), radicality (Bey), and more. Speaker 4 ultimately contributes to the roundtable's focus on queer embodiment not only because the archive is created by a Black trans woman, but also because it affirms how discourse and rhetoric can lead to embodied experiences for Black trans people via either murder or liberation.

Inspired by the speakers' archival work, the final portion of the roundtable is dedicated to "Just Archive It," an interactive activity that encourages audience members to contemplate and discuss the (queer) rhetorical nature of archival curation. In this segment, speakers will separate the audience into groups to consider the following: What would you add to your own personal archive? What do you need to preserve from this moment in history and why? What are the rhetorical affordances and limitations of being your own archivist? Speakers will encourage the groups to identify specific texts to include in their archives–be they physical, digital, tangible, or imagined. After working in small groups, speakers will facilitate a large group discussion about the rhetorical work of archival curation. Thus, through queering archival engagement and creation, this roundtable extends conversations about embodied rhetorics and archival work.

Archival Methodologies Reimagined: Responding to Tomorrow's Dilemmas

9:30 - 10:45am Saturday, 25th May, 2024
Location: Directors H
Track 13. Rhetorical Methods and Methodology
Presentation type Roundtable

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38 Archival Methodologies Reimagined: Responding to Tomorrow's Dilemmas

Panelists/Participants (Including Respondent, if any)

Lisa Arnold

North Dakota State University, Fargo, USA

D'Angelo Bridges

Penn State University, State College, USA

Alexandra Gunnells

University of Texas-Austin, Austin, USA

Rachael McIntosh

Northeastern University, Boston, USA

Ryan Mitchell

SUNY at Stonybrook, Stonybrook, USA

Ashley Pendleton

Florida State University, Tallahassee, USA

Noel Tague

University of Maine at Augusta, Augusta, USA

Sarah Stone Watt

Pepperdine University, Malibu, USA

Rhana Gittens Wheeler

Oglethorpe University, Brookhaven, USA

Session Chair

Ann George

Texas Christian University, Fort Worth, USA

Tarez Samra Graban

Florida State University, Tallahassee, USA

Abstract/Description

At the 2023 RSA Summer Institute, participants in the seminar "Archival Methodologies Reimagined: Responding to Tomorrow's Dilemmas" met to study and practice the curation of responsible, inclusive histories that represent diverse voices, subjects, genres, and texts. Our study was underscored by a "content notice" that appeared when we searched the online finding aids at Penn State's Special Collections Library—a warning that archived materials "may include harmful or offensive" language and images that "reflect outdated, biased, offensive, and possibly disturbing views and opinions." "Work to address harmful content," the message continued, "is ongoing." Indeed, in our seminar, it was also urgent, for archival memory and power are ripe for rhetorical attention in the current political moment. In what *The Guardian* calls "crimes against history," hot wars and culture wars deny, distort, or destroy texts and sites on which community and national identities are built. South Sudanese and Ukrainians watch as their cultural heritage treasures are arsoned and bombed, while a former US president is indicted for perpetuating "the Big Lie" and inciting a riot on the nation's Capitol, and middle schoolers in one Southern state will now be taught that Black people benefited from skills they developed while enslaved—a claim one state DOE spokesperson insists "is factual and well documented." For seminar participants committed to feminist and decolonial archival methodologies, the hows and whys of archival memory and power are what drive us: the question of what has and hasn't been documented or preserved, the stories we tell with those documents (or find ourselves wanting to tell), and the ways we proceed when no documentation exists.

In this roundtable session, 10 of the 16 seminar participants share some of the blind spots, assumptions, and cultural logics that can, surprisingly, underpin rhetoricians' approaches to institutional, digital, and community archives even (or especially) when they work through feminist and decolonial lenses. In six 5-minute presentations, we introduce new questions and dilemmas raised by our discussions and our work at Penn State—questions we invite audience members to take up in the session's second half: How do we adopt a decolonial archival praxis when we work with archives constructed with colonial logics? What forms of colonialism can be imposed even through the infrastructures of digital (or democratized) archives? What should characterize archival researchers' transformative ethics of care if they want to ameliorate asymmetrical power structures? What methodological strategies help researchers navigate the inevitability of archival invisibility? How do we read an

institutional archive's spatial rhetorics to make visible the modes of thinking, knowing, and working it imposes? And, What does it mean to be an archival activist?

Presentation 1: Decolonizing Archives in the Digital Age

While digital technologies offer multiple ways to build, access, and study historical artifacts, as well as expand our conceptions of what type of materials should be preserved, archivists warn that they do not necessarily challenge colonial logics underpinning archival practices and that they raise complex questions about what materials should be made available to whom, as well as who makes such decisions. What forms of colonialism and violent extraction are imposed through the infrastructures of digital archives? How might we look at, listen to, and question histories differently, with an attention to community-based knowledges to ask.

Presentation 2: Complicating an Archival Ethics of Care

We argue that "care" should become the central emphasis for reimagining historiographic methodologies that fit tomorrow's decolonizing and inclusive archival work. But an ethos of care can easily be conflated with a paternalistic act of caring for our subjects that undermines our capacity to engage with archival subjects dialectically and dialogically. Thus, we advocate a more complicated, transformative "ethos of care" that requires scholars to critically examine the cultural logics informing their own research practices and respect the values and practices of those we study.

Presentation 3: The W.E.B. DuBois Memorial Park and Archival Absence

Following scholars of decolonial praxis, Indigenous epistemes, feminist rhetorical studies, and community care, I argue that a turn to community archives—and the materials collected, protected, and shared by those everyday people—is an urgent, underexamined task for rhetoricians today. Doing so requires an intentional shift of the landscape of our inquiry as we reorient ourselves to where and how knowledge is created and housed. In short, we might wonder simply Whose voices are missing? This presentation describes my encounter with historical absence in the Penn State University archives—specifically in a dedication ceremony pamphlet for the W.E.B.

DuBois Memorial Park—to demonstrate how we might look, listen, and question histories differently.

Presentation 4: Responding to Inevitable Archival Invisibility

Even as archivists work to make more robust, inclusive collections, tomorrow's archives will inevitably reveal silences that no amount of work will ameliorate because any act of inclusion is also an act of exclusion and because some voices/materials are tremendously difficult to uncover. What methodologies can rhetoricians use to exhume and exalt missing or silenced voices, to acknowledge dead ends but still proceed? How, for instance, do we recover, reclaim, and reconstitute from archival ephemera the lives of the enslaved Black people whose names we may never learn? We might imagine archives as starting points, not endpoints or presenters of truth narratives.

Presentation 5: The Spatial Rhetorics of Penn State's Special Collections

When historians talk about archives as built spaces, they're typically pointing at the ideological underpinnings of collection, curation, use, etc. But taking the notion of archival construction more literally—reading the architecture—encourages researchers to ask not only what historical records are excluded or showcased but also how the built environment itself, in the case of Penn State's Pattee and Paterno Library (built on Indigenous lands), naturalizes the violence of settler-colonialism. The archive's spatial rhetorics reinscribe dominant (and dominating) modes of thinking and knowledge-making. For researchers interested in the materiality of archives—as spaces, collections, and conceptual horizons—it is imperative to develop conceptual tools for denaturalizing the stories told by the archives in which we work.

Presentation 6: Archival Activism

One powerful form of archival activism is to use archival methods and/or materials to talk back to voices of authority with gravitas and to do so in a manner that is both undeniable and necessitates response. My research, which historicizes the voice of management in higher education with archived documents, is an activist project because it interrupts the notion that the discourse of management is neutral or objective.

Just Futures: Exploring DBLAC 's Rhetorical History

9:30 - 10:45am Saturday, 25th May, 2024
Location: Directors I
Track 3. Digital Rhetoric
Presentation type Affiliate Session

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202 Just Futures: Exploring DBLAC 's Rhetorical History

Affiliate Panel

Digital Black Lit and Composition (DBLAC)

Panelists/Participants (Including Respondent, if any)

Khirsten Scott

University of Pittsburgh, Pittsburgh, USA

Session Chair

Khirsten Scott

University of Pittsburgh, Pittsburgh, USA

Abstract/Description

This panel made up of members of the DBLAC community, including one of the co-founders, will overview theory, engagement, and evidence-based research connected to the learning networks program. The panel will function as an invitation to be in conversation about DBLAC's past and future, and how our rhetorical history's attention to concepts like collective memory and narrative can help us imagine just futures within rhetorical studies.

DBLAC (Digital Black Lit and Composition) is a learning community and an intellectual project committed to Black knowledge-making and sharing. DBLAC operates from a multilayered understanding and enactment of community that exists within the academy, across institutions, and with communities beyond institutions directly connected to DBLAC. In every space, the support of Black scholarship is central. Through signature programs that offer writing support, mentorship, networking, and resource-pooling, DBLAC creates public spaces that promote undisciplined communication, resisting academic legibility, using Black feminist and communal practices.

This year the DBLAC community has come together in a collaborative project to trace the history and archive important moments for DBLAC. Through a wholistic approach we seek to overview what DBLAC has accomplished in the past 7 years in an organization effort and accounting of DBLAC's sphere of influence through interviewing participants and centrally recording multimedia artifacts. In this panel/discussion overview DBLAC's timeline and preview future engagements in effort to understand what (in)justices rhetoric allows us to address within networked learning communities.

Moving Racial Rhetorical Criticism Forward

9:30 - 10:45am Saturday, 25th May, 2024
Location: Directors J
Track 1. Cultural Rhetoric
Presentation type Paper Session

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623 Imagining the Racial Rhetorical Critic

Logan Rae Gomez[1], Mikayla Torres[2]

[1]University of Utah, Salt Lake City, USA. [2]University of Colorado Boulder, Boulder, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Rhetoricians have long grappled with questions of the rhetorical critic. A quick search on university databases generates decades of questions, debates, and theorizations about the rhetorical critic. The critic has been referred to as an "empath" (Condit 1993), an "artist" (Dow 1998), and a "curator" (Finnegan 2018), among other terms. For some, the critic is constituted through a dialectical relationship to the subject of said criticism; for others the critic is made apparent through their continued "mastery" of ingenuity. Our disciplinary discussions about the figure of the rhetorical critic offer compelling insight into the collective imaginings of who does criticism, how and for what ends. The work of the rhetorical critic is significant and expansive as it exists and shifts across printed scholarship, classroom discussions and conference presentations while serving as a repository for our disciplinary anxieties about "the work" and its relevance in the field.

In 2016, Lisa A. Flores called for the imperative of "racial rhetorical criticism," challenging rhetoricians to "center race" in their theorizations of rhetoric and in their production of criticism. Flores maintains that race is inextricable from and foundational to the work of rhetorical criticism opening a theoretical, analytical, and discursive space of possibility. Following Flores' landmark essay, we suggest that the imperative for racial rhetorical criticism invites the appearance of a long obscured, disavowed, and historically unimaginable figure—the *racial* rhetorical critic. As such, this essay is inspired by our curiosity with the role(s) of the racial rhetorical critic leading us to ask, "who is the racial rhetorical critic?", "what tools does the racial rhetorical critic have at their disposal?", and "where is the racial rhetorical critic in racial rhetorical criticism? This paper explores and imagines the possible characteristics and roles of the racial rhetorical critic—a lively, and animated site of intersectional habitus (Sowards 2010).

As racial rhetorical critics, we suggest that the racial rhetorical critic is a counterstoryteller. Much of the intellectual work on counterstorytelling emerges from Critical Race Theory, as a method, methodology, practice, and historical tradition (Martínez 2020). At its best, counterstorytelling centers race, exposes injustice, challenges oppressive ideologies, and communicates lived experience. While we recognize that the counterstoryteller is only one possible role that the racial rhetorical critic inhabits, we contend that the parallels and affinities between racial rhetorical criticism and counterstorytelling via the critic are worth scholarly investigation. If, as we suggest, the racial rhetorical critic is a counterstoryteller, how might that role

influence present and future encounters with racial rhetorical criticism? In what ways should the racial rhetorical critic as a counterstoryteller help create and circulate counter-realities that expose relationships between power, race, and injustice? While there are undoubtedly similarities shared between the racial rhetorical critic and our field's historical questions about the critic, we believe the racial rhetorical critic occupies a unique space, time, and being. Following Lisa A. Flores' call for racial rhetorical criticism, we suggest it is more than time to investigate the distinct role of the racial rhetorical critic.

190 "Just" Science? Common Sense Racism in Vernacular Bioethics

Amanda Friz, Erin Keoppen

University of Washington, Seattle, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Fighting racism, especially practices of racialization underwritten by science, requires deconstructing the idea that race is a biological category. As Dorothy Roberts writes, "Race is not a biological category that is politically charged. It is a political category that has been disguised as a biological one" (2011, p. 4). Even so, critical race scholars continue to find the belief in race-as-biology as an unremitting aspect of U.S. discourse (Morning et al., 2019; Roberts, 2011). Our project unpacks how this biological disguise works in vernacular bioethics by interrogating conceptions of race and genetics in rhetorical focus groups about the ethical applications of new gene editing technology, CRISPR Cas-9.

If we are to study the vernacular bioethics of laypersons, we have to create the right conditions – in the lab. Using a new tool in the emerging methodology known as rhetorical focus groups (Johnson et al., 2021), we sought to uncover laypersons' attitudes, beliefs, and reasoning patterns regarding race. The questions we posed to focus group participants – e.g., "Does the use of genetic editing to change the genes for skin pigmentation concern you?" – allowed us to get at questions of race and genetics obliquely without confronting participants through direct questions that might trigger more socially desirable responses (Morning et al., 2019). Participants

drew from common and even unconsciously held beliefs about the biological determinism of race, which manifested both explicitly and implicitly. To uncover the implicit connections in participants' informal argumentation, we used Stephen Toulmin's explication of warrants to map the contours connecting race and biology in everyday arguments. We argue these beliefs are what Matthew Houdek calls "common sense racism"; that is, they are among the inventional resources that "manifest… enthymematically and doxastically, unconsciously and seemingly without intent" in common parlance (2018, p.15). While Houdek traces "common sense racism" forward to its logical conclusion, the authorization of racial violence, we trace it backward to its birth in scientific racism and continued justification in biological discourse today.

By using "common sense racism" as our theoretical frame and rhetorical focus groups as our method, this project pairs critical rhetorical theory with an emerging methodology to advance a more just, anti-racist rhetoric when discussing the promises and perils of gene editing. By treating the belief in race-as-biology as a form of "common sense racism," we gain tools to deconstruct the association between the biological expression of skin pigmentation, on the one hand, and the social construction of race, on the other, so that scientific racism may no longer enter public discourse with the innocence it had before. This project offers ways not only to divorce ideas about race from biology but also to work towards undermining the rhetorics of inherent inferiority that scientific racism has forced upon vulnerable populations for centuries.

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742 The Intimate Touch: The Co-Existence of Black Queer Intimacy and Hyper Black Masculinity in Television and Film

<u>Janae Kea</u>

Syracuse University, Syracuse, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

You're the only man that's ever touched me. The only one. Uttered from the mouth of Black (Trevante Rhodes), Black's Character is the final installment of Chiron's coming-of-age tale in *Moonlight* (2016), directed by Barry Jenkins. Based on Tarell A. McCraney's play, *In Moonlight Black Boys Look Blue*, *Moonlight* narrates three transformative phases of a Black queer child growing up in Liberty City, Miami during the 1980's. Audiences are introduced to the protagonist through Little; a nickname given during his childhood, Chiron; his birth name used throughout his teenage years, and finally, Black; a new moniker following certain life changes in adulthood. Undoubtedly, like many coming-of-age stories, *Moonlight* highlights the socio/erotic/sexual journey of Chiron, and the structural vulnerabilities in place that contribute to the progression of the trauma and violence he experiences daily (Bailey, 2022). However, despite these complications, touch is the one thing that liberates and comforts Chiron when it is needed most. Either from Juan (Mahershala Ali), a father figure to Chiron during his childhood, or Kevin (Jharrel Jerome), a childhood friend - Chiron finds solace in the relationships with those who have touched his life in intimate ways outside the norm.

Typical depictions of Black LGBTQ+ characters on prime-time television include narratives of interpersonal problems, crime, violence, and the failure of sustained romantic relationships (Cobb & Means-Coleman, 2010). Fiske and Hardy (1978) argue that television can structure and present a picture of reality through discourse and imagery for audience members. Where Black masculinity is rendered as illegible in dominant cultural narratives that can produce both social and cultural consequences (Neal, 2013), *Moonlight* challenges traditional boundaries of Black masculinity and the way it is represented in television and film through non-sexual touch. Black men are compounded by the condition of touch starvation, a condition that is underpinned by anti-Black racism, white supremacy, and homophobia (Bailey, 2022). Refusing to allow depictions of Black male sexuality and vulnerability, when historically Black men and boys have suffered, contributes to thinking that the only thing that can hurt Black men are bullets - and that their primary suffering is rooted in

the physical (Curry, 2019). How do the representations of vulnerability and intimacy impact the portrayal of Black masculinity? More importantly, how does Chiron navigate tensions of systematic structures to create Black queer intimacy?

Bailey (2022) defines mutual recognition as "the way in which Black people- in this case mostly Black men- see, recognize, and connect with each other in moments of need, appreciate, and love, particularly under conditions of anti-Blackness and anti-queerness" (Bailey, 2022,p.60). In this essay, I critically examine *Moonlight's* depiction of Black masculinity and vulnerability. I argue that even though Moonlight reinforces a variation of hypermasculinity, the film challenges the ways in which we think about Black male queer intimacy through non-sexual touch through interactions with Juan and Kevin. Intimacy is central to the experience of Black queer men. The goal of this essay is to examine the social and cultural implications of these representations and how they challenge the construction of Black masculinity. *Moonlight* offer glimpses into the complexity of Black queer life, yet remind audiences that even when faced with adversity, intimacy can be found in different ways. Advancing representations of Black queer characters in media is crucial to the ways that we can visualize Black queer life to make it tangible.

Disaster, Care, and Risk

9:30 - 10:45am Saturday, 25th May, 2024
Location: Plaza Ballroom D
Track 14. Other
Presentation type Paper Session

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328 Examining Care in Rhetorics of Climate Justice

Erin Daina McClellan

Aalborg University, Aalborg, Denmark

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Browne, Danely and Rosenow (2021) have aptly addressed the political, affective and transdisciplinary development of "care" research over the past thirty years as extending beyond any single discipline. Rhetoricians can play a more prominent role in this transdisciplinary conversation about care. Browne, Danely and Rosenow (2021) explain that "'Care' can manifest in highly ambiguous and contradictory ways, and…is intimately interwoven with coercion, exploitation and exclusion" (p. 2). As such, the notion of justice is implicitly embedded in conceptual understandings, experiences, expectations, limitations, ethics and politics of 'care'.

While Joan Tronto's (1998) poignant "ethic of care" essay prompted decades of response, the collision of "ethic and politic" has inevitably become infused into examinations of a variety of contemporary problems, including climate change (Gammon, 2013). For instance, Baraitser (2017) argues that caring "is never simply a matter of labour…[because] to care is to deal in an ongoing and durational way with affective states that may include the racialized, gendered and imperially imbued ambivalence that seeps into the ways we maintain the lives of others" (pp. 53-54). Inspired by Donna Haraway's (1988) notion that "the ideological doctrine of scientific world and all the philosophical verbiage about epistemology…is rhetoric, a series of efforts to persuade relevant social actors that one's manufactured knowledge is a route to a desired form of very objective power" (p. 577). Thus, in general, environmental care rhetorics embody a complex relational orientation between abstract scientific knowledge and intensely personal lived experiences.

In order to demonstrate how a transdisciplinary history of care can inform a specific rhetorical analysis of environmental care rhetoric, I will focus on three geographically disparate examples of climate justice rhetoric. Porter (2006) highlights Fiona Robinson's (1999) notion of "critical politicized ethics of care" as a way "to shift our gaze beyond institutional and formal notions" and towards intersections between "ordinary relationships and matters of global politics" (p. 105). I will thus focus on what Throop (2021) calls the "wounds" of power and control in environmental care rhetorics by examining rhetorics of climate justice. I aim to both "expose" the vulnerability of people who dedicate their lives to protecting our planet while identifying how central social actors "organise identity, subjectivity, and experience" to reveal how certain (kinds of) bodies/people emerge as "damaged, broken, or unrecognised" (Browne, Danely & Rosenow, 2021, p. 19).

By focusing on the intersections among the "ordinary" relationships evoked in environmental care rhetorics, I contend that the "politics of care for the contemporary era" (Woodley & Brown, 2021, p. 891) necessitate both (1) a foundational

understanding of the various ways we see, hear, understand and feel its realities, and (2) a bold imaginative potential for re-envisioning the world beyond the all-too-common "rhetoric/reality" dichotomy in headlines of politically motivated media content and academic scholarship alike.

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385 In Search for Reflexive Approaches to Risk in Youth Care: the Critical Potential of a "Rhetoric of Risk".

Laura M. Van Beveren

Ghent University, Ghent, Belgium

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Rhetorical scholarship that examines risk not as a pre-existing reality but as something that "comes into being (i.e., is constituted) at the moment of communication" (Jensen, 2015, p. 86) is increasingly developing as a distinct field of inquiry. As a complement to the growing body of research on risk rhetorics in environmental, public health, and organizational and workplace contexts, this paper examines risk rhetorics in the field of social services and youth care services in particular.

There is a widespread consensus that a risk-oriented approach has become dominant in the fields of youth care and youth offending, and even youth work and education. Critical risk literature in the social sciences points to a scientification, objectification, and technologization of risk in social services resulting in social professionals becoming administrators of risk rather than advocates for people's rights and in organizational cultures of fear of being blamed when risk is not detected or managed appropriately. Interestingly, rhetoric of risk research has been described as a counterpoint to technocratic approaches that aim to transform risk into something objective, knowable and, ultimately, predictable (Schwartzmann et al., 2008). I argue that developing a "critical rhetoric of risk" provides not only a theoretical and analytical foundation to conceptualize and examine risk as a symbolic and contextual notion in youth care services, but additionally offers strategies to envision what a reflexive professional practice entails in relation to risk orientations in working with youth.

My contribution is based on a research project which applies rhetorical fieldwork (Endres et al., 2016) as a methodological approach to examine the rhetorical construction of 'risk' in a youth care service for youngsters with mental disabilities in combination with so-called emotional and behavioral disorders. The study combines modes of qualitative inquiry from social sciences research -in this case ethnographic fieldwork and focus groups- with forms of rhetorical analysis to examine how risk rhetoric is enacted in the interaction between discourse, space, professional interventions, methods, technologies, and bodies in the youth care service. The analysis points to an ambiguous construction of youngsters in the care service as simultaneously 'at risk' and 'a risk' being attributed both a vulnerability to, and a responsibility for, their own risk choices. The analysis furthermore points to the impact of space, and more specifically of being in the 'inside world' of the care facility vs the 'outside world' on the constructions of the youngsters' risk identities. Based on these findings, I share some reflections on how a rhetorical recognition of the normative, constructed, and contested nature of 'risk' may encourage more reflexive frontline practice and social services for youth living in vulnerable circumstances.

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447 Reconfiguration of Transnational Ecologies in the Anthropocene: Climate Change and the Rhetoric of Displacement and Bodies

Raihan Rahman

University of Massachusetts Amherst, Amherst, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In this project, I examine what the Anthropocene adds to rhetoric today. The Anthropocene, the proposed geologic age that characterizes the contemporary time plagued with crises, is predicated on the planet-altering collective agency of the human species. It is argued that humans have become capable of interfering with planetary processes to the extent that such trespasses led to drastic changes in the planet's geologic and meteorological composition, and climate system. This perceived 'geologic agency' of humans not only accounts for the disruptions in ecosystems and the web of life but also poses questions in the social, political, economic, and cultural equations of contemporary global civilization. As climate change has emerged as a major determinant of human displacement, the resultant precarity faced by humanity has rendered the perceived agency oxymoronic too. Both the planet-altering agency and the victimhood in the wake of climate crises that the Anthropocene corresponds to have disrupted the modern ideas of agency, power, freedom, and social justice. Despite rhetoric's deep investment in the question of agency, freedom, and justice, rhetorical studies have not adequately embraced the phenomenon of climate change and the concept of the Anthropocene in their inquiries into social and rhetorical phenomena. Here, from the lens of transnational rhetorical studies, I focus on the rhetoric of climate-displaced bodies and transnational climate migration and how the rhetoric feeds into the biopolitical management of displaced/migrating bodies. Rebecca Dingo, Rachel Reidner, and Jennifer Wingard posit that transnational rhetorical studies offer a cogent analysis of globalized power networked through national and supranational entities, state and territorial power that operates at the intersection of global political economy and geopolitical relations. In this project, I bring their works in conversation primarily with Dipesh Chakrabarty's works and his idea of the planetary to argue that the Anthropocene signals a reconfiguration in the methodological assumptions of transnational rhetorical studies. While Dingo et al's inquiry of the global rests on mapping and analyzing human-centered systems and relations, Chakrabarty's planetary disrupts the category of global spatially and addresses the agency of non-human forces and actants. Besides registering how planetary and geologic processes, non-human actants, and forces inform networks of power and geopolitical relations, the Anthropocene's reconstitution of spatiality and temporality reorients the historical understanding of borders and human-constructed geographies. Here, I look into how rhetorical tracing of climate-displaced bodies helps to reimagine transnational ecologies in the Anthropocene and maintain that both rhetoric and transnational rhetorical studies need to extend their horizon by engaging in conversation with the Anthropocene and addressing the question of planetary and non-human forces and actants. I finally argue that the Anthropocene enables transnational rhetorical studies to transcend the idea of globalized power and

provide a cogent analysis of planetary dynamics of power that encompasses both human and non-human processes and relations alike.

The Rhetoric of the Strong (White) Female Lead: Just Television?

9:30 - 10:45am Saturday, 25th May, 2024
Location: Plaza Ballroom E
Track 2. Feminist Rhetoric
Presentation type Roundtable

119 The Rhetoric of the Strong (White) Female Lead: Just Television?

Panelists/Participants (Including Respondent, if any)

Kristen Hoerl

University of Nebraska-Lincoln, Lincoln, USA

Sarah Hagelin

University of Colorado Denver, Denver, USA

Sarah Kornfield

Hope College, Holland, USA

Meredith Neville-Shepard

University of Arkansas, Fayetteville, USA

Gillian Silverman

University of Colorado Denver, Denver, USA

Margaret Tully

Belmont University, Nashville, USA

Session Chair

Dakota Sandras

University of Nebraska-Lincoln, Lincoln, USA

Abstract/Description

This roundtable explores how television has responded and contributed to public controversies about feminism over the past fifteen years. A key goal is to deliberate over how television entertainment has both reproduced and challenged cultural misogyny and white supremacy. Television in the streaming era has established itself through the emphasis on "the strong female lead," a programming trend featuring complicated and ambitious women and girls who are resilient in the face of blatant and sometimes violent misogyny. Central female characters on groundbreaking series such as *Game of Thrones*, *Scandal*, *The Handmaid's Tale*, *The Marvelous Mrs. Maisel*, and *Yellowjackets* are not necessarily likable, but are perhaps admirable for their determination and drive. Press commentary and popular critics have lauded television's strong women as a sign of television's emerging feminist ethos. And yet, such commentary avoids deeper consideration about what image of feminism is presented by this programming trend. After all, television's strong women characters are routinely thwarted by patriarchal structures and sexist men. They are predominantly but not exclusively white, and they are almost invariably straight, cisgender and normatively attractive. Often, their battles are not just with white men but with racialized Others. In such cases, television expands upon a vision of white feminism that ignores the diversity of feminist thought and advances white women's agendas at the expense of communities of color.

The prevalence of the strong woman character has prompted considerable scholarly attention from feminist rhetoric and television scholars who have noted that complicated, difficult, antiheroic women characters challenge the cable era's investments in white male antiheros and postfeminist representations of women (Hagelin and Silverman, Hoerl, Kornfield). While some of this work has attended to complicated Black and Latinx women characters, far less scholarship has considered television's investments in white feminism, or the conflation of white, middle-class women's concerns with a broader feminist agenda. A variety of scholarly and popular works have recently drawn attention to white feminism's tendency to buttress white supremacist structures (Colpean and Tully, Neville-Shepard, Oh, Zakaria). Colpean

and Tully note that celebrity feminists such as Tina Fey engage in casual racism, yet media industries use these women's reputations as public feminists to shield them from sustained or meaningful critique. As Ruby Hamad explains, white feminist celebrations of white women's inclusion in male-dominated media franchises such as *Doctor Who* have failed to make room for Black and Brown women, and the fanfare surrounding *The Handmaid's Tale* ignored that the bloody dystopian vision facing its white characters was already a reality for Indigenous and Aboriginal women in the US and Australia. Neville-Shepard notes that the white feminist necropolitics of *The Handmaid's Tale* undermines the political commitments of intersectional feminisms by putting black death in the service of white women's struggles for empowerment. Reflecting on *Game of Thrones*, Allison Phipps notes that the white feminist rage is "necropolitical" (p. 123): feminist anger about sexual violence is channeled into a desire to inflict punishment on abusers in ways that exacerbates structural violence against poor communities and people of color. Drawing inspiration from this work, this roundtable aims to advance stronger intersectional awareness about television's strong women characters by asking participants to respond to the following questions:

- How do the conflicts facing women characters on television contribute to contemporary understandings of popular feminism?
- To what extent does television pit antiracism against feminism?
- Within popular feminist television, what constitutes empowerment (and who is empowered)?
- How do women characters gain strength off the backs of Black, Brown and GLBTQ characters? And what happens to these characters as a result?
- In what ways does television enable or constrain our ability to understand misogyny, antiblackness, and white supremacist violence as intertwined?
- What are some possibilities for envisioning just intersectional feminist futures both within and beyond the small screen?

The RSA conference theme "Just Rhetoric" provides a timely and important opening for this roundtable conversation by advancing television as a worthy cite of scholarly and rhetorical analysis. Both rhetoric and television studies have faced dismissal. Just as the phrase "it's just rhetoric" has been used to marginalize rhetorical scholarship, "it's just a TV show" has negated television studies' status as worthy of serious scholarly attention. At the same time, television is an important site of social meaning and influence as it mediates ongoing political and sociocultural concerns. Television continues to help define the parameters by which feminism, antiracism, and other social justice movements are made legible and meaningful to viewers (see Dow). In

the streaming era, televised white feminisms originating in the US are targeted toward a global audience of affluent viewers, with far reaching implications for global justice movements. This proposal also speaks to the conference call by considering the implications of television's representational strategies for contemporary movements for inclusivity, diversity and equity. More specifically, this panel interrogates television's feminist address to explore how it equips, or ill-equips international audiences to understand the relationship between misogyny and white supremacy.

The roundtable brings together six participants from 5 separate institutions who bring perspectives from both English and Communication Studies and who are at varying stages of their careers: Assistant, Associate, and Full Professors. Each author has contributed rhetorical understandings of how whiteness is imbricated in feminist-coded television in published journal articles and/or book publications. By bringing these scholars together, this roundtable will help to propel an agenda for feminist television scholarship that is more intersectional and attuned to feminist television's imbrications with white supremacy.

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Exceptional Carceral States

9:30 - 10:45am Saturday, 25th May, 2024
Location: Plaza Ballroom F
Track 1. Cultural Rhetoric
Presentation type Paper Session

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430 Federated Futures

James J Brown

Rutgers University, Camden, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

The future of social media might be federated. When Elon Musk took over Twitter (now X) and revealed how tied the platform's future was to the whims of a single person, many users immediately sought out a place of refuge, and the federated social media service Mastodon was seen as an early candidate. In federated networks, users have more direct control over community maintenance and content management than in most centralized, corporate platforms. Mastodon and other federated social media services allow users to organize themselves into communities, and to then seek out ways to connect to other communities. Mastodon saw a large

spike in user activity in 2022, due to the Musk takeover, but federated systems are gaining traction beyond the Mastodon network as well. When Meta announced its Threads platform in 2023, an attempt to directly compete with Twitter, it immediately suggested that it aimed to become a federated service. Bluesky Social, founded by former Twitter CEO Jack Dorsey in 2021, is a federated, decentralized network protocol.

If networked life is transitioning to a federated model, it is important to understand how this architecture may fundamentally change the rhetorical possibilities of social media. What rhetorical practices will be required in federated networks? We can find answers to this question by turning to work on federation and federalism in a range of disciplines, which reveals that what appears to be a contemporary shift in network infrastructure is actually embedded in a much longer history of federalism, federations, and federating practices. This paper pays particular attention to the role that Native American political structures have played in shaping federalism and federation and how those models offer key insights for federating practices in networked spaces. While the United States system of government is often the focus in discussions of federalism and federation, that system was inspired by the Haudenosaunee, a confederation of six Native American tribes, also known as the Iroquois. When Benjamin Franklin proposed a federated structure for the thirteen colonies, he based that proposal on the Haudenosaunee confederation. However, as this political structure was taken up by the colonists and as it eventually morphed into the federal system of government in the United States, it became something quite different from the structure built and developed by Haudenosaunee. Understanding those differences are important as we look for models of federating practices.

As networked infrastructure shifts to federated models, a discussion of the theory and practices of federation will no doubt become crucial. However, while contemporary discussions of federalism and federation are often dominated by discussions of the Federalist Papers, the U.S. system more generally, and even the European Union, the practices of the Haudenosaunee offer a different set of resources for thinking about the federating practices necessary for navigating decentralized networks. This paper describes some of the federating practices of the Haudenosaunee and how they represent a theory of federation that can guide and shape federated futures.

103 American Dharma and the Fascistic Melodrama

tim donovan

University of North Florida, Jacksonville, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

"American Dharma and the Fascistic Melodrama" performs a cinematic rhetorical analysis of Errol Morris' documentary on Steve Bannon, American Dharma (2018), using film history, film genre, and the philosophy of Friedrich Nietzsche. While the large portion of the documentary consists of Morris interviewing Bannon, the stylized inserts Morris uses work to suggest that the rhetoric and program of the far-right is a two-pronged media seduction, each prong taking form through a historic cinematic genre, each critical to the fascistic desire of nihilistic destruction and mythological, romantic fabrication. The Cinema of the Spectacle inflames the Nietzschean sickness of ressentiment, and the American melodrama falsely transforms that ressentiment into the injustice that calls on angry solitary heroes to come together to right it.

134 Just Surveillance: Untangling Rhetoric and Practice

Sarah Young

Erasmus University Rotterdam, Rotterdam, Netherlands

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Surveillance is a practice often allowed to proliferate due to its perceived ability to create "truth." Society often accepts surveillance because it will seemingly give us real insight about any given situation. From closed circuit TV in public places displaying the grainy faces of would-be criminals to bird cams in nests at zoos, surveillance is often an answer of how we know what is "real."

For those prioritizing a more just society, however, it is important to interrogate surveillance and have the language to resist its potentially harmful consequences because the discourse about surveillance "truths" is only one available rhetoric.

Behind the practices of surveillance, surveillance is just one argument, imbrued with symbols, asking for the participation to believe and act on its claims (Finn, 2012; Young, 2023). Recognizing surveillance as just a rhetoric is particularly important because it shows the socially constructed nature of surveillance. But how exactly can we describe surveillance as a rhetoric, and what can we do with this analysis?

Based on these premises, and in the context of original research interviews involving the Dutch national police, this paper engages in a rhetorical analysis of the concept of surveillance to argue that surveillance relies on the five canons of rhetoric to make claims of truth, and untangling the surveillance rhetoric behind surveillance practices provides discourses of resistance through which we can use to critique surveillance in everyday contexts. This critique gives both professionals like the Dutch police and academics like those at RSA the language to discuss surveillance harms and potentially come up with more just solutions to societal problems.

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14 Land of the Free and the Stories It Gave: Meditations on U.S. Rhetoric through a Road Trip into the American South

Tristan Graney

Texas Christian University, Fort Worth, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

The common phrase "Go west, young man" rings true for all of American history. Lewis and Clark headed west in search of new land to 'claim,' while the violent colonialism of westward expansion massacred Indigenous communities and culminated in their forced relocations. The pioneers on the Oregon trail, okie migrations during the dust bowl era, romanticized Route 66, and infamous Keroacian road trip that birthed a new generation of counterculture rhetoric all moved west. Past notions of Americanness, rugged individualism, and periods of turmoil invited the traveler west to define, 'discover', and manifest an imagined national destiny. Our national history is deeply entrenched in westward movements, both heinous and treasured in the stories Americans tell themselves. However, our present socio-

cultural moment of rhetorical divisiveness demands a reconsideration of American rhetoric within the westward movement narrative.

Thus, I am heading east to combat the idea that Americanness is driven solely by moving westward, through an interrogation of its rhetorical operation as an extension of settler colonialism and a caldron from which Americans derive the stories that wave the fabrics of their national identities. This paper will be a documentation of my time on the road driving through the Southern states, beginning in central Texas and driving east to western North Carolina over the course of 12 days. While just listening to local rhetorics along the way that inform present notions of Americanness and cultural identities, I will also be analyzing the past evolution of western expansionism and how it has fed into generations of American exceptionalist rhetoric. This paper will begin with a review of scholarship on Westward American movements to then position us in the present day so as to direct our attention to the multitudinous conversations about what it means to 'be American' in 2023. Where is reclamation demanded as we move towards greater social justice in the present and future? What are the modes of resistance and outcomes of collectivist vs individualist rhetoric when examining contemporary understandings of movement in America? Can we truly 'just' listen to rhetorics that propagate American falsehoods?

Just Animals, Just Rhetorics

9:30 - 10:45am Saturday, 25th May, 2024
Location: Plaza Court 1
Track 12. Rhetorical Theory
Presentation type Paper Session

676 The Orca's Diatribe

Katie Lind

University of North Carolina - Greensboror, Greensboro, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

The Summer of 2023, particularly the month of June, saw a lot of action and intrigue on the high seas. First there was the boat of refugees that sank in the Mediterranean without any government or humanitarian rescue made. For a gripping 90+ hours, the internet buzzed over the ill-fated Ocean Gate submersible who took its last voyage with five men eager to see the wreckage of the Titanic. While Northern Atlantic coasts saw shark infested waters yielding shark attacks, Texas Governor Greg Abbot proved to be even more cutthroat by ordering the installation of large, nail-studded buoys as a measure of "defense" to thwart asylum seekers from swimming ashore. But beginning before this in late May 2023, was the unexplained intrigue of White Gladis, the female orcas making headlines for ramming into yachts off the coast of Iberian Peninsula, damaging their rudders and causing them to sink. White Gladis and her pod sank three yachts and became internet legends. As the news spread, so did this unusual behavior., humans attributed this behavior to different causes. Without a clear, scientific explanation, social media stepped in to offer explanations, from playful mischief to trauma or retaliation. Attributing their work as an anti-capitalist "orca uprising" became the most popular explanation.

Capturing the public's imagination, the unusual orca behavior merits consideration not only as nonhuman animal rhetoric, but also because of its rhetorical salience for humans. According to Gabriela Cowperthwaite, director of the 2013 documentary Blackfish, "Even though we can't know why they're doing this, one good thing is that just entertaining the idea that they're defending themselves or retaliating means we have to look at ourselves" (Watercutter). Given that the most popular explanations involve crisis (as a response to trauma or the growing gap in wealth inequity), I read the orcas' behavior through the diatribe, understanding it as symbolic action. I question what means do we (humans and nonhuman animals) resort to when desperate? For Theodore Otto Windt, the diatribe operates as a desperate measure, when conventional channels have failed (11). Additionally, I ask if marine wildlife are at their breaking point, why aren't humans? Citing climate change stress, Angela Watercutter, an editor for WIRED, claims that "the whole 'orca uprising' thing isn't so much the killer whales' trauma response as it is humans.'" Therefore, as amusing as the "orca uprising" has been for social media memes, I want to consider the contemporary role the diatribe may play in collective action today. At a time when congressional members are being expelled for "indecorous behavior" (i.e., standing

with their constituents and demanding legislative action), I consider whether a proxy diatribe like the "orca uprising" can become a catalyst for collective resistance to wealth inequity/capitalism and/or other social issues.

Watercutter, Angela. "30 Years After Free Willy, White Gladis and Her Killer Whales Are Getting Revenge," Wired.com. July 7, 2023. https://www.wired.com/story/orca-uprising-white-gladis-free-willy-blackfish-social-media/

Windt, Theodore Otto. "The Diatribe: Last Resort for Protest," Quarterly Journal of Speech 58 (February 1972): 1-14.

725 Plants as the New Animals: A Case for a Vegetative Turn in Rhetorical Theory

Ian Campbell

University of South Carolina, Columbia, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Although we have seen an "animal" turn in rhetorical studies as well as a "new material" turn, very little attention has been specifically paid to non-animal vegetative forms of life. Most scholarship in our field either nods to plants as a logical extension (eg George Kennedy's refiguring of rhetoric as a pre-linguistic energy) or groups such life forms into larger, broader categories (like Harraway's term "critter' in When Species Meet). I posit that this scholarly oversight is due to the vestiges of an Aristotelian hierarchy of soul (and the prejudices baked into it) within our field's history and seek to remedy it by looking to the emerging field of critical plant studies. Emerging work with vegetative beings reveals that they do in fact communicate—constantly, in fact—and are extremely effective at moving other beings to not only meet their needs but fulfill their goals. However, they do this without possessing what we humans would think of as either agency, intentionality, or any sort of consciousness. Thus, their rhetoric looks fundamentally alien to us. This paper

examines recent work in critical plant studies in order to make the case that, riffing on Debra Hawhee's phrase, rhetoric may exist in places where animal forms of life do not even tread—where "tread" isn't even an appropriate verb. Additionally, I argue that looking at rhetoric through the lens of plants holds the potential to make it show up differently to us and for us, particularly in regards to coproduction and the fraught concepts of agent/object and action/inaction. As we enter into a presidential election year that looks like it might have what it takes to result in a repeat of 2016, I aim for nothing less than audacious boundary stretching of what we think we know about rhetoric and how it works on/through us. Specifically, I argue that plants can teach us about an aspect of rhetoric that works through what might seem (from our usual perspective) to be inaction or passivity, focusing on setting the conditions of possibility and cultivating feeling that indirectly results in a change occurring. Indeed, the neglect of this aspect of rhetoric has been and will continue to be to the detriment of democracy, unless we can recognize it and modify our practices and understandings of rhetoric. This angle dovetails and draws from with Jenny Rice's insights in Awful Archives and Nathan Stormer and Bridie McGreavy's "Thinking Ecologically about Rhetoric's Ontology: Capacity, Vulnerability, and Resilience," but I show that plants and other vegetative forms of life are especially valuable for not only reifying this understanding but also pushing it forward.

448 Shedding some Skin: Animal Rhetorics Re-evaluated

Ehren H Pflugfelder

Oregon State University, Corvallis, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

The modern re-evaluation of animal rhetorics' began with a 2011 forum section of Philosophy & Rhetoric; in that forum, as Erik Doxtader explains, Debra Hawhee, Diane Davis, and John Muckelbauer "locate and unsettle the rhetorical-philosophical terrain of animal studies" (p. 79). Hawhee and Davis were deeply attentive to Kennedy's prior work, and likewise aware that his 1992 essay was greeted with perplexation, at best, and derision, at worst. After its publication, Kennedy's thoughts warranted a brief, but largely, dismissive, response from Jo Liska (1993) who rejected Kennedy's claims toward a general rhetoric amidst concerns about the size and scope of rhetorical study. Arriving when it did, Kennedy's work was caught within discussions about

whether rhetorical study was becoming too expansive (Gaonkar, 1990, 1993) and arguments that "If everything is rhetoric/rhetorical, then it is neither informative nor interesting [to] be told that a practice/discourse/institution is rhetorical" (Keith et al., 1999, p. 331). Kristian Bjørkdahl (2018), has argued that Kennedy's work was initially deemed too radical, but in its re-appraisal, was seen as theoretically conservative. "A Hoot in the Dark," Bjørkdahl contends, is "in a peculiar situation. Kennedy offered too much of a novelty for the conservatives, but was considered old hat by the avant-garde—so his call fell between two stools" (p. 261).

This presentation considers this historical legacy in concert with what has been produced in the field of animal rhetorics over the last decade-plus. While Parrish (2018) argues that the current challenges to advancing animal rhetorics lie in overcoming the field's bias toward the primacy of human language, questioning the overwhelming anthropocentrism of the humanities, displacing the fear of anthropocentrism in the sciences, and engaging with zoosemiotics and linguistics research, there are additional issues to address. A host of other questions trouble animal rhetorics research, including: an over-reliance on modern western science as evidence for animal communication claims, a general neglect (with notable exceptions) of the adjacent field of critical animal studies, and an un-explored reliance on studying charismatic megafauna that are also deemed to have human-like rhetorical capacities. This latter issue is perhaps the least attended, but perhaps most central, as most animal rhetorics researchers have used mammals, birds, and cephalopods to emphasize the rhetorical capacity of non-human animals (and validate their inquiry into animal rhetorics). However, this attention belies both rhetoricians' own attachment to human rhetorical capacity as a default assumption and an implicit intellicentrism: a defense that many animals are as intelligent/rhetorical as humans, but without a corresponding critique of the basis for which "intelligence" itself is judged, or even if higher cephalization is a (necessary or interesting) prerequisite to rhetorical capacity. This presentation showcases gaps in current animal rhetorics research while highlighting work that avoids equating rhetorical value with rhetorical ability, therefore committing rhetorical ableism, and considers emerging rhetorics of microbes (Saltmarsh, 2017), plants (Gries, 2017; Jones, 2019; Pflugfelder and Kelly, 2022), and fungi (Nicotra), as approaches to avoid some current rhetorical quandaries.

313 Wandering/Pulling: Rhetorical Tensions While Walking a Dog

Joshua M Abboud

University of Kentucky, Lexington, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In his essay about dialectical and rhetorical renderings of rhetoric, Carl Holmberg claims that a rhetorical rhetoric is one of balance, that seeks to convert language and understanding so that experiences can be relayed or transformed into the experience or style of another (Holmberg 237).

But what if the experiences are irreconcilable? Or if one being, for example an animal, cannot or does not have a notion to communicate this experience? I want to examine those instances when a human finds themselves in a rhetorical situation with an entity that actively resists the situation. If a dog is trained there is some compromise between the dog and human. But the understanding between them is not one of transforming style or context.

I argue that the relationship of a dog and human represents one of tensions between a draw to wander and the need to "get somewhere," "arrive," or in some other sense accomplish a task. In other words, how do we navigate between the desire to wander and the need to direct our efforts for a purpose?

In his recent book on animal rhetorics, Alex Parrish notes that "biosemioticians treat communication by odor as a form of writing, not speaking" (Parrish 168).

I want to use the dynamic of the sniffing dog on a walk, who is beholden to its instincts to follow a scent, while the human walker must pull the dog back onto the given path to examine the tension that develops occurs between the instinct to wander and the need for purpose. Smelling, sniffing, leads the dog to meander, double-back, pause at intervals, dart suddenly. The human leads, pulls, tugs the dog back on the direct path. At times, the dog's stubbornness to chase the scent moves the human off the mark, distracts from the proposed path. Other times, the human succeeds in distracting the dog's sense of instinct, persuades the dog to continue on their way, leads the pair back onto their way.

Animals follow their instincts unmatched to judgment of those instincts. There is an essential sense of "nowness," the immediacy of the moment, where now the scent is too strong to ignore, the leash is pulled too tight to redirect, the senses moving on

toward the next flows energy. For the human, there is both pleasure and frustration in this activity. The walk is framed by context (life factors: time, work, errands, other humans): you cannot wander forever.

In his book, The Five Senses, Michel Serres argues for a topology of knowledge where the confluence of sensation takes the place of analytic thought as the feedback loop of the body. For Serres, this is confusion that refers to the mixing of the senses, a "liquid concourse" (161) or running together of the senses. Concourse, rather than curriculum, is a shared journey of fluid multiplication. The tension of the pulling and wandering gives way to a the hope of collaborative forces.

This presentation will explore that rhetorical tension, the pulling and wandering dynamic between interlocutors that cannot completely reconcile their rhetorical differences. There is pedagogical hope in this relationship, where tension can lead to wandering, going off the beaten path, creating new lines of flight (styles of life, desire paths).

More on #Me Too: Listening, Media, and Archives

9:30 - 10:45am Saturday, 25th May, 2024
Location: Plaza Court 2
Track 2. Feminist Rhetoric
Presentation type Paper Session

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610 Not Just Rhetorical Listening: The Criminal Legal System's Enactment of Rhetorical Listening in the Larry Nassar Sentencing Hearing

Brittany A Knutson

Skagit Valley College, Oak Harbor, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

On November 22, 2017, Larry Nassar, the former USA Gymnastics Team Doctor, pleaded guilty to seven counts of criminal sexual misconduct. Nassar's abuse initially received national attention because of the scale of his crimes and the reputation of his victims. When Nassar requested a plea deal after his criminal trial had already been scheduled, Judge Rosemarie Aquilina accepted his plea and an unusual request made by Prosecutor Angela Povilatis: that any and all of Nassar's victims would be allowed to testify at the sentencing hearing (Duberman). Ultimately, 156 women and girls came forward to take part in the eight-day hearing that far exceeded the requirements for rendering a criminal legal sentence, a process that would have only required Aquilina to hear Victim Impact Statements from the seven victims involved in the charges for which Nassar was sentenced. The sentencing hearing was widely circulated and had a sizeable impact upon those who witnessed the women and girls putting their experiences with violence into words and, more importantly, being listened to in a judicial setting, prompting a discussion about the criminal legal system's capacity to listen to victims. Feminist rhetorical scholars have attended to this hearing, calling attention to the power of the victim testimony spoken within and the features of the criminal legal system that were disrupted to allow victims to speak about their violent experiences and feel heard (Gibson; Larson; Schuster; Stenberg). Prior rhetorical scholarship focused on the expressions and disruptions within the sentencing hearing set the stage for my analysis which maps how and why the judicial hearing was transformed to enable the criminal legal institution to enact rhetorical listening. In this essay, I use feminist new materialist theory (Barad; Harris; Hill) and rhetorical listening scholarship (Johnson; Lewis; Oleksiak; Ratcliffe; Smilges) to examine the court transcripts and video-taped victim testimony at the Larry Nassar sentencing hearing. Through my analysis, I argue that the criminal legal institution enacted rhetorical listening by altering the arrangement of the courtroom, allowing voluminous expression, and responding to affective-emotional and visceral reactions. Ultimately, I contend that the criminal legal institution's enactment of rhetorical listening required a strategic disruption of the judicial features that commonly function to silence victim voices in courtrooms. Further, I assert that the criminal legal institution was not just listening by mapping how, even as this disruption made the powerful expressions of Nassar's victims possible, the criminal legal system's enactment of rhetorical listening worked to tether victims' rights efforts to the very features that facilitate the disruption of victims' voicings of violence in judicial spaces

and render permissible the physical and sexual violence embedded in carceral spaces.

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638 Maybe *Normal People* aren't so normal: Navigating a post-MeToo media landscape in the age of popular feminism

Maria I Tsangarakis

Syracuse University, Syracuse, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Normal People, both the novel and show, gained popularity when heightened awareness around sexual assault and harassment was gaining visibility, particularly around the time that Tarana Burke's MeToo movement—a movement to assist and give recognition to sexual assault survivors, specifically Black women and girls, find pathways to healing (Burke, 2023) —gained traction. Despite founding the movement in 2006, it did not gain visibility until 2017 when Alyssa Milano tweeted about the movement (Lawton, 2017). The television series *Normal People* was produced in a "post-MeToo" era; therefore, understanding how the show navigates this era offers an opportunity to analyze whether popular feminism, as a result of the movement, has altered its conventional treatment of sex, rape, and abuse in television. I contend that *Normal People* navigates the post-MeToo era's heightened awareness of sexual assault and harassment by illustrating the social pressures placed on women while pursuing their sexual desires and how they must maneuver and resist these spaces. In doing so, I chart how the show transgressively responds to a post-MeToo landscape in some ways, but also by reifying tropes related to women and sex in others.

Normal People is a coming-of-age story between Marianne, an intelligent white woman from a wealthy family, and Connell, an intelligent young white man from a lower economic class. Marianne enters multiple relationships with men who are typically dominant and abusive, as a result of her familial inflicted trauma. The show explores how toxic masculinity affects women through Marianne's navigation of relationships as she comes into her sexuality. However, it does so by reinforcing traditional patriarchal logics of "good" v. "bad" men, which individualizes the problem of sexual violence, thereby obscuring its structural aspects (Wilz, 2019). Marianne's position within a sexual economy of exchanges between her brother and the men she

dates, including Connell, is left unchallenged, threatening to undermine the feminist themes explored.

In my analysis, I draw from Banet-Weiser's (2018) notions of "popular feminism" to emphasize feminisms growing popularity because it does not challenge patriarchal systems of oppression. Additionally, I engage Connell's (2005) work on "masculinity" to discuss how (white) hegemonic masculinity relies on the subordination of women. Lastly, I draw on Cuklanz's (2000) analysis on rape in prime-time television to show how the media landscape surrounding portrayals of sexual violence against women have changed.

By exploring how *Normal People* navigates sex, abuse, and rape in a post-MeToo media landscape through the portrayal of Marianne Sheraton, I interrogate Marianne's depiction as a "feminist," resulting from her challenges to authority as well as her portrayal as a victim of psychological abuse, which ultimately reduces her autonomy. I further analyze how the men in the show enact physical, emotional, and psychological abuse against Marianne and how she navigates these relationships while exploring her own sexual desires. Ultimately, this essay examines *Normal People* through Marianne's characterization to highlight how the series offers conflicting views on sex, rape, and abuse as it navigates a post-MeToo media landscape.

440 Activist Archives as Collective Survivor Rhetoric: Building Systemic Understanding of Sexual Violence

Lauren L. Buisker

Colorado State University, Fort Collins, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

A global wave of sexual violence allegations surged on October 15, 2017, when thousands of survivors of sexual assault and harassment began posting "#MeToo" on Twitter. As the "Me Too" phrase emerged as a movement, it challenged commonly held assumptions that sexual violence is a rare occurrence perpetrated by a few "bad

apples." Moreover, survivors' testimonies functioned as a powerful form of collective rhetoric that amplified the scope of society's problem with sexual violence. Scholars have begun to unpack the rhetorical possibilities of survivors' collective stories, highlighting how the aggregation of survivors experiences can disrupt dominant, individualistic understandings of sexual violence that stifle its treatment as a systemic issue. The resistive potential of victims' collective rhetoric, however, appears to possess a transient quality. For example, troubling events such as Brett Kavanaugh's 2018 confirmation to the Supreme Court and the outcome of the 2022 *Depp v. Heard* trial represent interruptions of the "believe survivors" logic that drove the Me Too movement—revealing the ever-fleeting nature of Me Too's collective rhetorical power.

Because collective survivor speech has productive rhetorical possibilities and yet, is simultaneously difficult for movements to sustain, this essay grapples with epistemological questions that might help us facilitate an enduring collective rhetoric of survivors' experiences. I argue that our sources of knowledge production—specifically, our archives—possess the potentiality to transform survivors' voices into an *inherently collective* phenomenon rather than waiting for movements to *collectivize* their stories. In other words, I maintain that a research archive dedicated to documenting survivors' experiences could counter the ephemeral shortcomings of anti-rape advocacy by giving more permanence to the collective rhetorical power of survivor speech. To support this claim, my essay unfolds in two parts. First, I problematize how traditional archival practices related to exclusionary evidence collection, archival fragmentation, and academic elitism have the ability to amplify the consequences of rape culture in their capacity to thwart collectivization of survivors' stories. Second, I speculate about how an activist archive of survivors' experiences could function as an ongoing collective survivor rhetoric if it were to defy commonplace archival procedures, asserting that such an archive might challenge deeply rooted acceptance of rape culture by treating sexual violence as a systemic phenomenon. This essay possesses epistemological value in that it describes how we might usefully shift our practices for generating knowledge production about sexual violence. Additionally, this paper theorizes the broader applicability of archives as sources of collective rhetoric for marginalized identities, who often must collectivize their voices for dominant members of society to both recognize and halt the violence enacted against them.

Unremarkable Absences and Uncounted Rhetorics: Surfacing Structures of Rhetorical Activity

9:30 - 10:45am Saturday, 25th May, 2024
Location: Plaza Court 3
Track 13. Rhetorical Methods and Methodology
Presentation type Panel

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47 Unremarkable Absences and Uncounted Rhetorics: Surfacing Structures of Rhetorical Activity

Panelists/Participants (Including Respondent, if any)

Mavis Beckson

University of Nebraska, Lincoln, USA

Kathleen Weisse

New Mexico State University, Las Cruces, USA

Chris Mays

University of Nevada, Reno, USA

Kellie Sharp-Hoskins

New Mexico State University, Las Cruces, USA

Session Chair

Kellie Sharp-Hoskins

New Mexico State University, Las Cruces, USA

Abstract/Description

This panel exposes rhetoric's functioning in spaces and places where it seems absent by showing how many actions, infrastructures, and technologies that seem unremarkable—i.e., that appear as neutral, inaccessible processes devoid of rhetorical nuance—are in fact highly structured by rhetorical activity, where such activity is "black-boxed." Rhetoric, then, does not "just" belong to domains where it is obviously at work but is key to the very functioning of these apparently inaccessible material-discursive domains. Speaker 1 illustrates this point in their investigation of underexplored rhetorical entanglements of bodily-material relations in Africa, showing how technological access in non-Western spaces is strongly determined by affective and rhetorical forces. Speaker 2 focuses on AI-based writing systems and their presumed neutrality, positing that rhetorical flexibility plays an underappreciated role in boosting these systems' persuasive powers. Speaker 3 looks at the predictability of patterns of rhetorical repetition in political discourse that on the surface seems to be random and chaotic. Speaker 4 highlights the rhetorical function of seemingly mundane acts of compliance, in particular institutional HR training, in order to expose how these acts, far from neutral activities, actually narrow participants' rhetorical possibilities for social action. All of these speakers expose the functioning of rhetoric in places where it seems absent, in order to show that this absence is in fact key to the effective persuasion of material-discursive processes that shape our lives in uncountable and previously-unaccounted-for ways.

"Oh! so you have internet?": The Rhetoric of Materiality in Internet Usage and Feminist Activism in Africa

Over the past few decades, Africa as a continent and its countries have experienced a rise in internet access and eventually social media activism. While many African scholars (Admire and Ncube, 2020; Baragwanath, 2016) have captured the value of internet access on the continent, they, including rhetoric scholars, have limitedly explored key materialistic components that play major roles in advancing and/or limiting human ability to acquire and connect to the internet. In other words, while we continuously focus on issues like poor infrastructures or unequal access to resources as perpetrators of digital divides in Africa, there are hidden materials, like airtime recharge cards, that possess the agential capacity to include/exclude African people's ability to access the internet or perform online activism.

Drawing on the agency of material things in alignment with indigenous African relational epistemologies—Ubuntu—this presentation focuses on the material agency of one socio-cultural and digital object (airtime recharge cards) in African feminist online activism to open an emergent field of analytical possibilities of materiality of

digital access in Africa. In particular, this presentation explores the rhetoric of the English language and user guide intertwined with this material object, highlighting how they contribute to the power of this object and its agential capacity to impact human users. The goal is to evoke underexplored contexts of bodily-material relations in Africa in order that rhetoric scholars might rethink rhetorical entanglements between objects and humans in disseminating connections and affects (both positive and negative) in non-Western spaces.

Jack of All Trades, Master of None: How AI Based Writing Systems Perform Rhetorical Flexibility

Despite the fact that AI has been present in our lives for years already (just ask Siri or Google), the recent influx of AI chatbots like ChatGPT into the public sphere has forced us to begin seriously reckoning with our understanding of what these technologies can do, will soon be able to do, and how we can and should use them. For rhetoricians, this cultural and political moment demands a reconsideration of how we think about the concept of intelligence (artificial and otherwise), the relationship between technology and writing, and the nature of rhetoric itself (Composition Studies, Spring 2023). In this vein, this presentation draws attention to the inherent rhetoricity of AI based writing systems by interrogating the persuasive tactics upon which these programs rely. What are the markers of intelligence that we see in AI writing machines and why are they so compelling? Why are so many people quick to put their trust into these machines to speak truth (and why are they so quick to forgive when those machines are caught lying or "hallucinating")? Drawing on McKee and Porter's concept of "rhetorical intelligence," this presentation will examine the role that rhetorical flexibility plays in boosting AI based writing systems' persuasive power, paying particular attention to the way that these programs are presented as having mastery of a multitude of genres and styles of writing and the impact that has on user experience.

On Language Patterns and Rhetorical Turbulence

As rhetoric scholars have long noted, issues related to the "physical" world—in contrast to rhetorical issues—have received outsized attention in public discourse and disproportionate funding in academic research (Condit). Rhetoric, in this view, is a secondary or peripheral area of study vis-à-vis the physical. This presentation contests this prioritization. Specifically, Speaker 3 will explore how arguments themselves are beholden to invisible contextual constraints in such a way that specific debates tend to circle around the same configurations, even while never repeating exactly. Such a phenomenon indicates what Speaker 3 calls "rhetorical turbulence." While turbulence

would seem to indicate disturbance and unpredictability, modern theories of physical turbulence hold that turbulent flows contain repeating and self-similar structures. Here, by exploring how similar structures of argument reoccur in certain content realms—that is, how the topic of debate can help determine the shape of the argument (a premise which both recalls and expands on Aristotle's "Special" topics)— this presentation argues that rhetorical flows operate according to the same principles as physical flows. The case study explored in this presentation is the so-called "debt ceiling" debates that have reoccurred in U.S. political and public discourse multiple times in the last century. Ultimately, this presentation argues that rhetoric is anything but peripheral to the physical; rather, rhetoric is cast here as on par with the physical, and moreover, as integral to the functioning of our shared space-place-matter- and language-encompassing world.

Systemic Recognitions and Mundane Acts of Compliance

Although compliance is often articulated in human terms, indicating actions or behaviors that are recognized to fit within prescribed boundaries, Speaker 4 argues that such framing is rhetorical shorthand for more complex interanimations of materio-discursive relations. Put otherwise, compliance emerges as an indication of systemic recognition: actions, behaviors, or people become compliant when they are recognized as such. The imbrication of compliance in systemic recognition is well-documented by accounts of socio-cultural phenomena wherein behaviors/actions are deemed noncompliant based on systemic articulation of who is capable of compliance: the performances of minoritized bodies, situated within in systems of racism, ableism, (hetero)sexism, and xenophobia, for example, emerge as noncompliant when similar performances by normed bodies emerge as compliant (reaching for a wallet during a police stop, speaking directly during a meeting, requesting accommodation in the workplace). This rhetorical slippage between actions and bodies is explained by Sara Ahmed in her investigation of Complaint! (Duke 2022), where bodies "not attuned to an environment" materialize as problems: "out of kilter with everyone else." Building on her work via case study of institutional HR training, this presentation traces relations among technologies (online training portals), metrics, and rhetorical possibilities, proposing a redefinition of compliance in terms of systemic recognition. Foregrounding mundane aspects of compliance in this context (signing in, accepting terms of use, following instructions), Speaker 4 identifies how consequential acts of compliance (i.e. to sexual harassment policies) are rendered foregone conclusions: I took the training, I'm in compliance.

Reconciling Museum Work and Visual Representation

9:30 - 10:45am Saturday, 25th May, 2024
Location: Plaza Court 4
Track 10. Rhetorical Criticism
Presentation type Paper Session

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16 Making the Lover's Leap: Wenonah, Rhetorical Colonialism, and Dissociative Memory(-)Work

Adam J. Gaffey

Winona State University, Winona, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This essay analyzes a display of Wenonah and the "Lover's Leap" in Winona, Minnesota as an example of dissociative memory(-)work.   Both nationally prolific and factually unreliable, the story of the lover's leap recounts the desperate action of Wenonah, a "maiden" and Chief's daughter, who defies her family's pressure for an arranged marriage rather than her chosen love by jumping to her death from a summit where present-day Minnesota and Wisconsin meet the Mississippi River. In its conventional form in literature and popular storytelling, the lover's leap uses Wenonah's dramatic act of suicide to perpetuate the *savage/civilized* dissociative unit that has informed messages of rhetorical colonialism for centuries. However, for the city of Winona, Minnesota--where the story has particular resonance--the lover's leap has taken unique form through a public memorial featuring a life-size display of Wenonah. As a case of public art that both depicts a fatal action and serves as a public symbol of civic identity this display prompts important questions on how communities put visual rhetoric to work. *How does a figure defined by suicide survive as public memory?*

Applying dissociation to the organization of commemorative space, I attend to how the display uses markers of commemorative labor as modifying terms that invite audiences to dissociate investiture from the figure represented in order to privilege the people, actions, and temporal frameworks of those who made and maintained the memorial.   Said differently, whereas Iwona Irwin-Zarecka has written about "memory work" as the "infrastructure" and related labor of *making* a memorial, and James E. Young refers to "memory-work" as the connective value investiture a site can offer to audiences, I propose that the Wenonah display of the lover's leap functions as a type of "memory(-)work." It portrays a vivid representation of Wenonah and her titular act, but is informed by a dissociative scheme that shifts mimetic attention from the person, action, and time conveyed in commemorative form to the people, actions, and time related to brining the site into being. Using the Wenonah display as my case study, this analysis analysis proposes different dissociative units relevant to memory(-)work, including *persona memorialized/persona memorializing*, *act memorialized/act of memorializing*, and *time memorialized/time of memorializing*.

Attention to memory(-)work helps critics account for a unique and resilient form of rhetorical colonialism and explore how different dissociative units take material form in displays of public remembrance. While rhetorical scholars have demonstrated how public messages have reduced Native American identity into harmful archetypes through misrepresentation, memory(-)work helps scholars recognize rhetorical colonialism on the level of the symbol: a public sign (Wenonah) is framed in monumental form as a referent not only to a misrepresented sense of Indigenous identity, but to the settler identity and actions from which it was created. Hence, scholars can use memory(-)work to recognize how the power of portrayal extends from dissociative schemes that invites audiences to see the persona, action, and temporality of the memory-maker as points of investiture.

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102 Juxtaposition in Fine Arts Museums: A Tool for Counterstory to Foster Empathy and Social Justice

Kristina Gutierrez

Lone Star College, Kingwood, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This presentation offers a counternarrative to dominant visual displays of gender/racial identity in fine arts museums; I examine how contemporary curators have temporarily interrupted these dominant narratives by placing artworks in visual-rhetorical dialogue through juxtaposition. Juxtaposition describes the placing of artworks for exhibitions from different contexts, cultures, and time periods next to each other for contrast or comparison to facilitate dialogue about issues such as gender inequality, sexism, and racism in Western art history. Analyzing the curatorial strategy of juxtaposition is important as fine arts museums are memory spaces and have the power to preserve the legacy of artists and the visual language of their works across generations. Building on the body of scholarship that analyzes the visual/material rhetoric of memory spaces including museums (Dickinson, Blair, Ott; Greer and Grobman; Chabot), I analyze how an exhibition augmented counterstory through juxtaposition. The Museum of Fine Arts, Houston's exhibition, *Portrait of Courage: Gentileschi, Wiley, and the Story of Judith* (2023) placed Italian Baroque artist Artemisia Gentileschi's painting, *Judith Beheading Holofernes* (1612-1613, on loan from the Museo e Real Bosco di Capodimonte) in rhetorical dialogue with American Modern artist Kehinde Wiley's painting *Judith and Holofernes* (2012, on loan from the North Carolina Museum of Art) through juxtaposition. Such juxtaposition contributes to counterstory and social justice by creating access for viewers to compare the ways in which both artists interrupt status quos specific to their contexts, cultures, and time periods. First, Gentileschi interrupts the status quo of the dominance of the male gaze in Renaissance/Baroque art by depicting her female protagonist Judith as a strong heroine, which sharply contrasts to depictions of Judith as beautiful, fragile, and an object of the male gaze as illustrated, for instance, in Caravaggio's *Judith Beheading Holofernes* (c.1599). The inclusion of Gentileschi's painting in the exhibition also calls attention to the broader narrative of the historically limited access women had to become artists, which in turn, contributed to the shaping of Western fine arts collections as male dominant. As the daughter of artist Orazio Gentileschi, she had access to training as an artist in his studio. Second, Wiley complicates visual representations of both gender identity and racial identity by reimagining the iconography of Giovanni Baglione's *Judith and the Head of Holofernes* (1609). For example, he portrays his protagonist Judith as a strong Black woman, dressed in a modern-day cultural status symbol of a Givenchy gown. By so doing, he critiques the whiteness of conceptions of beauty and femininity in Western art, including in Old Master paintings. My analysis will underscore to rhetoricians the potential of juxtaposition in such visual displays to not only encourage viewers to question assumptions and preconceptions about identity, but to also foster empathy and understanding among diverse audiences, which can promote social justice and inclusion.

609 **Titanic Belfast: Memory, Place, and Simulation in a Post-Artifact Museum**

Cindy Duquette Smith

Indiana University, Bloomington, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

The tragic submersible implosion in June 2023 makes it clear that global fascination with the R.M.S. Titanic endures. The submersible crew sought a proximity to the shipwreck that is exceptionally difficult to achieve; however, Titanic Belfast helps visitors come close. The six-story museum opened in Northern Ireland in 2012, just before the 100th anniversary of the infamous ship's tragic sinking. As the hometown of Harland and Wolff, the maritime construction firm that designed and built Titanic, Olympic, and Britannic for the White Star Line in the early 20th century, Belfast has a direct physical connection to the ship and its builders. Immediately adjacent to the museum are the slipways where Titanic and Olympic were built and launched, the

company offices and drafting room (now part of a luxury hotel), and the S.S. Nomadic, one of Titanic's two passenger tenders. Inside the museum, these places of memory are brought into view and serve as inventional resources and markers of authenticity for the museum's exhibits and experiences.

Based on a multi-day visit to the site, this project explores how Titanic Belfast's architecture, construction materials, exhibits, and museum spaces function rhetorically. I argue that this place makes repeated claims for authenticity through what I am calling mnemonic echoes–symbolic references to the ship and its history achieved through similar construction materials and demonstrations of the vessel's sheer scale. The museum's points of physical contact between visitors and its external locations, interior spaces, and exhibits reinforce its authenticity. Finally, the museum's use of projections, lighting effects, digital imagery and whole-body movement create a virtual experience for visitors that is as close as one can get to Titanic on dry land. Together, the rhetorical work of the museum enables visitors to contact what no longer exists in accessible form– the bustle and energy of the shipyard, the ebb and flow of human life in Belfast itself, and the great ships that emerged from this collective human endeavor.

One of the museum's most significant constraints is its choice not to display any artifacts from the wreck. In part, this is because the museum does not own the shipwreck. More importantly, the museum takes the rare ethical stance that the wreck site is off limits for salvage; Titanic's wreck is a grave and it is wrong to loot graves (this view is championed by Dr. Robert Ballard, who discovered the wreck with his team in 1985). Today, Titanic memory drives an ever-expanding global tourism industry thick with voyeuristic "museums" and "experiences," most of which romanticize the horrific deaths of more than 1,500 people. By contrast, Titanic Belfast avoids the crass commercialism amply on display elsewhere in favor of a principled stance that respects the dead. In doing so, it can extend the ways we think about spatial and physical choices in the representation of tragic historical events.

Theorizing Social Movements

9:30 - 10:45am Saturday, 25th May, 2024
Location: Plaza Court 5
Track 6. Movement/Protest Rhetorics
Presentation type Paper Session

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10 Indigenous Justice and the Social Status of the Uninvited Guest

Sean Zwagerman

Simon Fraser University, Vancouver, Canada

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Indigenous Justice and the Social Status of the Uninvited Guest

Thesis: I argue that in the contemporary discourse of Indigenous rights and reconciliation, the identities of "guest" and "host" make an epideictic appeal but are strategically unproductive, lacking the institutional authority to bring about the justice that Indigenous activists seek.

In 1910, the Chiefs of the Shuswap, Okanagan, and Couteau tribes welcomed Prime Minister Wilfrid Laurier to British Columbia: "When a person enters our house he becomes our guest, and we must treat him hospitably as long as he shows no hostile intentions. At the same time we expect him to return to us equal treatment for what he receives." A century later, the "terministic screen" (Burke) of hosts and guests is no longer a factually accurate description of the deontic status of Canadian inhabitants. It has been superseded by such codified terms as "Indigenous", "citizen", and "landed immigrant", which through collective recognition create status positions with legal rights and responsibilities (Lawson).

Nevertheless, Indigenous rights activists have revived the framework of hosts and guests as a means of persuasion to induce support for Indigenous justice initiatives, albeit with an important difference: the designation "uninvitedguest" has

gained traction in popular usage (Bonspiel) and in university land acknowledgments throughout Canada. The rhetoric of the uninvited guest has, in that sense, been persuasive or at least pervasive, and is not "just" rhetoric. On the other hand, since residence in Canada does not currently require an invitation from an Indigenous person, it is factually inaccurate to claim that all non-Indigenous Canadians are guests, invited or uninvited. Since the host/guest binary is legally hollow, it fails as an assertion of factual knowledge (Austin). So given its wide usage, the figure of the uninvited guest must be doing some other kind of rhetorical work. That work, I argue, is to advance an anti-rhetorical "ideologic" (Crowley) which asserts its own terministic screen as "sovereign" (Garsten), positioning all non-Indigenous Others—including immigrants—as at best tolerated and at worst unwelcome. Thus does the rhetoric of the uninvited guest paradoxically deploy the logic of colonialism, while undermining one of the goals of the Canadian Truth and Reconciliation Commission: to establish between Indigenous and non-Indigenous peoples "relationships based on principles of mutual recognition [and] mutual respect." Against the ideologic of hosts and guests, I propose the terministic screen of "citizenship" as capacious, democratic, factually accurate, and just.

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553 Reopening Precarious Enclosures: Undoing Intimacies of Capitalist Abstractions

Jason Michálek

Indiana University, Bloomington, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In the modern landscapes of housing insecurity, accessible and affordable housing is a vulnerable market. During the pandemic, housing developers in Bloomington, IN bought up properties and raised prices for the local housing market while people experiencing homelessness tried to shelter in place in the intimately visible spaces of city parks–to the disgust of property-owning residents. In 2023, the Bloomington Parks and Recreation department proposed a set of ordinances that were meant to limit the ways that people experiencing homelessness could occupy City-owned property. While the public deliberation was vast and varied, the Parks board and broader Mayor's administration presented a set of copia that served to unify opposition when echoed by citizens in opposition.

This presentation explores precisely how rhetoric can "help further the goals for inclusivity, diversity, equity, and accessibility" in discussions of communal policy when governing bodies try to reduce deliberations in the name of "civility." Using an approach of critical discourse analysis (CDA) and the concept of the "thought-terminating cliché" (Montelli 2011), I will show how the community drew upon the language of fanaticism to force an imagined division based in confirmation bias of reducing diversity rather than allowing understanding of estranged subjects–namely people experiencing homelessness. When we consume and reproduce the narratives that our crisis is without alternatives, we reestablish a static history that forecloses crisis as inevitable. But by exploring practical ways to call this closure into question, I'll suggest a counterfactual comportment of the public address in which a community could negotiate ways and means to re/form civic spaces, leveraging ex/change to charge substantive change by building from the oppositional commonplace characterization public tensions as "divisive."

I use a grounded case study to show how undoing dominant narratives can open familiar realities into a myriad of possibilities in public fora to flout "neoliberalism's tendency to produce atomistic subjects that conceive of all exchange relationships (from communication to social cooperation) in terms of a dehistoricized market

rationality." By tracing (dis)connections between spoken discourse and lived realities, I'll show how the governing bodies framed false coherence of opposition where the actual existing publics presented more vast and varied ways or re/solving the irresolution of a status quo. Through this analysis, I'll show how TTCs stymied the functional purpose of Parks Board deliberations but eloquent public commentators effectively called these artificial enclosures into question. Attendees should leave with a praxical methodology for engaging in better deliberations and a sense of ways to shift deliberative outcomes towards the direction of more inclusivity through the contra/dictions of "counterintimacies" that "[enable] individuals to unlearn the forms of intimacy and publicity that capital has naturalized" (Bost 2023)

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751 Solidarity Not Charity: Toward Mutual Aid as Social Movement Rhetoric

Cassidy L Farrar

University of Illinois Urbana-Champaign, Urbana-Champaign, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Mutual aid, as an action and term, has gained wider recognition since the COVID-19 pandemic. This has spurred academics and activists alike to consider its possibility as a strategy for a more equitable future, both in times of crisis and to ease the difficulties of day-to-day living under oppressive systems. Scholar and activist Dean Spade defines mutual aid as, "collective coordination to meet each others' needs, usually from an awareness that the systems we have in place are not going to meet them." Social movement rhetorical studies as a discipline, historically, has focused on the acts and language of public demonstration and confrontation, with mutual aid (or similar concepts by other names) being seen as the more practical, less rhetorical wing of support to further a social movement's public message. Inspired by the concepts of community love and community care across multiple disciplines, I analyze mutual aid networks' communication tactics and actions both unattached to and working as an arm of historical and current social movements to argue that mutual aid is a rhetorical act in itself. Using prior expansions of social movement rhetoric as a foundation, I argue that mutual aid deserves further examination in the field of social movement rhetoric on two fronts: 1) viewing communications from those within a mutual aid network to other community members as persuasive

strategies that bring newcomers into a social movement or increase their participation and 2) viewing the broader, embodied rhetoric of mutual aid as a demonstration of alternative world-making in opposition to the pressures of an isolating capitalist, white supremacist, and cisheteropatriarchal system. I conclude with avenues toward further study on the rhetorical function of mutual aid work both directly and indirectly related to social movements.

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568 Co-Creating the Protest Place

Alexandra Grimm

University of Maryland, College Park, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Around 10 am on September 17, 2019, a lively counterprotest was created within the University of Maryland's (UMD) library mall between members from the Key of David Christian Center (KDCC), a fundamentalist religious group, and UMD college students who objected to the presence of the KDCC members on campus. Spanning five hours, this collision between the Key of David members and the UMD college students constructed the place for their protest by transforming the library mall into a site of contention between the two opposing groups. In other words, not only did a protest event occur, but it also operated as an ephemeral place where multiple acts of protest were performed. To best study the conflict between KDCC members and the UMD students, I retroactively trace the creation and deconstruction of the UMD protest place through first-hand accounts of the protest posted online to create a comprehensive timeline of the event and to capture the "felt experience" of those present. By viewing the protest as a place that is being constantly constructed through dynamic movements between the oppositional groups, I am able to offer a close, yet holistic, reading of the UMD protest space, the relationship between its co/counter-actors, and the actions that form its boundaries. Therefore, I offer this paper as a case study of the value of a place-based study of protests within the legacy of social movement scholarship.

Recovering Rhetorical Histories

9:30 - 10:45am Saturday, 25th May, 2024
Location: Plaza Court 7
Track 4. History of Rhetoric
Presentation type Paper Session

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198 *Just Rhetoric* **in Cortez, Florida: A Case Study of Feminist Rhetorical Ecological Resilience in a Small Fishing Village**

Karla A Maddox

Eckerd College, Saint Petersburg, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Rhetorical Studies is becoming an academic space for further developing meaningful resilience discussions, particularly within Rhetorical New Materialism (RNM). In fact, scholars in the 2022 Rhetoric Society Quarter forum, Gries et al. claim that RNM is valuable for its ability to "prioritiz[e] ontological relationality, recogniz[e] the active force of all matter and seek out ways to account for the diversely entangled enactments that constitute everyday life" (p. 138). Furthermore, RNM has explored ecological entanglements for at least the last twenty years. For example, McGreavy (2016) explores the connections between connotations of language and their impact on resilience as discourse, tracing the ways that our language and thinking dictate resilience concepts. Additionally, McGreavy et al. (2017) are deeply invested in unraveling and "understanding the connections between rhetoric and ecology in the places of persuasion" (p.198). In a similar vein, Herndl and Zarlengo (2018) reveal the ways conceptions of space and place, such as the pristine beauty and natural environment of the Florida Keys, rallied citizens to protest and protect their threatened environment. Space and place theory lends itself to value ecological systems and the work that happens within them, fostering new insights and intra-actions (Barad, 2007).

Rhetoric, in all its forms, ought to seek to offer its involvement, important in and of itself – especially for ensuring that our systems of communication, advocacy, and protection actually make good on their promises. It is my hope that rhetoric can offer practitioners of feminist ecological studies a way forward in looking for instantiations of resilience in everyday places, while highlighting the contributions of women and working-class folx. Gries et. al. (2022) further acknowledge the history of "critical race and feminist scholars [in bringing] materiality to the forefront of rhetorical studies" strive to unravel the agency of material processes and attunements. This is a call to search for more systems of resistance and resilience so that our field can speak with specificity, as well as pay tribute, to how female activists have used their shared goals and identities to do resilience work.

My research works to uncover the formerly unacknowledged labor and insight of Cortezian women in working to preserve the oldest, still functional fishing village on the West Coast of Florida. My qualitative research highlights local knowledge through interviews with female activists within three organizations, as well as analyzing existing interviews and organizational communications; this study provides rhetorical awareness of our own vulnerability, keen insight to the ecosystem benefits Cortezians, documenting responsive attitudes and institutions. By exploring these existing documents, contributing helpful concepts to the field such as the networks created by shared Community-Ecosystem-Cultures (CECs), a heuristic for other vulnerable CECs to follow, this research proves that resilience practices ought to grow and be accessed by all vulnerable communities. Additionally, the insight, practice and dedication of female activists ought to be celebrated for their invaluable contributions. Conversations linking space and place theory with RNM are particularly fruitful in revealing how the particularities of individual spaces matter in terms of their resilience outcomes.

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240 Classifying the Bolt Weevil: Ecoteur, agrarian, or NIMBY crank?

Bryce D Tellmann

South Dakota School of Mines & Technology, Rapid City, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Between 1974 and 1981, farmers in southeast North Dakota and western Minnesota vigorously opposed the construction of an electrical transmission line that would cut through their farms and fields. Stymied in traditional discursive and legal avenues of resistance, the farmers engaged in a more material rhetoric: sabotage. By 1981, farmers had toppled 15 of the 150-foot tall steel towers by loosening bolts, cutting through metal, or simply ramming them with tractors.

The actions of the "Bolt Weevils," as the saboteurs became known, have become somewhat legendary among groups who advocate direct action against ever-expanding energy infrastructure. But there seems to be little agreement what sort of rhetoric the notoriously taciturn farmers were engaging in. Leftist groups like Rise Up eagerly adopt them as part of the radical history of Minnesota, declaring them "ecoteurs." News reports tend to cast them in a more agrarian light, emphasizing the conflict between small landowners and large energy corporations. And of course there are accusations of NIMBY ("Not In My BackYard")-ism, suggesting no goals loftier than preventing a ruined view. The Bolt Weevils themselves avoided public comment, likely to avoid prosecution.

The proposed paper does not seek to provide a definitive answer regarding how to classify Bolt Weevil rhetoric. It does, however, trace the stakes and entanglements of these different rhetorical characterizations. How do each of these characterizations affect our view of the Bolt Weevils' actions? When actions and words are so multifaceted, can we possibly approach them as "just rhetoric?" And if we accept that actions of protest involve a self-constitution, what self is constituted when the reasons for actions are contested? In light of ongoing landowner opposition to carbon

dioxide pipelines in the Dakotas and yet more transmission lines in Minnesota, these questions are vital to navigating an age of energy and infrastructure transition.

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325 A Farsighted Engineer: Harold Edgerton and the Rhetoric of Basic Science

Katie P. Bruner

Northeastern University, Boston, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This project illuminates the interdependence of rhetoric and technology through the work of electrical engineer Harold Edgerton. His innovations in high-speed photography found application in nearly every industry and discipline, from fine art to atomic weapons. Edgerton's research began and matured in an organizational and intellectual context dominated by a rhetoric of "basic science." This framework prioritized scientific and technical research that would have broad potential utility, in contrast to narrow instrumental research. As such, Edgerton worked to promote and apply his high-speed photography system (called his "Strobe") across disciplines and industries. By the 1940s, under contract from the United States Air Force, Edgerton retooled the Strobe into an aerial reconnaissance system called "the Flash Unit," which would be fitted into Allied airplanes. The Flash Unit emerged from this exigency as a modular black box: a surveillance system that could be installed and operated by soldiers with no photographic or engineering expertise.

Drawing upon archival materials, I trace the development of Edgerton's work from industrial to military application. This project shows how the modular and black-box character of the Edgerton Flash Unit was a materialization of the mid-century rhetoric of basic science. Edgerton originally boasted that his photography technology was a tool to reveal phenomena that was previously unseen. However, in moving from the Strobe to the Flash Unit, Edgerton's great challenge, and the bulk of his research efforts, centered not on revelation, but on demarcation—drawing boundaries between what was seen and what was not seen. The rhetoric of basic science dictated that applications of scientific research be adapted to non-expert users and flexible

enough to be used in unforeseen contexts. This need for seamless adaptability meant, in the case of the Flash Unit, the intentional invisibility of the system's mechanisms. In order to make the system functional to users, basic science practitioners like Edgerton obfuscated its operations. Ironically, the more legible the technology needed to be, the more invisible its mechanisms needed to be.

Thus, Edgerton's work on the Flash Unit sits at the intersection of two movements: the rhetoric of basic science and the growth of black boxed technologies. Just as basic science concentrated knowledge into the hands of researchers, black-boxed technologies like Edgerton's Flash Unit concentrated vision into certain contexts, certain audiences, and certain systems. This tradeoff – reducing conscious understanding of a technical system in favor of its usability – has had powerful implications for American science and technology.

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538 Women Called to "Global Friendship": Racialized and Gendered Colonialist Discourses of the Women's Missionary Union, 1973-1978.

Emma E. Newton

University of Maryland, College Park, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In global systems of colonialism and imperialism, Christian missionary work has always played a critical role. Yet historically, while often not recognized as missionaries by Christian church organizations, the predominant colonialist actors in mission projects have been women. One such example of this is the Woman's Missionary Union (WMU), which is the largest Protestant missions organization run by and for women in the world. Since its founding in 1888 as an auxiliary of the Southern Baptist Convention, the WMU's membership has totaled over 1.5 million women, and today still sends hundreds of members abroad every year. The WMU's influence can best be seen in their former monthly magazine and primary publication, *Royal Service*, with the publication's articles on race, gender, and labor acutely reflecting a woman missionary's role in a changing global economic structure, particularly during the shift to globalism following the Oil Crisis of the 1970s.

There has been ample scholarship on the connections between Christian missionary work, colonialism, and imperialism, as well as the role women played in global missions. However, most scholarship on women's missionary groups have focused on their work during times of empire that predate a globalist economic system, such as the height of the British empire or U.S. interventionism and settler colonialism before the 1920s. However, the WMU's publications can provide scholars a more critical understanding of the intersecting racialized, gendered, and religious arguments in neocolonial and missionary efforts, as well as their impacts on missionaries and how they perceive international converts. *Royal Service* is more than just rhetoric repeated by the WMU as an institution; it is an artifact that outlines how a powerful group of religious women constituted their intersecting identities on a global scale and how they cultivated their intervention in a rapidly changing transnational economic order. Their rhetoric marks not just a shift in *how* missionary work is enacted, but also *who* is called and *why*.

In this essay, I explore the constitutive rhetoric of the Woman's Missionary Union through a transnational feminist discoursive analysis of *Royal Service*, specifically focusing on editions published between 1973 and 1978. I argue that the WMU rhetorically constructs their members as neocolonialist pilgrims to be models of both religious and economic superiority, in order to maintain dominance and challenge the rise of the Third World Movement. Further, I argue that such rhetoric altered the role of missionaries to model and enforce hegemonic racialized and gendered performances that continue to persist in modern mission efforts. Through this analysis, I identify three themes: liberation of the Other through racialized labor, (re)creating a gendered neocolonialist pilgrimage for white missionaries, and framing the Third World Movement as an existential threat to the faith.

RSA Listens: What Do You Want to See in RSA Virtual Workshops?

9:30 - 10:45am Saturday, 25th May, 2024
Location: Plaza Court 8
Track 14. Other

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203 RSA Listens: What Do You Want to See in RSA Virtual Workshops?

Panelists/Participants (Including Respondent, if any)

Liz Wright

University of Minnesota Duluth, Duluth, USA

Session Chair

Leigh Elion

Emory University, Atlanta, USA

Abstract/Description

This session asks you to share what you would like to see in upcoming virtual workshops and other programming. In particular, what can RSA do to make more people feel included? How would you like to see RSA programming evolve? What are your interests in pedagogy? What can RSA do to include faculty with high teaching loads or who are not in tenure track positions? We welcome all participants to help us make RSA best serve its members' needs. We are interested in hearing from as large a cross-section of membership (and potential members) as possible. We are committed to developing programming that is both inclusive and innovative. But we need your help!

Beyond US Borders: Social Movements Outside of the United States

9:30 - 10:45am Saturday, 25th May, 2024
Location: Governor's 9
Track 6. Movement/Protest Rhetorics

569 The 'No Wash' Protest: Degrading Infrastructures of British Colonialism Through Shit Rhetorics

Kate Siegfried

University of Nebraska-Lincoln, Lincoln, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In September 1976, while being processed for intake at Long Kesh Prison in Northern Ireland, Kieran Nugent refused to put on the prison uniform, thus setting in motion the No-Wash Protest carried out for the proceeding five years by Irish republican prisoners. During the conflict often referred to as 'The Troubles,' in Northern Ireland, convicted paramilitary prisoners were granted special category status from 1972-1976. As such, they were granted many of the rights and privileges covered by the Geneva Convention, such as the ability to wear civilian clothing, the right to free association, and greater access to mail and visitors. As part of a broader policy of criminalization, the British government revoked special status in 1976, instead processing paramilitary prisoners as regular criminals. The first prisoner processed as a criminal was Nugent, who refused to put on the prison uniform as a rejection of this policy. After Nugent's refusal, dozens of other republican prisoners also refused the prison uniform. Due to increased attacks and harassment by prison authorities, these men also began refusing to wash, as well as refusing to 'slop out,' or manually empty their buckets of human waste each day. Instead, they smeared their feces on the walls of their prison cells and often emptied their human waste out into the hallway as an act of defiance. The public effect of this protest was two-fold; the families and friends of republican prisoners were enraged that their incarcerated loved ones were being held in disgusting and inhumane conditions, while the British government both pointed to the prisoners as the truly disgusting subjects, while also continually – and somewhat apologetically–highlighting that they did in fact give prisoners opportunities for hygiene. Additionally, as evidenced through archival documents from the Public Records Office of Northern Ireland, the actions taken by the prisoners degraded the material infrastructure of the prison. For instance, urine seeping through the floors broke the air circulation system, and cells had to be regularly power washed and repainted. Through an analysis of the No-Wash Protest and its

effects on prison infrastructure, I develop a materialist approach to 'shit rhetorics,' contributing to existing rhetorical scholarship on contamination, hygiene, anatomy, and grotesque embodiment. Here, an approach rooted in materialist rhetoric highlights how the rhetorical affordances of shit resides in the substances ability to physically degrade the infrastructure of the prison, thereby degrading key infrastructures of British colonialism. Additionally, I also highlight the particular operation and utility of 'shit rhetorics' within contexts of protest and resistance.

400 Racial Rhetorical Poaching: Bharati's "The White Peril" and South Asian American Activism

Andrew Parayil Boge

University of Iowa, Iowa City, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Indian activist Baba Premananda Bharati became an outspoken critic of empire and Christian nationalism in the U.S. upon his arrival in October 1902. His most popular critique of U.S. imperialism and British colonialism was the publication of his article "The White Peril" in The Light of India, a Los Angeles publication. The piece circulated widely and was re-printed in newspapers across the country. Bharati was writing during the early twentieth century; an era of racial discourse defined by an East Asian "yellow peril" and a South Asian "brown peril." Anti-Asian racism saturated public discourse in response to the increase of Asian migrants in the U.S.—rendered a menace to public health and the white working class (Shah, 2012). This paper engages the inventive ways Bharati manipulates the logic of "peril," a discursive rubric through which Asian bodies were read as racial threats, as a profound anti-colonial critique. For Bharati, the U.S. and Britain are legible through a rhetorical repository of discourses that obscure the violence of settlement and dispossession. I argue, Bharati takes issue with the rhetorical tricks of both empires by redeploying

the logics of peril through an articulation of settler white supremacy as a vapid capitalist discourse that authorizes the degradation of colonized lands and people. In other words, Bharati enacts anti-colonial fugitive discursive gestures—a kind of "just rhetoric"—meant to make strange anti-Asian discourses in the early twentieth century.

I turn to scholarship on "racial scripts" and Henry Jenkins (1992) notion of "textual poaching" to advance a theory of racial rhetorical poaching to elucidate the ways racialized rhetors, like Bharati, inventively meddle with dominant racist discourses. Ethnic studies scholar Natalia Molina coined the term "racial scripts" to describe the pernicious cultural logics that mutate across time and space and are grafted onto diverse racialized bodies (2014, p. 6-11). Molina adds that racialized groups deploy "counterracial scripts" as "claims to dignity" that demonstrate the agency of marginalized groups to disrupt white supremacy. Scholars in rhetorical studies have taken up the concept as a discursive process of relational race-making, a reading practice to discern the flexibility of language about race, and counterracial scripts as arguments for social change and protest forwarded by racial communities (Pham, 2015; Vats, 2020; Thomas, 2019). Jenkins describes textual poaching as the appropriation of mass-media texts by fans for their own pleasure (1992, p. 2). I build on Molina, Jenkins, and rhetorical and media scholars to examine how racialized rhetors deliberately steal logics and language as inventive discursive grounds to articulate critiques of racist discourse. The vernacular practice of rhetorical appropriation, such as Bharati marshalling "peril" as an indictment of U.S. colonialism, advances poaching not just as a pleasurable discursive practice, but rather, as a critical part of counterracial scripting wherein racial communities deploy racist logics for anti-racist ends. The paper concludes by ruminating on the contemporary implications of how Asian American rhetors disrupt white supremacy through "just rhetorics" by looking to Asian American activism during the COVID-19 pandemic represented by the #IAmNotAVirus campaign.

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700 *Ants ta Pask'op sok ta Sk'anel te Yich'elik ta Muk'*: Social Justice Movements in (Latin) America and Zapatista Maya Rhetorics

Juan M García-Rentería

Wake Forest University, Winston-Salem, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This presentation will examine two grassroots movements in (Latin) America and the role of rhetorics in their struggle for social justice. More specifically, the presentation will focus on *Zapatismo*, an Indigenous mobilization in the high plateau of Central Mexico, and *Perras Bravas*, a feminist urban art school in the northern border region. These grassroots movements make inroads toward a cultural and political horizon by enacting an informed mode of agency that relies on civic literacies and critical pedagogies. The speaker will apply a theoretical perspective drawing from New Rhetorics and Latino Decolonial Thought to make an approximation to the modes of agency of the movements as they face off against *pedagogías de la crueldad*, unmarked social processes of self-formation that teach and normalize the objectification and commodification of life. *Zapatistas* and *Bravas*' push towards emancipatory transformation revolves around a counter-pedagogy of coloniality stressing a "logic of equality" (Rancière) and "action-without-combat" (Burke) that reenacts a system of relations mending the fabric of communality. The speaker will extend the conversation on "just rhetoric" by offering an Indigenous approach to social emancipation that understands justice ("*ich'el ta muk'*") as anchored on rhetorical agency, "*k'op*," a term in contemporary Maya containing both the meaning of "language/word" and "struggle/revolution." Through these concepts, the speaker will finally reflect on his pedagogical commitments to further the goals for inclusivity, diversity, equity, and accessibility in the composition classroom.

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715 The Center of the World or the Middle of Nowhere: Where the *Middle* Is in the Middle East

Maryam Ahmadi

University of Georgia, Athen, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

A range of academic fields and subfields focused on specific geographical regions, often referred to as "area studies," have emerged as geopolitical scholarly constructs. These constructs, by and large, have come into existence due to external influences rather than originating from native awareness among the inhabitants of these regions. The "Middle East" serves as a prime illustration of such a framework, primarily defined by the imperial interests of Western powers rather than any significant cultural or political coherence within the region, except, perhaps, a shared

history of imperial domination. Expressions like "al-sharq al-awsat" in Arabic, along with other designations for this notion, often lack indigenous origins and cannot trace their historical roots back further than World War II (Amanat 2019).

In recent times, however, a growing movement has emerged advocating the use of the term "SWANA" as a decolonial alternative to designate the South West Asian/North African (S.W.A.N.A.) region. This vocabulary shift is evident in the pursuits of the SWANA Caucus within the National Communication Association, where scholars in rhetoric and communication have embraced the decolonial lexicon, urging the advancement of research, scholarship, and creative endeavors that delve into the complexities of the SWANA region and its diasporic communities. More specifically, the Caucus calls for replacing terminologies like Middle Eastern, Near Eastern, Arab World, or Islamic World, which are rooted in colonial, Eurocentric, and Orientalist perspectives.

In this article, I engage with the rhetoric of this academic vocabulary shift, examining the limits and possibilities of the decolonial call for replacing the Middle East with terms like SWANA. Through analyzing the SWANA Alliance's mission statements, demands, and campaigns in relation to the uptake of the movement in vernacular digital discourse, I show how the shift from the Middle East to SWANA may overlook and displace the lived experience of communities who have reclaimed the sign "Middle East" through imbuing it with a new field of signification. Specifically, I consider how this sign is circulated in social media platforms such as Instagram and Facebook and how indigenous communities relate to the "middle" in the Middle East in their own unique ways. My analysis shows that while initiatives like SWANA frame the Middle East as an orientalist trope designating the middle of nowhere and thus in need of decolonization, indigenous communities may associate middle-ness with centricity, significance, and shared histories of social justice struggle. I end with an example of these shared histories, highlighting the ongoing grassroot efforts to add the Middle East to the U.S. Census Bureau's categories of race and how SWANA may in practice result in double orientalism by erasing such endeavors.

Re-Thinking Rhetoric's Platonic Relationships, sponsored by American

Society for the History of Rhetoric (ASHR)

9:30 - 10:45am Saturday, 25th May, 2024
Location: Governor's 10
Track 4. History of Rhetoric
Presentation type Affiliate Session

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186 Re-Thinking Rhetoric's Platonic Relationships

Affiliate Panel

American Society for the History of Rhetoric (ASHR)

Panelists/Participants (Including Respondent, if any)

Ryan Blank

Saint Louis University, St. Louis, USA

Amy Anderson

West Chester University, West Chester, USA

Jordan Loveridge

Mount St. Mary's University, Emmitsburg, USA

Session Chair

Jordan Loveridge

Mount St. Mary's University, Emmitsburg, USA

Abstract/Description

Re-Thinking Rhetoric's Platonic Relationships

From the emergence of rhetoric alongside ancient necromancy, through the re-imagining of the chôra in sacred spaces, to medieval understandings of the relationship between textual authority and experience, this panel invites participants to engage with and re-consider rhetoric's historical interactions with Plato and Platonism, revealing the sometimes unexpected links that emerge between rhetoric, mysticism, religious symbolism, and epistemological frameworks.

The Emergence of Rhetoric alongside Ancient Necromancy

In the Phaedrus, Socrates defines rhetoric as a certain psychagōgia (261a), and in the Menexenus Socrates observes that rhetoricians goēteuousin…psychas, "bewitch our souls" (235a). As psychē means "soul," psychagōgia is literally "soul-leading," and goēteia, cognate with goēteuousin, indicates funerary witchcraft aimed at the soul (psychas); both terms refer to "necromancy," a type of prophecy (-mancy) by way of communication from the dead (nekro-). Despite Plato's curious association of rhētorikē with death and necromancy, a proper study on the role of necromancy at the origins of rhetoric has yet to emerge.

In this paper, I argue that necromancy played a crucial role in the development of rhetoric. Because necromancy involved the guiding of souls, it depended on evolving understandings of the soul itself. I therefore look to two paradigmatic Greek necromancers, Pythagoras and Empedocles, both of whom exerted deep influence on not only Greek beliefs about the immortal soul, but also Plato's conceptions of rhetoric and philosophy. Recovering necromancy in ancient rhetorical and philosophical traditions is challenging, in part because Aristotle, his student Theophrastus, and –much later–the 19th-century German classicist Hermann Diels (who produced the standard collection of Presocratic fragments), each thought that magic and mysticism were unbecoming of serious thinkers. Recovering necromancy in the earliest rhetorical traditions therefore offers new grounds for exploring and reimagining rhetoric's beginnings alongside supernatural, religious practices that have long been misunderstood, or worse, forgotten.

"Rethinking the Chôra through Monreale Cathedral's Mosaic Icons"

The concept of chôra has a rich philosophical legacy. Plato introduces the concept in the Timaeus as a complicated "third kind" of space between the abstract realm of the "Model Form, intelligible and ever uniformly existent" and the "model's Copy, subject to becoming and visible" (113). Chôra is a space of transformation, liminal, defined by movement between borders. Contemporary theoretical applications of the concept range from Derrida's attempt to materialize chôra in a park installation to Kristeva's

use of the term to describe a pre-oedipal space beyond language (West-Pavlov 37-58). Within the field of rhetoric, Ulmer (61-74) has drawn on chôra to describe affective inventional spaces, and Rickert (2013) has tied chôra to ambient rhetoric.

Perhaps less well-known to rhetoricians are chôra's religious associations. The term has been used by theologians, art historians, and scholars of Byzantine studies to describe sacred spaces where chorós movement makes an encounter with the divine possible. Drawing on my NEH-sponsored fieldwork in Monreale Cathedral, this presentation weaves together the religious and rhetorical uses of chôra to argue that the concept can explain how the cathedral's mosaic icons create an ambiently persuasive sacred space. Monreale Cathedral is covered with over 6,000 square meters of mosaic icons, and in keeping with Rickert and Ulmer's ideas, each visitor encounters the space as an invitation to affective invention. Chôra is thus a useful concept for visual rhetoricians who want to understand how both secular and sacred spaces persuade. At the same time, this presentation explores the paradox of materialized choric space: many of the properties that originally defined chôra are lost in a materialized space. I argue that the concept is nevertheless useful to visual rhetoricians and deserves more extensive use.

"Olde Appreved Stories:" Textual Authority and the Rhetorical Value of Experience

In the prologue to his poem "The Legend of Good Women," the English poet Geoffrey Chaucer reflects on the epistemological status of sensation and experience. For Chaucer, the impetus to do so is no less than the fate of the eternal soul, the crux of the Christian faith that was foundational to his culture. Chaucer writes:

[modernized from Middle English]: I've heard it said a thousand times that there's joy in heaven and pain in hell, and I've no doubt that that's right, although I also know that nobody who lives in this country has ever been to these places. A man has no knowledge of heaven or hell except by what he's been told … There's no direct way of proving their existence. … So we must turn to the books that we have, which deal with things that happened a long time ago, and we should give credence to what they say, being guided by our judgment... (1.1)

In a short paragraph, Chaucer magnificently demonstrates the Aristo-Platonic tensions that defined the medieval reception of and reaction to ancient thought. On one hand, medieval culture owed many of its metaphysical presuppositions to Platonism–the eternal nature of the soul, the existence of concepts and space beyond sensible reality, etc.. On the other, medieval epistemology was largely, and astonishingly, Aristotelian, according great weight to the sensible world and placing

faith in the human ability to reason from sensory experience. While this tension is well-documented within the field of philosophy, it has received less attention from historians of rhetoric. In this presentation, I argue that Chaucer's prologue provides a valuable case-study for appreciating the role of rhetoric in medieval thought. In the Prologue, Chaucer ascribes authoritative ethos not only to speakers but also to texts, relying on appeal to doxastic probability. For Chaucer, that which is ancient, well-received, and commonly acknowledged must be believed when neither reason nor our senses can directly confirm the truth; that is, texts gain historical ethos and authority by virtue of their age and reception. Rhetoric, then, serves as one of the key points of connection between epistemological and metaphysical understanding, providing one avenue for making claims about the super-sensible world.

Approaches to Disability

9:30 - 10:45am Saturday, 25th May, 2024
Location: Governor's 11
Track 7. Public Rhetoric
Presentation type Paper Session

607 Memorializing Heumann: Online news rhetoric and ableism

Benjamin W. Mann

Lewis & Clark College, Portland, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Judith Heumann, a former Special Advisor for International Disability Rights and foundational advocate of disability rights in the United States, passed away on March 4th, 2023 (Barriga, 2023). Heumann was known for a variety of activism strategies, including sit-ins, street occupations, policy development, public testimony, and administrative leadership, notably the Section 504 Sit-in in 1977 (prohibiting disability

as a form of discrimination from receiving federal funds), and her efforts to promote affordable housing for people with disabilities (Wright, 2023).

Heumann's passing, in addition to being considered a loss by many in disability activist spaces (Barriga, 2023), brings with it the complexity of memorializing public figures associated with civil disobedience and social change. Scholars have argued that the rhetorical memorialization of transformational figures, often those experiencing social and political marginalization, are often whitewashed, minimizing their advocacy into standard forms of civic participation or narrowly conceived forms of non-violence, such as the memorialization of Dr. Martin Luther King Jr. (Gallagher, 2009). Moreover, a common trope of ableism is infantilization, whereby individuals with disabilities are assumed to lack rhetorical agency, may not fully be able to advocate for their needs, and are often depicted in terms of a "charity" mentality that functions to serve the needs of non-disabled populations (Stevenson et al., 2011; Dolmage, 2014; Yergeau, 2018).

Recognizing the complex backdrop of public figure memorialization, media, and stereotypes surrounding disability, this project asks: "In what ways does online news media rhetorically construct Judith Heumann and her disability rights advocacy?" To answer this research question, the project begins by laying out a literature and theoretical foundation in disability rhetoric, the memorialization of public figures, and online news media. Such scholarship provides rich context into the challenges – and struggles for power – that advocates and their allies face in being remembered, and situations the rhetorical function of public memory into media and news engagement. After this review, the project analyzes online news media coverage of Heumann's death, beginning with the day of her death through a month after her passing, employing a critical rhetorical analysis to understand how Heumann and her advocacy leadership was portrayed. Through analysis of online news media coverage, major themes emerge. First, Heumann is portrayed within an ableist, "charity" mindset of disability that views her own experience with polio as a challenge to "overcome." Second, Heumann's accomplishments are whitewashed, focusing primarily on her legislative achievements over her direct actions and protests that brought about major changes in disability rights. Finally, online news media presents a complex negotiation between advocates and allies attempting to preserve Heumann's full legacy. These themes point to the challenges facing memorializing disability advocates, and rhetorical efforts at memorialization more broadly, and suggest how tropes of ableism may function to build public rhetorical memory.

571 "Just Rhetoric": Ableism and Eugenic Ideology in the Assault on Democracy

Stephanie K Wheeler

University of Central Florida, Orlando, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

At no time in modern history, for example, has societal oppression of people with disabilities been more starkly revealed than in the German T4 Euthanasia program of the Third Reich. That the Nazi regime tested their killing methods on people with disabilities before applying these methods to perpetrate the mass murder of European Jewry is easily overshadowed by the enormity of the Holocaust; indeed, throughout the first part of the 20th century, disabled persons were widely viewed in the Western world as flawed individuals and treated as second-class citizens whose stories don't figure prominently into many historical narratives.

During the first third of the Twentieth Century, the eugenics movement that facilitated and inspired this level of eugenic ableism played a powerful role in the politics, law, and culture of the United States. By the 1930s, however, with the rise of Adolf Hitler in Germany, eugenic ideas had begun to be discredited in American public discourse. And after the Holocaust, when it became clear just how much Hitler had looked to American eugenic practices as a model, the United States seemed to turn away from them in horror.

The election of Donald Trump was a crucial turning point for the United States, demonstrating that ableism and eugenic ideas and practices never went away, though, and they have been increasingly prominent during the last half decade. The enforcement of protected rights have become secondary to the perpetuation of exclusionary ideologies ostensibly meant to strengthen the nation. The presidency of Donald Trump ushered in an erosion of the protections of people with disabilities through restrictive immigration policies, the eugenic approach to the COVID-19 pandemic, and ever-increasing limits to reproductive healthcare in the wake of the overturning of Roe v. Wade. Most notably, however, are the obstructive voting

regulations that have systematically removed people with disabilities from access to participation in the democratic process.

This presentation will demonstrate that while Donald Trump appeared to represent a turning point in American politics, his election did more to reveal the lingering eugenicism in American society than to bring it into being. Centering the experiences of people with disabilities in the context of restrictive, ableist policies designed to limit access to the democratic process for "undesirable" people, this presentation will underscore the ableist nature of the assault on democracy in the United States. By highlighting the persistence of ableist eugenics in politics, law, and culture as they impact the lives of people with disabilities, this project will ultimately show that just as the Nazi regime made use of the experience and expertise gained in the murder of people with disabilities to pave the way for the Holocaust, totalitarian and fascist regimes use the experience of restricting liberty and civic participation on people with disabilities to pave way for the assaults on democracy. Understanding that ableist and eugenicst language and logics are rarely "just rhetoric" and instead are harbingers of what's to come.

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579 Commodifying neurodiversity: The rhetoric of neurodivergent employment networks

Benjamin W. Mann

Lewis & Clark College, Portland, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In recent years, increased attention has been dedicated to exploring how individuals with disabilities generally, and neurodivergent populations specifically, have experienced disproportionate unemployment and underemployment. Neurodivergence, a term coined by Judy Singer in the late 1990s, encompasses a number of labels including Autism, Attention Deficit Disorder (ADD), Attention Hyperactive Deficit Disorder (ADHD), Dyslexia, and Dyspraxia (1999), and the National Cancer Institute estimates that 15-20% of the world's population may be neurodivergent (DECG Staff, 2022). However, current scholarship has not sufficiently

examined how neurodivergent populations are rhetorically represented as subjects in efforts to combat unemployment and underemployment. The Center for Neurodiversity and Employment Innovation at the University of Connecticut estimates that neurodivergent people experience unemployment rates between 30-40%, or eight times the rate of unemployment for individuals without disabilities and three times the rate of unemployment compared to those with other disabilities (UConn, 2023). While explanations for these disproportionate rates of unemployment are still being explored, they may include discrimination in hiring and retention, the absence of social supports, and stigma (UConn, 2023). To combat these disparities, a number of employment networks have been formed, including the Neurodiversity Employment Network in 2018, Mentra (which claims to "tap into the neuro-exceptional potential of 1 billion humans worldwide)", the Neurodiversity Network, and neurodiversity-oriented employment networks on other social media platforms, such as LinkedIn.

On the surface, these networks appear promising in their goals and focus, specifically in supporting the survival of neurodivergent populations through opportunities for employment. However, the purpose of this project is to interrogate the underlying ideological assumptions of late capitalism in the rhetoric of neurodiversity employment networks, and their relationship to compulsory able-bodiedness (McRuer, 2006), which posits being non-disabled as the ideal. Specifically, this project contends that, in efforts to promote employment for neurodivergent populations, "neurodivergence" is rhetorically commodified and stereotyped into a useful set of skills, based on tropes such as questioning assumptions and organizational skills. In so doing, disability "value" is defined in terms of material contributions, and the role of structural/cultural barriers in restricting employment opportunities for disabled populations are left hidden.

This project begins by reviewing relevant literature, including a framework in critical disability studies, ideological criticism, and critical rhetoric to foreground a critique of "power and domination" (McKerrow, 1989). Next, a framework of critical discourse analysis is used to examine how "neurodivergence" is framed within ten of the most popular neurodiversity employment networks reaching a primarily English-speaking audience. Major topoi of neurodivergent stereotypes, unquestioned value of labor, and masking are uncovered and analyzed in the context of neurodiversity employment networks, displaying how such networks represent neurodiversity as a set of "employable" skills. Following this, implications for rhetoric of disability, marginality, and commodification are discussed, along with directions for future research.

Locating Legal Racial Rhetorical Criticism: Thurgood Marshall, Prince Rogers Nelson, Sojourner Truth as Agents in the Arc of Racial Justice

9:30 - 10:45am Saturday, 25th May, 2024
Location: Governor's 12
Track 14. Other
Presentation type Panel

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90 Locating Legal Racial Rhetorical Criticism:Thurgood Marshall, Prince Rogers Nelson, Sojourner Truth as Agents in the Arc of Racial Justice

Panelists/Participants (Including Respondent, if any)

Anjali Vats

University of Pittsburgh, Pittsburgh, USA

Lisa M. Corrigan

University of Arkansas, Fayetteville, USA

Celnisha Dangerfield

Colorado State University, Fort Collins, USA

Session Chair

Anjali Vats

University of Pittsburgh, Pittsburgh, USA

Abstract/Description

Rhetoric has had a long but inconsistent relationship with that "tricky shit"[1] referred to in the aggregate as "law." Early work in the discipline treating trials, jurisprudence, and legislation as discursive negotiations that unfold within larger cultural contexts opened the door to analyses that moved from naturalist emphasis on morality to positivist and realist emphasis on political and cultural negotiation.[2] The latter fueled the recognition that law is shaped by cultural flows and rhetorical milieus as much as institutional praxis. Since Robert Hariman's pathbreaking collection on popular trials was published, legal rhetorical scholars have considered how law asserts authority over myriad actors through hegemonic ideology, ideographic transformation, and narrative construction.[3] Contemporary work takes up the relationships between law and embodiment, seeking to understand when and how legal thought is impacted by the lived realities of those who engage with it.[4] Legal rhetoricians are increasingly turning to race as a site of inquiry, seeking to understand how whiteness has shaped law in America.[5] The papers on this panel employ interpretive frameworks drawn from critical race studies and rhetorical studies to understand how and when racial progress unfolds in legislative, administrative, and judicial processes, through the agentic interventions of individual actors. By applying racial rhetorical criticism to the legal encounters of three iconic Black interlocutors, one form of which Ersula Ore has described as "pushback,"[6] scholars on this panel show the continuing value of Critical Race Theory and its progeny to the discipline of rhetoric. In this moment of acute political crisis, taking up study of law's potentials and limits with respect to race is particularly important, especially as a means of developing strategies for understanding racial power's workings and advocating for oppressed groups. First, XXX considers how scholars might methodologically approach the study of race and law in seemingly pure legislative contexts using rhetorical tools, in the context of rock star Prince. Though the Purple One is frequently described as "transcending" race, their introduction to a monograph in progress makes the case for reading him racially, as a figure moving in place and industry, in order to understand his political perspectives around intellectual property law. Second, XXX considers how Black informants, real and imagined, undermined possibilities for collaborative radical politics during the civil rights movement. In considering the rhetorical functions of snitching to the FBI, she reveals the corrosive effects of informant speculation on trust in social movements. Third, XXX examines how Sojourner Truth performatively intervened in oppressive narratives of race by mailing copyrighted cartes de visite. By emphasizing Truth's visual contributions to American racial conversations, their paper highlights the importance of copyright law in racializing experiences of the world. Taken together, these papers illustrate how taking up study of the movement of

individual actors within legal structures can illuminate oppressive and liberatory engagements with law, as well as the workings of race itself.

[1] Pathe Entertainment ; produced by Ridley Scott and Mimi Polk ; directed by Ridley Scott. Thelma & Louise. [Culver City, CA] :MGM/UA Home Video, 1992.

[2] Marouf Hasian, "Understanding the Importance of Critical Legal Rhetorics," Legal Memories and Amnesias In America's Rhetorical Culture, (Boulder, CO: Westview Press, 2000), 1–24.

[3] Marouf Hasian, Jr., Michelle C. Condit, and John Louis Lucaites, "The Rhetorical Boundaries of 'The Law': A Consideration of the Rhetorical Culture of Legal Practice and the Case of the 'Separate but Equal' Doctrine," Quarterly Journal of Speech 82 (1996): 323–42.

[4] Boge, Andrew Parayil. "*US v. Thind* and the Rhetorical Labors of 'Where Are You From?'." Ethnic Studies Review 46, no. 1-2 (2023): 69-92.

[5] Jessica Lake, "Disembodied Data and Corporeal Violation: Our Gendered Privacy Law Priorities and Preoccupations," University of New South Wales Law Journal 42, (March 2019): 119-153.

[6] Ersula Ore, "Pushback," Pedagogy 17, no. 1 (January 2017): 9–33.

Reading Prince Racially: Blackness, Otherworldliness, and Afterworldliness in Intellectual Property Law

This paper proposes an approach to examining Prince Rogers Nelson's innovative racial engagements with intellectual property law. Through close readings of his interactions with the music industry, it develops a rhetorically-informed Afrofuturist methodology for locating race in (intellectual) property discourse that centers the Purple One's embodied existence. Specifically, it advocates for using Critical Race Intellectual Property, the area of study at the intersections of critical race studies and intellectual property law, to: 1) focus on longitudinal contributions of individual celebrities, 2) consider critical geographies of space and place, 3) situate emergent and calcified racial politics in industry contexts, 4) interrogate racialized political economies, and 5) use all of the above to contemplate how intellectual properties and race are coproduced. This methodological strategy emerges through consideration of Prince's "afterlives" – a double entrendre intended to invoke Saidiya Hartman and "Let's Go Crazy" – and the writings of British music critic Ian Penman on

the Purple One. This work has perhaps surprising stakes: it encourages scholars and activists to consider the racial histories of the media texts, media figures, and media laws they encounter through a multiplicity of lenses, beyond mere representational politics or legal analyses, towards situated racial biographies located in space and time.

Snitch, Traitor, Sellout: Thurgood Marshall, the FBI, and Speculation as a Rhetorical Ecology

This paper examines the rhetorical dimensions of speculation created by the vast network of FBI confidential informants and the subsequent dynamics of snitching and snitches to understand harm produced by FBI information ecologies designed to undermine Black collaboration on civil rights efforts at midcentury. In doing so, it begins with a discussion of how speculation performs rhetorical work in the (re)production of (white) power as well as how snitching produces the real or imagined subjectivity of the traitor or the "sellout" in Black communities. It proceeds by discussing what Randall Kennedy has called the "specter of the 'sellout' [that] haunts the African American imagination," and charts how this haunting shapes responses to informing that undermine trust. Finally, it offers Thurgood Marshall as a locus of investigation to understand how the reception of snitches works to orient publics towards and against Black information, informing, and informants.

When Words are Not Enough: Intellectual Property, Place and the Truth about (Sojourner) Truth

Sojourner Truth is remembered by most as a Black, illiterate, formerly enslaved abolitionist. She was also a skillful navigator of place. Truth compelled live audiences, procured a writer to pen her narrative and served as the subject of several texts. However, she quickly learned words are not enough if you are not in control of those words. In a defiant act of agency, Truth took control of her own narrative and prepared a collection of cartes des visites for the world to see. Sojourner Truth's cartes des visites are more than a collection of photographs. Her polished poses are just the beginning of her rhetorical prowess. Truth also expands the way we think about the law as a tool for the oppressed and a means of commanding a different reading of place. Using her chosen name and proof of copyright, Truth speaks without a single utterance. Over 150 years after the creation of these cards, the cards still speak on her behalf. I use this project to explore the way Sojourner Truth's intellectual property helps her control her narrative and resist the imposition of place. Using tools of Black feminist thought and IP social justice, I argue that Truth moves herself out of another's imposition of place and strategically places herself in our

memory instead. Moreover, she creates a generational rationale for members of marginalized communities to protect their intellectual property.

Black Feminist Orientations to Technology and Literacies: Alternative Ways to Just Do Rhetoric

9:30 - 10:45am Saturday, 25th May, 2024
Location: Governor's 14
Track 1. Cultural Rhetoric
Presentation type Panel

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187 Black Feminist Orientations to Technology and Literacies: Alternative Ways to *Just do* Rhetoric

Panelists/Participants (Including Respondent, if any)

Cecilia Shelton

University of Maryland, College Park, College Park, MD, USA

Felicita Arzu-Carmichael

Oakland University, Rochester, MI, USA

Constance Haywood

East Carolina University, Greenville, NC, USA

Suban Nur Cooley

Michigan State University, East Lansing, MI, USA

Session Chair

Cecilia Shelton

University of Maryland, College Park, College Park, MD, USA

Abstract/Description

Black Feminist Orientations to Technology and Literacies: Alternative Ways to Just do Rhetoric

Overview

This panel invokes Black feminist commitments to literacy practices that challenge and expand how the field thinks about technology. Working through four distinct sites of inquiry--Black hair stylists, language activism, Black women sexuality in social media, and cultural knowledge and oral literacies--each panelist explores how scholars in the field might push the boundaries of what counts as technology, how we understand its use, and how we might work to broaden who/what we consider as literate users/innovators of technology.

Cecilia D. Shelton–Professional Black Girls Do Hair

With a much overdue corrective, historian Blair LM Kelley argues that the Black working class is central to the American story, despite the often unspoken assumption that working class = white. A premise of her book, Black Folks (2023), is that race is instrumental in determining which kinds of work comes to be defined as working class; readers should rightfully extend this premise to definitions of professional class labor as well. In fact, professional communication is a concept that has always been rhetorically constructed vis-à-vis race (and gender) in ways that, heretofore have seemed inextricable. In this paper, I apply A Techne of Marginality as a methodology that enables a more critical and inductive inquiry into technical and professional communication practices to the professional work of Black hair stylists to argue for a definition of professional communication that is anti-racist and gender affirming. This working definition is derived from a multi-method, case study style

analysis of the media ecology of Black hair stylists in the mid-atlantic region of the US, documenting the network of digital and analog communication strategies and tactics that produce desirable professional outcomes. I use the definition to build toward a theory of professionalism that is capacious enough to include explicitly raced (Black) and gendered (femme) work, and emphasizes the tactics and strategies of Black and other marginalized communication expertise. Offering a counter-theory of professionalism disrupts traditional notions of the concept which uncritically rely on white, cis/hetero masculine norms of communication, embodied presentation, and general comportment. This paper foregrounds the agency of Black women–both stylists and clients–in articulating the relationship between their digital and cultural rhetorical practices and their expertise in hair care.

Felicita Arzu-Carmichael - What Garifuna Women Taught me about Feminism, Language Rights, and Activism

In 2015, Staci Perryman-Clark called us to a mindful engagement of Black feminist intersections with language because she recognized that as a field, we could be missing "a nuanced understanding about Black feminism" (p. 29). This nuanced understanding of Black feminism that centers language rights and activism emerges in historically marginalized communities and families and across global contexts. In 2009, Patricia Hill Collins affirmed that "U.S. Black feminism participates in a larger context of struggling for social justice that transcends U.S. borders" (p. xiii) particularly as it relates to women of African ancestry.

In this presentation, the speaker responds to Perryman-Clark's call for us to "actively, conceptually engage intersections between Black feminism and language rights in our intellectual work" (p. 29). Through an ethnographic study of literacy practices among Garifuna women in Black and Indigenous communities in Belize, the speaker first discusses how Garifuna women literacy practices are deeply rooted in feminist values. The speaker draws on the concept of "motherwork" (Collins, 1999) to illustrate how Garifuna women's literacy and technical communication practices allow them to ensure cultural survival. Next, the speaker reveals how through their literacy practices, Garifuna women are able to shift attention toward the culture's ongoing struggles with land rights, which in a broader context, mirrors land issues that Indigenous communities face globally (Gonzales, 2023). The technical communication practices in which Garifuna women engage help preserve the Garifuna culture, affirm the Garifuna language, and make important contributions to Black TPC and feminist scholarship from an Afro-Caribbean perspective.

Constance M. Haywood - Expansions of Tech Use: Pursuits of Black Collective Freedom Through Sex and Social Media

Civil rights activist and Black woman writer Paula Giddings concluded in her 1992 essay "The Last Taboo" that "Black men and women have not had their own sexual revolution." Now living in a digital age more than 30 years later, we are beginning to see explorations of sexuality all throughout media as Black people are using social technologies in ways that intentionally work towards a host of personal and collective freedoms. Despite the fact that marginalized online communities are routinely targeted and met with various forms of digital aggression (Canella, 2018; Reyman and Sparby, 2019; Haywood, 2022), the prevalence of Black women engaging in work around sexuality and identity online, too, brings into conversation the subversive, rhetorical, cultural, and often technical nature by which Black women must create digital communities, engage in community building, and participate in varied discourses online. Framing this presentation through a Black feminist digital lens (Steele, 2021), speaker 3 will explore the ways in which Black women are cultivating and using sex-positive social media(s) to continue powerful, phenomenal legacies of tech use that work to the benefit of themselves and the Black collective. Analyzing multiple Black woman-cultivated sex positive spaces on Instagram, speaker 3's presentation highlights that despite the risks (or perhaps even in congruence with them), Black women are taking up the work that those like Giddings previously spoke of in ways that transform modern tech use into something that pushes against centuries of shame to inclusively serve the larger Black community.

Suban Nur Cooley: Aqoon La'an Waa Iftiin La'aan – Somali Women's Technical Dissemination of Cultural Knowledge through Orality

In displaced Black diaspora communities, literacies of cultural understanding and a sense of belonging is often gained in home spaces as a site of learning, with the teaching responsibility mostly falling on the shoulders of its women. For the Somali diaspora community, many are familiar with cultural customs, moral and ethical values, and conceptual notions attached to Somaliness through a connection to women elders they have known and the knowledges they have passed on. Through orality, Somali women pour their memories and cultural knowledge practices into future generations to ensure a shared rootedness to a cultural identity outside of a homeland. They are the linkages and networks of knowledge and information, as Hamilton expressed, who have "transmitted and circulated within, between, and across communities of the [African] diaspora" (405). Children are told stories, spoken to in their mother tongue, taught how to cook, clean, and present themselves as

Somali by watching their mothers, grandmothers, aunties, etc. Through their daily acts, Somali women become a collective memory of varied segments of Somali culture – permeated effortlessly from generation to generation. In this presentation, speaker 4 will explore how the home space is a primary site of this dissemination of knowledge, and that orality is an integral technical tool used for the preservation and transmission of culture. Speaker 4 will emphasize how this act of inheriting Somalia through oral storytelling and cultural praxis plays a larger role in the collective retention of the important knowledges of Black/African communities dispersed across the globe.

The Rhetoric of Literacy Narratives in Transnational Contexts

9:30 - 10:45am Saturday, 25th May, 2024
Location: Governor's 15
Track 1. Cultural Rhetoric
Presentation type Panel

54 The Rhetoric of Literacy Narratives in Transnational Contexts

Panelists/Participants (Including Respondent, if any)

Romeo García

University of Utah, Salt Lake City, UT, USA

Janet Carey Eldred

University of Kentucky, Lexington, KY, USA

Peter Mortensen

University of Illinois Urbana-Champaign, Urbana, IL, USA

Thir B. Budhathoki

University of Southern Indiana, Evansville, IN, USA

Session Chair

Thir B. Budhathoki

University of Southern Indiana, Evansville, IN, USA

Abstract/Description

Literacy narratives in transnational contexts require new rhetorical methodologies, strategies for reading/listening, and an expanded pool of exemplars within diverse geopolitical contexts. This panel consists of three presentations. Participant #1 tests the limits of applying decolonial theory to literacy narratives that emerge in pluriversal classroom spaces. He proposes a rhetorical framework that acknowledges unsettlements, misalignments, and ambivalences as essential features of U.S. transnational literacy narratives. Participants #2 and #3, in a joint presentation, take up issues of how rhetorical standing must be changed in order write literacy narratives emerging from U.S. transnational experience. Their presentation focuses on how rhetorical scholarship—particularly that coalescing around terms such as authenticity, authority, silencing and voicing, and self-fashioning—needs to be revised in transnational contexts. Participant #4 underscores the importance of recognizing translingual literacies within pluriversal realities when reading literacy narratives. Building on the work of Suresh Canagarajah and Mia Perry, his goal is to create a rhetorical framework resting on a more equitable discursive foundation for transnational communities.

Participant #1: Unsettling Literacies and Worlding Pluriversal Rhetorics: The Im/Possibilities of Literacy Narratives – A decolonial analytic is already rhetorical in nature. It is guided by a set of [W] and [H] questions—where, who, what, why, and how. A prospective vision is rhetorical, too, enactments of epistemic disobedience and an entrenchment of pluriversal frameworks via a learning-unlearning-relearning path. The principles of epistemic delinking, epistemological decolonization, epistemic reconstitution, and co/re-existence get reduced to a question: How will one choose in the now to constitute themselves otherwise in the face of an-other set of choices, options, and obligations-responsibilities? A decolonial option has caught the attention of many educators who desire to translate the project into the classroom they see as a space-place for the human work of embodiment and relations,

connections and reconnections, and possibilities and impossibilities. But what is good in theory does not always translate or bode well in practice when humans are involved. In my presentation, I discuss the im/possibilities of decolonial work in the classroom. As evidence, I reference my monograph in production and three IRB-approved studies that focus on three seemingly divergent demographics in Texas and Utah. I discuss my efforts as a researcher and educator to advance a decolonial option via instruction, curriculum, pedagogies, and literacy history interviews. I conclude with an argument that when life and agency are reduced to simple binaries (black/white, good/bad, right/wrong) and general options (surrender-complicity, assimilate-accommodate, confront-resignify), what emerges is a presupposition of what constitutes a proper arrival-arrivant. Consequently, a decolonial vision that in any way sustains such a presupposition is necessarily unsuitable for anyone—wherever they may be and in the non-name of all—who may arrive at the door. Because students' literacy narratives—their stories-so-far—are complex, complicated, and messy, I propose a rhetorical framework that acknowledges unsettlements, misalignments, and ambivalences as essential features of literacy narratives.

Participant #2 and Participant #3: "Stay in Your Lane": Rhetorical Standing, Literacy Narratives, and U.S. Transnational Communities – Writing nearly 20 years ago, Vincent J. Cheng, in his 2004 monograph *Inauthentic: The Anxiety over Culture and Identity*, identifies the academy's "obsession over authentic and inauthentic voices," its "concern over who can authentically speak for a fetishized position of subaltern otherness" (173). The obsession endures, and extends from academe to the marketing of literary properties. We argue that diasporic writers who are a generation beyond immigration and who live in U.S. transnational communities keenly face the multicultural challenge of who can speak for whom. In January 2023, novelist V. V. Ganeshananthan succinctly states the problem. She describes the obstacle of writing about the Sri Lankan civil war, an event central to her diasporic identity, but one that she, as a U.S. second-generation immigrant, did not experience first-hand. She probes the underlying question: Who is she to tell this story? She asks provocatively, "Some . . . argue that a diasporic position is inherently inauthentic. *You should stay in your lane*. But history lays the road of a diasporic person wide and far. . . . Who is policing my route?" To even begin to write literacy narratives, authors in the U.S. who emerge from and write about transnational communities are goaded by this policing to do the work of fashioning new forms of rhetorical standing. Our particular interest is in how this rhetorical self-fashioning influences (and is influenced by) a mass market sphere. Can a person understood to be a second-generation immigrant write "authentically" about the country of their parents' origin? Can they create inner lives and physical landscapes that speak truth to those who still claim that parental ground

as home? We focus on two recent examples from Dominican American literature: promotional materials (principally interviews) surrounding the publication of Angie Cruz's *Dominicana* (2019) and Elizabeth Acevedo's *Clap When You Land* (2020). Based on studying these examples, we argue the necessity of highlighting and redefining notions of home, families, and homeland in our analysis of literacy narratives.

Participant #4: Constructing a Translingual and Pluriversal Rhetorical Framework for Literacy Narratives in Transnational Contexts – In the context of transnationalism, literacy narratives require a more nuanced approach to counter dominant U.S. master narratives that often fail to account for local and embodied transnational literacy experiences. To that end, I propose a rhetorical framework that situates the concept of translingual literacy in decolonial pluriversal space. Such a framework encourages literacy narratives to work toward making equitable discursive rhetorical fora for diverse literacy experiences and practices. To begin, I adapt Suresh Canagarajah's notion of a translingual literacy characterized as "intrinsically rhetorical," negotiated "in larger contexts of history, culture, and social relations," rather than in the "narrow bounds of language norms or textual structures" (5, 6). The concept of translingual literacy paves the way for use of the decolonial concept of pluriversal realities. To make this move, I draw from the work of Mia Perry, who extends decolonial concepts of pluriversal realities into literacy studies, insisting on "the practices of sensemaking in fluid and intra-active global contexts" (305). In my presentation, I discuss why this framework of translingual literacies within pluriversal realities is essential to an understanding of literacy narratives in U.S. transnational contexts. I ground my discussion in my position as a person from South Asia whose experience includes the acquisition and use of transnational literacies. As evidence for my claims, I reference my case study involving 15 literacy narratives written by a group of English monolingual and bi- and multi-lingual students, as well as transcripts of nine personal interviews, and twelve one-on-one conferences. I conclude that when we adopt a translingual orientation to literacy, both English monolingual and bi- and multi-lingual students mutually enrich their understanding of literacies.

Time Travel: Enabling and Disrupting Western Colonial Narrative Temporalities

9:30 - 10:45am Saturday, 25th May, 2024
Location: Governor's 16
Track 7. Public Rhetoric
Presentation type Panel

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175 Time Travel: Enabling and Disrupting Western Colonial Narrative Temporalities

Panelists/Participants (Including Respondent, if any)

Nicole T Allen (she/her)

Utah State University, Logan, USA

Liahnna Stanley (they/them)

University of Nebraska - Lincoln, Lincoln, USA

Jenna N Hanchey (she/her)

Arizona State University, Tempe, USA

Session Chair

Chase Aunspach (he/him)

University of South Carolina-Sumter, Sumter, USA

Abstract/Description

Time Travel: Enabling and Disrupting Western Colonial Narrative Temporalities

Panel Theme:

This panel answers the provocation of this 2024 conference theme of "Just Rhetoric," with a focus on both the emancipatory and dominating effects of public-facing science and speculative fiction time-travel narratives. Science fiction has successfully predicted many of the 21st century theorizations about time travel (Toomey, 2011). However, the genre's emergence in the West was deeply imbricated in colonial ideologies (Rieder, 2008). Answering researchers like Ore & Houdek (2020) calling for a revisiting of the politics of the spatio-temporal, this panel presents three papers dedicated to investigating the possibilities and constraints of time travel narratives in relation to colonial contexts. Rather than assess the veracity of time travel theories, we ask how time travel narratives repackage old patterns of colonial control and domination (Author 1), create the spaces for transformative storytelling via Indigenous speculative fiction (Author 2), and confront and transform colonial temporalities with chronopolitical interventions (Author 3).

Author 1: Conquering the Past: (Some)Time Travel Films as Colonial Exploration Narratives

This essay argues for the existence of a particular popular narrative common to some time travel fiction. Focused on the white/Eurocentric explorer, this narrative structure treats time travel as another exploratory vehicle of colonization. Through predictable sets of events, the film depicts individual time-traveling agents struggling in the time location, overcoming personal/social/ environmental challenges, and bending time to their will. Their will is established by the traveler's point of origin (i.e. Chris Pratt going to the past to save the world of his former present). Juxtaposing colonial-era travel narratives alongside this narrative structure, I argue that the white/Eurocentric narratives are not a subgenre of time travel fiction. Rather the topical focus on time travel works as a subgenre of colonial era exploratory narratives. I support this argument with a genre analysis of time travel films. The paper focuses on popular contemporary time travel films: Avengers: Infinity War, the Adam Project, The Tomorrow War, Back to the Future, and Interstellar. The paper concludes with a brief consideration of other sub-genres of time travel that offer emancipatory alternatives to the white/Eurocentric time explorer.

Author 2: Time, Affect, and Futurity in Riding the Trail of Tears

This essay explores Blake Hausman's (Cherokee) novel, Riding the Trail of Tears, to highlight how time travel and virtual reality are used as tools to reshape our understanding of affect and temporality. I argue that these elements function more

than narrative devices; they serve as critical lenses through which the novel exposes and contests the limitations of western conceptions of time, progress, and genre. In deploying these tools, the novel undertakes a reimagining of historical narratives of the Cherokee removal that actively challenges and disrupts the contemporary rhetorical theoretical perspectives on Indian removal. Through this process, the novel not only confronts the erasure and distortion of Indigenous histories and futures but also reclaims and repositions them within a framework of Indigenous futurity. At the core of this work, Hausman anchors the affective terrain of colonialism as experienced by Cherokee people reliving Jacksonian removal policies. Ultimately, this essay asserts Indigenous speculative fiction as a transformative and subversive space for storytelling and rethinking directions for rhetorical studies.

Author 3: Africanfuturism and Time Travel in Two-Dimensions

Western development narratives posit Africa as either a continent constantly backward, relegated to history, or in future predictions, one that can only be pictured as "zone of the absolute dystopia," according to Kodwo Eshun. Backward or destroyed, developmental time makes it seem like Africa is now and forever in need of saving. This brings with it a concomitant dehumanization. As Habiba Ibrahim writes in her book Black Age: Oceanic Lifespans and the Time of Black Life, Western "history…splits humans from non-humans across the axis of developmental time" (p. 16). Dreaming futurities outside and against developmental notions of linear time is thus paramount for African agency and liberation.

In this presentation, I examine how three Africanfuturist texts engage time travel: Shingai Njeri Kagunda's novella & This is How to Stay Alive, Tade Thompson's Far From the Light of Heaven, and Yvette Lisa Ndlovu's story, "Three Deaths and the Ocean of Time" from her collection Drinking from Graveyard Wells. Drawing from John S. Mbiti's work on "African time," as well as the scholars who have challenged and extended it, I examine how these three works rethink time travel in two-dimensional terms: Sasa, or experiential time, and Zamani, deeptime. This two-dimensional conceptualization of time challenges the cause-and-effect timelines presumed by linearity and development–and even Western understandings of "the future" itself. I argue that these narratives open potential for what Eshun terms "chronopolitical interventions": ways of intervening in time through which we might create decolonial worlds in the present.

Sources Cited:

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Toomey, D. (2007). New Time Travelers. W. W. Norton, Incorporated.

Rieder, J. (2008). Colonialism and the Emergence of Science Fiction. Wesleyan University Press.

"We Are All Disabled": The Limits and Possibilities of Disability Justice Rhetoric

9:30 - 10:45am Saturday, 25th May, 2024
Location: Governor's 17
Track 7. Public Rhetoric
Presentation type Panel

156 **"We Are All Disabled": The Limits and Possibilities of Disability Justice Rhetoric**

Panelists/Participants (Including Respondent, if any)

Jared S. Colton

Utah State University, Logan, USA

Rachel W. Bryson

University of Utah, Salt Lake City, USA

Kristin Bennett

Sam Houston State University, Huntsville, USA

Steve Holmes

Texas Tech University, Lubbock, USA

Session Chair

Jared S. Colton

Utah State University, Logan, USA

Abstract/Description

Landmark legislation like the 1990 Americans with Disabilities Act (ADA) fundamentally altered physical and social landscapes for people with disabilities by mandating baseline accessibility in institutions and spaces. Yet, the ADA often affords "just enough" access for folks with disabilities. As disability justice (Sins Invalid, 2015) demonstrates, the ADA's single-axis focus on disability discrimination disregards its complexly intersectional nature. Likewise, by promoting individualized accommodations, the ADA often reinforces understandings of disability as an individual "problem" and occludes the need to address broader, systemic ableism. To move away from such understandings, activists and scholars have called for attention to systemic ableism by advocating for institutional accessibility. Many of these accessibility advocates situate their exigence in rhetorics such as "we are all disabled" or "at some point in our lives we will all become disabled" to appeal to a broader identification of disability (in)justice. Such rhetorics of inclusivity are used to argue for more proactive policy and practices that normalize accessibility, yet "disabled" remains a contested identity category–proudly claimed by many as an embodied identity, decried by others negative, and rhetorically complex in its meaning. This panel examines key rhetorics of disability justice–in social movements, higher education, health and medicine, and ethics–to draw connections between systemic ableism and other forces that perpetuate injustice. In doing so, we offer

openings for enacting more just rhetorics, policies, and practices that support and celebrate the intersectional, lived experience of people with disabilities.

P1: "We Are All Disabled": Interrogating Public Rhetorics

This panelist traces the genealogy of "We Are All Disabled" (Foucault, 1994; Chaput, 2009; Tremai, 2017) to explore the rhetorical impact of this phrase on disability activism and popular assumptions. This phrase—and others like it—has political and rhetorical power, yet such slogans are often contested or overlaid onto opposing or divergent movements. For example, the phrase "Black Lives Matter" (BLM), intended as a rallying cry and protest against police brutality and systemic racial injustices, has been countered by "All Lives Matter." While some users of "All Lives Matter" argue the phrase points to the fundamental equality of all human life, it has evolved into direct opposition to the BLM movement (Stollznow, 2020). Similarly, disability-related public rhetorics such as "We Are All Disabled" may be perceived as constituting an inclusive approach to recognizing the variety and potential universality of disability experience or as simply analogous to the racist dog-whistle of "All Lives Matter." This latter interpretation would potentially reduce disability embodiment and experience to something unexceptional and unworthy of attention and resources (Carlson & Murray, 2022; Gabbard, 2022). In this presentation, Panelist 1 demonstrates how tracing interpretations and applications of the phrase "We Are All Disabled" helps rhetoricians understand its appeal, its capacity for broadening the conversation surrounding access and accommodation, and its potential for exclusion. Such exploration allows those invested in disability research, pedagogy, and rhetoric to approach disability-related language with awareness and adaptability.

P2: Just Inclusivity: Higher Education, Disability, and Rhetorics of Community

It's no secret that the university is ableist in its origins and design. This ableism is rhetorical—from the aesthetics and utility of architecture, such as the steep set of stairs leading to Rensselaer Polytechnic Institute (Dolmage, 2017, p. 2) to the language that "accentuates ability [and] valorizes perfection," (p. 3). In response to this systemic ableism, disability scholars have theorized normalcy, histories of exclusion, and rhetorics of community (Davis, 2013; Baynton, 2013; Meekosha & Shuttleworth, 2009). Drawing from this work, rhetorics like "We Are All Disabled" are received well by advocates and scholars alike, but these rhetorics are difficult to put into practice at an institutional level; how do such rhetorics get employed without discounting "the lived, embodied, material realities of disability" (Carlson & Murray, 2021, p. 2)? As one avenue to address the appeal and challenges of such rhetorics of inclusivity, Roberto Esposito's (2009) community theory recognizes that any marginalized

community needs to contextually exclude or draw contingent limits to identity construction–such as disabled (Kittay, 2011)–in order to protect and accommodate that community's needs. Panelist 2, an associate dean at a land-grant university, applies Esposito's theory to higher education accommodation practices to demonstrate the challenges of accommodation. Panelist 2 then offers strategies for balancing proactive accessible course design with the need for accommodation requests in light of the material constraints that limit a university's ability to proactively accommodate different disabilities.

P3: Tracing Rhetorics of Disability Justice in Mental Health Communities through a Collective Intimacy Informed by Intersectionality

Panelist 3 extends the rhetorical context of "We Are All Disabled" by analyzing how digital disability networks can both facilitate and impede the collective access central to disability justice. Rhetorics of health and medicine (RHM) scholarship has identified social justice potential in online forums to amplify marginalized patient knowledge (Arduser, 2013; Hinson, 2016; King, 2017). Scholars recognize how these spaces can validate collaborative knowledge-making practices beyond medical understandings of disability (Holladay, 2017). Recognizing digital communities as characterized by dynamic and vulnerable rhetorical engagements, Melonçon & Arduser (2022) offer a critical intimacy framework for RHM research. Although critical intimacy attends to the ecological, relational, and affective qualities of digital community rhetorics, it does not account for how such rhetorics may circulate or challenge systemic oppression in both sociopolitical and personally embodied ways. This presentation revises a critical intimacy framework by centering intersectionality (Collins, 2019; Walton et al., 2019). Panelist 3 applies this framework to trace rhetorics of health on The Mighty, a digital disability community. This analysis examines how rhetorics of health advocacy may uphold ableist medical understandings of disability and how health activism rhetorics can challenge ableism and reveal its systemic connection to oppressive forces (Zoller, 2006). Panelist 3 ultimately demonstrates that while rhetorics of health advocacy and health activism can promote disability access, the individualized, rights-based rhetorics (Bennett & Hannah, 2022) of health advocacy may perpetuate ableist assumptions that disregard disability's intersectional nature and impede disability justice's collective access efforts.

P4: Ethical Uses of Utilitarianism for Disability Justice

Hitt's (2021) chapter on an "Ethics of Accessibility" calls on rhetoric and composition to "resist rhetorics of overcoming" (as a route to enacting 'We are all disabled') in favor of a rhetoric of "coming over," which "emphasizes the agency of disabled

students and faculty to overcome ableist pedagogical expectations by challenging systemic issues of physical and pedagogical inaccessibility" (p. 123). Panelist 4 clarifies that Hitt's call is a form of descriptive ethics. Descriptive ethics describes what ethical frameworks are, in a definitional sense. Hitt largely calls for others to use an ethic of overcoming as opposed to articulating a normative framework for enacting processes and practices of overcoming that are grounded in particular ethical values. One such framework is utilitarianism. While critiques of neoliberal utilitarianism are common in rhetorical theory (Cloud, 2002; Chaput, 2010), Panelist 4 explores how normative applications of utilitarianism are unavoidable in forming arguments to enact disability justice in rhetorical practice. Drawing on the progressive economist Amartya Sen's (1973) framework of philanthropic giving, Panelist 4 reports on qualitative interview data collected from rhetoric program administrators regarding accessibility decisions for textbook adoption in technical writing courses. Sen begins with a modified Kantian moral framework grounded in innate human dignity as a right. Sen then requires utilitarian reasoning to prioritize rather than ignore the needs of disabled communities with singular needs. Panelist 4 argues that Sen's approach to utilitarianism offers academic, institutional, and student stakeholders a framework for enacting and revising accessibility concerns in instructional design.

Just "Memory"/"Just" Memory/"Just Memory": Iterations of the Fourth Canon

9:30 - 10:45am Saturday, 25th May, 2024
Location: Denver - Tower Building Mezzanine
Track 14. Other
Presentation type Panel

51 Just "Memory" / "Just" Memory / "Just Memory": Iterations of the Fourth Canon

Panelists/Participants (Including Respondent, if any)

Amber M Lee

Emerson College, Boston, MA, USA

Sebastian W Ivy

Boston College, Chestnut Hill, MA, USA

Kimberly Overmier

University of South Carolina, Columbia, SC, USA

Session Chair

Amber M Lee

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Abstract/Description

Just "Memory" / "Just" Memory / "Just Memory": Iterations of the Fourth Canon

Panel Overview

Like rhetoric, memory is frequently reduced by the addition of "just." Yet, some of our most pressing contemporary social issues – demagoguery, ethnocentric nationalism, AI and Chat-GPT 4, racism, and bigotry – have direct correlations to memory. But where rhetoric has been consistently reevaluated, reinvigorated, re-justified, memory often has a different fate. As such, this panel extends rhetoric's challenge to engage with wider audiences through one of its most maligned canons. In the vein of a small but growing cadre of rhetorical scholars for whom memory is fascinating, this panel provokes three iterations of the relationship between "just" and "memory." The first presentation, "Not Just 'Memory': From Algorithm to Event," examines how memory matters in a 21st century rhetorical pedagogy, with a close eye to how these conceptions both hurt and help us stake our place in the contemporary university. Second, the presentation "'Just' Memory/Just 'Definition': The Rhetorical Threshold to Asylum" argues that the rhetorical work of definition is in part to prompt a remembering of the constellated events that are constitutive of meaning–and only in that remembering can we do justice to those definitions. The third presentation takes

up the value distinction between memory and forgetting in public discourse. "Reminders of Remainders: 'Just Memory' and the Complexity of Curation" argues that rather than forming part of a binary pair, memory both encompasses and exceeds forgetting–and in doing so, acts as a force of constant recreation. Like the experience of memory, each of these three iterations work along a different track; as a whole, they argue that doing justice to memory is, in the end, anything but simple.

Not Just "Memory": From Algorithm to Event

Public confidence in higher education has taken a nosedive. Combined with the relatively recent release of large language models like Chat-GPT 4, there's a crisis for scholars and educators of communication and writing. Perhaps the crisis is "just rhetoric," and so allows for examining the different frames of public perception and higher education professionals toward a productive synthesis. But perhaps "Rhetoric" is a historically controversial term of which the public is already suspicious, uncomfortably positioned in the academy, in the already precarious humanities, often the first to be set adrift. Of course, there's no dichotomy here. Each of the successive precarities of Rhetoric are, to a foundationalist, "just rhetoric." Otherwise, the idea of "just rhetoric" doesn't make a lot of sense in the first place. In any case, the situation calls for tactical engagement by the discipline. Right now, our pressing need is to give a tactical answer to what rhetoric is and what it does for students. Using the terminology of transfer is familiar in these cases. As many have argued, this terminology relies on a static, mechanistic understanding of learning that undercuts the kind of educational outcomes we desire. However, I find transfer useful broadly, not just tactically–and equivocation by which we use different terms working outward than working inward contributes to suspicion. As such, in this presentation, I analyze how transfer discourse assumes a conception of memory, taken from computer science, that turns learning into an algorithm–to disastrous effects for higher education. What can be described as an algorithm will be reproducible by AI. In turn, what can be done by AI will, in capitalist metrics, look more effective when done by AI. As such, I take steps toward an alternative transfer that relies on a conception of memory as event–and underscores the value of rhetorically educated humans in a posthuman world.

"Just" Memory / Just "Definition": The Rhetorical Threshold to Asylum

Refugees embark on a complex rhetorical journey to asylum, recently obstructed by intense debates over who is allowed access to petition. The United Nations 1951 Refugee Convention and the 1967 Refugee Protocol define who is a refugee, and this definition is utilized in many Western nations' own domestic policies. Despite this alignment on who refugees are, many nations have sought to limit or altogether block people from engaging in the asylum process. Given this misalignment of legal principles and practiced values, many activists, refugees, and scholars of migration have argued these actions are unjust and the law needs to be remade to attend to the new realities of migration. The UN definition of the refugee is often the focus of much of this criticism. The definition is the rhetorical threshold through which asylum applicants must pass to be eligible for legal asylum in most countries. As such, the definition is often viewed as a barrier to asylum for many activists, scholars, and applicants. Commonly seen as "just" a product of the post-World War II socio-political climate, the refugee definition is criticized for being incapable of speaking to or capturing the current kinds of global displacement. While re-making the definition for the current context is an alluring solution, these critiques treat it as "just" a definition, forgetting the complex intersection of various social, cultural, and political practices and values that are constitutive of any definition. In remembering the definition's journey, this presentation engages the current dilemma over the justness of the refugee definition. This tracing of the definition explores how it came about, what rhetorical conditions and public values influenced its development(s), and finally, how the definition's evolution set the conditions of possibility for future work with refugees.

Reminders of Remainders: "Just Memory" and the Complexity of Curation

The ongoing controversy and mass removal of monuments and memorials underscores, at its heart, the ever shifting debate between what to preserve and what to discard – and, perhaps more importantly, how to preserve and how to discard. Preserving not only suggests the pedagogical need to teach lessons from the past (as the adage goes, to "not repeat it"), but also aligns remembering with what "should" be preserved – or, rather, what is "just" to preserve. Inversely, discarding is equated with forgetting, erasure, and even neglect. While both remembering and forgetting are essential elements to memory, memory itself is not simply a binary between the two. It is necessary to curate what gets preserved; however, the decision regarding what and who gets a voice is highly rhetorical. In other words, there is more nuance between remembering and forgetting that memory can disclose. As such, this

presentation examines "Just Rhetoric" through the lens of rhetoric's fourth canon. Even though rhetorical scholarship has become increasingly interested in memory, this waxing interest is focused mainly on remembering. Furthermore, the interest has been very niche, and it is still not uncommon to have memory treated as "just memory" in the sense that it is simply recollection. Ultimately, I argue that the phrase "just memory" is a relatively accurate description of how memory operates: memory encompasses what is kept or remembered (whether it is "just" to keep or not); however, it is also what is shrugged off, left out, or forgotten—and it is the constant introduction of the new. I apply this argument to controversies surrounding two public symbols: the removal of the confederate flag from the Columbia, South Carolina State House (2015) and the unveiling of the memorial to Dr. Martin Luther King and his wife, Corretta Scott King, "Embrace," in Boston Common (2023).

Just History, Just Rhetoric

9:30 - 10:45am Saturday, 25th May, 2024
Location: Spruce - Tower Building Mezzanine
Track 4. History of Rhetoric
Presentation type Paper Session

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236 Present at the Creation: Rhetoric at the North Carolina College of Agricultural and Mechanic Arts

Carolyn R Miller

North Carolina State University, Raleigh, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Rhetoric has long been institutionalized within education systems and thus shaped and reshaped by those systems. As previous scholarship has shown, rhetoric's place

and role in the earliest colleges in the American colonies and independent United States underwent multiple transformations as institutions, students, and economic conditions changed over the course of the 19th century. One set of conditions that has not been well studied in this regard is the rise of engineering as a field of work and the consequent rise of engineering, or the "mechanic arts," as a curriculum during that time. Both private and public institutions were created to educate engineers, and rhetoric found a place in these institutions.

The North Carolina College of Agricultural and Mechanic Arts (now North Carolina State University) serves as a case example of a southern land-grant institution that incorporated rhetoric into its curriculum from its inception in 1887. Founded as a "training place in the wealth-producing arts and sciences" (1890 Catalog, 9) and in direct imitation of earlier technical institutions such as Rensselaer and MIT, the College aimed "to foster a higher appreciation of the value and dignity of intelligent labor and the worth and respectability of laboring men" (1890 Catalog, 12). This aim was radical for its place and time, a region that had recently fought a devastating war to defend a system of enslaved labor. As Abraham Lincoln had pointed out, Southern enslavers believed that "labor and education are incompatible; [that] . . . the education of laborers, is not only useless, but pernicious, and dangerous." This radical educational aim was promoted by a group of young men in the state capital, men eager to build a new industrial economy and leave behind the antebellum nostalgia and attitudes of their elders, whom they called "fossils" and "mummies."

The curriculum for students in both programs at the new college, agriculture and the mechanic arts, included a four-year course of study in "English" that included "the laws of expression," history and development of the English language, the "Elements of Rhetoric," Logic, Higher Rhetoric, linguistics, and English and American literature. The rationale was that "No matter what a young man's purposes for life may be, a systematic training in English is desirable. By this training he acquires such a knowledge of the capacities of his own language, such a familiarity with its forms and its laws, such a command over its resources as will enable him to think with force and express himself with accuracy and vigor" (1890 Catalog, 32). This paper will explore what the university archives reveal about how rhetoric was conceived in relation to the "mechanic arts" and to the dignity of labor during the first decade of the College's existence. My general conclusion is that the early language arts curriculum carried the marks of the conflict over race, class, and labor embedded in the mission of the College.

350 Along, Against, and Across the Grain: Reading Transnational and International Rhetorics in U.S. University Archives and Special Collections

Megu Itoh, Carly S. Woods

University of Maryland, College Park, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Scholars of rhetoric have long imagined and reimagined archival research and the role of the rhetorical critic within it. More recently, they have encouraged anticolonial approaches to rhetorical history (e.g. deTar, 2021) and sought ways to "unsettle archival research" (Kirsch et al. 2023; Graban 2023). In this co-authored paper, we hope to join this conversation based on a specific question: how can we do justice to the transnational and international communities whose historical artifacts are housed in U.S. academic institutions? U.S. universities and colleges were built to support the settler state and are thus a "prism" by which to see the logics of coloniality and settler colonialism at work (Garcia et al., p. 5-6). Yet following scholarship in critical archival studies, archival collections housed within U.S. universities can be seen as spaces of injustice, reckoning, and potential repair (Punzalan and Caswell, 2016; Hughes-Watkins, 2018).

Our paper begins by surveying what we see as likely reading strategies for engaging transnational or international rhetorics within collections of archival artifacts physically housed in U.S.-based university archives and special collections: reading along (Stoler, 2010), against (Hartman, 1997), and across (Lowe, 2015) the grain. We then discuss the possibilities and complexities of applying these reading strategies in our respective research projects. Both authors have witnessed first-hand the tensions that exists in these institutional spaces when navigating access and restrictions on materials that have become physically separated from the communities that produced them. Our attempts to understand obscured historical contexts spanning national and cultural borders are inextricable from our own limitations as representatives of U.S. universities.

Author 1's project examines the echoes of coalitional solidarity across colonial borders, with a focus on interactions across U.S. and Japanese imperialism. They will offer insights based on their experience in the Gordon W. Prange Collection, the most comprehensive archive in the world of Japanese print publications issued

during the early years of the Occupation of Japan, 1945-1949. These materials were monitored and censored by the Civil Censorship Detachment (CCD) and were later donated to the University of Maryland by former professor and CCD employee Gordon W. Prange. Author 2's project on international argumentation relies on archival material at various U.S. universities to tell the story of international debating tours undertaken by university students in a moment of heightened optimism about cultural internationalism in the interwar period. They will reflect on the challenges of justly representing the experiences of these students as their attempts to both resist and reinforce U.S. imperialism were dispersed and archived in different locales, languages, and media of the period.

Finally, we conclude by unpacking lessons learned by reading these "archive stories" together (Bessette, 2023). We reflect on how ethical orientations within transnational rhetoric, anti-colonial rhetoric, and critical archival studies might be productively combined, suggesting archival strategies for other scholars who seek to justly engage transnational and international archives at U.S. universities.

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439 Factsheet Five and the Emergent Strategy of Zine Culture

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Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In *Emergent Strategy*, afro-futurist/feminist activist adrienne maree brown (2017) articulates a theory of complexity for community organizations that fuses the radical imaginaries of sci-fi/visionary author Octavia Butler with *biomimicry*, systems rooted in the natural world. These systems, brown shows us, move communities toward emergence through several elements, including adaptation, interdependence and decentralization, and non-linearity and iteration. While rhetoric scholars have productively applied this strategy when considering community projects (Austin et al, 2021; Knight, 2022), in this paper I consider brown's theory in conjunction with theories of assemblage and rhetorical ecology -- notable recently in both rhetorical (Yancey and McElroy, 2017; Harding et al, 2018; Gries 2019;) and periodical studies

(Ardis, 2013, Beins, 2018) -- to a digital humanities project I've created and maintain that publishes findings on zine culture. Drawing from disparate and multimodal archival data from *Factsheet Five*, a seminal "network zine" (Duncombe, 1997) that reviewed hundreds of thousands of zines and other publications from the underground between 1982 and 1998, I posit that this project helps to consider how archives -- and the resulting stories we tell from them -- support emergent strategies that provoke our collective radical imagination.

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606 The Gang of 19 Protests as Argumentative Experience.

Susan A Sci, Emily D Stones

Regis University, Denver, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

The Gang of 19 Protests as Argumentative Experience

In July 1978, a group of 19 disability rights activists, dubbed the Gang of 19, laid their bodies around two RTD buses at the corner of Colfax and Broadway in Downtown Denver to protest of lack of accessible transportation. Chanting "We Will Ride!," these protestors argued that if they were taxed for public transportation, that transportation should be accessible to them. Yet given this brazen act of civil disobedience, the protesters were not arrested out of officers' concerns over how arresting disabled individuals would appear to the public. Disability activism, such as the Gang of 19 protests, succeeds precisely because it gives disability resistive presence in spaces where ableist logics traditionally dominate. In this presentation, we will analyze the Gang of 19 protests as *argumentative experiences* that challenge ableist logics via the activists' physical, affective, and mediated presence. Building upon our previous work examining Judy Heumann's iconic presentation on Section 504, we are interested in theorizing how the embodied arguments of disability activists are integral to challenging and changing negative disability representation based on discriminatory narratives.

We will begin by framing disability as an embodied political category, from which individuals claim the need for civil rights due to a marginalized identity whose cultural experiences are made invisible by ableist privilege. Then, we will explain how the

events of the Gang of 19 protests created an "affective presence" of anger and political resistance that exposed the responding officers' paternalist logic, common within the charity model of disability, when they decided not to arrest the protesters but instead arrest two able-bodied attendants there to support the Gang of 19. Next, we will argue that the Gang of 19 protesters' "physical presence" based on an active physical body that defied the passivity characteristic of disability rhetoric. Their embodied arguments demanded that city officials treat the protesters as political subjects fighting for their right to equal access to public transportation, rather than objects of pity in need of "support". The Gang of 19 protesters' actions—laying their bodies down surrounding two buses— created a barrier to mobility of all transportation in the center of Denver just as they were immobilized by the governments' unwillingness to make buses wheelchair accessible. These actions were firmly motivated by the social model of disability, which emphasizes societal barriers, inaccessible environments, and prejudicial attitudes as what keeps people with disabilities from participating in society. Finally, we will turn to the protesters' "mediated presence" that disrupted media metaphors for disability with disability experiences that stood outside typical disability iconography. Our analysis of archival materials located at Denver's Atlantis independent living center and birthplace of ADAPT will inform our discussion. We will conclude the presentation by discussed how we see these three dimensions as overlapping and interdependent within the overall argumentative experience of the Gang of 19 protests that remain effective and continue to inform disability protests of present day.

Rhetoric Before and Beyond "Post-Truth": An Interactive Roundtable

9:30 - 10:45am Saturday, 25th May, 2024
Location: Century - Tower Building Mezzanine
Track 12. Rhetorical Theory
Presentation type Roundtable

42 Rhetoric Before and Beyond "Post-Truth:" An Interactive Roundtable

Panelists/Participants (Including Respondent, if any)

Barbara Biesecker

University of Georgia, Athens, USA

Omedi Ochieng

University of Colorado Boulder, Boulder, USA

Crystal Broch Colombini

Fordham University, New York City, USA

Ryan Skinnell

San José State University, San Jose, USA

Scott Sundvall

The University of Memphis, Memphis, USA

Byron Craig

Illinois State University, Normal, USA

Stephen E. Rahko

Illinois State University, Normal, USA

Session Chair

Caddie Alford

Virginia Commonwealth University, Richmond, USA

Ira Allen

Northern Arizona University, Flagstaff, USA

Abstract/Description

Truth has never had it rougher than today. Or maybe we have never had it rougher and truth is to blame.

The past couple decades have witnessed an extraordinary proliferation and pervasiveness of falsities, rendering the term "post-truth" an identifiable marker, even a herald, of the contemporary moment. Rhetorical (and "just rhetorical") instances of "post-truth" are as deliberative as they are bound up with juridical interventions. In fact, "post-truth" names a locus of judgment. From the judgment against Alex Jones's conspiratorial lies about the Sandy Hook massacre—on grounds that enough of his audience took him to be speaking truth—to even more destructive and lingering lies, such as spurious claims that weapons of mass destruction justified invading Iraq to the current "hallucinations" of generative AI—the twenty-first century has been defined by truthy malleability and a concomitant question of accountability. At times, the very same actors who play fast and loose with narrative and history even claim "post-truth" to insist on their special truthfulness.

Participants in this roundtable are at least as concerned with how "post-truth" works (rhetorically) as with what it is or would be. Indeed, they ask an uncomfortable question, one rhetoric has been asking since before a "post-truth" condition emerged: in addition to necessary analysis and critique, how do we rhetorically appropriate such a condition in the service of common good and well-being? As Jenny Rice (2020) notes, after all, it is not the lack of information that is the problem today—it is the overabundance of it. On some level, the condition of symbolicity itself is one of realizing that you, too, have been subjected to misleading patterns and dangerous rabbit holes. We worry when style trumps content, when the steak is virtually replaced by the sizzle, or when rhetoric is just rhetoric. But as Buffon long ago put the counterpoint, and as rhetoricians have known at least since the ancient discourses of Guiguzi, Aspasia, and Isocrates, stil est l'homme même ("style is the person herself"). The rhetorical question is what to do with this fact.

Everyday public life throws up countless examples of both post-truth appeals and conditions in action as well as invocations of truth in response. These include, for instance, ongoing investigations into Donald Trump and his legal team concerning election fraud lies and the concomitant storming of the Capitol on January 6th (despite one of Trump's lawyers, Sidney Powell's, claim and defense that "no reasonable person" would believe his lies); multiple acts of filicide, wherein a father (Igor Lanis, Michigan; Matthew Taylor Coleman, California) murdered members of his family under the influence of QAnon beliefs; the use of foreign and domestic bots to generate "fake news" and padded numbers on social media platforms; the rise of a

cottage industry devoted to identifying and combating mis- and disinformation; the use of "alternative facts" as anchors for political discourse, where "facts" are completely fabricated (see: Bowling Green Massacre, New York Times editorial board support for the American invasion of Iraq); a resurgence of antisemitism and Holocaust denial, as championed by celebrities such as Kyrie Irving and Kanye West, as well as corresponding attacks on Jewish people; videographic "deep fakes" and image manipulation; and the popularization of various conspiracy theories both old and new, including flat Earthism, numerous anti-vaccine claims, belief in reptilians as secret master species-race, and insistence that Hollywood elites drink children's blood. All, in one sense or another, are about "post-truth."

Whatever post-truth is exactly, one thing seems clear: indifference or generalized hostility to truth seem to be doing a lot of damage. "Post-truth" poses overwhelming problems for everything from collective action to individual meaning-making. In other words, a generalized "post-truth" condition is a problem for all of rhetoric's traditional concerns. And yet, rhetoricians are also (rightly!) often dubious about strong claims for "truth" itself.

In this interactive roundtable, participants draw on diverse rhetorical resources to navigate the ongoing thorny questions around truths: what here is new, what is old, and what may be done about both. We gather experts in rhetorical studies to figure out how truth and post-truth appeals work rhetorically and how rhetoricians in particular can handle these questions and capacities as they intersect with digitality, politics, epistemologies, futurity, health, and so on.

Indeed, rhetoricians are uniquely situated to tease out the generous rhetoricity of post-truth dimensions. We have been "after" truth, in one sense or another, right from the very start. If we go back to Plato, rhetoric was framed as the culprit in truth's demise. Even in the Islamic philosophical tradition where Abû Nasr al-Fārābī theorized that truth and persuasion could be mutually informing, contingencies still had to be kept in check in relation to truth. For its part, contemporary rhetorical studies has been more than a little skeptical of easy assertions about truth's truthiness. We are more scholars of doxa (opinions) than of episteme (knowledge).

Today, scholars across rhetoric's disciplinary homes have been trying to figure out what to do with "post-truth" everything, notably in the essays of a special issue of Philosophy & Rhetoric edited by Barbara Biesecker (2018). Perhaps it is in the nature of a "post-truth" phenomenon that there can be no final word on the matter. But this does not relieve us of the obligation, as students of rhetoric, to work with it in ways that may become publicly useful. Accordingly, a growing number of rhetoric scholars

(McComiskey 2018; Skinnell 2018; Cloud 2018; Rice 2020; Tekobbe and Buck 2022) have either directly or indirectly treated our "post-truth" condition. And alternate approaches (Reames 2018, Allen 2018) have sought to reinvigorate traditionally rhetorical and rhetoric-adjacent understandings of truth itself.

By turns critical, analytic, theoretical, historical, and directly interested in practical consequences, the roundtable participants represent a range of identities, career levels, and purchases on these questions. The roundtable will set out from belief that we must understand the question, problematic, and potential of "post-truth"—in both conceptual and practical terms—as not only a timely but also an exigent concern. Rhetoricians owe the wider world something here.

Participating in Digital Dwellings

9:30 - 10:45am Saturday, 25th May, 2024
Location: Gold - Tower Building Mezzanine
Track 3. Digital Rhetoric
Presentation type Paper Session

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497 How Will We Live in the Future?: (Making) What's Next in Smart Home Rhetoric

Heather S Woods

Kansas State University, Manhattan, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

The American home is changing.

Sometimes, the changes are hidden: special wiring hidden in the walls, tiny cameras installed in ordinary-looking household appliances, sculptural objects that harbor a secret (they listen and speak when spoken to.) Other times, these changes

are very visible: houses with provocative architecture redrawing the lines between inside and out, blueprints featuring entirely new rooms for receiving Amazon packages (or for Zooming into work), the reworking of vast logistics and shipping infrastructures to service these new ways of connected living.

In other words: our homes are becoming smarter (Armstrong, 2022).

These changes in the modern American home occur in a broader cultural, political, and economic context. It is a context that seems to demand change–urgently.

As wildfires burn entire cities to the ground, officials stymie the flow of migrants across borders, and the tech-forward nouveau riche usher in a new gilded age, it is imperative that we ask: How will we live in the future?

This question is not *just rhetoric*. Rather, it's a call for action starting from the home and working outward. It's a demand for hospitality, access, and care. It's an invitation to craft an imaginary and materialize a home for *all* of us.

To begin crafting this imaginary, this essay examines the relationship between rhetoric, space, and digital domesticity (Kennedy, 2020 Chen 2013) in the context of rapidly proliferating smart homes. More specifically, this paper introduces and analyzes key rhetorical constructions underpinning smart technologies that materialize into domestic spaces called "smart homes." Smart homes are domestic spaces outfitted with emerging, networked technologies. Although their configurations vary, smart homes are united by both the installation of emerging technology and the powerful (if implicit) belief that technology offers the solutions to the world's (domestic) problems.

When answering the question "how will we live in the future?" technoliberals have a clear answer: install computational logics (and relatedly, computational objects) in cities, towns, and domestic spaces until "technology suffuses everyday life [and] replaces public, democratically accountable power with the private, technical expertise of digital technology firms" (Pfister and Yang, 2018). It's no wonder why smart devices are touted as the silver bullet against climate change (Calma, 2022). In fact, smart technologies are said to solve nearly every modern human problem, from loneliness, to overwork, to what to make for dinner.

This essay, a preview of a forthcoming (XXXXX XXXX) book from the XXXXX series at the XXXXXX of XXXXXX Press, tells a different story about smart homes. Leveraging extensive fieldwork completed at smart homes throughout the United States, the

author forwards a new theory of "living in digitality." The theory explains why smart homes are not just individual products or spaces, but rhetorically powerful environments that both reflect and materially map onto society writ large. The author will discuss how living in digitality manifests through a number of persuasive appeals about the objectivity, neutrality, and rationality of technology. Finally, the author will offer tools and techniques for rhetoricans to intervene, and use just rhetoric to answer the question "How will we live in the future?"

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498 5 Stars: Foursquare and the Neoliberal Rhetoric of Data Aggregation

Charles Lee

UNC Chapel Hill, Chapel Hill, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

For nearly 15 years, *Foursquare* has been in the business of producing what they call "city guides," a user-friendly table of numerical data points that condenses large aggregates of review data on local haunts into a series of color-coded scores. *Foursquare* is a data aggregator site, a website that scrapes keywords from written user reviews to produce quantitative scores of restaurants, movies, video games, or just about anything people could write a review on. To generate these numerical scores, these sites use data scraping algorithms that search written user reviews for terms like "wonderful," "meh," or "horrible" that could indicate a positive, neutral, or negative assessment. Then, the algorithms assign a score to each review based on how positive or negative the language seemed to be. And just like that, written words of praise become 9's, 8's and 7's, while groans of disgust become 3's, 4's, and 5's.

Data has often been a central focus for scholars in digital rhetoric and media studies. Most recently, scholars such as Kathleen Daly Weisse, Julie Jung, Kellie Sharp-Hoskins, and Christa Teston have examined how tech companies like 23andMe and VirtualLearners leverage their data-producing enterprises to reify the race and class hierarchies ossifying neoliberal modes of power. As these scholars convincingly show, quantitative data doesn't transcend the chauvinism of bias; the same ideas,

beliefs, and values that govern our qualitative discourses also structure our quantitative ones. In short, these recent studies of data have shown that quantitative data is rhetorical, just like the qualitative sentences we use to write, say, a restaurant review. However, few studies have examined websites like Foursquare which use language scraping algorithms to convert written opinions into numerical scores, thus narrowing the already thin gap that exists between the qualitative and quantitative. Examining these algorithms can offer helpful insights illustrating how bridging this gap allows websites like *Foursquare* to enfold qualitative opinions into the extractive cultural logic that structures the neoliberal marketplace. How, in other words, do websites like *Foursquare* commoditize the qualitative information found in written paragraphs by converting it into numerical data points that are both more accessible and distributable within a digitally mediated free market?

Thus, this paper extends the existing rhetorical research on data by examining *Foursquare*'s data scraping algorithms. More specifically, this paper draws from James Brown Jr.'s conceptualization of ethical programs, a theory of software as a form of information distribution, to argue that Foursquare reifies the exploitative, market logic of neoliberalism by converting the qualitative statements of human reviewers into a quantifiable scores that they can offer to a customer userbase.

205 A Format Theory of Participation for Demanding, Digital Times

Matthew Salzano

Stony Brook University, Stony Brook, NY, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Participating in digital civic requires navigating demanding, digital times where social movements and digital media meet. Media scholars refer to this as the participatory condition: describing how participation is an inherent, inescapable condition of

digitality with its always-on and always-prompting media (Barney et al.). What is the rhetorical significance of this demand to participate in demanding times?

To reckon with this question, I offer a format theory of participation by turning to the emerging field of format theory (Jancovic et al.). Format's polysemy offers a provocative way to untangle (and re-tangle) popular concepts from rhetoric and digital studies—like infrastructures, protocols, interfaces, and genres—for the sake of envisioning rhetorical practice in the participatory condition.

I define participation as a formatted rhetorical practice that modulates affect and sensibilities within a formatted ecology. This paper will unpack four concepts that inform this definition:

1. Participation is always formatted in basic **participatory parameters**. Participation describes practices that relate individuals to collectives (Kelty). Participation has literal parameters, like absentee ballots and character limits, that set up modes of relation. Parameters also include cultural ideas about participation, like the concept of citizenship.
2. Digital technology and technoliberal capitalism formats that participation in a **participatory imperative**. In the participatory condition, participation is not encouraged in cultures but instead acts as an imperative. For example, Johanna Hartelius writes, "'Anytime! Anywhere!' are the sentencing guidelines for a society in which we are always at the network's disposal" (390).
3. I suggest a persuasive model of **trans-situational participation**. While participation and rhetorical practice have traditionally been thought of as acts done in a particular situation, the participatory condition troubles that stability. But participating anytime, anywhere, is neither possible nor desirable. Trans-situational participation suggests that participatory affects ecologically and ambiently spread across time and space (cf. Chaput).
4. Participation's formatting can be reformatted through **participatory sensibilities**. Sensibilities are culturally encoded (by circulating discourse and by the technological code that circulates it) but are also responsive to particular situations from unique habituations and educable through repeated practice (cf. Boyle). I argue that participatory sensibilities name how participants interact with trans-situations in ways that are partially determined by digital formats and partially reflective of individual creativity and agency.

Ultimately, I argue that a format theory of participation prompts us to reformat rhetorical practice: conducting better intersectional analyses and prompting creative invention not bound to traditional notions of situations, agency, and audience.

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RSA Public Humanities Roundtable

9:30 - 10:45am Saturday, 25th May, 2024
Location: Silver - Tower Building Mezzanine

Feminism and Rhetorics of Community

11:00am - 12:15pm Saturday, 25th May, 2024
Location: Directors E
Track 2. Feminist Rhetoric
Presentation type Paper Session

143 Feminist Rhetorics for Change: "Just Rhetoric" in Community Engaged and Student-Centered Work

Letizia Guglielmo

Kennesaw State University, Kennesaw, GA, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This presentation takes up "just rhetoric," exploring the ways that feminist rhetorics facilitate equitable engagement and collective meaning-making in community-engaged work and in research and coauthoring with undergraduate students. Offering a framework for enacting a rhetoric for change and social justice grounded in feminist rhetorical strategies, this presentation draws from three case studies from the presenter's teaching and research to multiply-engage "just rhetoric" as a lens through which to intervene in discourses that silence and exclude.

Aiming to "imagine the possibilities of rhetoric as well as grapple with the meaning and place of rhetorical studies in this contemporary moment" (2024 RSA cfp), this presentation invites participants to explore

- Feminist rhetorics as bridging the theory practice divide and engaging students in distributed authority, arguing that distributed expertise is essential to undergraduate research collaborations among students and faculty
- Feminist rhetorics' abilities to disrupt expertise in collaborations with community partners and in publications that grow out of these collaborations
- Co-constructed knowledge, collaborative meaning-making, ongoing reflection, and dialogue as features of feminist rhetorics that shape both engagement and subsequent publications from feminist collaborations like these
- Critical imagination and strategic contemplation as tools for "seeing the noticed and the unnoticed, rethinking what is there and not there, and speculating about what could be there instead" (Royster and Kirsch) and for fostering deep reflection and listening that help to identify silences, omissions, and erasures and the reinforcement of dominant narratives
- What it can look like to actively listen for counterstories (Martinez) that push the boundaries of what we know as an act of community-building and activism

- Diversity, equity, inclusion and change agency as elements of projects facilitated by feminist rhetorics
- Opportunities to disrupt traditional notions of academic publishing with personal narratives that foreground student and community partner voices, reflective illustrations of personal learning that frame all collaborators as whole knowers contributing to the knowledge of the field, fully surface perspectives that may be obscured in third person accounts, and disrupt expectations of who can contribute to and shape "just rhetorics," including where and how they contribute
- What it means to make student and community partner voices part of the knowledge of the field when coauthored publications become an outcome of the framework.

When created with collaborative inquiry as a primary objective, these projects have the potential to increase self-efficacy and self-confidence among participants and support equitable community. Grounded in feminist rhetorical theory and practice and guided by intersectional feminism, feminist collaborations can foster increased engagement and activism. Furthermore, these collaborations can reshape disciplinary knowledge and discourse through a diversity of voices and perspectives and support meaning-making outcomes that are flexible and adaptable for work outside of the classroom. Through a multivocal and reflective conversation with conference attendees, this presentation offers strategies for building similar feminist collaborations guided by feminist rhetorics that create space for change agency.

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63 Time is Chaos: Temporality, Materiality, and the Rhetorical Possibilities of Networked Relationality

Jade C Shiva Edward

University of Texas at Austin, Austin, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

During the COVID-19 pandemic, scholars in a special issue of Women's Studies in Communication evaluated the oppressive, violent, and mythologized structural

narratives that chronological timelines have reinforced and reproduced within our institutions (see Houdek and Phillips). The pandemic disruption presents an opportunity to tell new stories and rewrite old ones, if we depart from the constraints of linear time and invite alliances with more-than-human agencies. Taking up this rethinking of materiality, temporality, and rhetorical agency within Rossi Braidotti's posthuman convergence, I consider the BIPOC "Be Well" mural painted on Austin's North Lamar/5th street underpass during the pandemic as an illustration of the transversal alliances between humans, infrastructure and nonhumans that carve out rhetorical spaces of visibility and resistance for people of color in this moment of precarity. What can the writing and images in this space reveal about the experience of Austin's residents of color across time, space, history, and context? This presentation proposes a more just approach to narrative construction by accounting for networks of events rather than continuing the illusion that time "flows" linearly. Informed by Karen Barad's agential realism, I explore the underpass mural as an emergent space of encounter where the entangled relations of humans and non-humans unfold in a continuous act of rhetorical agency, a space that resists linear time, and a call for alternative modalities and (hi)stories of resistance. The pandemic exposed historical and contemporary narratives which place the onus of responsibility for ones precarity on the individual are not, and have never been, universally valid. Fortunately, scholars and activists began to rewrite histories and tell new stories with marginalized people at the center before 2020, and we must continue this work if we are to dismantle oppressive timelines.

The focus of this presentation is a BIPOC community mural of multiple vignettes calling for rest and self-care practices for people of color following the isolation of COVID-19 lockdowns. I have chosen to think alongside Braidotti's posthuman feminism and Barad's agential realism, to consider the layers of materiality, function, and aesthetics enacted upon and with infrastructure that point to the potential for a network of rhetorical agencies unfolding in continuous becoming. Additionally, I enter conversations with Black feminist scholars and activists to consider this mural as a form of activism that brings forth emergent possibilities of experience and a (re)historicizing of troubled histories across time and space and upon which the infrastructure of the City of Austin rests. Considering the rhetoricity of this critical infrastructure site illustrates that we must do more to notice the ways our encounters, with humans and nonhumans, help us survive in our time of precarity and include stories of those encounters as we make new and just histories. Reconsidering the temporality of rhetoric as composed of diffuse, networked relations creates space for alternative agencies to materialize in, on, and through public space.

Houdek, M and Phillips, K "Rhetoric and the temporal turn: Race, gender, temporalities." Women's Studies in Communication 43.4 (2020)

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42 Boulder Bedrooms and Family Futures: Speculative Rhetorics of Housing Restrictions, Removal, and Race

Ashley P Ferrell

Rutgers University, New Brunswick, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

September 2022.

I am in Colorado to see siblings and meet a new-to-this-world niece, all of whom have relocated from our home of origin in the Northeast and settled in the shadows of the Flatirons. Family brings me here and I see the irony in the fact that I'm also ready to rail against it—the image, the materiality, the symbol of the family. Boulder is no different than the rest of the United States in its asphyxiation of affordability, rents that unrelentingly climb, and housing prices that appear impossible on paper. The sign of the "single-family home" offers a safe substitution for "white and well-off," weaponized to maintain zoning restrictions that dictate where and in what ways people might inhabit neighborhoods across the city. These "low density" zones allow "members of a family plus up to two additional persons" to reside together legally and that's it. I am sleeping in my sister's basement, contributing to newborn care for the week, and I am curious: under what living conditions would I count?

In this paper, I examine the contemporary discourse surrounding residential occupancy limits in Boulder, Colorado. I begin by focusing on "Bedrooms Are For People," a self-defined "grassroots movement" in Boulder that is advocating for changes to Boulder residential occupancy limits. In November 2021, "Bedrooms" advocated for a ballot measure that would broaden occupancy restrictions and make it legal for a residence to house the same number of people as bedrooms, plus one additional person, regardless of familial relations. While the group was ultimately unsuccessful in this endeavor, public discourse surrounding the measure displayed

opponents and advocates alike actively engaging in the speculative practice of publicly imagining the city's future. People marshaled these projections as persuasive evidence for their arguments while relying on assumptions about the family, racial repair, and housing affordability and access. By analyzing this discussion in the context of local zoning histories and the present context of housing reform in the state, I tease out the underlying rhetorical imbrication of the institutions and discourses of the family, sexuality and race, and property. In doing so, I raise questions about the potential futures of housing justice. What form might housing accessibility assume if freed from the rhetorical strictures of the family?

The objects for analysis in this paper include the "Bedrooms" website, dozens of Letters to the Editor published in the months leading up to November 2021 in Boulder's Daily Camera, and the more recent Land Use senate bill struck down by Colorado legislators in May 2023. I approach these objects through a speculative writing practice that foregrounds the nonlinearity of the relations defined and reinforced through local zoning legislation, and the systems of white supremacy and settler colonialism in which the area's racial histories are grounded and through which institutions like the family are established and maintained. Consequently, this paper forwards a secondary claim regarding the possibilities afforded in a "just rhetoric" that unsettles conventional approaches to academic scholarship.

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488 The Advocacy for Body Sovereignty is Just Rhetoric: Suffrage, Free Love, SlutWalks, and #MeToo

Kate Zittlow Rogness

Minneapolis College, Minneapolis, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

The Advocacy for Body Sovereignty is *Just* Rhetoric: Suffrage, Free Love, SlutWalks, and #MeToo

Abstract

The pursuit of body sovereignty has been the longstanding foundation of women's rights and gender justice movements in the U.S. While gains have been made-

enfranchisement, access to contraception, gender affirming healthcare- the root of the problem subsists. In May 2021, the Supreme Court decided in Dodds v. Jackson to overrule Roe v. Wade, giving states the power to legislate access to abortion. This decision made evident that threats to body autonomy and reproductive justice facing women and the GLBTQIA+ community are not "just rhetoric." Rather, these threats have been recodified in federal law. As proof, a slurry of legislation prohibiting abortion and gender affirming care has been introduced at the state level following the Supreme Court's decision,

As scholars of rhetoric, we understand the legal, material, and sociocultural impacts of "just rhetoric." Rhetoric is constitutive; our language systems shape social reality and generate a sense of identity, relationality, and community (Charland, 1987). Body sovereignty is critical for the actualization of one's identity and the source of personal, professional, and civic agency (Campbell, 2005). Thus, efforts to advance body sovereignty are not "just rhetoric," but *just* rhetoric. These efforts have led to gains in education, enfranchisement, marriage and divorce, reproductive justice and gender equity. Yet, the issue persists; women and the GLBTQIA+ community continue as subordinates to white cisgender men. The Dodds v. Jackson decision is thus a watershed moment. Will we, can we, slingshot the movement for body sovereignty forward?

To address this question, we need to examine the rhetorical history of women's rights and gender justice movements. We need to better understand the rhetorical efficacy and material impacts of the central arguments advocated by the myriad of movements. Taking up this call, I will examine two central rhetorical threads that have persisted through the centuries. The first thread will be traced from the mainstream 19th century white women's rights movement to the contemporary #MeToo movement that dominated mediated networks in 2017. The second thread will be traced from the transgressive free love movement (1870-1920s) to the #SlutWalk protests of 2011. My goal in this effort is to influence and fortify continued efforts for body sovereignty with prescriptive advice on how we might solidify gains and successfully propel the movement(s) forward.

Campbell, K. K. (2005). Agency: Promiscuous and Protean. Communication & Critical/Cultural Studies, 2(1), 1–19. https://doi-org.ezproxy.stthomas.edu/10.1080/1479142042000332134

Charland, M. (1987). Constitutive Rhetoric: The Case of the Peuple Québécois. Quarterly Journal of Speech, 73(2), 133. https://doi-org.ezproxy.stthomas.edu/10.1080/00335638709383799

RSA Development Council Meeting

11:00am - 12:15pm Saturday, 25th May, 2024
Location: Directors F
Presentation type Special Session

Rhetorics and Memory in the Global Context: (Re)framing the (National) Identity/Narratives through the Use of Memory

11:00am - 12:15pm Saturday, 25th May, 2024
Location: Directors H
Track 7. Public Rhetoric
Presentation type Panel

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147 Rhetorics and Memory in the Global Context: (Re)framing the (National) Identity/Narratives through the Use of Memory

Panelists/Participants (Including Respondent, if any)

James A. Janack

Eckerd College, Saint Petersburg, FL, USA

Aditi Chakravarti

Moody College, UT Austin, Austin, Texas, USA

Kerry L. Mess

Hartwick College, Oneonta, NY, USA

Xinyue Tao

Syracuse University, Syracuse, USA

Session Chair

Lauren E. Obermark

University of Missouri-St. Louis, St. Louis, USA

Abstract/Description

Scholars in rhetoric and memory studies have noted that the concept of public memory is commonly interpreted as relying upon "material and/or symbolic support" (Blair et al., 2010, p. 10). In other words, collective memory can be constructed not only through languages, human bodies, and performances, but also through various tangible materials such as archives, mass media, places, artifacts and displays in museums (Blair et al., 2010; Landsberg, 2015; Phillips, 2004). Rather than merely being documented historical evidence or frozen objects of a settled past, these symbols and materials are constantly involved in the ongoing negotiation of remembrance within the contemporary context. They continually play an active role in seeking contemporary meanings for a shared past, shaping public memory and discourse, and even more significantly, reframing or reinforcing the national narratives that closely resonate with the present needs of a specific community (Andermann & Arnold-de Simine, 2012; Crooke, 2017; Dickinson et al., 2010).

Scholars have long acknowledged the interdependence of rhetoric, public memory, and national identity. This panel contributes to this body of literature by considering this interdependence in global contexts. We are interested in responses to the possibility of decolonizing hegemonic remembering. By examining a variety of rhetorically constructed artifacts, from concrete to abstract, we aim to bring different methodologies and perspectives to understand how narratives and national identity are constructed and/or reframed through the use of memory.

Through a collection of case studies focused on different regions, this panel not only delves into research concerning unresolved historical injustice, such as transnational controversy over the memory of "Comfort Women" and the enduring myth of the

"land of immigrants," as exemplified by sites like the Ellis Island Museum. It also investigates several ongoing local and global issues, including how a public memory of whiteness has been internalized and manipulated in and through white Americans' identity construction as well as Vladimir Putin's presentation of public memory before Russia's most recent invasion of Ukraine. More importantly, this panel is designed to invite rhetoricians to discuss the role of rhetoric within the realm of memory works as well as to explore ways to engage rhetorics to formulate counter-narratives that address both local and global justice issues.

We include each panelist's project title and description below.

"Of Memory Wars and Military Wars: Vladimir Putin, Public Memory, and the Invasion of Ukraine"

Speaker 1 offers a rhetorical analysis of Vladimir Putin's address of February 21, 2022. Media outlets in the West have rightfully accused Vladimir Putin of fabricating and distorting history to justify the Russian invasion of Ukraine. This paper investigates how Putin's representation of history works rhetorically to justify Russia's invasion of Ukraine. In his address, days before Russia's full-scale invasion of Ukraine, Putin offered an historical narrative to justify the invasion. Putin's selective remembrances worked to frame the then-imminent invasion as a virtuous and moderate course of action, a pursuit of the doctrine of the mean in Aristotelian terms, between the purportedly radical histories of Bolshevist Russia and "fascist" Ukraine.

"In the Land of Immigrants: The Intersection of Memory, Time, and Myth at the Ellis Island Immigration Museum"

Speaker 2 examines the rhetorical construction of immigrants at the Ellis Island Museum, and how national museum spaces use aesthetic material demonstrations of history to affect civic life. This paper discusses the role of time, memory-keeping, and memory-making to keep the "land of immigrants" (LoI) myth alive and investigates the pernicious rhetoric of the myth, the "revised" rhetoric produced by the Museum, and countermemory possibilities to address the violence inherent in the narrative. This study offers insights into how myths are challenged and may change at sites like the Ellis Island Museum to become more inclusive.

"The Body Knows – Embodiment and Whiteness: White Bodies Engaged in Antiracism Work, Otsego County, New York"

Speaker 3 explores the rhetorical dynamics of white bodies accounting for themselves by examining vernacular accounts of whiteness, four individuals participating in *Looking in the Mirror: Cooperstown Reflects on Racism* series in Otsego County, New York. Borrowing Karma Chávez's language of "abstract" and "actual" (2018) and applying Resmaa Menakem and Douglas Robinson's somatic theories to these accounts reveal a continuum of embodiment and expose the interconnection between language and bodies, personal and collective memory. Such understanding of the embodied or material effects of racism not yet accounted for offers new possibilities for engaging whiteness in ways that resituate and decenter white bodies and hold us accountable for the systems those of us in white bodies benefit from.

"'Rhetoric of the Trace' and Remembering Historical Injustice: Trauma Narrative, National Identity, and Temporality at the War and Women's Human Rights Museum and Lijixiang Comfort Stations Museum"

Speaker 4 examines spaces that memorialize "Comfort Women" located in Nanjing, China, and Seoul, South Korea and explores how contemporary memory and national identity are articulated and reframed through materiality inside these museums. Even though the sexual violence crimes committed against the so-called "Comfort Women" by the Imperial Japanese military are more than 80 years old, there continues to be transnational controversy over the memory of "Comfort Women." By conducting a rhetorical analysis of the presence, absence, and temporality depicted in these two museums, this project explores how a "rhetoric of the trace" is emphasized with visual and material representations of the traces of the absent bodies presenting the collective embodiment of survivors in both museums. Additionally, the "Comfort Women" issue was once silenced for decades because it was not considered as fitting into a national discourse that celebrates the war victory and the heroic narrative of the nation-state. Therefore, this project also investigates how a new national identity has been reframed through exhibitions and artifacts in these spaces, with contemporary needs for urging current and future generations to advocate for the historical injustices.

Digital Black Lit & Composition (DBLAC) Business Meeting

11:00am - 12:15pm Saturday, 25th May, 2024
Location: Directors I
Track 3. Digital Rhetoric
Presentation type Affiliate Session

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201 Digital Black Lit and Composition (DBLAC) Business Meeting

Affiliate Panel

Digital Black Lit and Composition (DBLAC)

Panelists/Participants (Including Respondent, if any)

Session Chair

Abstract/Description

This is the business meeting for Digital Black Lit and Composition (DBLAC).

Unjust Women's Reproductive Health

11:00am - 12:15pm Saturday, 25th May, 2024
Location: Directors J
Track 14. Other
Presentation type Paper Session

629 Incest or Denial: Manufacturing Doubt in Gonorrhea's Etiology (1870-1940)

[Hillary A Ash][1], [Alvin Primack][2]

[1]Saint Louis University, Saint Louis, USA. [2]University of Pittsburgh, Pittsburgh, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Until the late nineteenth century, medical professionals widely understood gonorrhea as having a venereal etiology. With the development of accurate bacteriologic testing, Progressive Era social reformers had a new tool to identify reservoirs of infection in their fight against venereal disease. Yet instead of the epidemic of gonorrhea in sex workers that they expected to find, medical professionals and social reformers discovered gonorrhea was rampant among young girls across racial and class lines, particularly those between the ages of 5 and 9 years old. Frequently, transmission could be ascribed to father-daughter incest (Sacco 2009).

In a period of American history where whiteness was being threatened by increasing immigration and Post-Civil War restructuring, the notion that white middle- and upper-middle class fathers could violate their daughters in such a way threatened white superiority, the very fabric of American society. While several strategies were deployed to obfuscate this violence against children, one particularly salient strategy was questioning the etiology of gonorrhea vulvovaginitis, or gonorrhea in prepubescent girls. For adults and young boys, gonorrhea remained sexually transmitted. But for girls, doctors pointed to toilet seats, baths, or unclean living conditions as causative agents despite knowledge about gonorrhea's limited lifespan outside the body and no scientific evidence to prove this new theory of causation. So potent was this manufactured discourse that by the 1940s, gonorrhea vulvovaginitis was no longer classified as a sexually transmitted disease in medical textbooks.

In this paper, we examine four medical studies on gonorrhea in children from the late 1870s to late 1920s to better understand how medical professionals undermined settled scientific knowledge in the service of white, male supremacy. We especially attend to rhetorical strategies of misdirection, omission, and fabrication that implicitly and sometimes explicitly attribute blame to women, children, immigrants, and those of low socioeconomic means. In doing so, we suggest that the malleability of

scientific fact served not only to protect the status of white male bodies and perpetuate racist, nativist stereotypes, but also necessarily undermine the rhetorical force of the claims of incest made by women and children. Thus, we extend works on rhetorical agnotology (Segal 2007; Peacock 2019) and manufactured scientific discourse (Ceccarelli 2011; Earle 2022), illustrating how a range of classical and contemporary strategies induces disciplinary and public ignorance with vital social consequences.

69 Transnational Coalition Building & Abortion Ecologies in Heriberto Acosta's *Cigüeñas* (2018)

Devon V Bradley

University of Texas at San Antonio, San Antonio, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

On September 7, 2021, the Mexican Supreme Court unanimously ruled that penalizing abortion is unconstitutional, setting an important precedent across the whole country. It joined a handful of Latin American countries, including Argentina, Uruguay, Cuba, and Guyana, where abortion is widely legal. As in the United States, access to abortions in Mexico varies by state. Oaxaca, Hidalgo, Veracruz, and Mexico City have largely decriminalized the practice, but twenty-eight other states declined to do so after abortion was first legalized in the capital in 2007. With the 2022 repudiation of *Roe v. Wade* by the U.S. Supreme Court, we can look to Mexico, a country where the playbook for securing legalized abortion could be a model for activists in the United States.

Film exists as a site that needs continual critique given that it reflects culture as much as it helps to create it. This essay examines Mexican director Heriberto Acosta's 2018 film *Cigüeñas* (Storks) as an example of the international reach and impact of the burgeoning abortion road trip film mini-genre. Acosta not only draws audiences' attention to the material structures of power and control within Mexico. I contend that reading Acosta's *Cigüeñas* (2018) through an intersectional reproductive justice centered methodology, informed by material feminisms and transnational human rights rhetorics, illuminates how film can function as a form of activism. Access to reproductive choice, as seen on screen, can also act as a gatekeeping mechanism

that is subject to racial and economic privilege. By utilizing *Cigüeñas* (2018) as a counternarrative, this paper sets out to show how film can help us achieve a deeper understanding of how interlocking oppressions unfold within the Mexican context and how it compares with American treatments of abortion road trip narratives.

 There is an important, imminent need for international cinema to significantly raise visibility of safe and legal abortion and advocate for a broader understanding of reproductive health and freedom. As both a human right and as a rhetorical framework, reproductive justice argues that safe and sustainable access to abortion is determined not just through healthcare systems but are often also determined by the very communities in which we live. This can be achieved through a mode of analysis that utilizes the tenets of new materialist theory – which challenges conventional, individual-based notions of human rights by asserting that all matter holds agency – and transnational feminisms. Additionally, my analysis of the film draws upon contemporary postcolonial feminist theories, melding traditional beliefs with materialist views to reconsider the future of reproductive health matters in Mexico.

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137 Sims, Anarcha, Betsey, and Lucy: The Rhetorical Trajectory of Early Modern Gynecology

Robin E. Jensen

University of Utah, Salt Lake City, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

The origin story of modern gynecology is one widely attributed to the nineteenth-century career of Dr. J. Marion Sims.[1] Sims was deemed the "father" of modern gynecology,[2] primarily because—as a slave owner who ran his own "slave hospital" in the 1840s in the backyard of his Mount Meigs, AL, home—he capitalized most unrelentingly on the unrestricted access he had to enslaved women's bodies.[3] Sims had no qualms about operating repeatedly, with no anesthetic or guiding empirical evidence, on women who had been "given" to him by their enslavers for the purposes of rectifying their reproductive ills.[4] Over the course of his career, Sims proved himself a gifted self-promoter who, because of his willingness to exploit others for his own gain, transformed from a struggling medical student into an internationally acclaimed surgeon and founder of a new medical specialty.

This essay explicates the rhetorical foundations that constituted early gynecology as inherently violent, objectifying, and demeaning. I draw from the writings and communications of Sims and other early surgeons working as woman's doctors during the mid-to-late nineteenth century to identify the discursive infrastructure upon which early modern gynecology and, arguably, all U.S. medicine, was built. I argue that the medicalized, economic discursive framework by which Sims and his fellow woman's doctors justified their endeavors institutionalized the use of injurious gynecological surgeries, positioning the women upon whom they operated as objective means to an end and creating an abiding pedagogical infrastructure of objectification, vilification, and myopia. I also explore the contributions of Anarcha, Betsey, and Lucy, the "Mothers of Gynecology,"[5] and establish their words and actions as agentic in the formation of early women's health. I contend that their stories are the beginnings of an alternative trajectory for gynecology as a field.

[1] See, for example, George Gray Ward, "Marion Sims and the Origin of Modern Gynecology," Bulletin of the New York Academy of Medicine 12, no. 3 (March 1936): 93-102; Harvey Graham, Eternal Eve: The History of Gynaecology and Obstetrics (Garden City, NY: Doubleday and Company, 1951), 452-453; L. Lewis Wall, "The Controversial Dr. J. Marion Sims," International Urogynecology Journal 31, no. 7 (2020): 1299-1303. [2] W. O. Baldwin, Tribute to the Late James Marion Sims, M.D., LL.D. (Montgomery, AL: W. D. Brown & Co., 1884), 15; Thomas Addis Emmet, A Memoir of Dr. James Marion Sims (New York, N.Y.: D. Appleton and Company, 1884), 15. [3] Deborah Kuhn McGregor, From Midwives to Medicine: The Birth of American Gynecology (New Brunswick, NJ: Rutgers University Press, 1998), 67.[4] J. Marion Sims, "On the Treatment of Vesico-Vaginal Fistula," American Journal of the Medical Sciences 45, no. 25 (1852): 60; Deidre Cooper Owens, Medical Bondage: Race, Gender, and the Origins of American Gynecology (Athens: University of Georgia Press, 2017). [5] Cooper Owens, Medical Bondage; Michelle Browder, "Anarcha, Lucy, and Betsey Monument: The Mothers of Gynecology," More Up Campus, accessed May 4, 2023, www.anarchalucybetsey.org; and J.C. Hallman, Say Anarcha (New York: Henry Holt and Company, 2022).

697 Reimagining Justice: Examining Abolition Feminism and Constitutive Rhetoric of Critical Resistance and INCITE!

Victoria T. Fields, D. Nicole Campbell

University of Illinois at Urbana Champaign, Champaign, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In 2001, activists from Critical Resistance and INCITE! Women, Gender Non-Conforming, and Trans people of Color Against Violence published a joint statement that "challenged anti-violence and anti-prison movements to be more accountable to women of color and LGBT people of color who experience an intersection of state violence and gender violence" (critical resistance.org, 2020). In a call-to-action, Critical Resistance and INCITE! urged anti-violence and anti-prison movements to end violence through social justice initiatives (e.g., political education and community-based programs) rather than through the criminal justice system. In this paper, we conduct a textual analysis of the *Critical Resistance and INCITE! Statement on Gender Violence and the Prison-Industrial Complex*. We examine how this statement works to reimagine justice from an abolition feminism perspective. While abolition and feminism are often viewed as distinct veins of activism, we argue this statement provided a new perspective on these social movements, and embodied a nascent formation of what is now recognized as abolition feminism. Moreover, we suggest that fused together, abolition feminism creates intersectional and coalitional structures shaped by theory and praxis. In other words, "abolition is unthinkable without feminism and our feminism is unthinkable without abolition" (Abolition. Feminism. Now., 2022, p. 168). Ultimately, our paper seeks to expand the theorization of abolition feminism through analyzing the constitutive rhetoric of Critical Resistance and INCITE! This analysis is valuable as it explicates the relationship between abolitionist and feminist discourse, and also provides a historical account on a contemporary phenomenon.

Keywords: abolition feminism, constitutive rhetoric, reimagining justice

Feeling the Rush: Drugs and Chaos

11:00am - 12:15pm Saturday, 25th May, 2024
Location: Plaza Ballroom D

112 Placebo As/Is Rhetoric

Jennifer M. Reeher

University of South Carolina, Columbia, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Placebo As/Is Rhetoric

For many years now, medical professionals and researchers have been connecting placebo responses and rhetoric. For example, in 1988, Arthur Kleinman published his influential medical humanities text *The Illness Narratives*, sparking significant conversations between humanities fields and science fields about the doctor-patient relationship, the patient's power (or lack thereof) in clinical spaces, and the role(s) that narrative plays in healing and recovery. Further, Kleinman defines the placebo effect as "the non-specific therapeutic effect of the doctor-patient relationship" (245), highlighting the importance of persuasion, conversation, and relationship building to a patient's health—even if we can't fully explain the way it happens.

More than a decade later, in 1999, David Harley, a professor and general practitioner in Queensland, Australia, argued that the placebo effect is, at least in part, rhetorical; he refers to the placebo effect as a kind of "persuading the body" and, in doing so, argues that "healing rituals and rhetoric" have material effects, both in biomedical diseases and folk diseases (424-425). However, in spite of these (and other) connections drawn between the placebo phenomenon and rhetoric, there has yet to be an investigation from within the field of rhetoric that examines placebo responses as a primary focus.

I believe not only that rhetorical approaches may benefit ongoing placebo study, but also that we may learn more about rhetoric's possibilities by focusing on placebo responses as a result of persuasion. This may have wide-ranging implications for rhetoric, as the placebo phenomenon connects persuasion and expectation with a

variety of rhetorical subfields and theories including New Materialism, Rhetoric of Health and Medicine, and Animal Rhetoric, among others.

In this paper, I will present an argument for viewing the placebo phenomenon as an example of rhetoric. To make this case, I will review current understandings and theories of placebo responses in medical research and compare those to existing definitions and paradigms of rhetoric. I will then suggest various ways that we may (re)frame an understanding of rhetoric if we accept the statement: *the placebo phenomenon is rhetoric*.

Works Cited

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593 Rhetorical Conditions of Possibility: Expertise & The Contingent

Mik Davis

University of Georgia, Athens, Georgia, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

It has become a cliché in the study of expertise to say that it is conceptually diffuse and oft contested in scholarship. However, both continue to be true. Explications of expertise proliferate, especially in Western scholarship, as the modern governance of society in this hemisphere relies heavily on expertise to execute affairs of the state and everyday life. Understanding the core of expertise, thus, has high stakes, and many scholars across disciplines have attempted to develop dimensions or typologies of expertise. Whatever expertise may be or mean in these typologies,

each one contains a glimmer of the rhetorical that forms the linchpin of the concept itself. Yet, scholars have not, in this discipline or otherwise, theorized what that glimmer of the rhetoric might mean or be and how it might function in the crux of most theories of expertise. This paper seeks to address that glimmer of rhetoric—or the rhetorical conditions of possibility—for expertise as a meaningful concept in modern life. Overarchingly, I argue that the conditions of possibility for expertise and the expert to be meaningful are, in fact, rhetorical. Whatever the individual identified as an expert comes to know, do, or represent, the starting point of the definition of expertise is contingency and contestation—the purview of rhetoric.

Importantly, my aim is not to counter other treatments of expertise in rhetorical studies or elsewhere by asserting that it is only rhetorical. Instead, I develop a treatment of expertise that is rhetorical in nature and not merely rhetorical in function. This paper begins with a critical exegesis of scholarship in expertise studies that highlights three categories of how the concept is broadly understood: expertise as faculty, expertise as function, and expertise as form. While each category addresses a different aspect of expertise conceptually, none address the rhetorical core of expertise that the analysis of this paper seeks to establish. In the second section, I define and explicate what I refer to as the rhetorical conditions of possibility for expertise—or the glimmer of the rhetorical at the core of expertise's conceptual and practical utility.

To demonstrate the substance of these conditions, I utilize a case study in expertise formation represented by the Oregon Psilocybin Services office and facilitator licensure program. By turning to notions of expertise that have yet to be sedimented, I demonstrate how the conditions of possibility for expertise emerge in the contingent, which is ultimately the rhetorical. In the final section of this paper, I conclude with a brief, generative discussion of bounded expertise and how the functionality of expert status is ultimately constrained and constraining because expertise emerges from the rhetorical. In the totality of this paper, but especially in the concluding section, I position rhetoric as means to understand not only the concept of expertise and its function, but the so-called "crisis" or "death" of expertise foretold by both scholars and public intellectuals in the 21st century.

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428 Persuasion, Percolation, and Psychedelic Therapy: Putting the Rhetoric of Health and Medicine into Relation with the History of the Sciences

Deanna Tomasin McCormick

Purdue University, West Lafayette, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Historical scholarship in the rhetoric of health and medicine (RHM) has recently taken up the work of philosopher Michel Serres in order to account for the repetition of arguments and themes across different time periods in the development of medical subdisciplines, especially those relating to women's health (Jensen 2016; Koerber 2018). This scholarship has specifically drawn on Serres's notion of historical progression as a chaotic, nonlinear "percolation" that allows ideas and attitudes to pass from one context to another regardless of the distance between them (Serres 1995). My presentation furthers this engagement by discussing the larger context of "percolation" within Serres's work in the history of the sciences (HOS) and that of scholars drawing on Serres, such as Bruno Latour and Isabelle Stengers. In doing so, I argue that attending to percolation is felicitous for RHM because this model of scientific history helps clarify the importance of persuasion as a *concern* for the actors within that history.

Even before the emergence of RHM as a subfield, scholars in the rhetoric of science argued for the relevance of persuasion within scientific discourse due to its agonistic nature: scientists themselves have to rely on persuasive strategies in order to communicate their findings and advocate for their research programs (Bazerman 1988; Ceccarelli 2001). RHM extends this perspective by attending to the branches of science that address humans and their bodies directly, and that therefore require rhetorical relations with humans as patients and research subjects (Segal 2005). But this in fact poses a problem: as scholars in HOS have shown again and again, any appeal to scientific proof relies on the *absence* of persuasion, the removal of human agency and human relations (Shapin and Shaffer 1985; Latour 1988; Stengers 2000). Medical researchers developed methods such as the randomized controlled trial to account for this, but recent RHM scholarship has shown that these strategies come with tradeoffs in the limited types of evidence they allow (Graham 2015; Derkatch 2016; Teston 2017). When we locate this fundamental tension within a percolation model tracking the recurrences and interruptions of forms of scientific argument, we are better able to highlight the significance of persuasion as a disturbance *within* the perceived progress of scientific history.

As an illustration, I refer to the history of psychedelic therapy, which went from cutting-edge psychiatry in the 1950s to an all but dead research program by the end of the 1960s, only to be resurrected fifty years later. But as I go on to show, what accounts for this up-and-down-and-up-again percolation is not simply the external cultural dynamics of the time (i.e. the hippie movement and the subsequent ban on psychedelic drugs) but just as importantly the internal dynamics of persuasion that undergirded the therapeutic intervention. Ultimately, I argue via this example that RHM's emphasis on persuasive relationality helps clarify the utility of Serres's percolation model both for us and for HOS research more broadly.

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399 "No Committee": Computers and Decentralization in James Gleick's *Chaos: Making a New Science*

Seth S Davis

University of Pittsburgh, Pittsburgh, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In the late 1980s, chaos theory fascinated the American public. James Gleick's *Chaos: Making a New Science* (1987), a best-selling history of the topic, initiated this fascination. Performing a close reading of Gleick's *Chaos*, I identify rhetoric that valorizes the ascendent personal computing industry and its ideals of decentralization. Drawing on the work of Fred Turner, Gil Troy, and Linda Sargent Wood, I trace how *Chaos* links Reaganite deregulation to the "holistic" rhetoric of the Sixties. I demonstrate that Gleick's *Chaos* portrays the technology and social values of the Eighties computer industry as an antidote to mainstream society's perceived "reductionism" since World War II. In so doing, I analyze a work of popular scientific nonfiction in its historical context, a perspective hitherto absent from scholarly discussions of the genre. I conclude by showing that the writings of prominent new materialists, most notably Diana Coole, Samantha Frost, and Manuel DeLanda, replicate Gleick's implication that chaos theory is an antidote to Postwar "reductionism."

Directions in Black Women and Black Girl Rhetorics

11:00am - 12:15pm Saturday, 25th May, 2024
Location: Plaza Ballroom E
Track 2. Feminist Rhetoric
Presentation type Paper Session
Chair; Stephanie Jones

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733 Mothering Blackness: The Strategic use visual and rhetoric practices for justice

Flourice W Richardson

Winston-Salem State University, Winston-Salem, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This paper is part of a larger work that examines the transformative power of Black women's collective mother work as both source and sustenance for Black livelihood in education and beyond. In sistership (McCarthy, 2013), 11+ Black women held space for Blackness at a historically white university in the Midwest. More specifically, I address Black women's collective practices of resistance that brought forth an enduring will to survive blackened misanthropy. Their efforts galvanized a spirit of defiance that seeks to flourish in the wake of anti-Blackisms. Whether their resistance was in full view or hidden, these rhetorical practices helped to create and sustain the university's first Black graduation celebration ceremony.

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558 Imagining Blackness: Michelle Obama and the Politics of Being A Lady

Kimberly A Singletary

University of Chicago, Chicago, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Imagining Blackness: Michelle Obama and the Politics of Being A Lady

When Michelle Obama became the first Black First Lady, her physical and symbolic presence created equal parts controversy and admiration. For many, she signified a necessary expansion in representations of Black female personhood. For others, she represented a worrisome change to a role that implicitly valorized the assumed virtues of white womanhood. Although much of the criticism lobbed at her was dismissed as "just rhetoric" Stateside, overseas those words were divorced from context and the political bent of their creators, leading to a potentially damaging narrative abroad. Obama had to contend not simply with others' expectations of Blackness, but their imaginings about it. Her ability to expand Black women's political space was tempered by a national desire to subordinate and silence her.

While U.S. media labeled Obama as unpatriotic and angry, the global media often presented Obama's Blackness as oppositional, not equal to whiteness. In Germany, however, the media showed an affinity for Michelle and her husband Barack that mirrored the national affinity for Jacqueline Kennedy Onassis and her husband, John. Those positive portrayals, however, relied on a dichotomy that reified whiteness at the expense of Blackness. This paper examines *Stern* news magazine's online photo essay, "Michelle Obama: Die Neue Jackie Kennedy," comparing six pairs of photos that match Obama and Kennedy stitch for stitch, gesture for gesture. Stern implies that Obama's jewelry, attention to her family, and classically cut dresses are part of a decidedly white sensibility, not a deracialized upper-middle-class one. Obama is represented as a skilled mimic of Kennedy's timeless beauty, not a media-savvy woman using fashion trends to gain supporters. While U.S. media used Obama's Blackness to paint a picture of a hostile racial Other, German media used it to reinforce whiteness as the prototype.

German and U.S. media coverage rendered Obama's Blackness strange and made viewing Obama on her own terms, without whiteness as an explanatory frame, an impossibility. Obama's framing in the global press illustrates the challenges ordinary women of color in traditionally white spaces face when they are treated as an interregnum rather than a continuation. Obama's coverage points to how global

understandings of white supremacy take root and are circulated, *sotto voce*. In the German and U.S. media, whiteness was forcefully inserted into conversations about Obama, who did not feel compelled to reify whiteness at the expense of herself; that coverage indicates a global white insecurity as it relates to Black people's self-actualization. Obama's coverage illustrates how racial bias doesn't always appear in sharp words and angry faces. Sometimes, it arrives in backhanded compliments and bright smiles. In this paper I ask: How does international media coverage of Michelle Obama as First Lady reflect attempts to solidify white supremacy? How can scholars go beyond claims of "just rhetoric" to document and articulate racialized patterns of exclusion in seemingly positive media coverage?

89 Mothering a Legacy: Lucy McBath and Motherhood in Black Women's Political Rhetoric

Iruoma U Ezumba, Leslie J Harris

University of Wisconsin Milwaukee, Milwaukee, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Lucy McBath's (D-GA) election to the US House of Representatives was one of the biggest political upsets of 2018. Not only did a Democratic candidate win in a traditionally Republican district, but McBath was an unlikely candidate as a Black woman in a predominantly white, middle-class district who was most well known as a gun violence prevention advocate. McBath entered the national spotlight after the murder of her son, Jordan Davis, in a 2012 racially motivated shooting. She served as a spokesperson for Moms Demand Action and campaigned for Hillary Clinton with Mothers of the Movement before running to oppose incumbent Republican Karen Handel for Georgia's 6th congressional district in a campaign that the New York Times described as "mothering a legacy"(Herndon, 2018, p. A14). In response to the 2024 RSA conference call, we take McBath's motherhood rhetoric seriously as more than just rhetoric.

Rhetorical scholarship has established that Black women in politics face considerable constraints, and, therefore, must deploy complex instantiations of rhetorical agency to operate within contexts of domination (Sanbonmatsu, 2016; Holman, 2016; Krupnikov, Piston, & Bauer, 2016). In our analysis of McBath's political rhetoric, we argue that McBath deployed hybrid motherhood rhetoric as a form of Black rhetorical agency. This is not to suggest that race is insignificant to McBath's rhetoric. Instead, we insist that rhetorical motherhood is a form of Black rhetorical agency for Black women in politics, even when those appeals to motherhood may appear to be color-blind. Specifically, we identify rhetorical motherhood operating within McBath's persona, logic, and feelings. In each of these instantiations of rhetorical motherhood, McBath deftly moves across racial boundaries in ways that make Black motherhood natural and intelligible to racially diverse audiences.

This presentation makes two contributions to rhetorical theory and practice. First, through the case study of Lucy McBath's successful political campaign rhetoric, we identify how rhetorical motherhood can be a powerful source of rhetorical agency for Black women in politics. Specifically, we find that racialized rhetoric can be deployed in complex ways for Black women to access power and disrupt systems of racial domination. Second, we contribute to rhetorical scholarship on motherhood by arguing that rhetorical motherhood operates through persona, logic, and feelings. Most previous scholarship has considered one of these dimensions of rhetorical motherhood, but by considering them together in the case study of Lucy McBath's rhetoric, we identify additional possibility and complexity to rhetorical motherhood.

Keywords: Rhetoric, Motherhood, Rhetorical agency

206 Just Black Women's Digital Rhetoric: Engaging in the True Meaning of Black Girl Magic and Multimodality in Rhetoric and Composition

Jessica L. Ridgeway

Wayne State University, Detroit, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Current tensions in academia and other spaces/places include administrators marginalizing and silencing voices of Black women's rhetorical histories, which include how their representation is limited in their literacies, languages, and curricula, etc., and allowing others to make decisions or speak for them, pandering to dominant language ideology (Jones Royster), and presenting students with materials that only please the white gaze. The purpose of this proposal is to advocate for and demand more Black Women's Rhetoric courses in college and universities (heavily inspired by Deborah Atwater's African American Women's Rhetoric and Carmen Kynard's Black Women's Rhetoric and BlackDigiRhet courses). "Given the history of Black women's experiences, knowledge, and contributions being marginalized, silenced, and/or subsumed under categories that do not equally prioritize their intersecting raced, gendered, and other identities"(Browdy), I advocate for a curriculum that will center Black women's scholarship within rhetorical studies, including intersections with African American rhetoric and literature, Hip-Hop, and Culturally Relevant pedagogies, such as Black feminist Theory and multimodality. I suggest a curriculum that emphasizes multimodality with the hope to increase student engagement, while allowing students of color to use their voices, their rhetorical oral traditions, and their creativity, as they explore significant social movements and/or cultural experiences that have impacted their community.

Due to the demand for a curriculum centered around the Black Feminist perspective, this sequence of courses will consider the rhetorical impact Black Feminist Rhetoric has on student success in the writing and literature classroom. This infusion into the curriculum will also demonstrate the importance of voice and resistance for those students from marginalized communities. Additionally, young Black women will have an enhanced viewpoint on life and will be more prepared to face real-world challenges that Black women are often confronted with throughout life. This proposed curriculum can serve as a tool of empowerment against traditional Westernized patriarchal practices and injustices that take place in society. As Ronisha Browdy asserts, "rhetorical scholarship centers Black women's experiences, traditions, and practices, is clearly represented within dominant rhetorical studies, and it has greatly shaped sub-fields of rhetorical studies…but has not identified itself as its own discourse within and outside these other disciplinary spaces;" therefore, it essential that the voices of Black women are brought to the forefront in the field of Rhetoric and Composition.

In this presentation, I will present Black feminist principles and learning strategies informed by Black women's historical experiences with race, gender, class bias, and marginality and isolation, which exposes the issues of power and authority in the classroom, the teaching of writing skills, and the struggle in academia that Black women often endure. To center the experiences of Black women, while drawing from the scholarship of Black feminist pedagogues, rhetors, and scholars, I will discuss the overview of the proposed curriculum and scholarship that informs my work.

Gender, Disability, and Community: Feminist Rhetorics of Just Reproduction

11:00am - 12:15pm Saturday, 25th May, 2024
Location: Plaza Ballroom F
Track 2. Feminist Rhetoric
Presentation type Panel

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27 Gender, Disability, and Community: Feminist Rhetorics of Just Reproduction

Panelists/Participants (Including Respondent, if any)

Shui-yin Sharon Yam

University of Kentucky, Lexington, USA

Natalie Fixmer-Oraiz

University of Iowa, Iowa City, USA

Stephanie Larson

Carnegie Mellon University, Pittsburgh, USA

Emily Winderman

University of Minnesota-Twin Cities, Minneapolis/St. Paul, USA

Maria Novotny

University of Wisconsin-Milwaukee, Milwaukee, USA

Session Chair

Shui-yin Sharon Yam

University of Kentucky, Lexixngton, USA

Abstract/Description

This panel brings together reproductive justice research that examines the different roles rhetoric plays in advancing a deeply intersectional vision of justice. Deploying theory-driven textual analysis and community-engaged research methods, the presentations in this panel demonstrates how rhetorical methodologies can be used to interrogate oppressive power structures, and to promote social change in the context of reproduction and family-making.

Speakers 1&2 (co-authors)

"Reimagining Reproduction and Kin: Reproductive Justice and Queer Family Formation"

Focusing on the third reproductive justice pillar on the right to parent in a safe environment, this paper analyzes primary artifacts created by trans and gender nonconforming (TGNC) parents about their reproductive and family-making experiences. Our archive includes memoirs, documentaries, and podcasts–while some target dominant mainstream audiences, others are made by and for the TGNC community. Using Sharon Yam's "deliberative empathy" and Aja Martinez's "counterstory" as analytical frameworks, we engage our primary source archive, exploring how TGNC storytellers utilize distinct rhetorical strategies in order to address specific audiences and exigencies. While some TGNC narrative impulses are deeply assimilatory in nature, drawing on strategies that normalize TGNC reproduction and families to claim social and political inclusion, so too do these narratives contain significant moments of resistance, challenge, and critique.

We demonstrate that in addition to calling for state recognition and/or inclusion grounded in a human rights framework, TGNC storytellers adopt strategies of deliberative empathy to prompt the possibility of political solidarity with mainstream audiences and embrace counterstory to challenge and rewrite dominant configurations of kin. Not only is this the necessary survival work of making TGNC lives and families visible as lives that matter, but it is also the point of departure for imagining a future rooted in reproductive justice.

Speaker 3

"Language Preferences Used by the Embryo Donation Professional Community"

While many families are created through embryo donation, there is a notable lack of clinical and psychological guidance with how to describe and normalize their alternative family structure. This research is a first step to addressing that gap and creating a community-informed glossary of preferred language to describe the familial and genetic relationships of families formed via embryo donation that fertility and ancillary professionals can reference when counseling patients considering these options.

This speaker will describe their rhetorical research project which draws on community collaborations with mental health and genetic counseling professionals working in the space of embryo donation. The results of this study revealed a range of preferred language to describe family and genetic relationships to embryo donation and reveal language inconsistencies across professionals and signify the need to reconcile language use to create more consistency when consulting with embryo donation recipients and donors. Embryo donor recipient and donor conceived perspectives are pending.

This speaker points out that inconsistent language to describe embryo donation-connected families can pose challenges. Such challenges include difficulty for professionals supporting informed decision making in the context of embryo donation; confusion or doubt for recipient families to determine the best language to describe their family and genetic structure; and confusion for embryo donors who may struggle describing their genetic relationship to the recipient family and donor-conceived child(ren). Ultimately, the results of the survey indicate the need for additional research to create a community-informed list of preferred language to describe the familial and genetic relationships of families formed via embryo donation and speak to the transdisciplinary potential of rhetoric as a tool for changemaking.

Speakers 4&5 (co-authors)

"Feminist Rhetorical Futures: Disability and Reproductive Justice"

We examine how rhetorics can use crip theory to navigate the synergistic and troubled intersections between reproduction and disability. Rhetorical scholars have called for deeper intersectional analysis rooted in reproductive justice, which was developed by twelve Black women in 1994 and indebted to the call of the Combahee River Collective's feminist statement. Others have foregrounded the distinct relationship between feminist and disability studies while also reviving Black feminist approaches within this body of work. And yet, tensions still exist when merging reproductive and disability justice. Locating how feminist rhetorics can assist transformative possibilities, our contribution is structured around the three reproductive justice pillars.

First, we examine theoretical synergies between reproductive and disability justice inherent in the right to have children. We trace how U.S. eugenic policies violently curtailed the reproductive capacities of disabled people. Second, we examine the right not to have children at the intersection of abortion and disability. We interrogate how appeals to disability deployed for and against abortion rights bolster individuated assumptions of productivity and self-sufficiency under a racialized capitalist system. Third, we consider the right to parent children in safe, sustainable communities, cripping the postpartum period to understand it as always already interdependent and disabling. Our conclusion considers the role of feminist rhetoric in navigating the embodied tensions and possibilities that emerge for reproductive justice, disability justice, and crip theory.

Asian/American Feminist Rhetorics and Intersectional Labor Politics

11:00am - 12:15pm Saturday, 25th May, 2024
Location: Plaza Court 1
Track 13. Rhetorical Methods and Methodology
Presentation type Roundtable

79 Asian/American Feminist Rhetorics and Intersectional Labor Politics

Panelists/Participants (Including Respondent, if any)

Florianne L. Jimenez

University of New Hampshire, Durham, USA

Charlyne Sarmiento

Occidental College, Los Angeles, USA

Sojin Cho

University of Pittsburgh, Pittsburgh, USA

Chen Chen

Utah State University, Logan, USA

Nisha Shanmugaraj

University of Colorado Boulder, Boulder, USA

Session Chair

Jennifer Sano-Franchini

West Virginia University, Morgantown, USA

Terese Guinsatao Monberg

Michigan State University, East Lansing, USA

Abstract/Description

This roundtable extends on a 2023 RSA Summer Institute workshop on Asian American Feminisms and Intersectional Labor Politics, as a way to highlight how Asian American feminisms and labor systems are inseparable from interlocking systems of oppression—what bell hooks has referred to as white supremacist capitalist patriarchy alongside global imperialism and colonization. This workshop brought together discussions of Asian/American transnational and intersectional feminisms,

gender and Asian labor in the United States, Asian/American hidden and unpaid labor, and reimagining academic practices through Asian/American feminisms, intersectionality, and labor. We considered what the labor and gendered contexts and conditions of, for example, Chinese women garment workers (Lowe), Asian women nail shop employees (Nir), and Filipina nurses (Lagman) can teach us about rhetoric–about who is elevated to speak and contribute to broader knowledge creation in what contexts. We also considered how this history connects to our own experiences and conditions as Asian/American women in the academy. This roundtable further takes up the question of what it means to understand Asian American rhetoric as situated within a gendered history of labor, and, relatedly, coalition building and protest over labor conditions in the US and beyond.

Asian/American Feminist Rhetorics and Intersectional Labor Politics in Rhetoric Studies: Methodological Affordances, Theoretical Possibilities

Speakers 1 and 2 present a collaboratively-built framework centered on Asian American feminist rhetorics and intersectional labor politics. During our 2023 RSA Summer Institute Workshop, attendees and workshop leaders worked together to consider the interconnected history of race, gender, and work, primarily in the US and to develop a framework for foregrounding these issues in the study of rhetoric. For example, this framework demonstrates how Asian American feminist perspectives offer useful ways of thinking through labor, especially transnational hidden and invisibilized labor (Hoang; J.T.C. Wu; Yoon). Moreover, the framework encourages us to identify systems and structures that contribute to issues of legibility, including how private familial relations affect both labor options as well as the kinds of emotional labor required to negotiate these relationships (Espiritu). Finally, this framework foregrounds the need to attend to the nuances of positionality and context and foreground heterogeneity in creating coalitions for social justice (Fujiwara & Roshanravan; Wang; H. Wu).

Asian American Feminism and the Transnational

Scholars in Asian American rhetoric and transnational rhetoric find affinity in the recognition of the geopolitical forces that created the Asian American diaspora. However, transnational rhetorical studies has yet to fully acknowledge the perspectives of Asian American feminist scholarship, and Asian American feminist rhetorical perspectives. Speaker 3 addresses the necessity of listening to Asian American feminist perspectives in the conversation on transnational rhetorical scholarship. She will analyze the affordances of doing so, especially given Asian American feminist rhetoric's focus on labor and racial capitalism.

Transnational Filipino American Activism: A Comparative Analysis of Service-Based and Grassroots Approaches

Speaker 4 places in conversation an analysis of service-based activism and grassroots activism in transnational Filipino activist efforts. Service-based activism includes Filipino American non-profit organizations rooted in social justice and empowering Filipinas, while grassroots activism relates to Filipina American grassroots organizations that address the transnational relationship between the Filipino Diaspora and the sociopolitical landscape in the Philippines such as movements towards anti-imperialism. Analyzing these groups' campaigns and forms of cultural production through the works of Lowe and Velasco, Speaker 4 will consider the arguments used in both forms of activism, as well as the limitations and opportunities for coalition and alliance building rooted in their rhetoric.

Asian American Feminist Positionality: Challenging Essentialism, Voicing Coalitions

Speaker 5 discusses how we might position ourselves within Asian American feminist rhetorics without essentializing Asian American feminism while still voicing coalition among lived experiences. Keeping in mind the diverse and contested positionalities, histories, and experiences of Asian Americans, Speaker 5 unpacks an oft-cited barrier to the formation of Asian American coalitions: that folks identified as Asians do not see our/themselves as one united group. Yet history has shown that Asian American coalitions have been important for civil rights and just working and living conditions. Using an interdisciplinary approach broaching writing studies, performance studies, and feminist/queer theory, Speaker 5 asks what might it look like to create a collective affect of care as a kind of public rhetorical intervention? Collectivities advocate for plural performances and archive minoritized materials in ways that center Asian/American feminisms, intersectionality, and labor, and consequently, they help destabilize assumptions regarding the value of certain kinds of labor.

Transnational Chinese Feminist Activism During COVID

Speaker 6 will share a case study of transnational feminist activism in the Chinese diaspora during the movement against the Chinese Zero COVID policy in late 2022. Some questions they will consider include: How do Chinese/Chinese American activists position themselves in terms of their ethnic, racial, national, and gender identities? What geopolitical, social, and cultural factors impact how they position themselves and how they navigate/participate in this activism? What feminist values and labor politics are reflected in their activism? Moreover, they will discuss why a

transnational perspective is important to thinking about Asian/American feminist rhetorics and intersectional labor politics.

Asian American Feminist Rhetoric IS Just Rhetoric

Speaker 7 will address the misconception that Asian American feminist rhetoric is a specialized and niche subfield, lacking in portability or relevance to the mainstream rhetorical tradition. This is, of course, not the case as reaffirmed in our RSA Institute workshop. Rhetoric needs Asian American feminist rhetorics to spotlight and disrupt its white-coded epistemological assumptions and our students need such scholarship to expand their understandings of language and power. In this presentation, Speaker 7 outlines several articles used in our writing classrooms that productively challenge students' existing frameworks of rhetorical meaning-making. This presentation serves as a springboard, rather than a substitute, for helping attendees better engage with this crucial area of scholarship. Resisting a model of knowledge extraction and mere canon inclusion, this presentation gently holds the field accountable to the disruptive and radical power of Asian American feminist rhetorics.

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RSE @ RSA 2024 - Panel II - Rhetorical Praxis & Orientations Across the Atlantic: Bridging Our Futures Through Mutual Critical Engagement, sponsored by Rhetoric Society of Europe (RSE)

11:00am - 12:15pm Saturday, 25th May, 2024
Location: Plaza Court 2
Track 10. Rhetorical Criticism
Presentation type Affiliate Session

33 RSE@RSA 2024 – Panel II – Rhetorical Praxis & Orientations Across the Atlantic: Bridging our Disciplinary Futures through Mutual Critical Engagement

Affiliate Panel

Rhetoric Society of Europe (RSE)

Panelists/Participants (Including Respondent, if any)

Pamela Pietrucci

University of Copenhagen, Copenhagen, Denmark

Session Chair

Pamela Pietrucci

University of Copenhagen, Copenhagen, Denmark

Abstract/Description

This discussion panel provides a forum at RSA to continue the ongoing conversation between European and American scholars of rhetoric that started during the first RSE@RSA session in 2018 and continued in 2022. The RSE@RSA panels provide a valuable opportunity to build bridges between scholars working in rhetorical studies across the Atlantic and this session, specifically, is designed to provide a space to explore and discuss together the emerging need to reinforce our cross-Atlantic disciplinary connections, and the mutual engagement between the American side of the discipline and the multi-national European one. Fostering a deeper culture of mutual scholarly engagement between RSE and RSA is one way to cultivate intercultural understanding to facilitate envisioning more connected disciplinary futures for rhetoric as a field, more interrelated and innovative approaches to praxis, and overall a globally-oriented field of rhetorical studies. This panel, thus, wants to work towards a future where continental splits and regionalisms are overcome in favour of a sustained and mutual critical engagement through our disciplinary theories, our various modes of praxis, and our multifaceted and evolving telos. This panel will feature scholars of rhetoric from different European contexts in conversation with American-based ones, and also with rhetoricians that have worked on both side of the Atlantic. In this discussion panel, we plan to actively include the

audience in an open conversation and we will make sure to provide ample room for informal gathering and exchange between colleagues from the RSE and the RSA. We will welcome and encourage the widest variety of perspectives and all constructive proposals to reinforce the relations between RSE and RSA. We envision this as an open discussion that blurs the boundaries between discussants and audience, hence we will not formally list participants: rather we have extended an open invitation to both RSE and RSA members interested in this topic, to allow openness and encourage dialogue. A list of confirmed participants is available upon request.

Violence and Rhetoric

11:00am - 12:15pm Saturday, 25th May, 2024
Location: Plaza Court 3
Track 1. Cultural Rhetoric
Presentation type Paper Session

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371 Just Another Day in America: A Comparative Rhetoric Approach to Mass Shootings

Bradley A Serber

Penn State, University Park, PA, USA. SUNY New Paltz, New Paltz, NY, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Another day, another mass shooting. The Twitter account 0 Days Since Last Mass Shooting (@0DSLMS) features an image of a fictional "Welcome" road sign that reads "Welcome to United States of America: 0 Days Since a Mass Shooting." Although there isn't a single agreed-upon definition of what constitutes a mass shooting, even within U.S. government organizations, the account's creators use a common definition of a mass shooting as "an incident that involves four or more people either being shot or killed, not including the perpetrator." This account, along with related tracking from nonprofit organizations that use similar definitions, such as The Trace,

Everytown for Gun Safety, and The Gun Violence Archive, provides real-time updates of when and where mass shootings occur to keep a record of incidents, share information, and amass evidence for a broader argument about gun culture in the United States. Many of these mass shootings result in more injuries than deaths, if they involve deaths at all, and thus the vast majority of them do not make the news. There is a certain politics that goes into how to count mass shootings, but at least by some definitions, the United States experiences at least one, and often more than one, mass shooting per day. Meanwhile, other countries do not experience gun violence with this level of frequency and lethality. In the first half of 2023, Canada, the United Kingdom, and Australia all issued travel warnings for the United States specifically because of the danger of mass shootings. All of this suggests a domestic and international tension between desensitization to mass shootings as a commonplace feature of "just another day in America" and activist rhetoric that refuses to accept mass shootings as normal and acceptable. To explore that tension and its implications, this essay pairs a comparative rhetoric methodology (Mao, Lyon) with contemporary rhetorical criticism about gun violence (Eberly, Rood, Gunn, Serber, Wilkes et al., Duerringer) to examine what journalists (Kaplan, Timberg, Bump) and criminologists (Lankford) describe as the exceptionally American problem of mass shootings.

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312 Rhetoric as Violation: Americanism and Violence in Contemporary Times

Chandra A. Maldonado

Campbell University, Buies Creek, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This paper explores the relationship between the act of "violation" and violence through Bud Light's social media campaign with transgender influencer Dylan Mulvany and the violent backlash from conservatives regarding the partnership. Through a rhetorical analysis, I define the partnership's perceived "violation" as a rhetorical act that serves as a metaphorical "shot by the enemy" in the white conservative culture war to preserve American values. Here, a perceived act of violation threatens cultural hegemony as it is embraced through conservative definitions of "morals" and "values." Violence, then, is enacted as a response to that

violation. As such, it is significant to understand not only how violation functions as a rhetorical act within the exercise of violence and power over the oppressed but also how the continued circulation of violent narratives, its cyclical moments of disruption and domination, function to overpower (even symbolically) those who are perceived to have violated such standards. Yet, what is considered a general violation of American "standards" ? Why do some perceived acts of violation receive mild responses, such as internet trolling, while others receive physical acts of violence?

I explore these questions to understand how and to what extent Mulvany's perceived violation of "American values" is decoded through white conservatism as a breach of territory. This defiance is met with a response of warning shots, performative acts of violence to "get back into place," which embraces the idea of conservative dominance as a socially, politically, economically, and culturally "appropriate" mechanism of progress and sustainability. With the very public violent outburst from celebrities like Kid Rock's shooting up of cases of Bud Light with his automatic rifle to lesser-known transphobic consumers publicly vandalizing and destroying Bud Light displays in retailers across the nation, these instances highlight the relationship between violence and violation, as being encoded through the white heteronormative conservative view of Americanism. In contrast, the partnership between Bud Light and Mulvany is perceived as committing an "act of war" against American standards.

During a time when anti-trans sensibilities are making their way into state legislation across the US, understanding how such discernments translate into cases of volatility is crucial in determining how these moments become triggers for violent responses. As such, in this paper I argue that it is not just the act of violence that is itself rhetorical, but also the enabling of "violations" against so-called American "values." Moreover, I argue that our rhetorical embodiment of these perceived violations becomes the baseline for building and sustaining related acts of violence.

576 Close Reading and Rhetoric to the Extreme: 911 Call Analysis

Jill A Morris

Frostburg State University, Frostburg, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

911 call analysis is a method by which police believe they can prove guilt based upon phrasing used in 911 calls, linguistics, and pop psychology. Developed by Lieutenant Tracy Harpster, 911 call analysis purports to help investigators determine if the person that is placing a call is the one who committed the crime. Police following this method use close reading, linguistic elements, and psychology to determine guilt, often very prescriptively. The presentation will first discuss what 911 call analysis is, and then share a case study of a young mother who was prosecuted for killing her child--the child had died of SIDS. The recording will NOT be presented, but a marked up version of some of the transcript will show what was said and how--it is believed--it signifies guilt. 911 call analysis is a big problem as it is most often used to target women and minorities, and may prevent people who have emergencies from calling the police. It is also a bastardization of both linguistics and close reading. It is being used to prosecute innocent people, and faculty in areas where it is common are even called in as expert witnesses to testify in cases that use it. This presentation will discuss what it is, why it imprisons innocent people, issues related to gender and race, and how to actively prevent it from being used by your local police. Writing and communication professors alike should be aware of how our work is being misused and take steps to prevent our work from being misused in our communities.

396 Constantly Confused but Canonically Anti-Woke: An Analysis of the Republican Party's Use of Invoking Woke as a Rhetorical Move

Danielle N Giles

Purdue University, Lafayette, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Our political climate has vilified the word "rhetoric" as empty, coercive, and counterproductive to argumentative discourse; however, Republican politicians are

negatively redefining other significant terms, like woke, to further their political agenda. In today's cultural and political spheres, the term "woke" is used as a signifier for liberal ideology and dog-whistle propaganda by the Right. Working from Althusser (1970), McGee (1980), and Warner (2002), I will examine how the Republican Party has adopted the term "woke" into their ideological vernacular within the past three years, especially throughout Republican politicians' rhetoric and news outlets. This paper will chart the definition of woke through usages in the Black community and later definitions co-opted by social movements in the U.S., all leading to the term's vernacular. By analyzing speeches and legislation signed by two frontrunners in the 2024 Republican Party nominee race, former President Donald Trump and Florida Governor Ron DeSantis, I argue that Republican's use of the word "woke" is a rhetorical move to other and discredit any ideology that directly opposes Republican ideas without the need to verify their claims. This conference paper will investigate avenues Republicans can use this term in the contexts of political debates against Democrats. It is imperative to understand how Republicans use this term for the Democratic politicians to recognize it, acknowledge it, and form their own counter rhetorical move within political debates. With the 2024 election looming, it is more important than ever to discredit the definitionally incorrect usage of this term and reclaim it as good branding for the Left to move undecided votes to their side.

Keywords: Ideology, hegemony, woke, activist rhetoric

Rhetorics of Science, Technology, and New Materialism

11:00am - 12:15pm Saturday, 25th May, 2024
Location: Plaza Court 4
Track 10. Rhetorical Criticism
Presentation type Paper Session

501 "Nobody died because this guy got a pig heart:" Auto-motricity and criminality in the first pig-to-human heart transplant.

David Rooney

University of Texas-Austin, Austin, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

On January 7, 2022, doctors successfully transplanted a genetically modified pig heart into David Bennett, a 57-year-old handyman, the first ever successful pig-to-human heart transplant. Bennett died about 40 days after the surgery due to unknown complications, although a probable contributor is porcine cytomegalovirus in the pig's heart, an infectious agent often devastating to transplant patients. Despite Bennett's death, the surgery is still being lauded as a success—prolonging life far beyond previous whole organ transplants, which generally relied on baboon or chimpanzee organs. The unnamed 240lb pig was bred and raised by Revivicor, a medical company. After news of the surgery's success broke, Revivicor's CEO, David Ayares, suggested that his company aims to supply hundreds of pig-organs per year for similar procedures.

Shortly after news of the surgery broke, The Washington Post reported that Bennett had been involved in a stabbing 34 years prior that paralyzed Edward Shumaker, who later died at 40, suggesting that Bennett's criminal past posed a complicated ethical quandary as he lived while others lacked organ access and his victim was given "a death sentence." The New York Times responded with an editorial by bioethics professors decrying the focus on Bennett's criminal past, as "nobody died because this guy got a pig heart." Throughout their coverage, NYT and The Washington Post refer to the heart as a mechanical object: at times, a "machine," an apparatus, and an "engine." The pig heart is described as having an autonomous power and will, choosing to pump and squeeze and beat –what Derrida terms "auto-motricity," an auto-affection that moves animals without conscious intentionality.

This paper draws on this back-and-forth coverage to argue that discourses about the animal are inextricable from mechanic ontologies and rhetorics that position marginalized subjects as inert matter. From Aristotle's infamous zōon logon ekhon ("man alone of the animals has speech") to Burke's declaration that Man is the "symbol-misusing animal," rhetoric has, as Diane Davis argues, been for the most part defined by a singular distinction between the human and the animal. However, recent

posthumanist scholarship has called for rhetoric to go beyond the "comparative similarity of animals to humans" that merely generates "simple rhetorical relations," moving towards "distinctly ahuman, strange and even alien" rhetorical exigencies— plants, the mechanical and the object (Jones, 2019). Although there is an urgent need to expand the study of non-human rhetoric(s), this paper pushes back against an implicit presumption that rhetoric ought to follow a trajectory radiating outwards from the human towards the increasingly alien: first, the human, then the animal, plants, machines, objects (object-oriented ontology), matter itself ('new materialism'), and so on. Drawing on discourses of xenotransplantation, I argue that the rhetorical new materialist turn towards objects and machines can't be neatly distinguished from animal rhetorics. Furthermore, I suggest that the bioethics debate over criminality and death is subtended by presumptions about animal existence that underlie racialized understandings of the rhetorical mattering of humans *and* non-living objects, complicating the inclination to "go beyond" the animal in rhetorical theory.

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530 Bringing the Machines Closer: Richard Feynman's Metaphors

Mike Duncan

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Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

On April 1, 1948, in Pocono, Pennsylvania, to an audience of some of the most prominent physicists in the world, a 31-year-old Richard Feynman gave a talk, "Alternative Formulation of Quantum Electrodynamics," that he claimed would produce "all the results of quantum mechanics." From all accounts, the talk was a disaster. He spoke in a frenzied rush late in the day, equation-heavy, to an audience alternatively confused or incredulous after being lectured previously by Julian Schwinger for six hours. The talk concluded ignominiously with Niels Bohr lecturing the audience on Feynman's apparent violation of the uncertainty principle, and Paul Dirac asking repeatedly "Is it unitary?" Feynman, depressed afterward, summarized the occasion as: "I had too much stuff. My machines came from too far away." However, some in attendance had taken note, notably Freeman Dyson, Shin'ichirō Tomonaga, and Schwinger. By the early 1950s, the core techniques illustrated in that

ill-fated presentation at Pocono had evolved further and become known as Feynman diagrams, now a standard tool of theoretical physics renowned for their ability to simplify complex interactions between subatomic particles.

I'm interested in the long-term impact that the Pocono talk had on Feynman afterward, in how he gave talks and wrote publications and later popular books. Today most would associate Feynman with his role in the Challenger investigation, the three-volume The Feynman Lectures on Physics he developed at Caltech for undergraduates, or as an eclectic beatnik-scientist that played bongos and had something to do with the atomic bomb. In all those roles, though, he is renowned as a skilled explainer of complex ideas: "The Great Explainer."

That sobriquet, however, does not fit the Pocono talk. It's facile to say that as his ideas grew clearer and more defined, the stylistic expression naturally followed, but the leap from Pocono to "The Great Explainer" is astounding. Understanding how this transformation occurred beyond "well, he obviously got better at it" can help our pedagogy as well as our understanding of effective scientific communication.

Feynman's style is different after April 1948 in two ways. First, his publications showcase a balance between writing more equation-heavy scientific papers and writing philosophical accounts of science for a lay audience, cultivating in perhaps the first accessible synthesis of modern physics in the Caltech lectures where this balance became explicitly pedagogical. The initial lectures were to undergraduates, but they were so heavily attended by graduate students and Feynman's colleagues that they transcended their introductory nature. The second shift, however, is more subtle. Feynman built up a practical mastery of metaphor to demystify complex physics concepts. I therefore contrast several of his scientific papers from 1938 to 1960 to showcase progression in his metaphor technique prior to the eventual mastery seen in the Caltech lectures.

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435 The Self-ish Gene: Retroactive Tropes in Richard Dawkins's Evolutionary Biology

Oren M Abeles

Michigan Technological University, Houghton, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

If metaphor is the essential trope of scientific rhetoric, Richard Dawkins's *The Selfish Gene* (1976) might well be the proof. The book, which has defined evolutionary theory for half a century, is not only titled with a metaphor but relies on it to advance its argument for genetic determinism. Describing genes as "selfish" allows Dawkins to clarify that larger biological units (organisms, kin-groups, species) exist only because they happen to benefit individual genes' likelihood of reproduction. Though "selfishness" may convey a false sense of intention or immorality, the metaphor effectively clarifies Dawkins's subtle case for the gene as life's fundamental unit.

It would seem, then, that *The Selfish Gene* would be ripe for rhetorical analysis. Dawkins's argument not only consolidated *the* mainline of evolutionary science, it did so while leveraging *the* master trope of rhetorical theory. Yet, surprisingly little scholarship examines how this foundational text of contemporary biology is tropologically articulated. This presentation advances that case, demonstrating how Dawkins's rhetoric does more than just metaphorically depict genes as deterministically "selfish." Undergirding this determinism is an essential and equally tropic presupposition: the notion that the gene is "self-ish"—a discrete, delimited, and definable natural kind capable of being represented by an equally defined signifier.

In making this case, I advance a different theory of scientific metaphor than that typically used by scholars of scientific rhetoric. Such studies typically focus on the rhetorical invention or ideological influences of a science, as opposed to the implicit *logos* by which such invention and ideology is substantiated. By contrast, the approach I offer draws from Jacques Lacan's tropological theory, and specifically Lacan's discussion of metaphor's retroactive production of meaning. Contrary to classical linguistics, Lacan argues that the signifier comes before the signified, and emerges only by virtue of its incessant "referral" to other associated signifiers. Metaphor is the process by which a single signifier is substituted for such referral, but because this chain of signification is originally unmoored from any inherent signified, metaphor is initially a vehicle with an absent tenor. It is only after the fact, retroactively, that metaphors obtain their determinate signifieds. Such theory is well disposed for discerning Dawkins' tropic logic, as it is precisely his metaphorical rhetoric of biologic agency—the gene's "selfish" determination of the organism—that allows him to retroactively cover over the absence of a determinate "self-ish" gene.

The presentation demonstrates this tropological and retroactive nature of Dawkins's argument through careful close readings of two key metaphors in Dawkins's

argument. Alongside that analysis, the presentation also offers a clear explanation of Lacan's tropological theory, as well as significant references to recent rhetorical criticism that brings Lacan's theory to bear on important cultural logics. As well as advancing the rhetorical criticism of science, the presentation concludes by suggesting that this method of studying key scientific tropes allows us to connect seemingly abstract scientific logics to broader cultural discourses.

Games as Rhetoric, Rhetoric as Play

11:00am - 12:15pm Saturday, 25th May, 2024
Location: Plaza Court 5
Track 3. Digital Rhetoric
Presentation type Panel

178 Games as Rhetoric, Rhetoric as Play

Panelists/Participants (Including Respondent, if any)

Shane Peterson

University of North Carolina at Chapel Hill, Chapel Hill, NC, USA

Jack Fennimore

North Carolina State University, Raleigh, NC, USA

Mar Scárdua

North Carolina State University, Raleigh, NC, USA

Session Chair

Shane Peterson

University of North Carolina at Chapel Hill, Chapel Hill, NC, USA

Abstract/Description

Too often, we underestimate the size and influence of games, both historically and in contemporary culture, in our day-to-day lives. Especially in academic circles, games are frequently dismissed under the faulty assumption that games are "just games" and should not be taken seriously as an art form. This is despite the fact that games have always been imbued with cultural value and held the capacity for creating meaning, from the Royal Game of Ur to Senet to chess to Go to Pong. According to the Federal Trade Commission (FTC), the video game industry generates more revenue ($170 billion) than the film and music industries combined. Now more than ever, there is a clear need for more research, scholarship, and curricula devoted to analyzing modern games with the aim of helping others play these games critically and thoughtfully—not merely as consumers.

With all of this in mind, the field of rhetoric has plenty to offer the relatively new but growing field of critical games studies. Much has already been written about how rhetorical processes are coded and embedded into video games since Ian Bogost first posited his theory of "procedural rhetoric," which he defines as "the art of persuasion through rule-based representations and interactions, rather than the spoken word, writing, images, or moving pictures." In other words, programmed systems of rules and functions within a game take on rhetorical dimensions in how they influence what players feel, think, assume, and believe. While video games are certainly an emergent and exciting new vehicle for storytelling, gameplay—or the experience of playing the game itself—can exert an even greater rhetorical force on the user than what is represented visually and aurally on the screen.

In any case, video games can serve as rich sites for analyzing multi-faceted, multi-modal, and multi-media rhetorics, creating an even greater need for rhetoricians to research and discuss the intersections between games studies and rhetorical theory. Even beyond procedural and algorithmic rhetorics in games, much more can certainly be said about how games as sites for exploring salient concepts within rhetorical studies such as agency (Sarah Stang and Stephanie Jennings), empathy (Bonnie Ruberg), narrative (Eric Zimmerman and Katie Salen), and pedagogy (David Seelow). Furthermore, rhetorical studies can greatly benefit from the ongoing scholarship on how games represent and explore perspectives of historically marginalized groups, including female players (Shira Chess and Laine Nooney), queer game designers (Edmond Chang and Namoi Clark), communities of color (Treandrea Russworm), and Indigenous people across the globe (Jodi Byrd and Ashlee Bird). To explore these rich possibilities, the goal of this panel that we are

proposing for the 2024 RSA Conference is to showcase a wide variety of projects that have been made possible by placing rhetorical studies with games scholarship in ways that can help complicate and change our understandings of rhetoric as well as demonstrate games studies capacities for advocating social justice within the games industry, academia, the public sphere, or elsewhere.

This panel's first speaker, Dr. Shane Peterson from the University of North Carolina at Chapel Hill, will present his paper titled "Gamifying Classical Rhetoric and Feminist Revisions of Greco-Roman History, or *Assassin's Creed: Odyssey* Is Garbage and Here's Why." This project uses Ubisoft's *Assassin's Creed: Odyssey* (2018) as its main focus, in that the game has players explore ancient Greece during the Peloponnesian War and interact with important figures from classical rhetorical history, including Socrates, a young Plato, Perikles, Alcibiades, and Aspasia. One feature in the game called the "Discovery Tour" walks the player through a series of museum-like guided tours about the history of classical Greece for educational purposes, including tours about the rise of the sophists and philosophers in the city-state of Athens. To begin with, this presentation will draw from first-hand experiences with teaching the history of rhetoric by using this game to consider its overall effectiveness and limitations, bringing to bear different studies on games as pedagogy from James Gee, Kurt Squire, and others. Finally, this presentation will place the game itself in conversation with Andrea Lundsford and Cheryl Glenn's research on feminist revisions of rhetorical history—namely in how they both advocate for re-centralizing Aspasia as a critical figure in the development of rhetoric as a public art form in Athenian democracy—to critique how the game ultimately positions her as the story's primary antagonist. Aside from merely analyzing what this game gets "right" or "wrong" about rhetorical history and critiquing its problematic, frustrating portrayal of Aspasia, this study will also consider the potential for games to function as sites for representing, recontextualizing, and deconstructing popular but limited conceptualizations of Western, Greco-Roman rhetoric.

Jack Fennimore of North Carolina State University will then present his experiences using Angela Washko's *The Game: The Game* to teach students about embodiment, collective play, representation and video games. *The Game: The Game* is a visual novel game where you play as a woman in a bar who experiences the tactics and techniques of several famous male pick-up artists drawn from their own lectures and books. The game explores the lived experiences of female-presenting individuals navigating the often complicated and even dangerous world of dating. Fennimore's paper, "Teaching With a Game that Isn't Fun: On Using Angela Washko's *The Game: The Game* in the Classroom," discusses the experiences of the author having students

play the game as a class. He would have students vote on choices being made in the game as a collective through the use of a Discord server. Along the way, the presentation will explore what students can learn from the game experience, from the content of the game itself in terms of representation and consent to the immersive and rhetorical qualities of the game. The presentation also includes a discussion on the ethics and best practices of playing a potentially triggering game, as many of Fennimore's female students could point to parallels between the game and what they experienced in real life. This presentation is significant to anyone looking to use games in the classroom, especially ones that challenge players in more ways than just game difficulty.

Mar Scardua, also of North Carolina State University, will then present their paper named "Step Twice in the River of Life: Autism and Rhetoric in *To The Moon*." Released in 2011 by Kan "Reives" Gao, *To The Moon* is a story-driven puzzle adventure game in which two scientists explore and modify the memories of a dying man as per his last wish. As they unravel the man's past towards his earliest memories, the scientists "meet" his late wife, River, an autistic woman who had tried to mitigate her husband's trauma for her entire life. Drawing from Paul Heilker and Melanie Yergeau's understanding of autism as a profoundly rhetorical phenomenon, the presentation will analyze *To The Moon* not only in the grounds of autistic representation, but in the rhetorical qualities of its gameplay as rhetoric of autism. The presentation will also discuss other gamic experiences that have been inspired by or relate to *To The Moon* in the adoption and development of neurodiversity and/or autism as a video game rhetoric. Aside from observing the rhetorical functions that accomplish this process, this presentation will open a discussion on how to challenge developers, players, and academics in engaging with rhetorics of disability far and beyond "empathy" by procuring to comprehend neurodiverse processes of making as they are and not as a contrast to others.

Migration and Mobility

11:00am - 12:15pm Saturday, 25th May, 2024
Location: Plaza Court 7
Track 7. Public Rhetoric

605 Discerning and Synthesizing Refugees' Insights Documented In and Across ProQuest Dissertations & Theses Investigating the Refugee Belonging, 2015-2023: Proposing an Intersectional, Decolonial Approach to Sponsoring "Belonging" with Syrian Refugees

Noha Siraj Labani

Arizona State University, Tempe, USA. Imam Abdulrahman Bin Faisal University, Dammam, Saudi Arabia

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

With about one in eight people living on earth today experiencing migration and forced displacement (Amnesty International), new questions arise about human movement and belonging, including the very limits of the Nation-State. Transnational subjects inspire us to consider how rhetoric can contribute to reimagining new ways of community relationships apt for this new reality. What are colonial conditions for belonging prescribed by the Nation-State? What does contemporary scholarship reveal about the obsolescence of this model? Under contemporary conditions of transnational movement, what internal and external conditions could positively influence the co-construction of belonging as a shared responsibility? What could we learn about these questions by approaching refugees as knowledge builders through recent scholarship documenting their quest for belonging?

To consider these questions, this paper takes the ongoing Syrian crisis as a case in point. Since 2011, about 13.5 millions of Syrians have been displaced because of the brutal civil war. About half of these people are children (Reid). Quality education is one of Syrian children's most significant challenges. Syrian refugees perceive education as a catalyst for rebuilding their lives and securing a better future for their children. However, data indicate that Syrian children's desire for education decreases unless their sense of belonging is also cultivated. The findings carry consequences here in the US where approximately 33,000 Syrian refugees have resettled, 1,398 of whom have resettled in Arizona, home to various educational institutions where Syrian refugees turn for resources to chart their lives.

Given the complexity of the Syrian crisis and to assist these resettlement programs, this proposed paper is at the intersection of rhetorical theory, refugee studies, political science, and social justice. I theorize "refugee belonging" as an ethical, informed, flexible, and trans-ontological construct. Rhetoric scholars have foregrounded belonging in the context of locality or kinship within the boundaries of the Nation-State model. However, data from the most recent studies conducted alongside Syrian refugees indicate that the concept of belonging needs to be reframed to redress the intersectional consequences of coloniality (Maldonado Torres) that have produced contemporary conditions that all too often render refugees "dispensable" within the Nation-State (246).

In conceptualizing belonging for refugees in the light of coloniality and intersectionality, this paper offers a dynamic and robust conception of "belonging" to bring some hope to refugee adversity. Synthesized from ProQuest dissertations & theses investigating the refugee belonging, 2015-2023, my analysis reframes belonging as a co-constructed process for which power-figures are accountable sponsors (Brandt). Here, the differences that mark community members provide "generative differences" for reconfiguring and intentionally sponsoring belonging here and now for mutual benefit. Refugee belonging should be established primarily with informed care (i.e., providing basic security needs to ease the stress of movement, training/understanding the trauma of forced displacement, and establishing trust in teacher-student relationships). Hence, this paper foregrounds belonging as a multidimensional co-constructed relationality that actively responds to the complexity of the refugee's situation.

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549 Asylum Industrial Complex: Rhetorics of Human Mobility,

Azadeh Ghanizadeh

Syracuse, Syracuse, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

As the crisis of human displacement grows and reaches the territorial United States, interactions between text and context are increasingly imperative when considering the many challenges posed by communicating across distance, difference, and uneven development. Public rhetoric about Middle East/North African (MENA) asylum seekers in the United States combined with expressions of asylum in policy discourse, is reflected in the interplay between rhetoric and social justice currently visible across various issues in the world today. Specifically, this presentation evaluates how refugee resettlement is leveraged, persuasively, by states and publics toward different strategic aims.

Looking specifically at the United States and the MENA region, my work, Asylum Industrial Complex: Rhetorics of Human Mobility, observes expressions of refugee resettlement in public address to question the framing of refugees as economic burdens in popular venues when they are also framed, in contrast, as economically beneficial in policy documents. The rhetorical reception of refugees is reflected in how states and publics engage with, and use, asylum flows to signal humanitarian intent, security concerns, economic fears, or, on the other hand, a pro-admission ethos based on the need for migrant labor. While the argumentative leveraging of refugee in-flows by states has been well-documented, the persuasive leveraging of refugee in-flows in public address is understudied. Focusing on contrasting depictions of refugees in public communications, I center the economic forces that shape the rhetorical reception of refugees by evaluating data from the World Bank (WB) and the IMF (International Monetary Fund) alongside representations of refugees in news media and popular broadcasting. In sum, this project will evaluate the gap between public rhetoric on refugees and the verifiable outcome that refugee flows have on host nations—especially their economies—to argue that the rhetorical reception of refugees obscures the continuity of colonial relations between formerly occupying European powers and their former MENA colonies and regions of influence.

Considering the nature of asylum processing as it is mired in communicative ambiguity and colonial, historical, and economic struggles, in this presentation I will focus specifically on the wide-spread rhetoric of refugees economically draining their post-settlement nations when they are, in contrast, economically beneficial to their nations of permanent settlement—and narrated as such in strategic venues. To this end, the following presentation foregrounds the historical struggles and trade relations that imbricate U.S/Middle East interactions in a reading that focuses on the strategic, and persuasive, use of international protection by North American publics vis-à-vis refugees.

Critical Approaches to AI

11:00am - 12:15pm Saturday, 25th May, 2024
Location: Plaza Court 8
Track 3. Digital Rhetoric
Presentation type Paper Session

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327 Teaching about Technology Bias with Text-To-Image Generative AI

Sierra S Parker

Penn State University, State College, PA, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Unlike chatbots like ChatGPT, AI image generators are not being widely interrogated by compositionists. Digital culture increasingly involves visual circulation with popular apps like TikTok and Instagram, making it important for composition scholars to be a part of studying the responsible use of visual writing technologies. In response to this gap and regarding concerns about how composition teachers might balance issues of academic integrity with the productive capacities of artificial intelligence, this proposed presentation will analyze biases undergirding and (re)produced by text-to-image generative AI compositions. The presentation will offer strategies for using this technology meaningfully in the classroom as a multimodal composition medium and an object of critical ethical analysis that can promote technological literacies and responsible practice that extend beyond a single iteration of technology.

By analyzing examples of text prompt inputs and image outputs using Dall-E 2 and Bing Image Generator, the presentation will illustrate how bias informs the composition process through the user and the technology. Analysis will then lead to inroads for using text-to-image generative AI critically in the composition classroom,

emphasizing reflection on prompt writing and critical analysis of AI's ideological situatedness through algorithms and training sets. The presentation will offer ways to use AI in teaching students to question whose minds and bodies inform and are privileged by a technology, aiding them in analyzing technology's limitations and ethical weaknesses.

The presentation's approach to teaching with this AI will hinge upon multiliteracies (Selber 2004). Embracing technological multiliteracies entails understanding the need for more than just functional capacities and problem-solving capabilities. In addition to being able to effectively use and direct technology, users must understand that technologies are ideologically laden cultural artifacts shaped by institutionally informed designs and practices, and they must be trained to question technology, contextualize it, make informed critiques about it, and reflect on resulting use of it. Equipped with this approach, students will understand how their agency is confined and directed by the media and technology they engage.

Ultimately, the presentation will contribute to the discipline by offering strategies for using AI to teach students about the ethical and rhetorical stumbling blocks that the technologies pose and how they can responsibly and critically navigate their technology use as writers and citizens. Alongside classroom discussions about technology, research, and ethics informed by composition scholarship,—like network bias (Johnson 2020) and the ideologies underlying interfaces and visual design (Selfe and Selfe 1994; Bridgman et al. 2019)—analyzing bias in text-to-image generative AI can cultivate rhetorical and critical literacies in a way that allows students to engage ethically with technology and digital composition more broadly.

276 The Digital Athens Bro: Rhetoric and Leisure after Generative AI

Damien S Pfister

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Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

"AI is going to take all of our jobs and render us useless. And I, for one, am stoked. I hate jobs. I had a job once, and everyone there talked in weird voices. AI is going to 86 all of that. But we'll still need money. That is why I am asking the government to

step up and make sure we're breaded. We are proposing a small payment plan, or small pp, of 10G a month for every citizen, so we can party, and look hot, and enjoy our free time…So instruct AI to pay all of us, and then you dudes can retire gracefully before you get replaced and–we'll see you at the beach! The bonfires will be epic. Everyone will be hot…" (chadandjt, 2023).

When JT uttered these words before a local city council, in a white t-shirt and black baseball cap turned backwards, he became the most visible indicator that a new subject position was coalescing: the Digital Athens Bro. JT and his partner Chad, who nods contemplatively in the background of this video that went viral on TikTok, are podcasters and comedians, chill white guys with a just-graduated-college look, and their brand is stoke. Admittedly, this seemingly earnest plea for a universal basic income to offset the disrupting effects of artificial intelligence was not so much motivated by the opportunity to stimulate local deliberation about automation as it was oriented to pulling in Tiktok views–by the millions, as it turns out.

Although this video is more stunt than world historical artifact, it distills the key features of the Digital Athens Bro, a bro who loves AI because it allows him to do less work. Drawing on theories of Digital Athens (Erik Brynjolfsson & McAfee, 2014; Berend and Brohm-Badry, 2022) as well as critiques and complications of the association between Athens and leisure (Kennerly 2018), this essay will use JT's stoked oratory as a starting point to explore a pervasive rhetoric that aims to leverage automation for leisure in the context of new generative AI. The Digital Athens Bro is suddenly everywhere, from Ken in 2023's Barbie, who, like JT, is primary motivated by "beach," to Substack writers giving tips and tricks about generative AI, to enthusiastic Redditors experimenting with new tools. This essay will pull at the Digital Athens Bro's threadbare t-shirt to underline how the promise of leisure continues to be purchased through the labor of oppressed others: Digital Athens for some, Digital Sparta for everyone else.

chadandjt, https://www.tiktok.com/@chadandjt/video/7254701395906006314.

Kennerly, "Athens, Automatically." Paper presented at Public Address Conference, Boulder, Colorado, 2018.

Brynjolfsson, Erik, and Andrew McAfee. The second machine age: Work, progress, and prosperity in a time of brilliant technologies. WW Norton & Company, 2014.

Berend, Benjamin, and Michaela Brohm-Badry. ""Digital Athens"–Where is Digitalization Leading?." In New Work: Sovereignty in the Postdigital Age: Turning

Point for Entrepreneurs, HR Professionals, Coaches and Employees, pp. 7-8.
Wiesbaden: Springer Fachmedien Wiesbaden, 2022.

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138 A Catch and Release Rhetoric of Generative AI

Amanda Athon

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Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Much of the rhetoric surrounding generative AI tools such as ChatGPT focuses on "catching" student assignments that have used these tools. While academic honesty should be a priority for universities, this framing of AI as simply a tool for prohibiting learning – rather than possibly enhancing it – misses the potential for AI to be a useful space for generating critical thinking in the classroom. When our only lens for AI-generated communication is finding it or preventing its use, we keep students and faculty from embracing its function as a mirror of our own communicative practices and values. We know that generative AI in its current form "accumulates knowledge and assembles it as a perspective" (Bernard), which provides opportunities for rhetorical analysis and ethics inquiry.

This presentation encourages educators working in rhetoric, communication, and writing to release punitive rhetorics associated with AI and instead embrace the positive, knowledge-building uses of ChatGPT, both at the assignment level and whole course. To support these ideas, I will discuss a teacher-research study of AI used in first-year general education courses at a regional state university, showcasing various activities that utilized ChatGPT to assist students in meeting weekly learning objectives. I will discuss how this course specifically looked at crafting prompts for ChatGPT in order to study best practices for crafting research questions and developing ethos as a researcher. Participants analyzed what it meant to "collect" with ChatGPT vs. generating communication; participants also discussed the reality of AI's imperfections: its biases, its inability to decipher truth, and its tendency to compile and perceive knowledge rather than to objectively generate it. This presentation goes beyond sharing classroom activities to also focus on how these activities help

students evaluate the idea of ethos. I conclude the presentation by highlighting student survey responses to share more about student attitudes toward AI generative writing and learning.

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121 Just Play: The Rhetoric of Apple Music Replay

Yael Avnaim

Texas A&M, College Station, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In 2022, Apple Music introduced a new fetcher - Apple Replay, which allowed users to receive statistics about the music they listened to in the past year and share it on various social networks. Apple's website states, "With Apple Music Replay, you can relive the music that defined your year[1]." This paper examines the rhetorical role of Apple replay to understand how the new feature moves people, in what direction, and the ethical implications of this movement. To understand the rhetorical apparatus of music streaming platforms like apple music and, specifically, new data collection features that create statistics that function as personal musical ID, I turn to literature on the rhetoric of sound. Although limited, scholarship on the rhetoric of sound suggests a strong connection between persuasion and sound and lays the foundation for an investigation into power structures in media agencies. To understand the power behind Apple Music's new feature and data collection, I examine literature on power structures, supervision, and control in the media age through two contemporary theories dealing with datafication and orchestrating media power through sound. I put the two approaches in conversation to overcome the gap in contemporary literature about statistics sharing in music platforms as a rhetorical tool that structures and organizes the social space. I argue that the new feature of Apple Music turns the common listening experience into an individual consumption experience that acts through supervision and control apparatus that, through the statistics of the past, defines the future. I suggest that recognizing the rhetorical power of Apple Music's new fetcher to orchestrate the social is a call to question whether media is still the extension of man or perhaps became the extension of itself.

Tik Tok Praxis

11:00am - 12:15pm Saturday, 25th May, 2024
Location: Governor's 9
Track 11. Rhetorical Pedagogy
Presentation type Paper Session

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318 "Tricking People into Class Consciousness": TikTok, Mêtis, and @woke_karen's Digital Trickster Activism

Genevieve Gordon

Pennsylvania State University, University Park, PA, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Since 2022, the TikTok creator @woke_karen has posted scores of one-minute videos that follow the same format, gaining the account nearly 400 thousand followers and as many as 4 million views per video. Using TikTok's "duet" feature, the screen is split evenly down the center: on the left side is a young man, "Karen" himself, looking excitedly into his front-facing camera, who is juxtaposed with a mesmerizing cooking or baking video on the right side. The satisfying culinary footage draws and holds the viewer's attention while @woke_karen launches into an abrupt monologue about, for example, why the police disregard our constitutional rights, about how Black women in America experience daily institutionalized discrimination, or about a bank fraud scandal that has escaped mainstream media coverage. These bizarre posts trick both the viewer and the app's algorithm, hijacking the popularity and visual appeal of the culinary videos to circulate the creator's political rants.

This project investigates @woke_karen as an illustrative case study of rhetorically savvy digital activist writing that highlights TikTok's platform-specific affordances as a tool for change-making rhetorical action. @woke_karen's bait-and-switch formula is carefully constructed with and around the norms and conventions that guide content creation, navigation, and engagement on TikTok. By looking closely at how and why his trademark strategy works, I hope to show how his clever subversion of the user expectations generated by TikTok's templates, genres, and algorithm can further our thinking about multimodal and digital rhetoric and composition practices, particularly concerning online activism. While his formula succeeds in manipulating TikTok's algorithm to land the content on users' screens, the videos also encourage the entranced viewer to consider and question that algorithm, including how it operates and what it promotes and circulates. The misleading "trap" he sets for viewers—whether it succeeds in keeping a viewer's attention or not—implicates the user and forces confrontation of one's own engagement with and expectations of the content they encounter on the platform.

Expanding on previous work on rhetorical *mêtis* and digital writing, I argue that @woke_karen models an orientation toward social media I call *digital trickster activism*, which involves careful observation of and experience with the tendencies of a platform and its users in order to subvert and disrupt them—all with the ultimate aim of informing viewers about urgent social justice issues. Videos like @woke_karen's encourage us to consider the tactical potential of deception and distraction in amplifying and circulating important activist work, but also encouraging a type of rhetorical contemplation in the mind of the viewer. Different from other creators who game the system for views or for profit, @woke_karen makes no attempt to hide the ways he exploits the app's algorithm and templates; in fact, he makes it hyper-visible and encourages other creators to use similar methods. This rhetorical stance also suggests new avenues for rhetoric and composition pedagogy, particularly in an age where many students' primary writing activities happen in social media contexts.

173 Rhetorical Negotiation on #Disability TikTok: How Digital Rhetoric Challenges and Transforms Disability Discourses

Abby Breyer

University of Kansas, Lawrence, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Disabled people have always had a fraught relationship with rhetoric, and scholars like Remi Yergeau in *Authoring Autism: On Rhetoric and Neurological Queerness* (2018) highlight the ways that cognitive conceptions of rhetorical agency deem some individuals as arhetorical or subrhetorical based on their inability to communicate in "normative" ways. In a parallel vein, digital communication has often been touted as lesser than face-to-face, spontaneous communication. For example, Sherry Turkle in her 2011 book *Alone Together: Why We Expect More from Technology and Less from Each Other* argues that the digital age has alienated us from "real" human interaction, and she goes so far as to compare robots and technology to autistic people, a group of communicators she says "we" are "less comfortable" communicating with due to their lack of more "human" rhetorical choices.

When we consider "just rhetoric", we must place a heavy emphasis on thinking about who or what has not historically been considered to even fit within the category of rhetorical. In my essay, I explore discourses surrounding disability in online spaces, specifically social media comment sections. Through a rhetorical analysis of 5-10 TikToks and their comments, I highlight the ways that both "disability" and "rhetorical agency" are de/constructed by disabled online users and the able-bodied individuals in their comment sections. As I examine ideas like anonymity, embodiment, and testimony, I argue that the virtual world challenges both our rhetorical understandings of disability and the rhetorical possibilities of disability discourses. Because of the profound impact social media has on shaping public perceptions of disabilities, I seek to evaluate both the possibilities and pitfalls of these discourses and the hierarchies they attempt to dismantle.

Social media platforms are unique sites of challenging ableist hierarchies and creating new disability discourses, but they also run the risk of reifying a "single story" of disability while placing the burden of activism solely on disabled creators. By combining perspectives, methods, and scholarship from both Rhetorical Studies and Disability Studies, my research pushes at what it means to be rhetorical, what it means to deny someone rhetoricity, and how the stakes of rhetoric are unfolding in these virtual public spaces.

Just Accommodation: Rhetorics of Access and Disabled Bodyminds in Higher Education

11:00am - 12:15pm Saturday, 25th May, 2024
Location: Governor's 10
Track 5. Embodied Rhetoric
Presentation type Panel

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164 Just Accommodation: Rhetorics of Access and Disabled Bodyminds in Higher Education

Panelists/Participants (Including Respondent, if any)

Lindsey Novak

Arizona State University, Phoenix, USA

Psyche Ready

University of Connecticut, Storrs, USA

Millie Hizer

Indiana University, Bloomington, USA

Session Chair

Kathleen Lyons

Fairleigh Dickinson University, Madison, USA

Abstract/Description

Scholars situated at the intersection of Disability Studies and Rhetoric have advocated for more inclusive and accessible spaces, cultures, and policies in higher education

(see Price; Dolmage; Cedillo; Yergeau; Kerschbaum). Yet, as this panel addresses, institutions continue to rely on limited definitions of access in their policies and procedures that default to able-bodied norms of reasonable and retrofitted accommodations (see Garland Thomson; Brueggemann; Dolmage; Hamraie; Jung). The four papers in this panel engage with recent scholarship and incorporate lived experiences to promote rhetorical knowledge, practices, and strategies for seeking access that value and center disabled bodyminds. This panel argues that rhetoric, accommodation, and access are never simple, never "just." Taken together, the papers present a rhetorics of accommodation that approaches social justice by situating disability and access as complex, multifaceted, embodied, and constantly changing. The panel includes the following papers:

Speaker 1: For years, scholars in rhetorical studies have studied the role of the body in mediating discourse (Hawhee, 2004; Knoblauch, 2012; Dolmage 2014). Indeed, the body of rhetorical theory itself has been criticized for its tendency to focus on "the white male body" (Chavez, 2018, p. 244). Speaker 1's presentation will engage with such scholarship to examine the ways in which disabled students and faculty navigate ableism in higher education through an attunement to bodily knowledge. To begin, Speaker 1 will explore the following question: What is rhetorical about navigating spaces of ableism in academia? Of course, if we are to understand how disabled students and faculty navigate academia, it is imperative to first exemplify disabled voices. This idea is grounded in rhetorical scholarship that places an emphasis on using lived experiences to tell disabled stories (Price, 2011; Cedillo, 2018; Dolmage, 2018). Speaker 1 will then draw from a rich archive of disability narratives to explore the ways in which disabled rhetors utilize embodied knowledge to resist ableism in higher education. These narratives also foreground the importance of bodily knowledge in navigating academic ableism through an attunement to one's access needs. Such narratives are not meant to represent the full scope of bodyminds that exist in higher education; rather, they are meant to contribute to the field's growing understanding of the tactics disabled students and faculty may use to exist within a system that was built to exclude multiply marginalized bodies and minds. Ultimately, if we are to value the plurality of bodies that can be found within the academy, we must understand how these bodies navigate higher education. This presentation begins to unpack such alternative ways of knowing and being, which enriches the study of rhetoric and accessibility more broadly.

Speaker 2: Accommodations are the primary system for disabled students, faculty, and staff to access the academy without sacrificing the well being of our bodyminds. We typically encounter this system through the blurb at the bottom of our syllabus,

and through the public-facing rhetoric of the disability office, including its forms, policies, and webpages. The accommodations process has been criticized by rhetoricians and disability scholars (Dolmage, Price, Konrad, Simpkins, Jung) as medicalized, reductive, othering, and as placing the burden of access on the disabled individual. When disabled academics enter the vulnerable space of disclosure and requesting access, the language on forms, websites, syllabi, and out of the mouths of staff is more than "just rhetoric;" in fact, some of us are so repelled by it that we do not ask for the help we need due to "access fatigue," what Konrad (2021) calls "a demand so taxing and so relentless that, at times, it makes access simply not worth the effort" (p. 181). In this presentation, Speaker 2 will examine how the accommodations process centers sensory and mobility impairments, which does not account for the increasing numbers of academics who are neurodiverse, psychiatrically disabled, or chronically ill. Incorporating existing scholarship along with lived experience as a graduate student with a sensory and a psychiatric disability, Speaker 2 will argue that, at both the university and the classroom level, a shift is needed in the language and praxis of accommodations.

Speaker 3: Speaker #3 will explore the hidden curriculum, the "ways of doing: how to do, write about, and talk about research, how to navigate complex bureaucracies, and how to ask others for help when you feel lost" (Calarco, 2020), involved in requesting accommodations as a graduate student. Rhetoricians can intervene in the idea that disability is used rhetorically to describe and devalue non-normative bodies (Dolmage, 2014), as well as explore the convergence and divergence involved in claiming a label of disability for the first time. The theme of "just rhetoric" implicitly asks us to contemplate what is hidden. By analyzing ableist rhetoric, we can better understand how it is perpetuated (Cherney, 2019).

This presentation delineates the rhetorical moves of going public--through taking agency and requesting accommodations--in the disabling discourse of institutions and serves as a call to action to examine lived experience of life after trauma and the impacts resulting from institutions which often make implicit the desirability of the trauma-informed pedagogy while negating the trauma-informed person. As a trauma survivor moving through fluctuating stages--recursively, much like the rhetorical situation--of well and unwell, this presentation asks rhetoricians to contemplate the discourse of disability in the hidden curriculum of requesting accommodations.

In the spirit of "just rhetoric", I initiate this conversation about the impacts of a diagnosis, which provides both a relief and a stigma (Flower, 2013), and explore the rhetoric(s) of accommodation, the assumption of "accommodations" as permission,

all while acknowledging that the act of advocating for oneself is exhausting. The institution and its hidden curriculum surrounding disability accommodations necessitates these conversations.

Speaker 4: In a research interview, disabled writing instructor Annemarie (pseudonym) named a few accessibility practices she habitually engages in her pedagogy, such as "making sure to include alt-text and image descriptions within PowerPoints, making sure to include descriptive links rather than full URLs, making sure to structure documents with headings, and making sure to caption [her] own videos." The practices Annemarie names represent her commitment to accessible pedagogies. This presentation explores pedagogical commitments and processes for crafting accessible spaces in higher education by studying rhetorics of "making sure" as evident in narrative-based interviews with writing teachers from a range of institutional contexts. In this paper, Speaker 4 presents making sure as a relational, repeated, and iterative rhetorical strategy teachers can use to think about and act on access needs connected to language, race, sexuality, ability, gender, and class (see Cedillo; Dolmage; Gonzales & Butler; Hitt; Pickens; Price). In response to the conference's call to push rhetoric towards social justice, Speaker 4 suggests making sure as an embodied and relational strategy that invites rhetorical studies scholars to make, unmake, and remake policies, structures, practices, etc., for more just and accessible academic spaces.

Seeing Blackness Online

11:00am - 12:15pm Saturday, 25th May, 2024
Location: Governor's 11
Track 3. Digital Rhetoric
Presentation type Paper Session

164 Rhetorical Tactics for Managing Circulation

Corinne Jones

Rensselaer Polytechnic Institute, Troy, NY, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Rhetorical strategies for tailoring messages to audiences are complicated by digital technologies and circulation, which itself constitutes writing (Dieterle et al.). Much scholarship outlines strategies for "rhetorical velocity," or composing for viral circulation (Ridolfo and Devoss). Yet, virality makes audiences ambiguous. Moreover, texts can circulate to harmful audiences. For instance, when activist content circulates to hate groups, activists often become targets of harassment. Thus, scholars argue for "slow" circulation (Bradshaw), which emphasizes persistence over virality. Digital rhetors have begun developing tactics to manage their content's circulation. Yet little scholarship has explored these tactics.

Taking a platform-specific approach, I ask: What rhetorical strategies do TikTokers use to manage their content's circulation?

Using computer-mediated discourse analysis (CMDA) (Herring), I analyzed 195 TikToks collected from late 2020 to February 2023. Rather than strive for representativeness, CMDA researchers purposefully select data. These videos were selected for addressing activist causes and for how creators managed circulation. I coded for observable rhetorical tactics.

 I add to scholarship about strategies for rhetorical velocity and slow circulation by outlining how creators rhetorically use the affordances of TikTok to manage circulation in four ways. (1) For rhetorical velocity, as sounds are memetic and searchable on TikTok (Abidin), activists often remix sounds and videos in unique ways. TikTokers remix activist audio-clips over video-clips of mundane activities, like makeup. Conversely, people put activist video-clips over searchable sounds. These remixes enable activist messages to reach potentially politicized audiences through audiences' other interests. (2) For slow circulation, rather than directly incorporating other TikToker's harmful content into response videos, some TikTokers describe behavior. Thus, the harmful creator to whom the activist is responding is not notified, lessening the chance of harassment. (3) TikTokers also invoke algorithms to harness companies' exploitative "prosumerism" (Beck). Creators ask desired audiences to interact with their content to "signal" to TikTok's algorithms that the content should be shown to a specific audience. (4) Finally, as captions are easier for algorithms to censor, TikTokers creatively misspell words in "algospeak."

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Dieterle, Brandy, et al. "Confronting Digital Aggression with an Ethics of Circulation." Digital Ethics: Rhetoric and Responsibility in Online Aggression, edited by Jessica Reyman and Derek Sparsby, Routledge, 2019, pp. 197–213.

Herring, Susan. "Computer Mediated Discourse Analysis: An Approach to Researching Online Behavior." Designing for Virtual Communities in the Service of Learning, edited by Sasha Barab et al., Cambridge University Press, 2004, pp. 338–67, DOI: 10.1017/CBO9780511805080.016.

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781 RePORTrations: A Thematic Analysis of Social Media's Response to the Alabama Riverboat Brawl

Christal R. Seahorn

University of Houston-Clear Lake, Houston, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

On August 5, 2023, a brawl broke out at Riverfront Park in Montgomery, Alabama. A riverboat, the *Harriott II*, had been attempting to dock at its usual location at the Alabama port, but a pontoon boat blocked its path. After multiple attempts, the ship's co-captain went to shore to persuade the pontoon owners to move their vehicle. The owner of the pontoon resisted, shoving the *Harriott II*'s co-captain, and sparking off a massive altercation between the White pontoon boat members and the mostly Black supporters who came to the co-captain's defense. Cell phone videos of the fight went viral and captured the public imagination. Language and images used to organize and make sense of the sequence of events catalyzed a flood of social media commentary, memes, and parodies: "The cap heard round the world," "Fade in the water," "Michael B. Phelps." What could have easily become a traumatizing event became a moment of comedy but also one of power and unity. The usual narrative of racial brutality narrative felt changed, disrupted.

This study examines Twitter (X), TikTok, and YouTube posts in the two weeks following the Alabama boat brawl. Specifically, it analyzes the emergent symbols (the hat, the swim, the chair) and themes (police reform, gun control, ancestral pride, racial justice, socioeconomic entitlement) that pervaded popular discourse after the event. Applying Victor Turner's concept of spontaneous *communitas*, Edith Turner's work on collective joy, and Sara Ahmed's theories on phenomenological re(orientation) and affect as cultural practice–this paper argues that the post-event exuberance that erupted on social media moves beyond levity and entertainment to 1) a cathartic reclamation of agency, 2) an expansion of historical and cultural knowledge, and 3) a shared narrative experience that inverted expected social structures. Still in its early stages, this thematic analysis plans to wrestle with questions about the place of Black Twitter as Twitter transitions to X, the role of violence in what felt just and fair about this event, and the recognition of Black joy as a fraught emotion.

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496 Mediating Mayhem: The Rhetorical Value of Mediated Texts of the Montgomery Brawl

Carlos A Flores

California State University, Sacramento, Sacramento, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

On August 5, 2023, riverboat co-captain Damien Pickett was assaulted by a group of white men in Montgomery, Alabama after asking them to move an illegally docked pontoon boat so a large, idle ferry could park. A group of onlookers-turned-accomplices then came to Pickett's aid in what eventually turned to a brawl comprised of viral moments that captured the attention of audiences. For example, audiences witnessed one onlooker, a young Black 16-year-old man, swim from the ferry to the dock so that he could render aid to the co-captain. Onlookers also witnessed a large group of Black men run to the defense of Pickett and confront the perpetrators of the fight. Lastly, in one of the more glaring parts of the fight, audiences saw a Black man use a folding chair as a weapon against two other white perpetrators. In the aftermath of the brawl, a plethora of media texts produced through Tik Tok elevated the humorous status of the melee, and also thrust the fight and its racial implications into the spotlight. Among some of the various texts produced, some of the more notable examples include (but are not limited to): the actions of Black accomplices involved in the fight were juxtaposed with the climactic battle music in the Marvel film, Avengers: Endgame, folding chairs became a central prop of comedy, the young boy who swam across the dock was nicknamed "Blaquaman," and lastly, various users provided supplemental commentary that served to both humor and inform audiences about the skirmish. Although it is easy to fall into the humor that has overshadowed this event, the memes and commentary from users on the platform have played a critical role in sustaining digital spaces of discussion.

In their treatment of the concept, DeLuca and Peeples (2002) argue that the Public Screen has eclipsed the traditional Public Sphere in terms of distribution of information and cultivating publicity. Having been enmeshed in the concept of the Public Screen for over 20 years, rhetorical scholars stand to benefit from reexamining this conceptualization in the era of Tik Tok. This paper will draw upon DeLuca and Peeples' work, as well as the Black Public Sphere Collective (1993), to make further sense of how this event has mobilized non-institutional rhetoric and responses to the racialized violence in Montgomery. Through a rhetorical analysis of textual productions of Montgomery Brawl content made on Tik Tok, my analysis will be comprised of the following prospective arguments: First, I intend to argue that the numerous texts made in the wake of this brawl contribute to the building of community through humor among Black audiences. Second, and in the spirit of the theme "Just Rhetoric," I argue that the mediated aftermath of the Montgomery Brawl is an opportunity for rhetorical critics and scholars to ponder how these digital audiences perform the invaluable and critical function of sense-making in the wake of racialized violence.

643 #AliveWhileBlack: Black Digitality and Doxastic Individuation

Thomas M Lawson

Fairmont State University, Fairmont, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In recent years, digital rhetoricians have made calls for just rhetoric in networked social media, in which online communities would not be driven by commonality and instead engage meaningfully with difference. This paper turns to the work of French philosopher Gilbert Simondon to respond to this call, using the concept of individuation to theorize and explore online community building in which users seek to destabilize consensus and develop more relational opinions or doxai. What I call "doxastic individuation" starts with sensing the networked character of one's rhetoric, which is to say, that the user acts as a point of articulation in the network, expanding or contracting possibilities for deliberating together through their participation in circulating doxai. Grasping their active role in contributing to the network's potential for deliberating together, users attend to their networked relations and synergize the tensions between users' values, experiences, and emotions toward doxai capable of resolving these tensions in novel, multifaceted beliefs.

After discussing individuation as a framework of relationality and complexification in networks, I turn to an example of doxastic individuation: the viral 2014 #AliveWhileBlack Twitter hashtag. The hashtag originates from Black Twitter, a community of Black users throughout the diaspora whose experiences with the platform's ecology of users, algorithms, and network properties often compel Black Twitter users to recuperate rhetorical spaces in which to discuss and develop doxai about shared matters of concern.

In analyzing #AliveWhileBlack, I underscore how the sharing of users' firsthand experiences of racialized violence and surveillance in encounters with law enforcement are, at least in part, rhetorical responses to the network processes that fueled the popularization of #CrimingWhileWhite, a White-authored hashtag meant to shed light on racial disparities in treatment by police following the death of Eric Garner. Whereas #CrimingWhileWhite resonated with a large population on Twitter and, through algorithmic processes, centered commonplace experiences of White privilege in encounters with police, the viral hashtag's rhetorical velocity crowded out the perspectives of Black users on police violence. In response to #CrimingWhileWhite's monopolization and homogenization of the networked public sphere, Black Twitter users were compelled to create a rhetorical space for deliberating together by sharing their singular experiences with law enforcement under the #AliveWhileBlack hashtag.

However, in sharing diverse experiences through the hashtag, users didn't simply offer counter-narratives focused on social death. Instead, in the terminology of Christina Sharpe, users also engaged in Black annotation via replies and reposts, discussing how the various narratives of police violence converge on blackness in relation to and beyond whiteness. In this manner, then, users' narratives and annotations under the #AliveWhileBlack hashtag individuated doxai—perspectives on what blackness means in American society—toward what Sylvia Wynter calls "new genres of human being."

Just Publishing: Demystifying the Book Publishing Process

11:00am - 12:15pm Saturday, 25th May, 2024
Location: Governor's 12
Track 14. Other
Presentation type Roundtable

106 Just Publishing: Demystifying the Book Publishing Process

Panelists/Participants (Including Respondent, if any)

Kristen Hop

University of Alabama Press, Tuscaloosa, USA

Archna Patel

Penn State University Press, University Park, USA

Session Chair

Aurora X. Bell

University of South Carolina Press, Columbia, USA

Tara M. Cyphers

The Ohio State University Press, Columbus, USA

Abstract/Description

This roundtable brings together editors at four university presses to offer advice on how to get your book manuscript published. We will cover the nuts and bolts of publishing: identifying the right presses and approaching editors, writing a strong proposal, determining if your book fits a press's series, navigating peer review, understanding your contract, learning about the role of the editorial/faculty board, anticipating publishing timelines, handling the production process, and promoting your book after it's published. We'll offer tips for managing the process for newly minted PhDs, scholars from marginalized communities, and those in positions off the tenure track. There will be plenty of time for Q&A, so please bring your questions.

Restorative Afrocentric Rhetoric vs. Deficit Models of Thinking

11:00am - 12:15pm Saturday, 25th May, 2024
Location: Governor's 14
Track 1. Cultural Rhetoric
Presentation type Panel

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102 Restorative Afrocentric Rhetoric vs. Deficit Models of Thinking

Panelists/Participants (Including Respondent, if any)

Jerad M Carson

California State University, Fullerton, Fullerton, USA

Kristopher Dominguez

California State University, Fullerton, Fullerton, USA

Madyson Hill

California State University, Fullerton, Fullerton, USA

Abstract/Description

Deficit-based research on the literacy practices of underrepresented communities permeates the field of English. As a result, scholars may not acknowledge or emphasize the myriad ways of knowing, communicating, and learning which occur in marginalized communities of color. This panel challenges some deficit models of thinking that are often associated with some minoritized communities. Each speaker of this panel explores Afrocentric epistemologies and African American rhetorical practices to provide new culturally diverse perspectives on teaching language diversity, and illuminating newer generations experiences with cultural mixing and African American rhetoric.

Speaker #1: Rhetorical Perspectives of Language Rights Activism

The word "woke" originated in African-American Language (AAL) as a term for staying aware of social and cultural tensions and the dangers that black people face because of their race. Black people are forced to adapt to a climate of institutionalized racism and consistent police brutality, and AAL provides an avenue to communicate with one another, especially in activist spaces. Recently, though, woke has been co-opted by nonblack people to signify liberal and progressive ideologies in general, and the rhetoric of wokeness has changed accordingly. Blackness, in this process, is reduced to a political talking point to be argued rather than a state of being and a part of one's identity. My research will explore and analyze various uses of the word "woke" in activism, news, and pop culture over the last decade to create a timeline of how the word "woke" has changed rhetorically over time.

Speaker #2: Girrrrl, Honey, Chile: Non-Black Sociolinguistic Rules for Speaking in African American Language

Cultural mixing occurs when non-Black communities use African American Language (AAL). However, there are sociolinguistic rules for speaking in AAL that may cause AAL speakers to disapprove of non-AAL speakers using specific AAL words, phrases, greetings, etc. (Smitherman; Richardson; Troutman). This paper will explore how this determination, if understood by non-AAL speakers, might challenge narrow perspectives that seek to delegitimize AAL by relegating its status to slang, or informal speech.

Speaker #3: AAL on TikTok: the Problems of Minstrelsy and Appropriation

With the rise of social media as a primary form of communication and self-expression, social justice and resistance have begun to take shape on these platforms by sharing information and resources and advocating for social change. For black creators, social media plays a significant role in allowing for self-expression, social justice

advocacy, and organizing when more formal spaces, such as movies, music, and other creative and even informational industries, have restricted their ability to express their voice. However, with the rise of TikTok, trending sounds and music has fostered the appropriation and misuse of AAL as much as it makes space for it, such as allowing white creators to lipsync the N-word while simultaneously de-platforming and restricting the voices of black creators. Through an exploration of the impact of TikTok on the public perception of black language and the expression and formation of black identity within and outside the digital space, this paper argues that social media fosters the appropriation and misuse of black language and culture in popular culture, further perpetuating their demonization in academic and professional spaces.

Just Listening: Social Justice in Current Eloquentia Perfecta Scholarship and Pedagogy, sponsored by Jesuit Conference on Rhetoric & Composition (JCRC)

11:00am - 12:15pm Saturday, 25th May, 2024
Location: Governor's 15
Track 5. Embodied Rhetoric
Presentation type Affiliate Session

32 Just Listening: Social Justice in Current Eloquentia Perfecta Scholarship and Pedagogy

Affiliate Panel

Jesuit Conference on Rhetoric & Composition (JCRC)

Panelists/Participants (Including Respondent, if any)

June Bube

Seattle University, Seattle, USA

Jenn Fishman

Marquette University, Milwaukee, USA

Teresa Grettano

University of Scranton, Scranton, USA

Simone Billings

Santa Clara University, Santa Clara, USA

Philip Choong

University of San Francisco, San Francisco, USA

Vincent Casaregola

St. Louis University, St. Louis, USA

Renea Frey

Xavier University, Cincinnatti, USA

Session Chair

Cinthia Gannett

Fairfield University, Fairfield, USA

Abstract/Description

Rhetoric is not just arts that yield explicit deliverables, like speaking and writing. Instead the ars rhetoricae that we teach and research include taste, silence, and the focus of this roundtable: listening. As members of the Jesuit Conference on Rhetoric and Composition (JCRC), this group of scholars from Jesuit colleges and universities across the US has common ground for the work they do, which triangulates listening, social justice, and the Jesuit rhetorical tradition of eloquentia perfecta.

Listening, reflection, empathy, and social justice lie at the heart of the Jesuit tradition, connecting rhetoric to ethical action for the common good. Furthermore, increasingly scholars and practitioners across disciplines and professions are emphasizing active, open-minded, deep, nonjudgmental listening as offering the greatest possibility for cross-cultural communication, for understanding across differences.This roundtable explores how scholar-teachers working within the Jesuit tradition are focusing on and realizing the potential of listening as a rhetorical and ethical habit of mind and practice. Topics for this roundtable will include considering the common good through community listening, foundational listening skills and eloquentia perfecta, empathy and deep listening for audience awareness, listening and hope, immersion trips as a site of listening and reflection, orality/aurality and justice, and listening as public speaking. In the spirit of this tradition, this roundtable will be participatory and experiential. Presenters will not only offer ideas and information; they will also invite the audience to engage in activities designed to increase connection through listening in the service of justice.

On Memories of Violence and Violences of Memory: New Approaches to Mnemonic Harm

11:00am - 12:15pm Saturday, 25th May, 2024
Location: Governor's 16
Track 7. Public Rhetoric
Presentation type Panel

171 On Memories of Violence and Violences of Memory: New Approaches to Mnemonic Harm

Panelists/Participants (Including Respondent, if any)

Benjamin Firgens

Mount St. Mary's University, Emmitsburg, USA

Allyson Gross

University of Wisconsin-Madison, Madison, USA

Jessy Ohl

University of Alabama, Tuscaloosa, USA

Nikki Orth

Drake University, Des Moines, USA

Session Chair

Benjamin Firgens

Mount St. Mary's University, Emmitsburg, USA

Abstract/Description

This panel questions how violence shapes rhetoric. As violence animates, delimits, or obliterates the conditions for rhetorical action, it poses fraught problems for rhetorical praxis. Engaging problems specific to rhetoric's role in making meaning and memory, each panelist analyzes a different form of violence exigent in public life and argues for, or performs, inventive responses to that violence. As we cover topics from environmental justice, to nationalism, to race, and to war, we call for new forms of just rhetoric, even—or especially—when the best we can do is perceive violence differently, or at all.

While it appears true, as Cynthia Haynes (2016) argues, that rhetoric and violence share an address, they do not always address one another. Rhetorical studies has struggled with the actual and preferred relationship between spoken words and thrown fists. With growing frequency, rhetorical scholars have internalized the concerns articulated first by Sally Gearhart (1979) regarding the inherent symbolic violence of persuasion but have nevertheless shied away from confronting the rhetoricity of physical violence itself. There are compelling epistemological and ethical reasons behind the discipline's careful distancing act from violence, but central to this compartmentalization is a narrow view of rhetoric's scope and function.

Even scholars who have taken seriously the rhetoric of violence qua violence (Childers, 2016; Eatman, 2020; Hayes, 2016; Ohl, 2019) have understood rhetoric primarily in terms of strategic persuasion. Physical violence can be undeniably persuasive, but this is as much a result of its extra-discursive dimension as it is the intentional effort to symbolically reason with interlocutors by sending messages. In other words, violence is rhetorical precisely because it makes sense while remaining irresolvably senseless.

Investigating the rhetorical significance of violence, we consider the role violence plays in how Americans make meaning and memories. Most touchstone works on American memory recognize the need to reconcile violence and difference with national ideals of justice and equality (Browne and Warnick, 1995). But as state violence increasingly impinges on communities defined by the extent of their precarity and manufactured debility (Puar, 2022); as reckonings over unredressed racial, colonial, and heteropatriarchal harms continue to roil national politics, local communities, and ecosystem ecologies (Cram, 2021); and as rhetoricians work to redefine the role of violence in our areas of study (Childers, 2022), it is clear that memory not only shapes how publics perceive violence but can itself be violent. What is possible if we conceptualize memory differently, considering both memories of violence and the violences of memory? "What can be done," as E Cram asks, "with violent inheritances?" (Cram, XV). Each panelist offers a unique answer.

Our first panelist's paper is "In Sight, In Mind: Nuclear Guardianship and the Public Memory of Radioactive Waste." In 1991, ecophilosopher Joanna Macy proposed an alternative solution to the environmental problem of radioactive waste. Rather than bury waste underground like "naughty children," Macy called for above-ground "nuclear guardianship" sites, imagined memory places to educate the public about nuclear waste and the broader violence of the nuclear age. Unlike the secretive solutions proposed by the government, nuclear guardianship promotes openness among local communities rooted in education, remembrance, and stewardship. There are no active nuclear guardianship sites in the U.S. today. Yet its vision provides an opportunity to examine the role of commemoration in opposing the health and environmental injustices of the nuclear age. This paper explores guardianship as an act of memory work through an analysis of Nuclear Guardianship Forum newsletters published from 1992-1994. It engages questions of public memory as they intersect with the violence of nuclear waste by exploring how guardianship reimagines future generations as "trustees to the 'estate and heritage of the Earth.'" The panelist argues for understanding the commemorative function of nuclear guardianship as a form of

epideictic rhetoric which seeks to establish and maintain an anti-nuclear ethic across time.

Our second panelist's paper is "Amputated Technologies and Tropes of Permanence in the Smithsonian's War Background Studies." Between 1941 and 1945, the Smithsonian Institution published the War Background Studies, twenty-one scholarly treatises meant to supply soldiers with anthropological, historical, and environmental knowledge about World War Two's theaters of operation. The WBS is an early example of now-ubiquitous mnemonic cultures of ends-less war (Engels and Saas, 2013) where the past's value depends on whether it enables violence against the state's enemies. Every moment of the past is potentially "war background." This paper reads the WBS to demonstrate how war background memories turn the past into usable technologies amputated from their contexts and deployed for the purpose of preserving the life of the state (and the death of its enemies). The panelist argues that tropes of permanence, or assumptions and claims about how technologies persist across time and context, constitute the vocabulary of mnemonic amputation and lend war background memories their rhetorical efficacy. Yet tropes of permanence also create the conditions of their own revision, as they make thinkable tropes of difference (Sutton and Mifsud, 2015) that could speak of new and pacifist cultures of memory.

Our third panelist's paper is "The Rhetorical Violence of Shock and Awe." This paper identifies the entangled forces (material and symbolic) structuring physical violence as rhetoric through an analysis of "Shock and Awe." Developed by military strategists Harlan Illman and James Wade, and most famously deployed in the wars in Kosovo and Iraq, shock and awe is an important case study for the physical rhetoric of violence because it promotes overwhelming force to compel acquiescence. Shock and awe not only sends a message, but more importantly undermines audiences' capacities for processing information. Shock and awe assails mind and body through a paralyzing release of energy that violently redistributes public sensation (Rancière, 2004). This redistribution partitions those privileged enough to interpret meaning from those terrorized to the point of delirium. While some hear a message, others literally cannot hear, and it is in this dynamic that physical violence performs rhetorically. This panelist will explicate the rhetorical properties of shock and awe by placing Illman and Wade's original articulation of the strategy, and General Colin Powell's defense of its usage, in conversation with oral histories from survivors of the first and second Gulf War. Doing so will hopefully demonstrate the multifarious ways that violence yokes material and symbolic forces to create the conditions of possibility for rhetoric.

Our fourth panelist's paper is "Interpretive Violence: Race, Memory, and the Equal Justice Initiative." For the past fifteen years, the Equal Justice Initiative has been publishing reports that address the legacies of slavery, lynching, racial segregation, and mass incarceration. Those familiar with the EJI tend to know the Montgomery-based organization for their museum and memorial spaces. What people are usually less familiar with are the reports that the EJI creates. These reports represent a potent distillation of the EJI's core themes, narratives, and interpretive arguments and provide an opportunity to analyze the multimodal rhetorical productions that can accompany public and collective memory. There are currently eleven EJI reports, and this paper's analysis focuses on the "In America" series. One of the central arguments that the EJI forwards is that slavery and lynching have not ended, only transformed into practices and ideologies that continue racialized violence. This paper argues that the EJI utilizes multiple temporal strategies to make the explicit connection between slavery and contemporary racism and inequality. Throughout the EJI's multiple modalities, they interpret the meaning of violence, repurpose harm, and explain what should be done in response to ongoing violence.

Cultural Displacement: Critiques of "Just Rhetoric"

11:00am - 12:15pm Saturday, 25th May, 2024
Location: Governor's 17
Track 1. Cultural Rhetoric
Presentation type Panel

122 Cultural Dis/Placement: Critiques of "Just Rhetoric"

Panelists/Participants (Including Respondent, if any)

Jessie Reynolds-Clay

Clemson University, Clemson, USA

Justin S Easler

Clemson University, Clemson, USA

David Williams

Clemson University, Clemson, USA

Kaitlyn M Samons

Clemson University, Clemson, USA

Session Chair

Kaitlyn M Samons

Clemson University, Clemson, USA

Abstract/Description

Beyond the Camps: A Critique of Holocaust Cinema's Depictions of Dis/Placement

For decades, the cinema has addressed issues of human displacement. From the plight of Algerian refugees to the recent Russia/Ukraine conflict, filmmakers have always told stories about the human cost of national and international conflicts. The Holocaust is no exception, forced relocation having been an integral step in the Nazis' Final Solution.

Speaker 1 claims that we mustn't forget, however, that the suffering of the Nazis' victims didn't end with the Third Reich. After WWII, thousands of displaced persons found that they had no homes to return to. Many lived in camps and urban centers for years. Jews faced especially harsh challenges, with violent antisemitism still lingering in parts of Eastern Europe. (Some were killed after having survived the concentration camps.) But with few exceptions, Holocaust cinema has limited its examinations of human displacement exclusively to the concentration camps and ghettos. Speaker 1 argues that this lack of stories about displacement in the aftermath of the Holocaust has temporally limited our understanding of this event.

Portraying displacement so narrowly confines this specific Nazi atrocity to time and place: during the war and in easily recognized spaces. The result is a failure to acknowledge that the effects of the Holocaust were/are widespread and multigenerational. Consequently, Holocaust cinema has failed to fully grapple with

societal prejudices that existed long before the Holocaust and are still with us to this day.

Cinematic representation is among the most powerful sources of Holocaust knowledge, and as it grows in influence, depicting the events of the Holocaust as over and done with may have long-lasting repercussions. Speaker 1 argues that not examining the full dimensionality of human displacement robs Holocaust history of present-day relevance, consigning it to being "just rhetoric" about the past.

Dis/Placement Rhetoric of Choice and the Traveling Uterus

Historically, abortion rhetoric has shaped public policy and justifications surrounding reproductive healthcare in the United States. In their presentation, Speaker 2 explores American identity with abortion healthcare by explicitly focusing on the rhetoric of metonymic associations to "choice" and "freedom" when used in terms of access for those traveling out of state for an abortion. Often discussed by scholars of reproductive rhetorics, "choice" is a complicated term, "A paradoxical approach to choice, [...] involve[s] shifting perspectives between the political considerations of the personal and personal applications of the political and drawing subsequent conclusions" (Adams 2019). Moreover, Speaker 2 argues that a private space such as one's body becoming politicized reframes the notion of what "choice" and "freedom" are meant to represent to the American public, specifically regarding recent legislation.

Speaker 2 will look at recent examples of states enacting abortion bans, such as House Bill 242 in the Idaho State Legislature, which was passed into law on May 5th, 2023. This law prohibits minors from seeking abortion out of state; the Idaho legislature calls this "abortion trafficking." House Bill 242 states that the guardian or parent will face up to 2-5 years in prison for transporting a minor out of state for abortion health care. Although no other state has enacted this law, 13 states have complete abortion bans, forcing women and people with uteruses to travel out of state for the necessary reproductive care. Furthermore, Speaker 2 explores what autonomy means in the United States and how we can help reshape the narrative surrounding reproductive rhetoric and support those traveling out of state for an abortion.

Internal Dis/Placement and Hope

With the explosion of the modern video game industry and the inextricable connection to the internet, a culture of online gaming developed, causing a new form of social displacement as time otherwise spent in the physical world has been transferred to these new online experiences. There exists currently a hypothesis known as the displacement effect which suggests that spending time in one type of activity suggests the displacement of a more important developmental activity such as exercise or other typically outwardly social experience.

Time spent playing video games would fall into such a category, and modern research leads us to believe that an increase in time spent playing could lead to a decline in offline relationships. In this way, it's not merely just a displacement of time but a displacement of the self as well, an internal form of this phenomenon.

Despite this, it is Speaker 3's argument that in this particular case, the idea of this displacement is not necessarily harmful to the individual and the theory can find itself in roots connected to inherent value of the physical world over the digital, which is a controversial topic that is often disputed by modern scholarship. Instead, Speaker 3 argues that this form of displacement can find its home within the individual's life as a means of furthering social relationships and can be healthy if proper balance is taken with the necessities of daily life and simply displacing other activities is not a phenomenon to worry about by its sheer premise as it is often discussed.

The Dangers of Dis/Placement: A Comparative Analysis Between Memes on the Syrian and Ukrainian Refugee Crisis

On February 24, 2022, Russia invaded Ukraine in an escalation of world-wide tensions that had been prevalent since 2014. One of the ways in which this war has been documented is through memes. Relevant to our day-and-age, the viral commodity, "memes," have abounded since Baby Cha-Cha-Cha (also known as the "Dancing Baby"). However, Speaker 4 deems it necessary to look at one of the most important ramifications of memes: the passing on of direct political commentary by everyday people.

Memes are a form of political communication that anyone with the internet can utilize on a minute-basis; which means that anyone with access to the local library can use this form of rhetoric to communicate their direct feelings on a topic of international

regard. However, there is something to keep in mind when these individuals share their political feelings on social media: everything is documented.

In this presentation, Speaker 4 will utilize publicly available memes that speak about the discontinuous commentary of everyday people on social media. To do so, Speaker 4 will show memes comparing the "thoughts" and "feelings" of everyday meme users on the Syrian Refugee crisis and the Ukrainian Refugee Crisis. This presentation will utilize documented shows of feelings and "facts" differing the two crises. They will also utilize examples from other conflicts that have led to world-wide refugees, including conflicts in Guatemala, Mexico, Rwanda, and Bosnia. This presentation is a documentation of how there is no such thing as "just rhetoric" when it comes to dis/placed persons. There are very real consequences for each of our actions; even posting "just a meme."

Works Cited

Adams, H. B. (2019). Goodbye, "post-pill paradise": Texturing feminist public memories of women's reproductive and rhetorical agency. Quarterly Journal of Speech, 105(4), 390–417.

Rhetoric as Nature: Challenging, Exploring, and Inventing Entanglements of Nature with Rhetoric

11:00am - 12:15pm Saturday, 25th May, 2024
Location: Denver - Tower Building Mezzanine
Track 14. Other
Presentation type Panel

57 Rhetoric as Nature: Challenging, Exploring, and Inventing Entanglements of Nature with Rhetoric

Panelists/Participants (Including Respondent, if any)

Matthew Bost

Whitman College, Walla Walla, USA

Crystal Colombini

Fordham University, Bronx, USA

Sarah Allen

University of Hawaiʻi at Mānoa, Mānoa, USA

Ellen Gorsevski

Bowling Green State University, Bowling Green, USA

Gale Coskan-Johnson

Brock University, St. Catharines, Canada

Hannah Locher

Ohio State University, Columbus, USA

Session Chair

Catherine Chaput

Fordham University, Bronx, USA

Abstract/Description

This roundtable stages a conversation between various projects that explore the entanglement of "nature"–writ diversely as organic, inorganic, and social–with rhetoric. Participants confront and critique an array of commonplace understandings of nature to consider how "nature" is rhetorically instituted through the active and dynamic mattering of the world and through economies of power attendant on hierarchies of race, gender, class, nationality, and species. In so doing, participants challenge a view of nature as a stable essence or transcendent logic while also

centering the challenges posed by more-than-human agency for our understanding of rhetoric. Our panel extends conversations between recent rhetorical turns to the nonhuman and critical theories of rhetoric, offering new methodological approaches for liberatory feminist and decolonial practices, ethical-political engagements with animality, the relationship between ecology and collective commemoration, and the power-laden histories that rhetorically constitute the human.

"Rhetoric as Nature" and the Human (in) Question in Octavia Butler's Lilith's Brood: This presentation reads Octavia Butler's Lilith's Brood as an account of the materiality of rhetorical exchange. In Butler's novels, the human survivors of an apocalypse are both relieved of their destructive tendencies and stripped of autonomy by the Oankali, a collectivist, multi-gendered alien species who "converse" primarily through DNA exchange and neurochemical stimulation. I argue that Butler's trilogy offers conceptual resources for rhetorical scholars who consider the relationship between rhetoric as symbolic exchange and as ontological response-ability or attunement. While genetic exchange in Butler's novels shapes species identity, symbolic action enables humans to make decisions that shape the impact of biological co-becoming. Moreover, where Butler's novels link human identity with racialized and gendered hierarchies, they equally trouble appeals to dissolve the human into the nonhuman. I argue that Lilith's Brood decenters the human while refusing to bracket the power dynamics that constitute humanity, offering resources for theorizing human responsibility in a non-human-centric world.

The Economic Case for Nature and the Rhetoric of Nature-Based Solutions: In 2021, the World Bank published The Economic Case for Nature, a lengthy rationale that frames the planetary biodiversity catastrophe as a wealth loss crisis and asserts that economies "cannot afford the risk of collapse in the services provided by nature." To reduce the risk of irreversible environmental damage and prosperity decline, it employs a novel framework touted as a "first-of-its-kind integrated ecosystem-economy modeling exercise" to depart from "business-as-usual" policy scenarios, capitalize on ecosystem services, and manage natural capital. The World Bank, established at Bretton Woods in 1944, has long led production of what Jason Moore calls capitalogenic environmentalisms. Prominently among "supra-national agencies" whose global power play is "legitimized by capital" (Dingo, Riedner and Wingard), its sustainability regulation has for decades incubates a transnational "development regime that is coherently green as well as neoliberal" (Goldman 167). This presentation explores the latest evolution of that regime by analyzing the new report as rich source of an emerging-yet-already hegemonic rhetoric of Nature-Based Solutions, which promote "investing in nature"–as a source of "underpriced" solutions

to exploit; as a "lab" for testing business models to cope with scarcity; as a "win-win" scenario for environment and economy--as fiduciary duty.

The Virtuous Living of Nonhuman Animals: Horses Becoming Rhetorical: While a few ethologists have made great strides to demonstrate that nonhuman primates are moral creatures, considerable work must be done to discover whether other nonhuman animal species live according to species-specific moralities. In rhetoric, the question of nonhuman animal morality is especially important, for as Aristotle explains, living a virtuous life is not about aligning with a set of stable principles or values, but about making the right choices toward virtuous actions in highly various situations. In other words, becoming "good" is a rhetorical process. While Aristotle excludes nonhuman animals from the possibility of living virtuous lives, this paper shows that horses, at least, are capable of virtuous living by acting according to the codes of conduct and values of the herd. By looking at the lived rhetorical negotiations in communities of nonhuman animals, this paper suggests possibilities for more-than-human rhetorics.

Horse Racing's Naturalizing Rhetoric of Deflection on Equine Limitations and Human Culpability: In 2023, famed Churchill Downs shut down in the wake of racehorse deaths, including one 'put down' on the track in front of fans. In 2019, 21 horses competing at California's renowned Santa Anita racetrack, sustained catastrophic injuries and were euthanized quickly. This presentation explores naturalizing rhetoric deflecting attention away from human causes of horse deaths, discursively washing bloody hands of horseracing insiders. Humans and horses have been intertwined for millennia, with deep connections to each other's species and environment. However, using naturalizing suasory strategies, modern horseracing industry has twisted that bond, ignoring human sources of horse injuries and avoidable deaths within horseracing. This analysis has important implications for holding horseracing accountable, to change how the industry is run and regulated. There are literally life and death implications for this work examining naturalizing rhetoric.

Rhetorical Ecologies as a Method of disrupting Settled Borderlands Rhetorics: In September of 2021, images appeared in mainstream US media depicting US Border Patrol (BP) agents on horseback pushing Haitian migrants across the Rio Grande in Texas. The images, taken by freelance journalist, Paul Ratji, capture the graceful power of the horses, the whiteness of the riders, the blackness of the migrants. The photos freeze a deep history of US racialized violence in multiple juxtapositions. Described in public media as "horrific," "shocking," and "inhumane," the images

invoke a "wild west" of cattle roping and filmic cowboys. In short, this set of photos brings into relief the US state's participation in (failing) discourses of mobility through which "modernity" is "used to cloak the logics of coloniality" (Garcia & Baca), and citizenship is constructed as "white by law" (Lopez). This paper will reflect on the ways that an ecologically informed rhetorical lens provoked me to (re)focus my analysis on the eco-history of the river across which migrants were pushed, the banks beneath a bridge that become their shelter, and the mechanisms of control that worked to bend the wills of the horses (equus) and the migrants (anthropos) to the will of the agents (humanitas)--or, "he who can name" (Pratt). This approach has led me to explore the deep ecologies and conflicting cosmologies that structure the contemporary rhetorics of the US/Mexico borderlands. Thus, I endeavor to produce decolonial ways of reading that may counter the dehumanizing effects of the (most often) male, (most often) white, and (sometimes) agent of the state that grimaces and screams "go home!" at and away from the borders of wealthy nations.

Liquid Liminality: New Materialist Feminisms, Decolonialism, and the Opportunities of World/Water Traveling: This presentation assesses the colonial episteme's impact on vulnerable populations, environments, and epistemologies through a new materialist feminist perspective. It forwards a new interpretation of the late María Lugones' (2006) feminist concepts of liminality and "world"- traveling by using water as a metaphor to develop and facilitate liberatory feminist ecologies of empathy and collaboration. Such a method invites a wider audience and encourages individuals to interrogate the colonial episteme and explore potentials that emerge from alternative ways of thinking, collaborating, and valuing knowledge. More specifically, the metaphor of water brings these concepts down to sea level while helping readers to conceptualize relationalities, multiplicities, and ecologies through a rhetorical new materialist lens. Further, metaphorizing water fosters new approaches for understanding how to thrive—not merely survive—offering opportunities to resist and transcend our oppressive colonial-capitalist systems and histories.

Rhetorical Witnessing in Relation

11:00am - 12:15pm Saturday, 25th May, 2024
Location: Spruce - Tower Building Mezzanine

104 Rhetorical Witnessing in Relation

Panelists/Participants (Including Respondent, if any)

Ira Allen

Northern Arizona University, Flagstaff, AZ, USA

Megan Poole

University of Louisville, Louisville, KY, USA

Lydia Wilkes

Auburn University, Auburn, AL, USA

Joseph Vuletich

Indiana University, Bloomington, IN, USA

Session Chair

Joseph Vuletich

Indiana University, Bloomington, IN, USA

Abstract/Description

Overview:

Much contemporary scholarship on rhetorical witnessing grows from one of two guiding questions: 1) how can witnessing respond meaningfully to the extraordinary violence humans are capable of inflicting on each other (Chun, 1999; Cram, 2012; Vivian, 2017; Flynn and Allen, 2020) and 2) how can framing witnessing as a more ordinary act of observation help us attend to the ways nonhuman entities communicate (Haraway, 1997; Oliver, 2015; Van Dooren and Rose, 2016, Poole, 2022). The first tries to understand how words and symbols can aid in the struggle for healing and the formation of more *just* communities following trauma. The second

attempts to theorize rhetorical capacities beyond *just* language and symbol. Yet both are concerned with the possibility of forming relationships where words seem unequal to the task of coming to understand another's experience. In the midst of a climate crisis that precipitates and is exacerbated by struggles for indigenous sovereignty, racial justice, and reproductive rights, renewed attention to witnessing can help us foreground the world-making possibilities of rhetoric.

In this panel, we place these two trajectories of rhetorical witnessing in relation to consider how they affect each other - how bearing witness to violence necessitates an attention to the rhetorical dimensions of other beings and modes of transmission. Conversely, how does attending to nonhuman entities as witnesses highlight implicit violence in human-centered rhetoric? By considering rhetorical witnessing in relation to animals, land, technology, and the history of rhetoric itself, we suggest that it prioritizes relationality not only as an ethical goal but also as an inextricable part of knowing and being; that relationships formed, in part, through rhetoric lie at the heart of what we know and who we are.

Panelist 1:

To one of Nietzsche's more notable titles must be appended today a qualifier. There is no "das Leben," life in general, but only life in crisis. No turn to storyings of a past can ignore the catabolic situation of contemporary human life, perhaps especially intellectual lives that consume resources without reordering the unsustainable lifeworlds that sustain them. Planetary conditions, after all, tend toward what climatologist Bill McGuire has strikingly termed "Hothouse Earth"--words fail to get at the horrors we are building. In the face of a climate crisis that trends genocidal, what are rhetorical scholars to do? It is neither possible to press on in habitual ways nor ever quite time to abandon the past to its own devices. A great deal of history-use, as Michelle Bolduc observes, involves "look[ing] to rhetoric in response to some kind of crisis." This paper draws on relations between the rhetorics of Christine de Pizan and Ibn Rushd (Averroes), from an era prior to consolidation of a global carbon-capitalism-colonialism assemblage, to explore the possibility of rhetorical witnessing as a strategy for negotiating climate crisis. Beyond previous work on witnessing and relations, **Panelist 1** will question how medieval rhetoric translates as a tool for mitigating our own barbarism in current "catastrophic times" (a challenge posed by Isabelle Stengers). How can and shouldn't we draw on medieval rhetoric for witnessing in our age of staggered collapse, and why?

Panelist 2:

To understand how witnessing lends itself to relationality, **Panelist 2** theorizes the relationship between listening and witnessing. According to Indigenous sound studies scholar and xwélmexw artist Dylan Robinson, witnessing can and should enact anti-colonial listening practices that work in opposition to forms of listening that extract and do violence.. As Robinson defines, the Halq'eméylem word "listen," xwlálám, means "to witness and to listen"; another form of the word, xwlálámchexw, means "you are called to witness" (71). Rather than "grounded in the visual," this witnessing qua listening has more to do with attention, with how an individual positions themselves to attend to the subjects before them, and, most importantly, how a witness acknowledges their positionality as a listener. This paper argues that considering the positionality of the witness and the listener shifts how rhetoric scholars analyze the rhetorical situation.

In Being-Moved, Daniel M. Gross charts a history of rhetoric that runs through the art of listening rather than the art of speaking. Placing Gross's theory of rhetoric into conversation with Robinson and other theories of witnessing from Indigenous scholars challenges rhetoric scholars to consider witnessing as a way of listening through, rather than listening to; a way of listening that is "non-goal-oriented" and a form of "standing with" those before us. In other words, witnessing is not just about remembering a past event—as it is often understood—but about a rhetorical mode of being; of moving beyond spectatorship to respect for the world around us.

Panelist 3:

As humans in the global north grasp the astonishing scope of intertwined climate disasters wrought by the carbon-capitalist-colonialist (CaCaCo) assemblage (Allen forthcoming), many respond with solastalgia or "distress caused by environmental change" (Albrecht 2005). Unlike nostalgic longing for home, solastalgia refers to "the lived experience of the physical desolation of home" which no longer offers environmental solace (Albrecht et al. 2007, S96). Resulting from "chronic environmental stressors" like drought, mineral extraction, water contamination, etc., solastalgia resonates not only as a negative affect experienced by those on the ground but also, argues Panelist 3, with the indirect experience by those not present of realizing their exposure to similar desolation in the near-future and, perhaps, recognizing complicity in and responsibility for that desolation.

Hence, **Panelist 3** theorizes a solastalgic dimension of rhetorical witnessing grounded in relationality with land/Gaia. Speaker 3 inquires into the kinds of worldmaking this affect might not only make possible but actively fuel—and, alternatively, foreclose. Though that worldmaking stands to be more violent (Allen

2022), it also stands to be more communal than CaCaCo tolerates (Allen forthcoming). A solastalgic dimension of rhetorical witnessing entails not only negotiating distress at the absence of solace from intact home places but also answering ethical questions about how to live together in a diminished future when no home will offer solace as it once did.

Panelist 4:

Panelist 4 investigates how "charting" in Fertility Awareness Methods of family planning relies on technology to facilitate a method for bearing witness to the bodily sensations, affects, and desires of people who menstruate (PWM). Charting entails tracking daily temperatures and cervical mucus in order to accurately determine phases of fertility and infertility throughout menstrual cycles. Charting can, thus, instruct a form of "technical expertise," which, as T. Kenny Fountain defines it, "is a type of trained vision we acquire through embodied practice" (Fountain, 2014). By training practitioners in different ways of seeing, sensing, and witnessing, charting can engender a form of embodied authority that opens new possibilities for reproductive justice by attending to environmental factors that affect reproduction.

Furthermore, charting can be taught as a method for cultivating new relationships between individuals, ideologies, and even genders. As Carolyn Miller insists, "We can teach technical or scientific writing…as an understanding of how to belong to a community" Miller, 1979). That technical writing cultivates new possibilities for being together is especially consequential in a post-Roe United States, where access to birth control is limited as much by suspicion of the bodily, technical expertise of PWM as it is by entrenched political ideologies. As a form of technical writing, charting thus facilitates a mode of bearing witnesses attuned not only to different bodily sensations but also to the socio-political factors that reproduce gender disparities and reinforce phallogocentric narratives of dominance and control.

What's Left of Invention in Digital Media?

11:00am - 12:15pm Saturday, 25th May, 2024
Location: Century - Tower Building Mezzanine

124 What's Left of Invention in Digital Media?

Panelists/Participants (Including Respondent, if any)

T. Kenny Fountain

University of Virginia, Charlottesville, USA

Denna Iammarino

Case Western Reserve University, Cleveland, USA

Mark Pedretti

Providence College, Providence, USA

Session Chair

Mark Pedretti

Providence College, Providence, USA

Abstract/Description

Among the five classical rhetorical canons, invention stands apart; as Janice Lauer has written, "Invention is the only one [of the canons] that directly addresses the content of communication as well as the process of creation."[1] Invention is the site of originality, insight, and rhetorical purpose; it's where the what, and not just the how, of the communicative act is negotiated. The other canons (arrangement, style, memory, delivery) depend on invention in a way that invention does not depend on them.

However, a host of technological, pedagogical, and political-discursive developments in our contemporary communicative landscape would seem to undermine the prospect of original argumentation which invention offers. Generative Artificial Intelligence provides students ready-made arguments in response to complex critical questions otherwise demanding individual investment; multimodal composition

theory has emphasized the repurposing of existing semiotic resources over original production; and large swaths of online political argument is enacted through the circulation of memes. These technological innovations challenge, as the conference call puts it, the "meaning and place of rhetorical studies in this contemporary moment." In light of these changes, this panel seeks to ask: What remains of invention, as a pedagogical principle or an analytical category? Has technology rendered invention a formality?

The papers in this panel seek to outline these challenges to invention theory and propose how our understanding of rhetorical invention should be revised in our increasingly technologically mediated reality. Each paper addresses a specific area where invention is being, at best, modified, or, at worst, rendered inoperative; but each then also offers theoretical and pedagogical avenues for promoting a robust, viable, and active notion of invention in that arena.

T. Kenny Fountain (University of Virginia), "Images as Loci of Truth: Memeic Invention in Online Conspiracy Theories"

As Jenny Rice has shown, when it comes to conspiracy theories, evidence is not found but enacted.[2] As Rice describes them, conspiracy theories often function as forms of epideictic discourse. That is, conspiracy theories–whether it be QAnon rumors, alien abduction myths, or New World Order allegations–reflect the social and political values of their adherents more than any pre-existing, consensus-based reality.[3] The circulation of these conspiratorial stories not only binds believers but creates for them, as Thomas Habinek has characterized epideixis, "an unforgettable and socially significant vision," in this case, of a world ruled by secret plots against the common good.[4] In social media environments, memes, photos, and videos–the visual rhetoric of conspiracy culture–become sources of rhetorical invention, loci for the enactment of evidence, spaces where arguments and evidence can be found. Drawing on data from an ongoing digital ethnography of online conspiracy culture, specifically more than 2000 hours of verbal and visual data on QAnon and QAnon-adjacent users hashtags, images, memes, messages, and videos across Twitter, TikTok, Facebook, YouTube, Instagram, Bitchute, and Rumble, this presentation demonstrate how visual images, specifically memes and meme-like messages, function as sources of invention for conspiracy believers and the conspiracy curious alike. In online conspiracy theories involving QAnon, Luciferian cults, and New World Order cabals, invention is not merely, as Karen Burke LeFevre argued, a social act;[5] it is an evidentiary performance accomplished through the meme-ing of images. In

fact, this meme-ification of the visual as an interventional strategy is key to understanding how conspiracy theory arguments work.

Denna Iammarino (Case Western Reserve University), "Rhetorical Invention in the Age of Generative AI"

Since Plato, invention has been broadly construed in two opposing ways: as discovery or as processual, as originary genius or as programmatic templatization. Each conception of invention's purposes entails different epistemologies, strategies, composing processes, and originating acts.[6] On the one hand, invention is seen as an exploratory practice that includes discovering lines of argument, investigating a subject, and looking for connections between critical ideas.[7] On the other, invention is seen as algorithmic, shaping the "input" of already held ideas and outputting them in terms of preformed models.[8] This latter definition suggests conceptual homologies between invention and the work of complex computational algorithms like Generative AI and large language models, such as OpenAI's ChatGPT. This paper explores how ChatGPT's mirroring of the algorithmic inventional tradition allows us a way of reading back into the history of rhetorical invention to consider both what occurs in the invention process and how such technologies impact these acts of invention. More specifically, this paper will argue that ChatGPT fuses the two strands of invention theory according to the logic of the Derridean supplement, offering an algorithmic mediation of the composing process that ends up taking the place of invention as discovery. At stake in this move are some pressing and central questions for composition pedagogy: Does ChatGPT reveal theoretical and practical gaps in rhetoric and composition studies' understanding of invention? And, how can ChatGPT and related technologies be used to remedy, rather than contribute to, such ambiguities?

Mark Pedretti (Providence College), "Beyond Remix: Insight and Invention in Multimodal Composition"

This paper starts with the observation that multimodal composition theory and pedagogy has largely elided the question of invention, focusing instead on "the centrality of technology to the canon of delivery,"[9] or treating invention as a derivative function of the other canons.[10] This tendency is evident in the outsized role that notions of "remix" (montage, pastiche, voiceover, etc.) have played in digital composition theory.[11] Such an absence of invention reflects a larger blindness to questions of rhetorical purposes, and risks aligning multimodal composition with the worst forms of instrumental reason and propaganda. Instead, this paper proposes a notion of the rhetorical work of multimodal artifacts as focalizing; unlike the dissective

operation of traditional, text-bound critical analysis, multimodal compositions have the potential to generate novel insights in their audiences through fusive assemblages; they do this through a rhetorical operation that draws on Jacques Rancière's concept of the "redistribution of the sensible," reordering the space of what can be seen, and what it can be seen as. Understanding this possibility as a regulative ideal offers a distinctive and intrinsic place to invention in multimodal composition pedagogy.

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Just Pedagogy: Teaching Rhetoric Like their Lives Depend on it

11:00am - 12:15pm Saturday, 25th May, 2024
Location: Gold - Tower Building Mezzanine
Track 11. Rhetorical Pedagogy
Presentation type Panel

74 *Just* Pedagogy: Teaching Rhetoric Like Their Lives Depend on It

Panelists/Participants (Including Respondent, if any)

Eda Özyeşilpınar

Illinois State University, Normal, IL, USA

Cynthia Haynes

Clemson University, Clemson, SC, USA

Daphne-Tatiana T. Canlas

University of the Philippines Diliman, Manila, Philippines

Session Chair

Cynthia Haynes

Clemson University, Clemson, SC, USA

Abstract/Description

Panel Title: *Just* Pedagogy: Teaching Rhetoric Like Their Lives Depend on It

Panel Abstract: Our panelists write and teach rhetoric. We explore, examine, and mine the depths of what it means to be *rhetorically* human *with* our students. Their lives depend on it—rhetoric. Justice depends on it—rhetoric. For us, teaching depends on it— *just* rhetoric. In each of the papers we deliver, rhetoric delivers itself . . . in the diverse forms of socio-cultural resistance against gendered violence, poetic postcards and letters from the Holocaust, and student media life during the Pandemic. At times our work feels impossible to justify, impossible to teach through/with/about such trauma. Yet, when our students choose not to look away because we step across a certain just threshold, that is, when we show them the precarity of life through the rhetorical power of written and artistic expression. . . then, we are teaching like their/our lives depend on it. And, that is *Just* Pedagogy.

Speaker 1 Presentation Title:

"Islam, Sexuality, the Female and Queer Bodies: Teaching with and for 'Just Rhetoric' in the Face of Religious Gender-Based Violence"

Speaker 1 Abstract: This presentation engages with what it means to teach with and for "just rhetoric" in the face of religious gender-based violence. Speaker 1 focuses on the socio-cultural context and the political climate of her home country, Türkiye, and introduces a unit she designed, titled "Feminist and Queer Rhetorics of Justice and Resistance," as part of her 200-level undergraduate course on rhetorical theory and applications. This unit introduces students to the religious rhetoric of gender-based violence utilized by the Turkish government. Students engage in various rhetorical engagement activities, examine how the Turkish government uses the so-called Islamic ethics and family values as its logos, and study how the Turkish government normalizes gender-based violence through a religious rhetoric that produces female and queer bodies as sites of haram, shame, and sin. As they problematize and challenge such rhetoric of violence, students also explore the activist work of Muslim feminist and LGBTQ+ organizations and investigate how these organizations have been challenging and fighting against gender-based violence and anti-LGBTQ+ rhetoric of hate by creating rhetorical spaces of hope and change in

Muslim publics. Speaker 1 shares students' rhetorical engagement activities and responses to explore and discuss what good teaching with and for "just rhetoric" is in the face of such religious violence, especially for cultivating a humanist future of justice, equity, and equality in a transnational context.

Speaker 2 Presentation Title:

"Just Poems, Just Letters: Rhetoric at the End of Life"

Speaker 2 Abstract: Teaching rhetoric has been a blessing and a curse, but then that is the ancient nature of rhetoric. In his reading of "Plato's Pharmacy," Jacques Derrida termed rhetoric a *pharmakon*; it is both a poison and a remedy. Speaker 2 explores the profoundly rhetorical challenges of teaching art and literature of the Holocaust. The Holocaust was certainly not a blessing, but many of the victims endured its terror by expressing themselves through art, music, and writing. In this paper, two forms of writing are paired in order to discover the roots of rhetoric through which horrific events such as the Holocaust may be taught as acts of bearing witness and as tributes to the lives lost, the lives disfigured forever, and the lives dangling at the end of a tortuous path to survival. Through readings of Holocaust victim Miklós Radnóti's poetry and a 2023 student's letter to a child victim of the Holocaust, the paper binds poems and letters into possibilities for the most significant challenge of teaching such material: teaching *just rhetoric* at the end of life in order to relay one key message— teach rhetoric like your students' lives depend on it. Radnóti wrote the poem "In a Troubled Hour" in 1939, just five years before he would die at the hands of the Nazis. I hear his message every time I teach: "Over the cliffs the skyscape is shining; I/dwell in the depths, and stones are my company,/ speechless: should I then be as they are?/ Why do you write? Is it death? Who asks you?--/ . . . . Winds shall disperse my leavings; but listen, the/cliff shall re-echo—today, or tomorrow—the/song I am singing; boys and girls are/growing up now who will hear its meaning."

Speaker 3 Presentation Title:

"Just Rhetoric in bite-sized pieces: audio-visual representations of Filipino students' media life during the pandemic"

Speaker 3 Abstract: Speaker 3 analyzes how just rhetoric emerges from student audio-visual outputs created during the pandemic. In a module on media studies theories, students are tasked to represent an aspect of their lives and how they are *living* with media (Deuze, 2014) through an example of a media form that resonates with their self-representation. The students' outputs reveal a rhetoric in the episodic

narratives of their everyday lives. Video vignettes call attention to the larger issues of injustice in the country at that time, including the threats to press freedom, the societal inequalities in the face of Covid lockdowns, and the seeming irrelevance of online learning alongside existential threats. These contextualize and construct students' ways of making sense of their apparent isolation and making meaning with their media. The contrast in the mundanity of images and sound, and the societal complexity against which these micro-stories are told, present opportunities that challenge the ways just rhetoric is expressed, especially in times of heightened uncertainty and the specific conditions faced by Filipinos in the time of Duterte and Covid-19. These student outputs provide a glimpse into life with just media, observing a new reality unfold through media. Most of all, it speaks to how the simplicity of just rhetoric is grounded in the simplicity of daily life, and how this aspiration is not *just* rhetoric.

Revisiting Nineteenth Century Women and Rhetorics: Gender, Work, and Space

11:00am - 12:15pm Saturday, 25th May, 2024
Location: Silver - Tower Building Mezzanine
Track 2. Feminist Rhetoric
Presentation type Paper Session

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349 'The farm out west:' Narratives from the Bonanza Farms and the Women that Labored on Them

Alexandra E Rowe

North Dakota State University, Fargo, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This paper addresses how agriculture in Midwest America has been a rhetorical vehicle for women's personal and vocational narratives. The importance of narrative and storytelling as it pertains to rhetoric and the creation of a shared public history has always been a popular topic with recent scholarship coming Julie D. Nelson and Amy J. Leuck who have built upon research that explores the intersections of narrative, space and place, and identity within museums. However, the narratives of agricultural development, specifically those pertaining to bonanza farms have been left out of these histories resulting in the narratives of women that worked on the farms being overlooked for their rhetorical significance. Using the Bagg House Museum as an example, this paper analyzes places in which women's stories from the 19th century to modern day overlap to create a new shared public memory informed through material and compositional artifacts. As a public space, the Bagg House Musuem not only tells the story of agricultural development and the history of bonanza farming, but it also contains the narratives of the women that worked on the farm in the 1800s and the women that restored the farm in the 1980s to make it a historical landmark. As scholars continue to invite archival research that is tied to the physical places and people it came from as well as acknowledging the complexity of cataloging an "authentic history," this museum serves as a location that embraces the overlapping of narratives to create a new and more complex history. As Christine Sutherland urged scholars to situate themselves within the space and place and lives of the archival subjects they were studying, so too does this research in order to begin to address how rhetoric has been utilized to perpetuate generations of women's stories that tie to the very land they cultivated.

324 Rhetorically Forging and Sustaining Professional Identity: The 40-year Career of a Nineteenth-Century Expatriate Art Agent

Julie A. Bokser

DePaul University, Chicago, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Hallenbeck and Smith's 2015 call for feminist rhetorical and historical scholarship on *work* incites us to "recover the rhetorical practices of working women" and the "gendering" of "workplaces" (200, 201). Such scholarship is exemplified by Skinner's examination of how medically trained women created ethos and "imagined and capitalized on their relationship to 'the profession'" (Skinner 3) or George et al's edited collection on women's professional activity in the 1920s and 1930s. Studying a period of exceptional change in industry and gender from the nineteenth century to early twentieth century, Jess Enoch and Jane Greer have aided our understanding of how women professionals created meaning using spatial rhetorics of domesticity to forge new professional options (Enoch) and how low-wage white women workers performed repetitive rhetorical labor (Greer). Feminist rhetoricians also question the dominant scholarly narrative of women's "steady linear progress toward full participation in civic and professional life" and posit the relevance of looking beyond the dominant "wave model" of feminism, which sees suffrage activism as "the only significant political act" during this period (Hallenbeck and Smith 202; George et al 3).

Within this framework, I study the long and varied 40-year career of late nineteenth-century art consultant Sara Tyson Hallowell to consider how Hallowell forged and sustained professional identity through both cultural support and resistance, and with no formal training. Working outside the familiarly gendered arenas of suffrage or other political activism, Hallowell's business acumen in the art world was acclaimed, and her reputation as a professional was backed by a community campaign to name her Director of the Art Department of the World Columbian Exposition of 1893, a position she was ultimately denied despite public support. Though she performed another, lesser though still prominent role in the Fair, she soon left for Paris, and never returned to the States to live. Hallowell is an interesting case for rhetoricians studying gender and professional identity because she reached meteoric heights of success and also experienced professional struggle and "failure."

While her career focus was art—sales, consultation, and curation—that work was rhetorical: she wrote, spoke publicly, upheld the cultural value of "Art," persuaded patrons to buy art, persuaded overseas employers to "see" her virtual workplace, and during World War I, persuaded Quakers to support a war hospital. But understanding

how women have rhetorically forged professional identities in historical contexts entails seeing rhetoric as more than "just" a set of speaking and writing skills. It is Hallowell's sense of her work as *professional*, and the degree to which she sustained professional *ethos*, that proves most significant. Diving in for a long view of Hallowell's varied career in a period when conceptions of both *profession* and *woman* were shifting helps us to see how "the rhetorical practices of working women" go beyond the attainment of voice to encompass a rhetor's behavior, self-understanding, and public positioning. My study of key rhetorical moments in Hallowell's career underscores how professional identity can manifest rhetorically over time, revealing the complex interlacing of rhetoric and professionalism.

Works Cited

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17 Gender Variance in 1849: Revisiting Mott and Dana on the Lecture Platform

Angela G Ray

Northwestern University, Evanston, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In December 1849, only fifteen months after the Seneca Falls woman's rights convention, two public lectures in Philadelphia crystallized opposing positions on gender and public life. Richard Henry Dana Sr. (1787–1879), scion of a white elite Boston family and a poet, essayist, critic, and lyceum lecturer, delivered his lecture "Woman" as part of his popular series on Shakespeare. Dana had first delivered

"Woman" on lyceum platforms in the late 1830s; when he reprised it a decade later, reviewers interpreted the lecture as censure of nascent woman's rights advocacy. Then, in an event that has attained mythic status in the origin stories of U.S. feminism, the white Quaker abolitionist, woman's rights advocate, and peace activist Lucretia Coffin Mott (1793-1880) delivered a public lecture as a rejoinder to Dana's. Mott's "Discourse on Woman" was presented before a large crowd at Philadelphia's Assembly Buildings on December 17 and not long afterward was published as a pamphlet that circulated widely at the time and has been read, quoted, cited, and anthologized ever since. In rhetoric, scholars of the late twentieth century celebrated and interpreted Mott's lecture: Karlyn Kohrs Campbell published the speech and critical commentary in *Man Cannot Speak for Her* in 1989, and then in 1995 *Rhetoric Society Quarterly* devoted a special issue to "Discourse on Woman." Extant in holograph, Dana's "Woman"–like the other lectures in his Shakespeare series– remains unpublished. Although examined by Dana biographer Doreen M. Hunter in 1987 and analyzed by rhetorician Malcolm O. Sillars in 1995, "Woman" is more often dismissed as facile separate-spheres dogma. Mott's "Discourse on Woman" has received far more critical attention; it is routinely summarized–and praised–for presenting a sweeping platform for early woman's rights and for challenging the prevailing separate-spheres ideology of the time.

This paper builds on prior historical and rhetorical scholarship by revisiting the two lectures, situating them within their cultural milieux and their authors' prior public statements, and reexamining their expressed views on gender. Specifically, I explicate the ways in which each lecturer overtly explored the possibilities of gender variance. While their contrasting positions on separate spheres are clear–Dana represented gender distinctions between men and women "as a law grounded in their several natures," with violations potentially leading to "a race of moral and mental hybrids," and Mott repudiated the idea "that the present position of woman, is her true sphere of usefulness"–Dana yet made an exception "for genius" such as that of the English Gothic novelist Ann Radcliffe, and Mott supplied detailed examples of active women throughout history and also commended the "modesty" of educator Horace Mann and minister William Ellery Channing. That is, although this paper does not claim that these public lectures of the 1840s forecast the conceptions of gender available in the twenty-first century, it demonstrates that a spectrum of gender expression was thinkable in 1849 and thus fuses rhetorical history and contemporary gender theory.

Storying Justice (in Words and Movement)

2:00 - 3:15pm Saturday, 25th May, 2024
Location: Directors E
Track 5. Embodied Rhetoric
Presentation type Workshop

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455 Storying Justice (in Words and Movement)

Jessica Batychenko[1], Nelesi Rodrigues[2]

[1]University of Pittsburgh, Pittsburgh, USA. [2]University of Toronto Mississauga, Toronto, Canada

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

When you think about justice in your comp/rhet classroom, what comes to mind? And how does that thing that comes to you take shape as you articulate it through words and movement?

This workshop offers participants an opportunity to:

- dwell in the space that opens up from our different experiences of, relationships to, and definitions of justice,
- engage in collaboration--not only to find but to create some common ground in our exchanges about justice,
- experience and reflect on the role that different ways of communicating (delivery) have in facilitating our access to different layers of what we want to communicate (invention).

In this performance-centered workshop, we combine methodologies from oral history and creative movement to facilitate a conversation on just rhetorics––no previous experience needed. With the guidance of two composition and rhetoric scholars, one with a background in creative movement and another with experience conducting and teaching oral history, participants will share and co-create in words and embodied gestures. We ground this workshop in the idea that the forms we use to compose not only support but make possible particular kinds of thinking (Anzaldúa, Jordan, Rallin, Cliff). We turn to oral history and creative movement as two knowledge-making practices that bring us into our bodies and into relation(s). Through sharing and receiving stories as a form of knowledge-making (hooks, Martinez, Hsu) and recognizing the ways in which the body and material realities are always a part of that making (Waite), participants will explore how their own experiences take shape through story, voice, gesture, and movement. By offering an invitation to intentionally move through two embodied knowledge-making practices, this workshop will allow participants to reflect on the fullness of their relationships to justice and provide resources and ideas for implementing these practices in their own classrooms.

Workshop Outline:

- **Welcome and Introduction**: Share framing for the workshop and invite workshop participants to briefly introduce themselves
- **Part I: Orientations and Scaffolding**: In this section, we will discuss general guidelines for engaging in oral histories and creative movement. Participants will have the opportunity to warm up to each through two low-stakes, brief exercises.
  1. Oral History as a Way of Knowing
  2. Reflecting through Movement
- **Part II: Storytelling through Movement Activity:** First, in a dialog propelled by questions, participants will construct stories about experiences with justice in the classroom. A second prompt will deepen previous engagement with oral histories by inviting participants to reflect and respond via embodied gestures to the stories they exchanged. Finally, small groups will collaborate to compose small phrases that further integrate words and movement from their stories.
- **Part III: Share out and Debrief:** Groups will have the option to share their compositions with the rest of the group. Then, as a whole, we will reflect on what emerged during the session and share resources for application in teaching settings.

Labor From Both Sides: Laborers and Overlords

2:00 - 3:15pm Saturday, 25th May, 2024
Location: Directors H
Track 7. Public Rhetoric
Presentation type Paper Session

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681 Channels of Movement: Expressing Teacher Labor Concerns in Short-Form Video

Jessica N Gottbrath

University of Louisville, Louisville, KY, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In 1904, Margaret Haley delivered a speech at the National Education Association (NEA) annual conference imploring teachers to organize, claiming that "they must know how to reach the public with accurate information concerning the conditions under which teaching is done." These words, imbued with a persistent persuasive flair, advocated for and modeled teacher agency using an established rhetorical genre. Haley's call for organized movement was an important voice at a pivotal time, but this influential speech was delivered by a single person, one tenacious leader who wrangled her way through a restrictive hierarchy to even be heard at the session. While the issues that teachers experience have remained discouragingly familiar, the modes and the number of voices who can share such ongoing concerns have drastically increased. The levels of teacher participation Haley envisioned might now be more possible given the rise of social media. In the context of the pandemic, which increasingly drove education towards online technologies, many teachers turned to short-form video platforms to express distinct professional and personal perspectives, questioning the dominant social narratives surrounding education and

the role of its classroom leaders. Interesting, teacher unions such as the NEA are just entering this online space of media clips, usually attracting the highest levels of engagement by reposting the works of teacher-creators. I aim to explore the unique teacher voices present on TikTok and then consider whether they have greater potential if brought together. Through an analysis of such "reels," we might better understand how virtual space redefines individual agency, as well as collective action.

Along with the expressions of individual identity and the prospect of collective engagement, I will examine the shifting genres teachers adopt in the realm of short-form audiovisual activism. Recently, TikTok has morphed from a platform for mere lip-syncs to an array of complex styles, including humorous parodies and impassioned rants. Previously popular social media applications like Facebook and Instagram have followed suit, allowing TikToks on their platforms as well as adding their own short-form reel functions. This bite-sized film environment sets an extensive stage for teachers to embrace and update traditional forms of rhetoric, sharing their concerns with ever-increasing audiences. Some sequences feature the user talking directly into the camera, sharing seemingly unscripted thoughts and emotions; others involve exaggerated skits of classroom situations or conversations with administrators, satirizing the current conditions of the education profession. Many of these approaches echo previous conversations in social movement rhetoric, like "the diatribe" as described by Theodore Otto Windt, Jr, "consciousness-raising" vignettes as found Karlyn Kohrs Campbell's work on feminist rhetoric, or Richard B. Gregg's exploration of the "ego-function" that empowers the self through performance. Though a distinct rhetorical situation grounds every recording, many combine contemporary trends with conventional techniques to confront the cultural stereotypes and working conditions of teachers.

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296 Not Just Connections: divides, labor, and new regimes of (en)circuiting the globe

Chris A Scheidler

Weber State University, Ogden, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

From the mega-constellations like Starlink polluting dark skies (Falchi et al., 2023) to the undersea cables reinscribing the reach of the colonial center (Starosielski 2015), the globe is increasingly connected to digital networks. Indeed, a pantheon of stakeholders shape policy and educational paradigms that lay new infrastructure and train people for participation in the digital world. The United Nations, for instance, has recently adopted a Roadmap for Digital Cooperation, a formal policy to ensure that every adult on the planet has access to affordable digital networks by 2030. Such connectivity is often framed as modernizing and "ending of a digital divide" even as big-data endangers global climates (Edwards 2020; ;Edwards, 2021), regimes of surveillance remain empowered (Hutchinson & Novotny, 2018), and educational connections linger as "unsmooth" (Stornaiuolo & LeBlanc, 2016); In other words, such digitality risks galvanizing new divides or forms of digital colonialism (Kwet, 2019).

Throughout this presentation I address these emerging divides through the lens of global labor, particularly, through an analysis of sub-saharan Africa policy guidelines set by organizations such as International Finance Corporation. This analysis contends that driven, in part, by the allure of a modern economy, nations, international organizations, and corporations are heavily invested in the future of a digitally literate human capital (International Finance Corporation, 2019). Policy documents position such digitally literate human capital as having the functional capabilities to seamlessly participate in global economies (OECD, 2012; Mamedova & Pawlowski, 2018). Digital literacy, in this way, is, at best, a measure of legibility within economic systems (Scribner, 1984) and, at worst, a mode of merely "civilizing" the world (Ong, 1982). Such calls for digital literacy as a mode of human capital development are especially troubling given the history of the West's extraction of cheap digital labor and virtual migrants afforded by such far-away connections (Aneesh, 2006; Kwet, 2018; Altenried, 2022).

In conclusion, I argue that "just" (read: mere) connectivity is not Just (read: equitable) connectivity. I offer three calls to action for digital rhetoricians: 1), increased pedagogical engagement with open-source tools as opposed to privileging "professional" and "pay-walled" digital tools; 2), more focused critiques of sociopolitical elements of nationalist modes of digital development (e.g. Irani's 2019 Chasing Innovation); and, 3), advocacy for alternative technological developmental plans such (Scholz and Schneider, 2016).

403 **Edgelords in Space: Manifest Scientism and the Rhetoric of Elon Musk and Jeff Bezos**

Erika C Strandjord

UC Davis, Davis, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

The new space race is being driven in large part by billionaires like Elon Musk and Jeff Bezos, both of whom speak frequently and at length in public forums about their visions of humanity's future. Despite the abundance of writing about the new space race, very few rhetoricians have examined how spacefaring billionaires use language to persuade people to agree with them. Scholars like James Rushing Daniel have begun to push us to think about how neoliberal rhetoric and theories of fantasy explain the rhetoric of the new space race (see his work in RSQ and Present Tense). This presentation builds on Daniel's work while also presenting an alternative perspective by arguing that a central part of the capitalist space fantasy is how Musk and Bezos present themselves as secular prophets who can lead humanity to the promised land.

In this presentation, I first use scholarship from the rhetoric of science (Redfield, "The Half-Life of Empire in Outer Space"; Silva Luna and Bering, "The Construction of Awe in Science Communication") and from religious studies (Rubenstein, Astrotopia) to explain the new space race as an extension of American colonialism and scientism. I follow Rubenstein, who in Astrotopia helps us see how concepts like Manifest Destiny continue in the present-day space race, and build on her work by connecting space colonization to scientism, or the treatment of science and technological progress as a religion. I call this melding of religious conquest and adulation of technology manifest scientism.

I then use the concept of manifest scientism to elucidate the prophetic rhetoric of Elon Musk/SpaceX and Jeff Bezos/Blue Origin. Neither man is religious, but both use language of exploration, salvation, and promise—all frontier metaphors explored by Ceccarelli in On the Frontier of Science—that echoes the American religious rhetoric

of colonization. I use foundational presentations by each man (Musk, "Making Humanity an Interplanetary Species" and Bezos, "Going to Space to Benefit Earth"), media profiles (such as "The Believer" by Andrew Corsello), as well as the products for sale in SpaceX's and Blue Origin's online shops as materials for analysis.

Although both Musk and Bezos present their space ventures as continuing the inevitable expansion and exploration imagined by Manifest Destiny, I argue that they present very different religious stories about that expansion. Musk (whose SpaceX shop sells shirts that say, "Nuke Mars") presents his audiences with visions of violent conquest, extractive exploitation of resources, and exceptional achievement, in line with Christian American fantasies about Israel's conquest of Canaan. Bezos, on the other hand, presents a narrative about saving the planet that seems on its surface more respectable, but echoes the genocidal Spanish missions that removed Native people from their lands and forced them into labor, all supposedly to save them. Ultimately, I argue, manifest scientism is the foundation of the new space race and demands greater attention from rhetoricians and policymakers due to its impact on public, scientific, and governmental priorities.

Conspiracy & Propaganda Rhetorics

2:00 - 3:15pm Saturday, 25th May, 2024
Location: Directors I
Track 14. Other
Presentation type Paper Session

129 Populism as a far-right rhetorical strategy

Ferruh Yilmaz

Tulane University, New Orleans, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This presentation offers a more flexible way of theorizing about and analyzing far-right populism via the latest moral panics about academic research on race, gender and culture.

In this presentation, I propose that we analyze populism as a particular rhetorical strategy that sets up an antagonism between two camps: an oppressed people and a common enemy: elites, ruling classes, or parasitical outsiders.

This is so basic that it may not sound any different from most models of populism, especially from Laclau's definition of populism as a political logic, and society as a rhetorical construction (2005).

However, my understanding of rhetoric is different than Laclau and many traditional rhetoricians who define rhetoric as the persuasive aspect of communication. In my theoretical universe, the rhetoricity of the social means that the nature of the social world is inherently fragmented and disjointed as our utterances are meant for a rhetorical end in a particular context based on the local premises of that context. The relative stability of our sense of the social world and our place in it has much more to do with the commonsensical way we imagine the solidarity structures against a force that threatens our sense of peace and social cohesion rather than regularity in dispersion in discourse that can be studied via cognitive maps or discursive frames.

The threat creates social anxieties but these are often diffuse and inarticulate without a particular political direction unless a political force mobilizes and directs them at a threatening enemy.

In my perspective, provoking sustained moral panics about perceived enemies is central to the populist rhetorical strategy. The success of the populist far-right depends on the existence of an external threat to the well-being of 'the people'. A continuous series of public controversies and moral panics are necessary for producing the experience of an ongoing crisis. The far-right actors are often–though not always–the initiators of these crises.

 This presentation will look at the controversies or moral panics about race, gender, and culture in academic curriculum in different countries: the moral panic about "critical race theory" in the US and Australia, the so-called "Islamo-leftism" in France and "academic activism" in Denmark (about race and gender). The inciters of these panics often draw on both progressive and conservative arguments. The tragi-interesting part of the assault on race, gender and postcolonial research is that it has found support from both left and right. In France, Macron condemned these

researchers for splitting the country into two basically falling in line with the far right. In Denmark, the Social Democratic government joined the fray against academic research on race and gender. In the US, 23 states already passed laws forbidding critical race theory in public schools. I take these moral panics as both the typical examples of rightwing populist rhetorical strategy that has managed to change the ontological vision of societies, by making race, gender and thus culture the central terrain on which social divisions are imagined and sanctioned.

91 From the Margins to the Mainstream: Kairos and the Rhetoric of Conspiracy Theories

Matthew W Schering

University of Illinois, Urbana-Champaign, Urbana, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In a world of alternative facts and fake news, conspiracy theories thrive. Far more than just rhetoric, conspiracy theories have gained mainstream traction as millions of people the world over are exposed to these ideas every day through social media, podcasts, news sites, and even speeches from national leaders such as Jair Bolsonaro and Donald Trump. The rise in conspiracy theories presents a clear danger, as these narratives erode faith in vital institutions - including education, medicine, and government - while also carrying potentially life-threatening consequences for fervent believers. Given the dangerous reality of conspiracy theories it is necessary to take this discourse seriously and study the rhetorical techniques used to give credibility to these outlandish claims.

With the dangers of conspiracy theories in mind, this presentation will examine the work of Infowars host and founder Alex Jones. Over the course of his career, Jones has risen from a time slot on local public access to an international, multimillion-dollar operation. In addition to being one of the biggest conspiracy theory outlets in the world, Jones and Infowars also offer an instructive view on conspiracy theories, how they are built, and how they are sold to a wide audience in real time. While Jones utilizes various rhetorical techniques to spread his message, this presentation will

examine how Jones manipulates the rhetorical appeal of kairos to help bolster the credibility to his conspiracy rhetoric.

Kairos, in both the qualitative and quantitative sense, is an important rhetorical tool for conspiracy theorists, as this appeal can be manipulated to bolster the credibility of easily debunked conspiracies. By examining conspiracies, such as the start of Covid-19, the end of the 2020 election, and the Sandy Hook massacre, I will demonstrate how Jones seizes several kairotic moments in the immediate aftermath of events, before facts have a chance to be established, to build credibility, and to craft a satisfactory narrative that fits his agenda and worldview.

In addition to seizing kairotic moments as they are presented, Jones is also able to create his own kairos. Conspiracy rhetoric is dangerous, and Jones is well aware of his role in the creation of potentially violence situations. By examining Jones' coverage of events such as the Unite the Right Rally and January 6th, we can see how Jones pragmatically builds his own kairotic moments to distance himself, and his causes, from the potential violence created by his dangerous rhetoric.

From vaccines, to the moon landing, to an evil cabal of global elites torturing young children for adrenochrome conspiracy theory rhetoric is as widespread as it is dangerous. By taking the time to analyze the intersection of Alex Jones, conspiracy theories, and kairos this presentation will work towards building a better understanding of how conspiracy theories are constructed, sold, and understood by willing conspiracy consumers.

370 Counter-Containment and the Rise of the Third Party Infiltrator

Ryan M Neville-Shepard

University of Arkansas, Fayetteville, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Three of the most influential Republicans in the last twenty years share a similar starting point. David Koch, who along with his brother Charles Koch, went on to spend hundreds of millions of dollars to elect Republicans after running as a vice-presidential candidate on the Libertarian Party ticket in 1980. Former United States Representative Ron Paul went on to be one of the most influential figures in the Tea Party Movement after failing as a Libertarian Party presidential candidate in 1988. Finally, Donald Trump's interest in a presidential race actually began with his seeking the Reform Party nomination in 2000. Each candidate discovered, as political scientists have long noted, that third parties are shut out of the political process due to a series of cultural and structural barriers erected by the major parties (Dwyer & Kolodny, 1997; Gillespie, 2012; Rosenstone, Behr, & Lazarus, 1996). However, while each of these political outsiders abandoned third party politics, each eventually found their way back into the two-party system, and arguably made the "inhospitable" GOP their own.

This essay argues that the failures and eventual success of Charles Koch, Ron Paul, and Donald Trump demonstrate what I call the rhetoric of "counter-containment." Associated with the Cold War, containment rhetoric has often been regarded as a series of strategies adopted by hegemonic powers to preserve their influence by marginalizing and silencing others in terms of their race, class, gender, and sexuality (Anderson, 1999; De Hart, 1999; Duerringer, 2013; Smith, 2010). Previous scholars have noted how third-parties and political outsiders have been subjected to containment rhetoric, especially to preserve two-party hegemony (Neville-Shepard, 2018). Ultimately, this essay proposes a directional sense of containment rhetoric, suggesting that in certain circumstances it may be used to disrupt hegemonic power, reversing the direction of containment as it usually exists. This contention builds off recent scholarship that has pointed to notions of lateral or horizontal containment (Neville-Shepard, 2018; Poirot, 2009), and illuminates the multiple directions of containment discourse.

My argument develops in several sections. First, I review the literature on third party shortcomings to demonstrate how their failures have been tied to major-party containment tactics. Second, I review the literature on containment rhetoric to propose a directional sense of containment and explain the key features of counter-containment. After providing a brief history of the failed campaigns of Koch, Paul, and Trump, I trace the rise of Trump and other outsiders to the strategies of counter-

containment in the Tea Party Movement in the early part of the 2010s, particularly efforts to lump mainstream moderates together as RINOs, while tying outsider status to authenticity, and demonizing political correctness. Finally, I conclude by explaining how such strategies were eventually coopted by liberal outsiders who challenged the Democratic Party from within, drawing comparisons especially to the recent primary campaign of Robert F. Kennedy, Jr..

Queer and Trans Histories, Methods, and Repressions

2:00 - 3:15pm Saturday, 25th May, 2024
Location: Directors J
Track 11. Rhetorical Pedagogy
Presentation type Paper Session

101 I Can See Queerly Now: How the Rhetoric and Composition Field Has Engaged with Queer Concepts

Richard J Sylvestre

Oklahoma State University, Stillwater, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

The evolution of the term "queer" has been and continues to be dynamic; from a pejorative as long ago as the late 19th Century to its associated scholarly intersections, It has since been claimed as identity, political ideology, antinormative theory, rhetorical agency, and more. What it is to be and do queer in the academy continues to gain nuance and complexity.

This paper seeks to explore how our field of Rhetoric and Composition has engaged with and participated in the evolution of the Queer through an exploration of six scholarly journals spanning 15 years of publication and interviews with published Rhetoric and Composition scholars who work with various queer concepts. From Theory and Methodology to the interplay between mainstream understanding and scholarship, there are many instances of what queer means and what queer work is. Studies and works have been done on the evolution of the term, the 90's reclamation and advocacy, even Hollywood's queer-coding of villains, but we have not looked at our own treatment of this evolution within Rhetoric and Composition. Scholars that contribute to Rhetoric and Composition through queer perspectives are numerous, and because of the antinormative nature of Queer concepts, it is (necessarily) difficult to quantify.

This Work analyzes of the term "queer" through frequency and emergent categories of usage within Journals such as Rhetoric Society Quarterly, College Composition and Communication, and others from 2008 through 2022. This is combined with further elucidation from semi-structured interviews of Rhetoric and Composition scholars. Ultimately, the following research questions are used to guide this qualitative analysis of our field's understanding and application of queer concepts:

- How does the term "queer" intersect with identity?
- How do Rhetoric and Composition scholars invoke the term "queer" to explain their methods and methodologies?
- What avenues of research has the evolution of the term "queer" made possible for Rhetoric and Composition scholars?

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521 Radical Rhetoric and Circulation for Justice: An Exploration of Trans TiktTok and Archives

Wren Burks

Miami University, Oxford, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

How can we listen to and learn from the rhetorics employed by Queer and transgender POC people for justice when the technologies and algorithms used as tools to create and circulate that knowledge are inherently colonialist, racist, and transphobic? This presentation calls attention to how transgender and Queer communities use circulatory and rhetorical strategies, as described by Dadas (2017) and Gries (2013), across decades and modalities through a comparative analysis of modern technology such as TikTok to archival collections of newsletters circulated by and for trans individuals. Speaker 1 argues that Trans and Queer individuals of multiply marginalized identities use TikTok as a radical force for the dissemination of life-saving and community-building information when other platforms and modalities fail to meet creators' rhetorical needs. This information includes details and updates about human rights bills, such as challenges to the Indian Child Welfare Act, hormone replacement therapy, or even where to shop, and how to dress to "pass" as a person's desired gender. As the US government seeks to enforce TikTok bans, it is essential to analyze how marginalized creators use the platform in ways which complicate and expand on the role of more localized, historical print newsletters which were created by and for Queer and transgender people in the late 80s and early 90s. We, as a field, can listen to and learn from the ways in which these individuals and communities employ rhetorical strategies for activism, community building, and solidarity which have continued from a long history of advocacy, justice, and community-building work in modern Trans TikTok conversations from these original newsletters.

Scholars such as Banks and Haas have found that voices of people of color are underrepresented in digital discourse, and from initial research, this is equally true in Queer and trans spaces where there is a predominance of white voices on both TikTok and in the archives (Royster; VanHaitsma). However, TikTok as a modality and transness as resistance also serve to decolonize our ideas of gender and make space for an abundance of complexity and multiplicity in gender identities, composing strategies, and circulation theories. These findings raise the following questions: How do digital and archival circulation in these spaces promote justice amongst digital queer communities while also privilege white trans voices over POC trans voices? How do racism and settler colonialism impact these algorithms and the circulation of stories and opinions of indigenous and POC trans individuals? To begin answering these questions, Speaker 1 analyzes which rhetorical and circulation strategies are effective for these creators, which transfer across modalities and time periods, and

how they can be useful for effectively sharing trans and multiply marginalized communities' voices.

104 Dylan Mulvaney and the Rhetoric of Anti-Trans Backlash

Lucy J Miller[1], Sarah Beck[2]

[1]West Chester University, West Chester, PA, USA. [2]Texas A&M University, College Station, TX, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

On April 1, 2023, social media influencer Dylan Mulvaney released a video on various platforms promoting Bud Lite. Mulvaney had gained millions of fans on platforms like TikTok and Instagram after coming out as a trans woman in 2021 and beginning her public transition in 2022. It was this large audience that led to Bud Lite approaching Mulvaney with a sponsorship deal to promote the company online. In the 48-second video, Mulvaney jokingly pokes fun at herself for not following sports, as the promotion coincided with the NCAA basketball tournament, and encourages her fans to drink a Bud Lite when celebrating. The video initially did not receive much attention outside of Mulvaney's existing fanbase, but when online right-wing figures began to draw attention to the video, they were able to inspire an intense backlash against Mulvaney that is part of a larger trend of attacks on trans people and their rights. To understand how Mulvaney's video was able to move from her original audience of supporters into right wing digital spaces, we posit that Mulvaney's Bud Light video is the hub of a networked public. Networked publics hold the potential for widespread visibility that counter public material spaces, such as night clubs and Pride events where trans and queer folks and their allies congregate in relative privacy, can't reach. Therefore, digital networks enable those outside of the trans community and their supporters to not only witness messages not intended for them but react to and participate in the discourse.

The backlash against Mulvaney is a perfect encapsulation of the current trends in anti-trans rhetoric, especially online. A trans person does something intended solely for themselves and an existing audience that is supportive of them, and right-

wing figures weaponize affect and public expressions of emotions to perpetuate anti-trans rhetoric. For example, responses to Mulvaney's partnership with Bud Light feature (mostly) White, cisgender men steamrolling cases of Bub Light, angrily tossing unopened cans of beer into trash bins, and shooting cans of the beer, all performed with excessive levels of rage. These out-of-proportion reactions render trans people as a symbol for the downfall of society and as justification for their efforts to limit trans people's rights and access to public life. This is just one of many examples of the gendered politics of emotion and, as Sara Ahmed argues, how the affective economies of emotion align individuals with communities through intense displays of emotion. In our analysis of the rhetoric around Mulvaney, we will show how the initial response to the video was supportive and limited to Mulvaney's audience and pockets of the LGBTQ+ community. We will then show how right-wing figures twisted the reality of the video to serve their purposes of stoking a backlash against trans people. Mulvaney is now mostly known for the backlash, so it is important to trace how the rhetorical attack against her spread through right-wing spaces online so that the reality of the situation is not lost.

320 Foiling the Evidence: How the Affect of White Victimhood Functions with and through Anti-Trans Rhetoric

Olivia S Gellar

University of Texas at Austin, Austin, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This paper analyzes how political pundits on the right discuss the identity and actions of the mass shooting that occurred in Nashville, Tennessee. On March 27th, 2023, 28-year-old Aiden Hale opened fire at the Covenant School, a Christian grade school located on the grounds of Covenant Presbyterian Church that the shooter had previously attended. Hale was able to fire 152 shots during the attack before he faced a fatal confrontation with the police. In total, six people lost their lives.

After a series of identity markers were made public, it was later revealed that the shooter identified as a transgender man. Instead of discussing issues of gun violence, school shootings, or public massacres, the narrative online -specifically from the political right- quickly shifted to focus on the villainization of gender identity rather

than the atrocity at hand. Rhetoric in the right-wing media sphere branded the trans community on account of a single individual, turning to generalizations in exchange for victimhood.

The political right's invocations of the "trans movement" resembles what Dana Cloud has described as a "framing by foil" where someone defines oneself in the violence executed to one thing or person in order to establish the identity of themselves. Cloud's understanding of such identification work speaks to the role of far-right antagonism and identity frames when considering subjecthood. If the audience is able to see themselves in the speaker, then they are able to make sense of it, as seen in the steps necessary for framing by foil to happen. However, while framing by foil outlines the intent and outcome of such identificatory work, there is another affective element at play as these hateful claims have a life beyond themselves that make them persuasive.

In this paper, I argue that understanding the affective nature of evidence is essential when looking at the identificatory practice of framing by foil because it reveals the rhetorical power of constructed knowledge. I do this by examining the rhetoric of three different political correspondents, Tim Pool, Liz Wheeler, and Alex Jones, to understand that in addition to the identificatory work at play in establishing one's existence in opposition to another, there is an affective element that created the situation and environment for false rhetoric to thrive. The "evidence" being used by the far-right surrounding the massacre is objectively false, yet these statements of violence and villainy are being accepted as absolute. It becomes clear that respondents are reacting to a preexisting sentiment on arrival: a fear of retaliation against hegemonic power.

Mass shootings today are increasing in consistency and fatalities. It is time to acknowledge that this issue exists within a larger affective system of hegemonic power as it relates to Christianity, patriarchy, and whiteness. Understanding the context in which this exists will set us up to understand the ways in which these continued acts are held in our body both as victims and perpetrators.

Interdisciplinary Perspetives on Environmental Rhetoric

2:00 - 3:15pm Saturday, 25th May, 2024
Location: Plaza Ballroom D
Track 14. Other
Presentation type Paper Session

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414 Sensory-Rhetorical Fieldwork at Sites of Waterway Intervention

Christopher Rogers

University of Waterloo, Waterloo, Canada

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Severe weather in Canada has underlined the urgency of the situation created by human intervention in the environment. Recently, people thousands of miles removed from Canadian wildfires, in cities such as Chicago and New York, were faced with burning, dry eyes, the sight of hazy skies, and the smell of burning wood. These sensory experiences brought the trouble home to communities that might normally feel safely removed from the effects of climate change. No additional persuasion was necessary. They could literally smell the trouble. This talk forwards that, in times of environmental precarity, the senses are a powerful means of rhetorical investigation. It offers an emplaced exploration of human intervention in the environment using an approach grounded in rhetorical new materialisms (Clary-Lemon and Gries; Arola and Rickert; Stormer and McGreavy) that incorporates rhetorical fieldwork methods (Rai and Gottschalk Druschke).

This talk situates its sensory-rhetorical fieldwork along the Trent-Severn Waterway (TSW), a watery 386-km inland passage between Georgian Bay and Lake Ontario. Categorized as a national historic site of Canada, TSW is a site of immense historic settler intervention and construction in the landscape – with its 45 lockstations, dams, bridges, and canals having been built between 1833 and 1920. Currently managed by Parks Canada, the recently released 2022 TSW management document outlines the immensity of the waterway's persuasive capacity, acknowledging that it has shaped the "identities and landscapes" of adjacent communities while recognizing hundreds of thousands of people are immediately reliant on the water system.

This talk asks, how do sensory experiences inform a rhetorician's knowledge of a space and its persuasive capacity? It posits that sensory-rhetorical investigations of the heavily engineered and curated landscapes around TSW locks and canals lend themselves to feelings about the power of human ingenuity and ability to solve environmental problems by building our way out of it. Working with data collected using a sensory ethnography approach (Pink), this incorporates photos, digital videos, and sound recordings of current construction projects on the TSW, aimed to shore up its aging infrastructure in preparation for unpredictable weather events. Here, sensory inquiry is used to account for a distributed agency and identify what Grabill, Leon, and Pigg call rhetorical mediators or "materials raised to a heightened level of collective attention" (196). Furthermore, I call attention to how infrastructure projects are rhetorically conceived, for example, as rehabilitation or recapitalization of a dam, and investigate if attunement to senses can help rhetoricians working in the field understand such material distinctions.

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158 Environmental Rhetoric, Indigenous Knowledge, and the North American Model of Wildlife Conservation

Brian Ballentine

West Virginia University, Morgantown, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This paper offers a rhetorical analysis of the North American Model of Wildlife Conservation (NAM) that state fish and wildlife agencies rely on for legitimizing and shaping their approaches to wildlife management. The NAM has its origins in the early conservation efforts of the late 1800s and early 1900s beginning with figures like Roosevelt and Grinnell. These efforts were in response to the decimation of wildlife due to loss of habitat from westward expansion and unrestricted market hunting. Undeniably the "early American hunter was a tool for colonization and for turning the wilderness into a cultivated space, not maintaining it in its found state" (Semcer & Pozewitz, 438). With no thought of sustainable use, wildlife populations, particularly deer, bear, and buffalo were nearly extirpated. "While the speed of this debauchery outstripped the survival capacity of numerous wildlife species, its perverse scale was ultimately responsible for the emergence of a more-enlightened

view" (Mahoney, S. P., & Jackson, 449). This perspective gave rise to the first hunting and fishing seasons and regulations and protected spaces for wildlife habitat.

However, it wasn't until 1995 that the NAM was more formally documented including an outline of its seven guiding principles (Geist). The first principle requires we "maintain wildlife as a public trust resource" (Mahoney & Jackson, 450) meaning in practice wildlife is not owned by any one person including private landowners. While largely hailed as successful, the NAM has more recently been criticized for not just disregarding Native perspectives but being antithetical to them. In Eichler and Baumeister's critique of the model they state, "the NAM's reliance on a settler colonial conception of hunting contributes to the social and cultural death of Indigenous tribes and First Nations peoples" (77). Despite the NAM's intent to ensure democratic access to wildlife and hunting and fishing rights, the original architects of the NAM have recently acknowledged the absence of Indigenous Knowledges (IK): "Perhaps most regrettably, the Model has never emphasized nor acknowledged the systems of wildlife use and habitat management that diverse Native peoples had established long before European colonization" (Mahoney, 5). How do we reconcile the missing Native perspectives with a system that is, at least in terms of restored population numbers, successful? Are there constructive overlaps with indigenous ways of being and the NAM? More specifically with hunting "enshrined" as a cornerstone of the NAM, how do we incorporate IK when the relationship between hunter and animal is understood so differently between Native and Western cultures (Watson & Huntington)? What would a "just" version of the NAM look like?

Eichler, L., & Baumeister, D. (2018). Hunting for justice: An Indigenous critique of the North American Model of Wildlife Conservation". Environment and Society, 9(1), 75–90.

Geist, V. (1995). North American Policies of Wildlife Management. In V. Geist and I. McTaggert-Cowan (Eds.), Wildlife Conservation Policy, (pp. 77–129). Detselig.

Mahoney, S. P., & Jackson, J. J. (2013). Enshrining hunting as a foundation for conservation – the North American Model. International Journal of Environmental Studies, 70(3), 448–459.

495 Assessing Efficacy of Environmental Messaging at State and National Parks Through UX Research

Cooper Day

Francis Marion University, Florence, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Our biggest hurdle in combating climate change is communication. Environmental communication is often dismissed as alarmist or "just rhetoric," even becoming some politicized topic that goes nowhere. Moreover, much of the discourse that promotes care for the environment is sequestered to an echo chamber of typically left leaning individuals who already believe in caring for and about the natural world. How, then, can environmental messages escape such pitfalls and reach a wider audience in the name of promoting environmental care (Pezzullo, 2017)? Broadly construed, I define environmental care as the well intentioned actions attempting to foster humans' relationships with the natural world. Successful promotion of environmental care needs to be highly localized and take a "show" rather than "tell" approach, as there is a "crisis of imagination" involved with imagining the effects of the climate crisis (Ghosh, 2018). However, this approach is difficult to take without a captive audience. When there is a captive audience, however, how do practitioners rhetorically craft successful messages? I have spent the last few years researching the rhetorical practices of Bernheim Forest, a private arboretum located just outside of Louisville, Kentucky, as a participatory observer. This research relied primarily on observation in order to understand how the arboretum is (co)constructed by many elements (e.g., trails, plants, animals, art, programs, employees, etc.). I am now interested in expanding this research to state and national parks to uncover the various elements that (co)construct the meaning(s) of such places (Pezzullo, 2017) and how they function to promote environmental care to visitors. Ultimately, these places deliver hyper-localized messages that can function to promote environmental care, but how do we as researchers measure the success of such efforts?

This paper examines approaches for studying the effects of place-based rhetoric at state and national parks. I will discuss a research design that draws primarily on UX research, suggesting we think of visitors as "users" and greenspaces as "products" (Masters-Wheeler & Fillenwarth, 2022). UX research offers a uniquely situated approach to interrogating the many elements that go into curating these places, such

as the various "interfaces" that visitors interact with and how those affect their experience.

Collecting information through a variety of methods such as interviews with, surveys from, and observations of both employees and visitors will provide rich data sets that illuminate what is working about promoting care for the environment in these places– especially considering the National Park Service has stated a need for up-to-date visitor data "to improve management decisions" (NPS). What's more, this research can help highlight the effective communication practices happening in these places and perhaps influence the communication practices in similar places, while also potentially having implications for promoting environmental care more broadly. In other words, if green spaces are successful in promoting environmental care, what can rhetoric scholars learn from their communication practices?

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393 Future Directions for The Animal Turn in Rhetoric: Three Considerations for Inclusivity and Justice

Alexis F. Piper

Lakeland University, Plymouth, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Inspired by George Kennedy's 1993 article "A Hoot in the Dark" and building off of Thomas Rickert's 2013 book *Ambient Rhetoric* and Debra Hawhee's 2016 book *Rhetoric in Tooth and Claw*, over the last decade Rhetoric has started to make an "animal turn." This veering into the more-than-human is a turn towards exploring how animals move, engage, and persuade humans– and how we humans move and persuade each other in ways that precede language (Parrish and Bjorkdahl, 2018). In fact, in their 2018 anthology *Rhetorical Animals: Boundaries of the Human in the Study of Persuasion* Alex Parrish and Kristian Bjorkdahl contend that "The animal turn in rhetorical theory is quickening at an exciting rate" (xv), with different factions invested in the animal turn "fighting it out over how the human-animal distinction is to be reconfigured" (x). The presenter of this talk sees much ethical and environmental justice value in this "new" area of inquiry. Yet, she also believes that there are three

important principles to keep in mind as we explore how the more-than-human rhetorically acts on us–and vice versa. These principles have not yet been fully considered by scholars working in the animal turn, but the presenter contends that our discipline and the "animal turn" area of study would benefit from a more full exploration. As the speaker will explain in her talk, the principles that should be further considered and used to guide the animal turn in Rhetoric include: 1) drawing from Indigenous studies and Native authors themselves (such as Robin Wall-Kimmerer, Dina Gilio-Whitaker, and Brian Burkhart), including a just, non-appropriative rhetorical listening to Indigenous theorizations of *entire landscapes* as vivified, holistic life-worlds to which humans belong (as opposed to landscape as a background setting for human drama starring humans); 2) a realization of how profoundly embedded Anthropocentrism is in our cultural mythologies and a conscious, purposeful dismantling of Anthropocentrism drawing from animal studies and other disciplines; and 3) an understanding of the larger context for the animal turn, specifically a consideration of the exigence of the Sixth Mass Extinction (as explored in Sarah Allen's *Kairotic Inspiration: Imagining the Future in the Sixth Extinction*) and the global climate crisis we're currently living through in which all animal subjects are under duress, persuading and communicating for their very survival. Essentially, the presenter will point to a wider array of voices and other disciplines that we can draw from to make the most ethical animal turn possible. She will also draw from her own positionality as an Indigenous woman and as a scholar of environmental rhetoric and Indigenous rhetorics to offer ways that the animal turn can be more inclusive, just, and influential within Rhetoric– and beyond.

Just Dis/Access/Abilites: Recalibrating Rhetoric

2:00 - 3:15pm Saturday, 25th May, 2024
Location: Plaza Ballroom E
Track 12. Rhetorical Theory
Presentation type Paper Session

406 Disabled Graduate Students and Other Not-So Mythological Creatures: Graduate Student Mythologies as Rhetorically Disabling Factors for Graduate Students as Both Staff and Students

Zaira Girala Munoz

The Ohio State University, Columbus, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This paper will analyze the rhetoric of graduate student myths as part of a larger access environment that shapes disabled graduate students' experiences in the academy, with particular attention given to the unique role graduate students occupy as both students and staff. I will be developing "access environment" as a framework to understand access and accommodations beyond spacial and physical parameters to also include beliefs, myths, rhetoric and aesthetics embedded in the academy that can be disabling to graduate students in particular. I will be analyzing five existing works containing disabled graduate student accounts of navigating access needs within the academy between 2010-2022. I will be leveraging an emergent themes approach to code preconceptions that graduate students were exposed to about graduate student identity, capacity and work output. I see this myth mapping in conversation with Dolmge's Disability Rhetoric (2014) and building on the existing work understanding how disabled graduate students stand in rhetorical and institutional gaps within our present understandings of access in the academy. Expected findings include confirming that graduate students are exposed to numerous mythologies about their position, roles, abilities and purpose and that furthermore, each student, particular to their own background and experiences, metabolize these myths in different ways. These myths are powerful rhetorics that not only shape whether graduate students can get their access needs met but also co-construct their environments and define their roles and what it means to be both a developing academic and disabled.

413 Recalibrating our Gaze: Counterstorying Andreas Rett's Original Patients

Kristy Maddux

University of Maryland, College Park, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This paper pieces together a counterstorytelling method for recovering the stories of disabled persons otherwise lost to history. It revisits the story of the first girls diagnosed with what would become known as Rett syndrome, alongside their mothers. The disorder's widely-circulated origin narrative focuses on the perspective of its namesake, Andreas Rett, a Vienna pediatrician who ran a prominent clinic for disabled children in the post-WWII period. Dr. Rett is rightly remembered for his keen clinical insight, noticing common hand motions shared by two female patients sitting on their mothers' laps in his clinic waiting room. That observation would lead him to search patient files until he had a cluster of patients with similar symptoms, which would then launch his crusade around Europe to educate other doctors and identify more patients.

No one ever tells this story from the perspective of the mothers, or the girls themselves, who dared seek help from the clinic of a man who once served in the Hitler Youth and the navy of the Third Reich, who had conducted research on the remains of children euthanized at Vienna's famous Spiegelgrund, one of the locations tasked with carrying out Nazi Germany's Akton T4 extermination program. No one wonders how vulnerable those mothers must have felt to bring their daughters out in public, just twenty years after girls like theirs were whisked away in doctor's offices, only to reportedly die of pneumonia just days later. No one asks whether these mothers still felt the pressure of Gemüt, that famously slippery measure of whether a disabled person was capable of feeling camaraderie with the volk. And if no one remembers these mothers, surely no one remembers their non-verbal daughters, who were forcibly subjected to examination by doctors with a recent history of complicity with the euthanasia system.

This project offers speculative counter narratives of these disabled girls and their mothers, as it also encourages us to consider how we counter the dominant narratives of disability authored by the medical establishment.

786 Fugitive Speech and the Untimeliness of Black Disability Rhetorics

Martin P Law

Utah State University, Logan, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Rhetorical theory often takes for granted that an effective intervention will be *kairotic*. While social transformation does sometimes hinge on a bit of well-timed oratory, there is relatively little serious attention paid to the rhetorical power of untimeliness. This paper develops a theory of "fugitivity" that hinges on the necessarily untimely speech of Black, disabled rhetors. Specifically, I investigate the work of Black, disabled poet/musician JJJJJerome Ellis in order to show how Black liberation discourses can benefit from being out-of-time. Using Ellis's poetry as both an object of study and a source of vernacular theory of *unkairotic* speech, I argue that rhetoric's obsession with timeliness serves to reinforce anti-Black and ableist assumptions about propriety.

Together Now: Social Media Communities

2:00 - 3:15pm Saturday, 25th May, 2024
Location: Plaza Ballroom F
Track 3. Digital Rhetoric
Presentation type Paper Session

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267 Just investing? The ideograph of "investment" in feminine influencers' rhetoric

Maria Eronen-Valli

University of Vaasa, School of Marketing and Communication, Vaasa, Finland

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Contemporary rhetoric around investing and consuming often involves discourse that is connected to economic citizenship (Hirsto, Hjerppe & Lillqvist 2020), social entrepreneurship (Mattson 2018), and ethical/ political consumerism (Copeland 2014; Arnesson 2018). The intertwining of profit-oriented and consuming-centric motives with social interest (such as sustainability) is typical of feminine influencers' rhetoric about investing in companies specialized in fashion and design. This study takes as a starting point that the word "investment" works as what McGee (1980) calls as an ideograph: a rhetorical term containing an ideological commitment (see Abbott 2016). Moreover, as McGee argues, ideographs are context-specific, which indicates that their meaning varies in accordance with each rhetor and audience. Ideographs often sound neutral, and are taken for granted by their target-audience, but their meanings are always beyond objective: they are never "just" something. Previously, the ideograph of "investment" has been studied in the rhetoric of "pastoral advisor" utilized in financial planning commercials (Abbott 2016).

This study, on the contrary, focuses on the ideograph of "investment" in feminine influencers' rhetoric and asks what value-related meanings the ideograph involves in this context. The material of the study consists of blog posts (as sponsored contents) by Finnish influencers (such as Henriikka Reinman, Viena K., and Jenni Rotonen) telling about their own investing in the Finnish Ivalo company (an online store advertising itself as "a clothing store of good conscience"). As a start-up company, Ivalo ran its crowdfunding campaign in 2019 aiming at getting individual investors with the help of social media influencers.

The findings of this study indicate that "investment" in feminine influencers' rhetoric 1) has a global instead of national focus, 2) is characterized by peer-advice instead of pastoral advice, and 3) is linked to the identity work of ethical consumerism. These findings can be seen in an interesting comparison with "investment" in financial planning commercials that have a more national focus but involve, likewise, an intersection of personal interest and collective good (see Abbott 2016). In both cases, the ideograph is not limited to financial rewards but has deeper, value-laden meanings.

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627 Just Online Activism: Exploring Convergent Action Flows in Fan Communities turned Activist

Gabriela Diaz Guerrero

Florida State University, Tallahassee, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Dismissals of rhetoric under the phrasing of "just rhetoric" share striking parallels with commonplaces in discussion of online activism. In the same way that "rhetoric" has accrued a negative connotation for "empty" language usage over its long history,

when rhetorical scholars know that very notion of language in use is never empty, the phrase "online activism" has been polarizing, to say the least (Engles, 2017; Ginzburg, 2023). While many scholars are optimistic about the potential of online spaces for activist causes and work, just as many are highly skeptical about digital "slacktivism," as it is sometimes termed. Fan studies focused on the potentials of online spaces and fan communities online for activism, then, must also necessarily deal with these same connotations.

Fan studies offers various intersections with media and communication studies, rhetorical studies, and digital convergence studies, and fan communities have been explored across the work of media scholars, rhetoricians, and fan scholars. One major area of interest is the ways that fan communities' engagement as fans affects their engagement in other facets of identity and social formation, be it as publicly engaged citizens (Hinck, 2012), as advocates for their fannish interests (Jenkins, 2006; Jenkins, Shresthova, Gamber-Thompson, Kligler-Vilenchik, Zimmerman 2016), or as creatives (Rohlman, 2010; Hinck, 2012; Jenkins, 2012; Duggan, 2020). In line with such research and with my own interests as a rhetorical scholar and my personal experience in online spaces, "Just Online Activism" centers on two case studies of fan communities and moments in which they make intentional turns toward activist work both on- and off-line: the Harry Potter Alliance's efforts to raise awareness for Darfur human rights' violations around 2007, and the 2020 Tulsa rally prank associated with online K-pop fans. In this work, I consider the fan identities in these cases individually to make sense of their usage of convergence tools to different ends as well as how, where, and to what rhetorical effects such tools are deployed.

From these case studies, I come to a more nuanced, revised understanding of digital convergence from a rhetorical standpoint. While I initially premised my use of convergence on the work of Henry Jenkins considering convergence as the flow of *media*, these studies shifted my thinking on convergence to consider how its usage, even in activist turns, does not necessarily connote a particular moral standpoint on the part of participants. Instead, such convergence usage may be reflecting ways in which appeals to activism online may rely on framing said activism as fandom activity, rather than seeking to shift behaviors overall. A more fruitful analysis of these case studies emerges, then, through considering convergence as *action* flows that demonstrate how fans bring in their fandom activity and viewpoints to the action they take in activist settings, in ways that may continue to appeal firstly to their own engagement online. Exploring and promoting truly "just" online activism, then, must begin from a place that explores these contradictions and concerns with nuance and detailed understanding.

785 The Good, the Bad, and the Cringe: Toward a Rhetoric of Vibes

Emma Darby

University of North Texas, Denton, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

While scrolling through TikTok, I stumble upon a post created by a fan of famous pop star, Dua Lipa. The video consists of two images: a 'candid' photo of the user in a pink bikini seemingly mid-twirl with a text overlay that reads "if I had to speak about love…," and a crudely copy-pasted photoshop of the fan next to Dua Lipa with a text overlay that reads "i'd (sic) tell them about us ❤️," respectively. The viral sound playing in the background is an original poem written and performed by user Isaiah Quinn (@_isaiahquinn) about young love. Overall, this is typical content that I encounter on TikTok on a daily basis, but there is one glaring difference this time. The account posting this video belongs to Duolingo, Inc., and the fan depicted is a costumed representation of their mascot, Duo the owl. This was not created by a 15 year-old fan, but a corporate entity.

Advertising on social media is not a new phenomenon, but what could possibly be the motive for posting this kind of content? Pomering and Frostling-Henningsson (2014) have analyzed the function and appeal of anthropomorphic brand mascots such as Duo, noting that companies use these figures to communicate specific values and characteristics that are then associated with the product and brand itself (p. 144). However, apart from a few videos posted when the account was first created in February 2021, the majority of content created by @duolingo is more similar to that of an average unaffiliated user, rather than the "anthropomorphized brand presenter" or "celebrity presenter" role explored by Pomering and Frostling-Henningsson (pp. 150, 152). According to the account's description, Duo is "just an owl tryna [sic] vibe" (Duolingo, n.d.).

Kyle Chayka (2021) writes that "in the social-media era…'vibe' has come to mean something more like a moment of audiovisual eloquence, a 'sympathetic resonance' between a person and her environment." Duo is not communicating the company's values, he is vibing with users. What does it mean to cultivate a vibe? What even is a vibe?

The word itself contains history and connections to AAVE (Miles, 2023).

In this paper, I use concepts such as affective domain (McLeod, 1987, 1990; Brand, 1994) and calibrated amateurism (Abidin, 2017; Hamilton, 2013) to begin accounting for how rhetoric is used to cultivate a vibe. To do so, I distinguish between good vibes, bad vibes, and a third rail of vibes I label "cringe."

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523 Go Touch Grass: Interrogating the Rhetorical Significance of Movement in Depictions of Nature on TikTok

Jennifer J Reinwald

Widener University, Chester, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In a cultural moment where people are accused of being "chronically online" and told to "go touch grass," TikTok accounts that display nature offer passage, both digitally and, potentially in reality, to the outdoors. TikTok displays of nature include point-of-view videos for hiking, extended footage of streams, rivers, foraging tutorials, and garden harvests. The videos provide a way for people otherwise unable to explore the natural landscape on their own a way to engage with the splendors of nature. But, what is significant about seeing videos of nature rather than still images? I argue that movement obscures the ways in which nature content is staged leading to an incomplete and potentially dangerous understanding of the ways in which one might move through nature.

Nature-focused TikTok videos are rhetorically significant because they demonstrate that someone walked through nature rather than posed an image to look like they are in nature. Static images are easy to stage, but movement through a space offers more surety that someone is where they say they are. Viewers go hiking and kayaking with content creators to learn about the world along the way. Foragers and rock hounds all teach their viewers how to see nature more specifically—now the weed in your backyard is knowable as purple dead nettle, the round rock in the creek is a geode. However, this sense of knowing nature is still limited to what the creator wants us to see and how our phones allow us to experience. As the audience scrolls through their feed, they tour many different locations and hear and see the sights and

sounds of nature without touching, smelling, or tasting nature in the same way the creator is able. This is not always benign. For example, many TikTok videos of the Ha'ikū Stairs also known as "The Stairway to Heaven" on the island of Oahu, Hawaii don't acknowledge that the path is closed and illegal to trek. While TikTok captures a sense of movement, that movement is limited to how the video is edited by the creator and what story the creator wants to share.

Using existing literature on the role of technology in nature from scholars like Edwards et. Al (2021), Mörner and Olausson (2017), Roose (2012), and Xu et. al (2021), I will explore the ways in which technology is used to enhance outdoor experiences. I will also use literature from media ecology and visual rhetoric, especially Laurie Gries's (2015) exploration of agency in visual media and Brett Ommen's (2016) exploration of visual rhetoric and the protocols of display to further interrogate how a natural space is framed rhetorically through movement. If content creators choose what someone sees, then what are the implications for how the audience understands experiences of the natural world? While nature videos may seem benign, movement through a space can distract an audience from questioning what is presented and what is obscured.

Becoming: Reading Place and Activism Rhetorically

2:00 - 3:15pm Saturday, 25th May, 2024
Location: Plaza Court 1
Track 7. Public Rhetoric
Presentation type Panel

168 Becoming: Reading Place and Activism Rhetorically

Panelists/Participants (Including Respondent, if any)

Allison Dziuba

The University of Alabama, Tuscaloosa, USA

Jasmine Lee

California State University, San Bernardino, San Bernardino, USA

Noor Ghazal Aswad

The University of Alabama, Tuscaloosa, USA

Session Chair

Allison Dziuba

The University of Alabama, Tuscaloosa, USA

Abstract/Description

A telling and retelling of immigrant stories, woven throughout student activism. An explanation and a call to action regarding the turmoil on another continent, as essay, as poem. A birth and a declaration of movement from the land. Not just words, not just rhetoric–these are instances of life *in situ*.

This panel analyzes marginalized writers' and communities' rhetorical strategies as critically embedded in their geohistorical context. Each panelist begins with a *place*: a location defined by discrete objects and agents. Our inquiries then extend to *space*, accounting for the dynamic ways in which a place shapes motivations and actions (de Certeau). We know that exigence is part of the rhetorical situation, but how do we investigate the intersections of location and history as they inform rhetors' crafting of ethos and their navigation of audience? How might we continue to better account for the particularities, contradictions, and misconceptions surrounding groups and movements that have been more frequently discussed from etic frameworks? Together, the contributors to this panel remap rhetorical landscapes.

Speaker 1 examines an Asian American and Pacific Islander student newsmagazine that was published at a large public university in Southern California during the 1980s and 90s. The student contributors document their activism, including efforts to establish an Asian American studies department. Significantly, the student and broader area populations were, and continue to be, substantially Asian. Given this racial/cultural context, student rhetors develop novel arguments for their peers'

increased political engagement in relation to earlier decades' radicalism and their contemporary moment's apparent apathy. They counter some fellow Asian Americans' perceptions that the "model minority" has "made it" academically and economically by situating themselves within ongoing US imperialism, connecting individual experiences to systems of global power (Monberg and Young). Speaker 1 sees echoes of these narrative tensions in a 2022–23 archival exhibit on student activism at this university. While student and staff curators aimed to showcase the legacies of students' counter/public dissent, administrators pushed a focus on "celebrating identity." Speaker 1 asserts that Asian Americans' high visibility in the institution and region has necessitated particular approaches to rhetorical invention, in which student writers and activists must confront the internalized—both individually and collectively—desire for "American" assimilation.

Speaker 2 works to unravel some of the rhetorical complexities of being and becoming (Mao and Young) an Asian American / Asian in America through a reading of a public (and personal) text: an editorial, "A Chinese View of the Troubles in China," written by the speaker's great-grandfather and published in a small Ohio newspaper in July 1925. In his multigenre composition, the author of "A Chinese View" straddles an insider/outsider ethos, positioning himself as someone with both Chinese knowledge and experience and American fluency, a rhetor with the ability to understand and translate Chinese history, politics, and current affairs for the paper's American audience. Speaker 2 analyzes the rhetorical agility of this piece—its exigence, its blurring of the personal and the political, its multiple audiences and aims, and its savvy leverage of common tropes and perceptions of Chinese people in the early-twentieth-century US—and considers the conditions that both necessitate and facilitate such flexibility for Asian/Asian Americans in the public sphere, past and present.

Speaker 3 examines how "leaderless" social movements tend to overstate the organizing abilities of their membership and disregard the role of place. The speaker contends that many so-called leaderless social movements are land based and rely on cultivating human connection to land, or in some cases, severing human connection to land. This paper will address the importance of re-centering land and land-based leadership in a conceptualization of rhetorical leadership that accounts for social movements mediated through shared space. Then, Speaker 3 will draw from a case study where social movements that are described as leaderless are in fact drawing direction from a relationship to place, a "land-led politics": the enduring Syrian revolution. The speaker shows how a land-led politics is impelled not only by the severing of people from their subsistence base and the expropriation of their

lands, but by an ontological relation that draws divine leadership from the land. Emphasizing the amorphous, symbiotic, and rhizomatic relationships social actors have with land brings to light the land's political power and agentic qualities. As such, a land-led politics demonstrates the limits of a leader-centric approach, which reproduces colonial understandings of power by failing to account for the political valence of land in realizing visions of a transformed landscape.

Decolonial Agency

2:00 - 3:15pm Saturday, 25th May, 2024
Location: Plaza Court 2
Track 1. Cultural Rhetoric
Presentation type Paper Session

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426 Damage, Desire, and Complexity: A Workshop on Doing Rhetoric with Tribal Communities

Kealani Smith, Jeremy M Carnes

University of Central Florida, Orlando, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In her article "Suspending Damage: A Letter to Communities" Eve Tuck (Unangax̂) outlines the difference between damage-based research frameworks–those that focus on the loss suffered by Indigenous peoples–and desire-based frameworks, which "are concerned with understanding complexity, contradiction, and the self-determination of lived lives." Tuck's letter has led many communities and scholars to rethink their own frameworks and the terms on which they consider research. With Tuck's argument in mind, this non-traditional, workshop-based session will consider the work of rhetoric in relationship building, methodological approaches to community-based work, and how researchers can work alongside tribal communities to make

sense of the "complexity, contradiction, and self-determination of lived lives." Participants will engage with just practices in engaging with Tribal archives.

In practice, this workshop will highlight the partnership between the Department of Writing and Rhetoric at the University of Central Florida and the Seminole Tribe of Florida, specifically the Tribe's Ah-Tah-Thi-Ki Museum. We will first offer a historical overview of the project, showing the paths–and missteps–taken to develop this project. We will focus here on particular forms that relationship building might take in research with tribal communities, especially as non-Native researchers. We will then introduce the project itself, which examines a collection of mid-twentieth century newspaper articles from across Florida about the Seminole Tribe or members of the Tribe. The project consists of developing a more robust metadata that includes a succinct summary of each article and a contextual paragraph that highlights socio-political and historical backgrounds and addresses racist language or ideologies from non-native journalists. The project aims to, in the words of museum staff, "decolonize the archive" and make it just and more usable to both researchers and community members.

After a general background and overview, we will lead participants through using the database (https://semtribe.pastperfectonline.com/) while also introducing our own summaries and contextual writings that will be added to the database. We will consider methodological concerns as participants engage with the newspaper articles and reflect on what the goals of a project like this might be, both for the researchers and for the tribal communities. We will specifically examine how updating and changing metadata in a tribally-held archive reorients the narrative that metadata can, and does, tell. As such, the metadata embodies that move from damage to desire outlined by Tuck. Finally, we will review some of the more complex examples in the archive to consider how it includes and rhetorically embodies all of the complexities of settler colonialism, survivance, and cultural contact through the quotidian stories of tribal life. In the end, our goal for this session is to consider, in tandem with participants, the complex realities of community-based projects, especially those that must consider historical precedence and complex power relations. Doing just rhetoric means developing a nuanced sense of positionality. We are, like the community we work with, asked to live in complexity and contradiction–a reality of lived lives in a settler state.

379 Problematizing the idea of Bharat: Deconstructing the (De)colonial Rhetoric of Hindutva Movement

Ritika Popli

Colgate University, Hamilton, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In 2014, Narendra Modi was elected as the Prime Minister of India with a majority vote. Modi's political party, *Bhartiya Janta Party* (BJP), is one of India's two largest national political parties. Historically BJP has identified with the ideology of *Rashtriya Swayamsevak Sangh* (RSS). The primary goal of RSS since its inception in 1925 has always been to propagate the ethos of Hindutva—an ethnonationalist Hindu ideology culminating in the building of a Hindu *rashtra* (nation of Hindus) called *Bharat*. Modi's governance has legitimized a move toward establishing the long-cherished vision of Bharat, wherein the existence and lives of religious minorities like Muslims and Christians, *adivasis* (tribals), lower castes and *Dalits* (outcastes) have been repeatedly threatened through lynching, mob violence, and killings. Since 2014, a burgeoning and thriving ecosystem has been built which propagates the idea of recovering Bharat from postcolonial India through the published works by public intellectuals, networks of YouTubers and podcasters, and by the state machinery itself. A common move across all these modalities is to adopt the grammar and syntax of decoloniality to foreground a threatening recovery project that seeks to recover the "lost" Indic land of Bharat which ultimately does not have any place for minority identities.

In this paper, using a critical rhetorical lens, I critique the idea of recovering Bharat from postcolonial India while analyzing the prevalent rhetoric of (de)coloniality embedded within the idea of Bharat which is closely tied to the rise of the Hindutva movement. The analysis is twofold: first, through a rhetoric of misinformation perpetuated by a growing network of Indian YouTubers and Podcasters—with millions of ardent followers—who have consistently made dangerous anti-scientific claims that inadvertently support a way of Hindu Vedic culture. Second, through a rhetoric of misappropriation adopted by public intellectuals and state machinery by using decolonial grammar and dangerous repetition of slogans such as *Hindu khatre main hai* (Hindus are in grave danger) in a country where Hindus continue to be a religious majority, inadvertently signaling that India is no more a place for religious and ethnic minorities.

Overall, I establish how decolonial thought is being fundamentally misunderstood, misinterpreted, and misused to perform a dangerous idea of recovering Bharat, but through the analysis I further verbalize a possible decolonial rhetoric contextualized in the subcontinent that does not reify ideas or perform a colonial logic. In other words, analyzing the misappropriation of decolonial thought by Hindutva movement provides an opportunity to critically look at the inherent epistemological problems in simply adopting decolonial thought without contextualizing the region to which it is applied.

309 Navigating an Indo-Caribbean Women's Rhetoric: "It Still Have Wuk To Do Gyal"

Karisa K Bridgelal

Syracuse University, Syracuse, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This project aims to explore how Indo-Trinidadian women navigate the complex interplay between traditional family values that continue to permeate contemporary Trinidad and Tobago society and the challenging of oppressive gender norms through their praxis, which I am referring to as Indo-Caribbean Women's Rhetoric (ICWR). I perceive ICWR as an everyday decolonial practice that challenges the relegation of the oppressed's existence within the 'no-spaces' (Sharpe 16) of society. These 'no-spaces' are the places where marginalized communities are excluded, unwelcomed, and made to feel invisible. ICWR is an ongoing insistence on Indo-Caribbean women's presence, extending beyond mere survival in these spaces to the active persistence of imagining and practicing efforts to thrive.

ICWR transcends a frustrated response and holds the potential to liberate marginalized communities. It involves not only language and communication practices, but also envisions and enacts a more equitable world and improved futures, spanning everyday conversations, efforts in navigating family life, negotiations during social gatherings, innovations for social and economic mobility, and engagement in community building, both implicitly and explicitly. Rather than

existing solely in opposition to a world that privileges whiteness and Western agendas, this notion of ICWR centers on highlighting a new ethical framework that prioritizes, re-imagines, and reshapes the needs and experiences of Indo-Trinidadian women through a decolonial lens.

Furthermore, my development of ICWR originates from Trinidadian experiences, yet it is intertwined with broader discourses of transnational feminisms. Chandra Mohanty states that boundaries and borders are not absolute or deterministic, and by acknowledging and exploring differences, we can better theorize universal concerns, build coalitions, and establish solidarities across borders, with a particular focus on women from diverse communities and identities (226).

To commence, I have conducted interviews with my mother about my late grandmother Rookmin and my grandmother's sister, whom I refer to as Aunty Sita. I will also incorporate excerpts from literary works that explore the experiences of Indo-Caribbean women, such as David Dabydeen's "Coolie Mother" and Rajkumarie Singh's "Per Ajie". My intention is to adopt a purposeful storytelling method, not solely for its stylistic elements, but for its profound ties to Caribbean cultural rhetoric and history. For those whose narratives were excluded from the dominant meta-narratives coerced by powerful Western agendas, storytelling served a dual purpose—as a means of cultural retention and as a way to preserve memories and legacy. Caribbean storytelling is not merely a collection of the region's shattered memories, or as Derek Walcott described, broken pieces of a vase. Instead, encased within each story lies the resilience and determination of the Antillean mind, testifying to their presence, experiences, and even their right to imagine better futures in response to all that has been lost, stolen, and displaced.

Just Theoretical: Ambivalence, Amplification, Follicular, Simulcra, and Rhetorical Theory

2:00 - 3:15pm Saturday, 25th May, 2024

295 Drifting with Deep Ambivalence

Jason Kalin

DePaul University, Chicago, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

When you step out for a walk, you cannot know how you will be affected, how you will think about what comes after, or even if you will be able to explain what happened. Deleuze (1968) writes, "Something in the world forces us to think" (139). For Deleuze, this fundamental encounter disrupts recognition and common knowledge; instead, we can only sense our affective involvement – "wonder, love, hatred, suffering" – within the perplexity of the encounter and the problem it poses (140). To these affective tones, Nathaniel Rivers (2015) considers a feeling of deep ambivalence imbued within every encounter, referring to the "radically kairotic … question of responsibility to the wild objects with whom we inhabit the earth" (425). If we cannot know what to do, "the challenge," Rivers suggests, "is thus operationalizing this ambivalence. How do we craft environmental rhetoric from this specific kind of ambivalence as an attitude" (433)? Rivers proffers an intense rhetoric that deepens relations with wild objects to enact a "strange environmental rhetoric."

I attempt to operationalize, however momentarily, this deep ambivalence. To do so, I draw upon the research of Þóra Pétursdóttir (2018), an archaeologist, who studies North Atlantic drift beaches in Iceland and Norway, which are "ideally situated to capture large quantities of drift material from incoming time and storm" (86). Pétursdóttir refers to drift matter as the "unruly mongrel of material culture" (92) that manifests "the tensions between – and the strains within – notions of nature, culture, environmental, pollution, resource, Anthropocene, archaeological record and time" (86). Although I do not have access to North Atlantic drift beaches, I walk – drift – along a beach on the shore of Lake Michigan, encountering its drift matter that forces me to think the problems it poses. This experiment in deep ambivalence requires

returning rhythmically, seasonally, serially to the beach to encounter what happens to show up (Boyle 2018). Most important, following Pétursdóttir (2020), drifting and drift matter will "constitute the very conduit through which my inquiry and discussion [will unfold], rather than representing a 'case study' as such" (100). Rather than representation or narration, drifting and drift matter become sensory encounters that involve the condition of thinking and being. I do know who, what will appear or how, if it will add up (Pétursdóttir 2020; Stewart 2008).

Additionally, this experiment engages with ambient rhetorical theories and methods, including Brian McNely's (2016, 2018, 2019) visual autoethnography, Laurie Gries's (2020) new materialist ontobiography, and Jasmine Brooke Ulmer's (2021) anthropocenic gaze to build a multimodal sensory inventory of deep ambivalence of/with/through drift matter. Drifting and drift matter constitute the paradox of beginning with/in deep ambivalence – arrival and departure, accident and coincidence, doing and undergoing, chance and contingency within which possibilities become possible in the act of stepping out for a walk in the Anthropocene. This presentation thus offers one path of operationalizing deep ambivalence as a rhetorical attitude and practice.

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757 Just Rhetoric Through Stasis Theory: Thetic Amplification in the Ciceronian Tradition

Roberto S Leon

Georgia College and State University, Milledgeville, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In this presentation, I argue for the importance of thetic amplification as a means of approaching just rhetoric. I begin by situating my work relative to discussions of Cicero's decorum-infused philosophical rhetoric (Zoll; Remer; Fantham; Schofield; Nicgorski). I then turn to Cicero's De Oratore, Partitiones oratoria, and Orator to recover and define a theory of thetic amplification, that is, using stasis theory to toggle between particular rhetorical arguments (hypotheses) and universal philosophical arguments (theses). Having established the historicity and definition of thetic amplification, I then analyze examples from speeches such as Aeschines' Against Ctesiphon, Gregory Nazanzius' First Invective Against Julian the Apostate,

and Richard Weaver's reading of Abraham Lincoln in The Ethics of Rhetoric, emphasizing how these rhetors move up and down the stases as well as between particular and universalized concepts to argue for what is just. Finally, I end by suggesting how understanding thetic amplification can help students raise the stakes of their arguments by situating those arguments in larger contexts.

557 The Work of Rhetoric in the Age of Technological Simulacra, or Everything is a Copy of a Copy of a Copy

Rebecca Ottman

Texas A&M University at Galveston, Galveston, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In the spirit of just doing rhetoric, this presentation responds to Diane Davis's challenge for rhetoric and philosophy to "contest … reduction of meaning to signification" by theorizing how Large Language Models (LLMs) constitute targeted efforts to further isolate and control linguistic expression through eroding rhetorical conceptions of authenticity and originality, or the real, in linguistic exchange. Using Jean Baudrillard's conception of the hyperreal, a space between the real and imagined which he defines as "a metastable, programmatic, perfect descriptive machine which provides all the signs of the real and short circuits all its vicissitudes," I contend that the language of LLMs inhabits a hyperrealistic space in its hybridization of human input and nonhuman output. Such a hyperreal loses sight of originality and authenticity in linguistic expression in favor of machine-driven mimicry. The output of LLMs presents as correct language removed from human-centered rhetorical motives and invention. Further, this output reproduces and reinforces linguistic normatives of hegemonic power structures as a result of algorithmic training. Thus, LLMs impose a standard of language and form in writing that excludes nondominant or experimental languaging from the hyperreal, except in cases of caricature, and trains human users to trade their linguistic experimentation and sense of rhetorical invention for the semblance of correctness. If rhetoric is to disrupt the limited, codified sense of language produced by LLMs, we must re-theorize our core terminology, such as how we understand rhetorical concepts like eloquence, in ways that actively resist linguistic reducibility.

As rhetorical theorists, we share an obligation to consider how rhetoric itself is implicated in the removal of linguistic agency and discouragement of originality that creates the conditions of possibility for LLMs to appeal to those whose writing processes fall outside standard language, particularly in academic settings. Such writers must adapt their sense of rhetorical invention to reproduce correctness as articulated by linguistic normatives, resulting in suppression of experimental forms of rhetorical invention. As Victor Vitanza argues, "it is simply not safe for students to write 'in' or 'at' the university. … What is taught at the university is not-writing." Spaces of not-writing increase the influence of LLMs through the creation of pedagogical environments that are openly hostile to language practices and processes that deviate from the standardized language normatives that our neoliberal institutions value. LLMs commodify language based on its reproducibility, which further reinforces the valuing of correctness over invention. Such reproducibility becomes the measure of eloquent expression in academic spaces and precludes opportunities for invention as LLMs subtly impose algorithmic value systems that threaten to restrict language to a correct/incorrect binary and impose what Walter Benjamin terms "the violation of the masses [which] has its counterpart in the violation of an apparatus which is pressed into the production of ritual values." I argue that such violation by way of the hyperrealistic character of LLMs demands rhetoric's refusal to be stagnant or dismissed if we wish to prevent our shared values from losing their rhetorical power through becoming mimics of themselves.

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662 Follicular Ideographs: Milei's Styling Argentine Próceres with Trumpian Rightism

Nicole T Allen

Utah State University, Logan, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Following the Hair: Facial Hair as Ideograph

The rapid rise of Argentine presidential candidate Javier Milei in the country's August 2023 primary election caught the attention of international media. The far right's

candidate regard for Trumpian rhetoric and extreme policies caught the attention of Western media outlets with one Associated Press article labeling him a, "shaggy-haired rightest." Milei's populist-rightist rallies saw Proud Boy Do Not Tread on Me signs and support for his avowed anti-establish. While English-speaking media have treated Milei's hair style with mild humor and limited disdain, these articles miss the political significance of the long-haired extravagent-side-burn-sporting rightest. Namely, that this hair and facial style was used by several previous political leaders like Menem (Argentine President from 1989-1999) and most importantly 18th and 19th century founding figures like Jose de San Martín. The hair style has periodically emerged in Argentine politics amongst men of different political ideologies and affiliations. This paper argues that the hair style itself constitutes an ideograph. While ideographs have traditionally been examined in either word or visual form, this hair style, symbolic of more than follicle-blessed individuals, offers an opportunity to expand further our notion of ideographs and how they can function. McGee famously argued that ideographs were ill-defined or ambiguous abstract terms that represented collective commitment and also warranted action. The hair style functions as an ideograph through its metonymic calling forth of respected próceres like San Martin, but we also see the flexibility as it is used by a number of different from diverge political parties. As we see in the historic use of the hair style, its symbolic representation is flexible but not infinitely polysemic. Underlying the flexibility is the forefront of masculine Eurocentric Argentine identity (that excludes feminine individual and many indigenous Argentines). I argue that the use of the follicular ideograph ties Milei to Argentine national heroes while allowing him to import the most disdainful strategies of Trumpian rhetoric and ideology.

The fate of Argentina is unclear. While international audiences are watching with bated breath to see if Argentina will return to a darker rightist ideology, Unión por la Patria did not present a candidate to voters for the primaries and Juntos por El Cambio listed two potential candidates. Much is yet to be decided, but the follicular ideograph deserves more attention with potential to expands US political discourse and center rhetorical theory building outside of Anglophone contexts.

Rhetoric on the Right: White Supremacy and Conservatism

2:00 - 3:15pm Saturday, 25th May, 2024
Location: Plaza Court 4
Track 10. Rhetorical Criticism
Presentation type Paper Session

551 "Find it Here": Rhetorics of Heritage and Whiteness in Ripley, Ohio

Kristin E. Gates

Schoolcraft Community College, Livonia, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In southeast Ohio on the border of Kentucky, the village of Ripley promises tourists access to regionally and nationally significant historical sites that will transport visitors back in time. The opportunity to step back in time in Ripley is not merely to learn the historical facts of the area, but to *experience* how abolition animates the city. While one may not be familiar with the small village of Ripley or its past, its "tourist imaginary" is significant in crafting shared memories of race in the locale and the nation. In this essay essay I argue that Ripley's online tourist materials draw deploy rhetorics of heritage to argue for the village's distinct and deep-seated commitments to freedom and moral superiority across time. More specifically, tourism efforts simultaneously construct Ripley as a site of unimpeded freedom guided by moral superiority through the narration of local abolitionists, contemporary residents, the natural landscape, and the built environment. Ripley's identity is constructed by rhetorics of heritage, which I identify as discursive moves that claim the direct passing of an identifiable, unchanging substance to people within constructed spatial boundaries in ways that mirror biological thinking. The conceptualization of heritage diverges from how some scholars use it to characterize the way people engage with the past. Rather, I insist that rhetorics of heritage are constitutive of and certify identity which creates a framework for thinking and acting. In the case of Ripley, Ohio, rhetorics of heritage are used to endow the village and its residents with commitments to freedom and moral superiority across time in ways that bolster whiteness. White Ripley residents are depicted as inherently committed to freedom driven by moral superiority that render them innocent of anti-Blackness in the past and present. The "tourism imaginary" created by online tourist materials also charts a

palatable and predictable past that circumscribes how visitors and residents alike understand anti-Blackness within the village's spatial bounds. This essay brings together scholarship from rhetorical studies, tourism studies, geography, and whiteness studies to elucidate the rhetorical functions of claims to heritage and the implications for understanding race. For the village of Ripley, rhetorics of heritage are used to narrate the past and present in ways that are inflected with whiteness and absolve the space and its people from anti-Blackness within the contemporary racial landscape in the United States.

548 Countering The Fact-Check Effect: The Role of Enjoyment in the Rhetoric of Right-Wing Nationalism

Ryan Vojtisek

University of Wisconsin-Milwaukee, Milwaukee, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

One of the central challenges of responding to the rhetoric of Right-wing nationalism is what I call the fact-check effect: when Leftists and Centrists' use facts and clarify information to counter dangerous, misleading messages, corrective rhetoric often excites the Right's narrative it opposes. For example, media presentations of images of migrants easily sawing early portions of Trump's Mexico-America border wall's steel beams did little to squelch the Right's desire for its continued production. In part, these images fall flat because the border plays a role in the larger narrative of nationalist ideology that gives the wall appeal. As the fact-check effect suggests, the wall's desirability overrides the corrective aim of anti-border images.

Rhetoricians have long been interested in how negative emotions like fear contribute to the Right's development of persuasive nationalist messages. Increasingly, communication scholars have been building on affect theorists like Sara Ahmed to develop models of rhetorical criticism emphasizing the vital role affect and embodiment play in influencing how we receive and make sense of the world (Micciche; Chaput). Some rhetoricians have used those models to make sense of how corrective information further amplifies the Right's nationalist messages and supporting misinformation, what I describe as the fact-check effect (Carter; Schaefer). Such thinkers might claim, for example, that fear overrides rationality, rendering fact-

checks ineffective. Despite the value of assessing the affective sway of negative emotions like fear and shame, this presentation purports it is necessary to assess enjoyment's critical role in making Right-wing rhetoric appealing. Much like other scholars who work to understand affect's rhetorical sway, my argument connects the affective influence of messages with their increased virality; except, unlike others, I attribute messages' increased circulation-value to enjoyment.

More specifically, this presentation argues that nationalist rhetoric—like calls for borders—is enjoyable because it transgresses civil mores and represents an object of desire—the wall—that opposes the liberal other who border advocates on the Right enjoy defying. Rhetorical objects we enjoy effectively stimulate our excitement and increase the circulation of related narratives the object takes part in and promotes. Thus, pleasurable rhetoric about nationalist symbols exacerbates community differences. It does so by highlighting the possibility of oppositional groups stifling or stealing the subject's enjoyment, in this case, the wall's construction, a symbol of the prevention of migration and the increase of America's non-white population. Hence, for example, anti-border photos of migrants swiftly scaling the wall hint at the possibility of stopping its production, halting the Right's enjoyment. As the fact-check effect would suggest, those images merely increase the wall's rhetorical value. Therefore, analyzing the enjoyment in rhetoric also evidences why Right-wing adherents sometimes fall deeper into false, reactionary narratives.

Understanding the pleasures of the Right's messaging is vitally important; rhetoric and communication studies have overemphasized negative emotions like shame, anger, and fear, neglecting the more powerful sway of enjoyment, an oversight detrimental to fully understanding nationalist rhetoric's effectiveness and stifling the development of Leftist counters to Right-wing discourses.

563 White Supremacist Rhetorics in the Post-Suffrage Era: Consolidating Power and Space for a Public Women's University

Liane Malinowski

University of North Texas, Denton, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Feminist rhetoricians have long studied the rhetorics surrounding the triumphant moment when women gained the right to vote more than a century ago, but with the passing of the suffrage centennial rhetoricians such as Jessica Enoch have begun reckoning with the post-suffrage period marked by racism and exclusion in the civic arena. In the 1920s, a time when women's rights would seem to have been expanding, some white women leveraged their vote to narrow definitions of womanhood and consolidate their civic power. To offer a local example of this kind of consolidation, I propose a presentation focused on a rhetorical history focused on a 1920s southern university town in which white women spearheaded a civic campaign to create a city park and simultaneously remove an African American community from sharing a boundary with a public women's college. In my discussion of this rhetorical history, I will contribute to recent scholarship by rhetoricians such as Wendy K.Z. Anderson and Rachel E. Dubrofsky that sheds light on how white women use rhetoric to further white supremacist agendas. This presentation unearths civic leaders' arguments that supported the removal of the African American settlement, known as Quakertown, through local elections that allowed for its removal "in a business way and without friction," by which they meant without making overtly racist arguments or using violence. The newly enfranchised white women who led the deeply racist and destructive campaign to remove an African community attempted to make their effort about "just rhetoric" rather than racism.

This presentation argues that, despite civic leaders' efforts to make race-blind arguments about relocating Quakertown and its residents away from the women's university, their arguments were very much about race and protecting a definition of white womanhood as requiring spatial distance from people with diverse gender and racial identities. In exploring these arguments, I will draw on previous scholarship about the construction of southern white womanhood at public colleges by David Gold and Catherine L Hobbs. I will also update the story of how these place-based definitions of white southern womanhood continue to circulate today as the history of the public women's university (now co-ed) is enlisted in contemporary legal arguments to keep definitions of white womanhood narrow in efforts to ban trans women from collegiate sports. I will also address current efforts to commemorate the 100th anniversary of the removal of Quakertown and evaluate these efforts for their social justice rhetoric, or how they metaphorically intervene to create new spatial relations between diverse people. Overall, my presentation will contribute to reckoning with the fraught history of what happened when women's suffrage was

unevenly available to all women, and white women contributed to foreclosing rights and power for others, in this case exiling an entire African American community.

Persuasions of God: New Inquiries into Theorhetoric

2:00 - 3:15pm Saturday, 25th May, 2024
Location: Plaza Court 5
Track 9. Religious Rhetorics
Presentation type Panel

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129 Persuasions of God: New Inquiries into Theorhetoric

Panelists/Participants (Including Respondent, if any)

Steven Mailloux

Loyola Marymount University, Los Angeles, USA

David Frank

University of Oregon, Eugene, USA

Christian Lundberg

University of North Carolina, Chapel Hill, USA

Paul Lynch

Saint Louis University, St. Louis, USA

Session Chair

Paul Lynch

Saint Louis University, St. Louis, USA

Abstract/Description

In Rhetoric's Pragmatism, Steven Mailloux defines theorhetoric as the rhetoric used when we are talking "to, for, and about God." This brief definition promises a new project for rhetorical studies, a project dedicated to the invention of theological questions. Indeed, theologians themselves have recognized the way in which their inquiry is shaped by "just rhetoric"—rhetoric alone and rhetoric seeking justice.

This panel opens a rhetorical inquiry into the theological, particularly in response to Paul Lynch's recent Persuasions of God (PSUP 2024). Persuasions treats these four key terms as topoi from which might be invented a post-Christian theorhetoric—a theorhetoric appropriate for a period of rapid secularization and religious evolution, in which the traditional appeals of Christianity no longer seem to speak to urgent matters of ethics, compassion, or justice. Yet these theological ideas still hold immense persuasive power, even in a post-Christian context. A post-Christian theorhetoric therefore seeks to invent within and against that power, caught between a past that cannot be abandoned and a future that has not arrived.

This same paradoxical position is modeled by the book's major interlocutor, René Girard. Girard's project emerges within a Christian framework while also critiquing the violent sacred that lurks within that framework. Girard thus presents what one scholar calls "a Christian witness against Christendom," which is a good shorthand for a post-Christian theorhetoric. While the four papers on this panel do not all treat Girard's work directly, all elaborate on the notion that a Christian witness against Christendom can move us toward a more ethical world.

Speaker 01: In Persuasions of God Paul Lynch skillfully employs the concept of theorhetoric to re-engage the work of René Girard, a philosopher whose thinking has not yet been fully recognized as a rich resource for rhetorical studies. Lynch explains Girard's mimetic theory and repurposes it to develop "a post-Christian, alienated

theorhetoric": a meek rhetoric that refuses rivalry, exploits tradition through complicit invention, and aspires to a holiness free of exclusionary violence. My paper begins a dialogue with Lynch's important work by addressing his question: "Can we imagine a post-Christian theorhetoric as a distortion/convalescence of Christian tradition, or must a post-Christian theorhetoric proceed on a decisive break from its past?" Joining Lynch in choosing the former, I elaborate my own answer by following up on some points that Lynch suggests but does not fully develop beginning with his comparison of Kenneth Burke and Girard and then turning to their independent but intertwined conversations with contemporary Jesuit thinkers. Lynch notes Girard's productive interactions with the German Jesuit Raymund Schwager who develops a dramatic theology partly out of his reading of the Ignatian Spiritual Exercises in light of its interpretations by French critics Roland Barthes and Georges Bataille and especially the French Jesuit Gaston Fessard. Writing about the Canadian Jesuit Daniel Fogarty's dissertation chapter on his work, Burke asked "if I ain't a Jesuit of logology, what am I?" I conclude with a reconsideration of Burke's The Rhetoric of Religion through the lens of Lynch's proposed post-Christian theorhetoric in relation to Girard and the Jesuits.

Speaker 3: Paul Lynch's call for an ambitious theorhetoric promises a fundamentally new way of thinking not only religion, but persuasion itself. In doing so, it opens new frontiers for thinking the power of "The Word" and the ethics of engagement with the other. Sketching the outlines of these new possibilities in conversation with the traditions of thinking affect in rhetoric, Chris Lundberg demonstrates the possibilities for an extension of Lynch's new rhetoric in which the theo-ethical roots of rhetorical practice and criticism might flourish.

Speaker 4: In Persuasions of God, Paul Lynch develops a theorhetoric-about, a rhetoric that pursues a rhetorical theology of who God may be. Lynch develops this argument within a post-Christian context in which traditional tropes, arguments, and narratives of Christian rhetoric are no longer persuasive. In this project, René Girard's paradoxical "Christian witness against Christendom" offers both a resource and an aspiration. Through a protocol of "complicit invention," which proceeds through engagement between the traditional and the novel, Lynch seeks to invent a post-Christian theorhetoric. This paper traces the way Lynch's approach seems to operate within the framework of Mailloux's rhetorical hermeneutics, as opposed to Diane Davis's notion of prior rhetoricity. It returns to the "rhetoric of the said" as a condition for "a rhetoric of the saying." At the same time, the Girardian anthropology of mimetic desire that undergirds Persuasions also presumes a relationality prior to rhetorical or hermeneutic activity. This anthropology's description of mimetic subjectivity makes it

useful for observing the origins of conflict and non-appropriative relations to the other. A post-Christian theorhetoric must be invented through complicity with rhetorical hermeneutics and prior rhetoricity. It endorses the claim that "we always make inside sense of the outside" (Mailloux 73), even as it also endorses the claim that the outside precedes the inside. The question then becomes how we make sense of the inside. Drawing on studies of practices (Foucault, Hadot, and Sloterdijk), this paper presents a Girardian rhetoric as a spiritual discipline.

SCOTUS Cases and Public Rhetoric

2:00 - 3:15pm Saturday, 25th May, 2024
Location: Plaza Court 7
Track 7. Public Rhetoric
Presentation type Paper Session

634 Originalism as a Rhetoric

Alexander S Hiland

Rensselaer Polytechnic Institute, Troy, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Originalism has become a dominant term used to describe a school of constitutional thought generally referring to the idea that there is an original meaning to the Constitution which objectively determines the legal status of a question. Despite the dominance of this term there is a great deal of confusion about what originalism actually entails, or perhaps should entail, in no small part because a cottage industry has sprung up in legal studies around trying to find the one true, correct, and politically helpful, version of originalism. This paper argues that these efforts to define originalism should be understood as a rhetorical construct, that relies on a

politically homogenous commitment by the various scholars, jurists, and politicians who self-identify as originalists to function independent of any of the purported definitions of originalism. This paper argues that as a rhetorical construct originalism has three features that are generally universal. First, a commitment to constitutional interpretation that favors conservative policy outcomes. Second, a "construction zone" where the ambiguity in the text of the Constitution warrants intervention by jurists to reach a conservative policy conclusion based on the need to make a decision in a particular policy case. Third, a reliance on motivated reasoning to homogenize the perspectives of the persons who drafted the Constitution given a lack of clarity in the historical record. The paper concludes by arguing that by viewing originalism as a distinctive rhetorical construct scholars are able to articulate the ways in which originalism is used to mystify contemporary debates over the legal framework which governs the United States.

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652 The Legacy of *Plessy* and Legal Racialization of Indeterminate Identities

Julie Kidder

Carnegie Mellon University, Pittsburgh, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Plessy v. Ferguson is broadly understood to be a turning point in US law and society that marked the beginning of the Jim Crow era by upholding as constitutional 'separate but equal' accommodations. *Plessy* is also widely recognized to be wrongly decided, not only later overturned by *Brown v. Board of Education*, but also wrongly decided at the time – the evidence of that being Justice Harlan's oft-quoted dissent. The discourse around this case generally not only misunderstands the opinions but also the context: the individuals and stakes. This presentation challenges common understandings of *Plessy v. Ferguson* by focusing on the mixed-race man at the center of the case, Homer Plessy, and the advocacy organization, le Comité des Citoyens, bringing the suit that believed in the promise of Reconstruction. Plessy and le Comité not only challenged the Louisiana race-based segregation law, they also argued against the very coherence of racial categorization in the law. Therefore, my central research questions are: How can we understand the hopefulness and stakes of this litigation strategy given the subsequent outcome? What narratives does the

court promulgate in upholding racialized segregation through the denial of multiraciality?

Following rhetorical scholars like Karma Chávez, Lisa Flores, Jennifer Lin LeMesurier, and Ersula Ore, I critically examine the circulation and evolution of dominant racializing discourse and its effects on lived experience. In this presentation, I will first give a contextual historical background of the case and the promise of Reconstruction that led le Comité to bring suit challenging the very foundation of legal racialization. I will then investigate the ways in which both the majority and dissenting opinions in *Plessy* reveal the durability of white supremacist logics. Finally, I will discuss the corporality of Homer Plessy, of whom there is no known image or accurate visual depiction. I think through what it means to be haunted by the textual outlines of a misrecognized racialized body. The presentation will conclude by reflecting on the radical aims of *Plessy* to dismantle the monoraced hegemony. In interrogating the hopeful liberal impulse to assume progress is inevitable, I question what justice the law can provide when the rhetorical record shows a different narrative.

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745 Medicopolitical Citizenship: *Roe v. Wade* and the Dis/enfranchisement of the Politically Authorized Parent

Jo Hurt

University of Texas at Austin, Austin, TX, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Two years prior to the 1973 landmark Supreme Court decision, the *New York Times* would first mention the case of *Roe v. Wade*, characterizing it as being concerned with "the constitutional rights of pregnant women…to decide whether or not to have children." As the decision was later handed down and throughout the remainder of the decade, this characterization in the *Times* privileging the rights of the pregnant person would give way to a focus on the relationship—and often, the tension—between medicine and the State. Most frequently at issue were medical and political responsibilities to the fetus and ongoing litigation codifying the legal responsibilities and risks for doctors performing abortions. The medicopolitical character of this discourse is in lockstep with the language of the Supreme Court's

decision itself, which—though nominally concerned with the constitutional rights of its Jane Roe—was largely argued in terms of medical authority and State responsibility.

As such, the discourse around *Roe v. Wade* conditionally authorizes the parent in terms of *medicopolitical citizenship*. Following Brandzel (2016), I take citizenship as "a biopolitical and disciplinary mechanism of governmentality, as well as a moral and ethical value system" which functions as a "system of sorting, distributing, and assigning rights, resources, and social value." In the case of *Roe v. Wade*—and, in this presentation, particularly in the characterizations of the case in the *New York Times* throughout the 1970s—the disciplinary mechanisms of medical authority are mobilized through governmentality to devalue the parent-as-citizen in favor of doctors and fetuses. I will consider the trope of the citizen-parent, analyzing their *iteration* through multiple articles, editorials, and letters to the editor as the citizen-parent coalesces into a distinctive function of the political recognition afforded to citizenship. Following Rowland's articulation of *zoetropes* (2020), I am particularly interested in how this tropofication implicates different subjects—in this case, the medical practitioner, the fetus, and the parent—in a necropolitical hierarchy in which the parent is authorized as subject to medicopolitical violence. Doubly is the discursively-constituted subject of the parent at risk of abjection: as the sociolegal other of medicine's expanded authority and as a biopolitical competitor to other subjects.

In this presentation, I analyze the *New York Times* coverage of *Roe v. Wade* in the 1970's as a case study in what I am calling *medicopolitical citizenship*: the joint system of medical and legal discourses which evaluate and dis/enfranchise the politically authorized subject (in this case, the parent). I trace this concept as a gatekeeping mechanism by which the politically authorized parent is medically mitigated, and follow its trajectory and ramifications into the present day as pregnant people are increasingly subject to public, medical, and state violence through and following the *Dobbs v. Jackson Women's Health Organization* decision.

Reading and Re-membering to Understand Places and People

2:00 - 3:15pm Saturday, 25th May, 2024

170 Just Graffiti: Tourism and Reading Place and Race in Cleveland

Caitlin F Bruce

University of Pittsburgh, Pittsburgh, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Cleveland embodies some of the ironies of so-called "rust-belt Renewal" which is often hinged on a combination of economic shifts from heavy industry to education, medicine, technology, and the arts. The city offers a gorgeous lakefront surrounded by stadiums; a revamped downtown with iconic skyscrapers, food market, and a friendly "Welcome to Cleveland" postcard mural. Curated parklands lie near historic districts with stately single-family homes on wide tree-covered streets. Simultaneously, the mid-sized metropole is also reluctant host to people just surviving or barely so. A graffiti writer and his partner lost their home in the pandemic and became nomadic. An increasingly buzzy MidTown mural district is a heat desert with no cover for unhoused persons. Drug addiction and gun violence devastate communities particularly in East Cleveland. The Cuyahoga River, now no longer on fire, but still a hotspot in collective feelings, maintains racial divisions, legacies of redlining and segregation between East and West Cleveland.

My project is curious about how public-facing street art, mural, and graffiti programs in Cleveland offer frameworks to navigate ongoing disparities in Cleveland's rediscovery. I focus primarily on Graffiti Heart (GH), a nonprofit organization, and Inspire Your City (IYC), an artist-run collective. GH reckons with the dual imperatives to market Cleveland as a recovered rust belt space and to exhibit accountability to the communities who are positioned as losers in capitalist urban renewal gambles. It does so through public-private partnerships; project management; philanthropic fundraising; and luxury tours. GH offers a vision of graffiti that is accessible and non-threatening to largely white and bourgeois visitors and residents. IYC is informed by the politics and ethics of hip hop culture, and draws from foundation funding and

grassroots networks to work with young people and other artists to promote a message about literacy and community strength and capacity to offer an empowering vision for Black Clevelanders. IYC might be figured as a kind of counter-tourism project that offers rhetorical resources for reading the city's past and present otherwise.

I used a mixed methodology comprised of oral history interviews, site visits, archival documents (maps and anti-graffiti campaigns in the city's history), sifted through and with concepts from rhetorical, race and cultural theory about place, race, visuality and urban imaginaries. These methods allow me to investigate how creativity and rediscovery are managed through a philanthropic mission of a not-for-profit led by a White non-practitioner (GH), and how community accountability and literacy are articulated by a Black artist driven collective (IYC).

I argue that Graffiti Heart embodies two prevalent dynamics (and tensions) in street art tourism in balancing a desire for global recognition and distinction through courting high profile "greats" of the graffiti and street art scene, and the capacity for these aesthetic mediums to function as powerful resources for storytelling about local histories and lives. I suggest that IYC challenges the assumed unicity of public and publics by attending to the needs and concerns of Black Clevelander residents, particularly youth, in form, content, and process.

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343 Seeing Through2Eyes: Analyzing Vernacular Infrastructures in Indianapolis

Jordin Clark

West Chester University, Philadelphia, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Sampson Levingston's friends kept asking him about the unrest during the 2020 Black Lives Matter protests. To answer, he turned to his own local history in Indianapolis. As a Black man, however, much of Indianapolis' easily visible and oft-discussed history did not include him, nor did it offer the insight necessary to grasp racial (in)justice. Knowing that "[t]here's no way you could ever, ever, ever tell Indianapolis' history and overlook Black people and their contributions to the city" he

created Through2Eyes.[i] His company offers walking tours across multiple neighborhoods to make Black history visible and highlight marginalized voices as an integral part of the urban fabric. To be clear, Through2Eyes does not just want to teach Black history. Rather, he seeks to expose systemic racism, create a more interconnected community, and offer alternative possibilities to re-build Indianapolis. After joining him on his tours for the last two years, I contend that he meets these goals by creating vernacular infrastructures. I define vernacular infrastructure as everyday, emplaced practices that open existing urban infrastructure's purpose, function, or mode to reimagine social patterns through a framework of empowered interconnectedness. Specifically, I argue that Through2Eyes re-routes people's embodied sense of place by developing vernacular infrastructures within material sites like roadways, housing, and public memory sites. In doing so, the tours open Indianapolis' urban infrastructure to practices of community witnessing, heterogeneity, and (re)imagination.

Providing vernacular discourse as a critical heuristic, Ono and Sloop call on scholars to analyze how historically marginalized communities survive and remain resilient by rejecting dominant frameworks and affirming community-crafted identities and practices.[ii] Analyzing vernacular rhetoric infrastructurally emphasizes both the impact of urban planning on systemic inequities as well as the material and spatial everyday practices as a significant site of rhetorical agency to craft alternative community ways of being. Indeed, AbdouMaliq Simone argues that "people figure themselves out through figuring arrangements of materials, of designing what is available to them in formats and positions that enable them particular vantage points and ways of doing things."[iii] This paper concentrates on how Through2Eyes, constitutes a figuring out of community identity while simultaneously presenting alternatives for arranging, designing, and practicing everyday arrangements. Traversing the very roadways that decimated Black owned communities, walking along the neighborhoods that housed the KKK, and standing at the foot of statues that showcase enslaved people in chains exposes the infrastructural failure that has continuously harmed Black and Indigenous communities. Yet, these spaces also regularly heard Wes Montgomery's music-changing guitar, supported CJ Walker's million-dollar business, and housed the Black Sorority—Sigma Gamma Rho Sorority. While dominant infrastructures support the former, Through2Eyes re-imagines Indianapolis through the latter—a vernacular of empowered interconnectedness.

[i] Nikki Dementri, "'Look for the History Right under Your Feet': Young Hoosier Leads Black History Tours," WRTV Indianapolis, February 9, 2022, https://www.wrtv.com/news/black-history-month/look-for-the-history-right-under-your-feet-hoosier-millennial-leads-black-history-tours.[ii] Kent A. Ono and John M. Sloop, "The Critique of Vernacular Discourse," Communication Monographs 62 (March 1995): 19–46.[iii] AbdouMaliq Simone, "People as Infrastructure: Intersecting Fragments in Johannesburg," Public Culture 16, no. 3 (2004): 375, https://doi.org/10.1215/08992363-16-3-407.

774 Remembrance and Perspective: remembering Viola Liuzzo

Becca Hayes

UM, Columbia, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

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On the night of March 25, 1965, Viola Liuzzo, a 39 year old Detroit resident, student at Wayne State University, wife of Anthony Liuzzo, mother of five, and white woman was shot to death while driving on U.S. Highway 80 between Selma and Montgomery, Alabama. That was the final night of the third and final civil rights protest marches between those cities, aimed at garnering the right to vote for Black people in the U.S. Liuzzo and her passenger, Leroy Moten, a 19 year old Black man and fellow activist, were transporting marchers between Selma and Montgomery. They were spotted by a carload of four Klu Klux Klan members, including one undercover F.B.I. informant, who looking to cause violence and harm to marchers. A white woman and young Black man were a prime target. They pursued Viola and Leroy. In a car chase, several of the KKK members fired gunshots at Liuzzo and Moten. Liuzzo was killed instantly; Moten survived by playing dead on the passenger side until the men left the scene. The murder became a national media frenzy and spectacle nearly overnight. Liuzzo is often considered the first and only white woman to die as part of the Civil Rights

Movement; her murder and subsequent media spectacle, are considered by some as part of the final impetus for passage of the Voting Rights Act of 1965 that August.

Inspired by the question of rhetoric's role in social justice movements geared toward change in the RSA CFP, this presentation examines the public remembrances about Liuzzo. Based on archival, site-based, and textual research and analysis, the project examines books, films, plays, articles, monuments, statues, and texts about Liuzzo. I study the political and social purposes to which her memory has been put to work. I trace several themes across these multimodal remembrances: 1) as model and heuristic by white women struggling to understand and grow their roles in struggles for Black liberation 2) as a martyr to prompt and inspire social change, particularly for white people 3) as a sacrifice for equality whose memory is being tarnished by contemporary concerns perceived as insignificant (e.g. microagressions) by conservative media. These a few examples of the ways in which her memory is employed for different purposes, particularly in relation to other.

My intention in this study is not to center whiteness (though I recognize I may be doing that). I turn a close lens on accompliceship and its historical representations in order to understand what it looks like and how it is deployed. I'm equally curious about the discourses and rhetorics that impede or appropriate that accompliceship and its remembrances. Ultimately, this presentation seeks to examine the relationship among perspective and public memory in hopes of working toward just rhetoric, through examination of whiteness and white supremacy in movements for Black liberation.

Social Movement History and Rhetorical Walking

2:00 - 3:15pm Saturday, 25th May, 2024
Location: Governor's 9
Track 6. Movement/Protest Rhetorics
Presentation type Paper Session

184 **Evading Colonial Repression: The Global Circulation of Decolonial Voice from the North of Ireland During the British Broadcasting Voice Restrictions of 1988**

Kate Siegfried

University of Nebraska-Lincoln, Lincoln, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

On October 19, 1988, Margaret Thatcher's government introduced a ban on broadcasting the voices of 11 Irish organizations and their members and supporters. Secretary of State Douglas Herd introduced the Broadcasting Ban of 1988 to the British Parliament, stating that the BBC and IBA would be required to "refrain from broadcasting direct statements by representatives or organizations proscribed in Northern Ireland and Great Britain and by representatives of Sinn Fein, Republican Sinn Fein, and the Ulster Defense Association." The 11 banned organizations included prominent republican and Ulster groups from different sides of the conflict in Northern Ireland, but in effect, the ban had by far the largest effect on Sinn Fein, a prominent Irish republican and socialist political party. In this paper, I offer an analysis of key moments in which different rhetorical strategies were utilized to circumvent the ban to enable Irish republican speech to take place within the North of Ireland and globally. First, I turn to an analysis of an interview with a prominent Sinn Fein politician, Gerry Adams, that utilized voice over. In this BBC interview, we see Gerry Adams interviewed, but instead of hearing his voice, Adams is given a voice over by an Irish actor in which the actor simply states the same words that Adams stated. Because of the use of voice over, the interview was able to air throughout the UK, even though the interview included the words and substance of Irish republicanism. Here, I argue that the use of voice over rhetorically frames Adams' interview as incoherent and in need of translation. Second, I turn to an analysis of Sinn Fein councilor Jim McAllister's role in Ken Loach's 1990 film Hidden Agenda. In this film, McAllister, who was in fact a Sinn Fein councilor in Northern Ireland at the time, plays the role of a Sinn Fein councilor. In his capacity as an actor, McAllister was able to do interviews with the press, even though his role in Hidden Agenda was based on his existing political involvement with an organization covered by the broadcasting ban. I highlight each of these moments of speech as key moments in the emergence of a

new decolonial voice, that ultimately, was made possible by the colonial repression of the British Broadcasting Ban of 1988. By framing these interviews as translation and as acting, they were given rhetorical emphasis that then enabled them to travel across borders, as detailed by the fact that these dubbed interviews were played elsewhere around the world. Ultimately, this project lends insight into the strategic ways that national speech bans can be circumvented in contexts of colonial conflict and war, while also giving more detailed insight into how emergent decolonial voice circulates outside of the internal colonial context.

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664 Fighting Racism, Sexism, and Imperialism: Revisiting the 1970s Rhetoric of Anti-Bakke Activism

Kaitlyn Patia

Whitman College, Walla Walla, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

The U.S. Supreme Court's recent ruling in *Students For Fair Admissions v. Harvard* (2023) prohibited affirmative action programs in institutions of higher education and, according to the New York Times, "all but ensured that the student population at the campuses of elite institutions would become whiter and more Asian and less Black and Latino" (Liptak 2023). In addition to having far-reaching consequences for higher education, this decision has the potential to threaten the ability of employers to address ongoing racial inequities in the hiring of employees. Notable cases challenging policies and programs that seek to address racial inequities in higher education have come before the court in the past twenty years, including *Grutter v. Bollinger* (2003), *Gratz v. Bollinger* (2003), and *Fisher v. University of Texas* (2013; 2016). The 1978 landmark Supreme Court case *Regents of the University of California v. Bakke* is well known as setting legal precedent for the scope of how colleges may consider race in admissions. What has received less attention is the nationwide coalitional, intersectional struggle against racism, sexism, and imperialism that organizers mounted in the 1970s in response to the California Supreme Court's decision to strike down a program that, each year, allocated a small number of spots for students of color in the medical school at the University of California, Davis. The National Committee to Overturn the Bakke Decision (NCOBD) and the Anti-Bakke

Decision Coalition (ABDC) formed to organize against the California Supreme Court decision.

I examine how these organizations worked toward a multiracial, cross-class constituency that sought to seize the moment of an assault on racial equity in higher education in order to forward the broader movement for social justice. "The Bakke decision is not an isolated instance," a 1977 article declared in Getting Together, a Marxist-Leninist newspaper. Instead, it is "part and parcel of the entire system of national oppression and imperialism," connected to issues such as "the deportation of immigrants" and "police brutality and legal lynchings" of people of color. Drawing on rhetorical scholarship on the power of coalitional moments (Chávez 2013) and the processes of organizing and activism in coalitional work (Bruce and Homan 2018), I argue that anti-Bakke activism offers lessons on the promises and pitfalls of antiracist activism in our contemporary moment.

Works Cited

Bruce, Caitlin, and Elise Homan. 2018. "Crossing Borders, Building Solidarity: Affective Labor in Shaping Coalitional Murals." *Women's Studies in Communication* 41, no. 3:224-45.

Chávez, Karma R. 2013. *Queer Migration Politics: Activist Rhetoric and Coalitional Possibilities*. University of Illinois Press.

Liptak, Adam. 2023. "Supreme Court Rejects Affirmative Action Programs at Harvard and U.N.C." The New York Times. https://www.nytimes.com/2023/06/29/us/politics/supreme-court-admissions-affirmative-action-harvard-unc.html

659 (Counter)Storytelling as Just Rhetoric in Confederate Monument Controversy

Brooke Covington

Christopher Newport University, Newport News, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

How does (counter)storytelling function as just rhetoric in confederate monument controversy? My research grapples with this question by examining how citizens use storytelling to justify their interpretations of confederate monuments and how such interpretations influence the public memoryscape of a community and its shared past. Specifically, this presentation draws from one case study in Isle of Wight County, Virginia, where a public hearing was held in September of 2020 to determine the fate of a confederate monument that stood in front of the county courthouse since its dedication in 1905. Data for this presentation includes over 45 testimonies delivered at the town's public hearing as well as nearly 150 citizen comments submitted via email to the Isle of Wight County Board of Supervisors. To analyze the stories shared during the public hearing, this presentation applies critical race theory's interdisciplinary method(ology) of counterstorytelling, which I argue–and others have argued (Martinez, Faison & Condon, Libertz)–is an important form of just rhetoric that can be leveraged to pursue a more just society.

This critical lens draws attention to the dominant narratives (stock stories) that organize our culture and the marginalized stories that run counter to those dominant interpretations. After introducing the context surrounding this case study, this presentation will identify a set of key themes that emerged from my analysis of this data set and then use those themes to guide audiences through a close reading of the counterstories told at the public hearing and the stock stories to which they respond. The goal of this research is to determine how (counter)storytelling functions as just rhetoric in efforts to displace or protect confederate monuments. Importantly, this research offers lessons to those storytellers hoping to disrupt, disturb, and challenge dominant narratives propagated about the confederacy and the remaining relics of white supremacy within our country's memorial landscape. I hope this work might illuminate a reconciliatory path forward–one that foregrounds dialogue, complexity, transparency, and solidarity.

This research stands at the intersections of rhetorical theory, critical race theory, and public memory studies. As a method and methodology, counterstorytelling is a form of creative truth-telling–a just rhetoric–that has the potential to inform and invigorate several fields of thought. This presentation will argue that counterstorytelling can provide a means through which public memory scholars can diversify sources of public memory by encouraging these scholars to listen to those narratives that run counter to dominant interpretations of the past. The same is true for those who study the "just" rhetorical tactics present in public hearings, especially since counterstorytelling draws our attention to narratives that exist outside of the dominant cultural lens. In short, this presentation argues that a just rhetoric must take

into account the stories that run counter to dominant cultural narratives, particularly in instances involving confederate monuments and their preservation and/or displacement.

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722 Rhetorical Flaneur/Flaneuse: Embodied Experience as the Site of Rhetorical Invention

Phillip Goodwin

University of Northern Colorado, Greeley, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

"Rhetorical walking" is not new to in situ field research. Ackerman (2018), for example, explores the rhetorical capacities of walking the constructed ecologies of everyday spaces formed by capitalism. Through a phenomenon of oscillation, the rhetorical subject emerges who at once is at once present in the rhythms of capitalism's space and who also divines new meaning of the world through observation and being-in-space. Other scholars, such as Topinka (2012), recognizes the potential of walking against capitalism's logics in capitalism's space as a tactic of rhetorical resistance. Lucia's (2019) practices of walking suggests that traversing space make visible the dynamic rhetorical flows of the social, material, and historical realities of a community. Rhetorical walking in Ackerman's, Topinka's, and Lucia's studies participate in what Cintron and Schneider (2019) call "rhetorical presencing." The long-term project of the rhetorical tradition, they argue, is to make things known through word and symbol. Dominant logics, they continue, make a world known, yet those logics also conceal other worlds and other ways of knowing and other practices for living.

This presentation contributes to continuing theorization of the rhetorical walker as practitioner of in situ field rhetorics by offering the figure of the rhetorical flaneur/flaneuse. In his Arcades Project, Walter Benjamin (1999) suggests that the figure of the flaneur is made possible because of capitalism. A bourgeois subject, the

flaneur collects scenes of modern (capitalist) life. Occupying the space/time of a particular capitalist subject the flaneur composes meaning from a gaze informed by his subjectivity. Yet, today's rhetorical flaneur steps out of capitalism's time and the rituals of daily life harnessed by capitalism and the production and circulation of capital. Today's rhetorical flaneur disarticulates from capitalism's time and into a new temporal arena in which new multiplicities of city life and new possibilities for living become visible. As a site to further theorize possibilities of the rhetorical flaneur, this presentation offers an exploration of Greeley, Colorado, a mid-size city on Colorado's front range currently in-flux as its spaces, structures, institutions, and people are articulated into flows of global capital. The practices of the rhetorical flaneur in Greeley make visible clandestine cities cross-hatched within spaces of capitalism's change, "presences" uneven inscriptions of capitalism's power, and makes visible tensions over ownership and belonging in public space. Ultimately, this presentation contributes to a nascent area of rhetorical scholarship by further developing methodologies for rhetorical walking, theorizing potential for modes of rhetorical invention, and troubling the ethics of our subjective gaze.

From Folly to Infinity: New Approaches to Early Modern Rhetorics, sponsored by American Society for the History of Rhetoric (ASHR)

2:00 - 3:15pm Saturday, 25th May, 2024
Location: Governor's 10
Track 4. History of Rhetoric
Presentation type Affiliate Session

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142 From Folly to Infinity: New Approaches to Early Modern Rhetorics

Affiliate Panel

American Society for the History of Rhetoric (ASHR)

Panelists/Participants (Including Respondent, if any)

Curry Kennedy

Texas A&M, College Station, USA

Josie Portz

University of Arizona, Tucson, USA

James Garner

Augusta University, Augusta, USA

Timothy Barr

Northeastern University, Boston, USA

Session Chair

Jordan Loveridge

Mount St. Mary's University, Emmitsburg, USA

Abstract/Description

Wise Fools: Folly in the History of Rhetoric

It has been remarked that the history of rhetoric is a struggle to resolve the dilemma posed by Plato's Gorgias. Here, Socrates criticizes the sophists for their inability to justify moral and epistemological claims, while Callicles criticizes Socrates for his precious and impractical devotion to "objective" values of truth and goodness. The agon ends with Socrates victorious but without an audience. On one hand, effectiveness in rhetoric seems to be inimical to hard and fast ethical and epistemological positions. On the other, rhetoric with axiological morings appears so ineffective as to be useless. Lanham describes this dilemma as homo seriosus and homo rhetoricus, the former being a naive believer in transcendent values, the latter a postmodern nihilist prancing upon a baseless sea of signifiers.

Though other figures (Isocrates, Cicero) attempted to overcome this dilemma, I contend that early modern thinkers were more successful. The mode of folly,

deployed by Montaigne, Shakespeare, and Erasmus, allowed moral and epistemological solid ground without losing the flexibility and openness typical of sophistry. Though some have argued that renaissance folly was a forerunner of postmodern cynicism, I argue folly is founded on the early Christian idea that God has made foolish the wisdom of this world. The fool's jibes and jabs are motivated by joy in the eschatological hope that a truer truth is sure, one day, to overcome appearances. And yet, where Socrates's rhetoric would count all opinion as misleading, folly can affirm and undermining conventional wisdom. Moreover, rather than cynically seducing or puritanically browbeating the audience, folly invites its hearers to a transcendent silliness. The inherent deniability of folly's criticism allows the targets of that criticism to opt-in to critique voluntarily. Foolishness is thus a signature contribution of early modern rhetoric.

"A Nightmare to Read": Refutation and Historical Narrative in Fernão de Queirós' The Temporal and Spiritual Conquest of Ceylon

The Temporal and Spiritual Conquest of Ceylon is the work of one Portuguese Jesuit, Fernão de Queirós, who lived in India from the age of eighteen and was inspired by a fellow lay-brother to write an exhaustive history of the Portuguese in Sri Lanka. Scholars have called this work one of the most significant for scholars studying Portuguese involvement in Sri Lanka, as it incorporates sources that have not survived to present and narrates events for which we have no other accounts. At the same time, it has been recognized as a work full of manipulations, mischaracterizations, and fictions, making it difficult to read critically. Despite general continued scholarly consensus of its value, this work has been described as "a nightmare to read," written in an unwieldy style and polemic to a fault (Abeyasinghe 61).

More recent readings of this work have located some rationale behind the fictitious speeches and reliance on argumentation and refutation, owing to his intellectual heritage as a Jesuit and his spiritual motivations to maintain a hard distinction between Christianity and the "false religions" of Hinduism and Buddhism. To present these traditions as "worthy opponents" of Chrisitanity, some of their qualities had to be conceded as similar to Christian ones, creating an anxiety to clarify and refute errors, especially in light of the fact that Queirós considered the "faculties of reason to apprehend the divine" as granted to all people (Strathern 14).

This paper explores de Queirós' use of refutation and his dubious style of historical narrative to consider the connections between religious anxiety and refutation embedded in Jesuit projects in South Asia.

William Walwyn's Rhetoric for Everybody

This paper examines the attacks on rhetoric made by the Leveller writer William Walwyn (1600-1681) to argue that they have been misconstrued as a condemnation of rhetoric as such. Though the Leveller party was short-lived within the explosive drama of the English Civil Wars (1642-51), their writers–particularly William Walwyn, John Lilburne, and Richard Overton–produced thousands of pages of polemical writing that have long influenced English political thought. Thanks to the assiduous work of historians, political theorists, and literary scholars, that influence has been explicated largely in terms of the Levellers' normative political propositions and relationship to broader historical events. Historians of rhetoric, however, have for the most part ignored the Levellers' writings. Perhaps because of the Leveller writers' frequent, almost uniform denunciations of the rhetoric taught in the universities to prepare clergy, they seem an unlikely source for insight into the theory and practice of persuasion.

This paper contends otherwise, suggesting these criticisms, particularly Walwyn's, are far more ambiguous than has been supposed. Focusing on writings by Walwyn, arguably the Levellers' most cunning propagandist, I examine his strategic condemnations of university-taught rhetoric as a tool of social control by English clergy. I argue that attention to the contours of Walwyn's critiques reveals that Walwyn does not condemn rhetoric in toto, as scholars have argued. Instead, I suggest Walwyn condemns rhetoric as practiced by the clergy because it enables them to protect their economic interests and to exclude from public discourse those who have not benefited from a university education. Rather than condemning persuasion outright, Walwyn's prose offers readers a theory of rhetoric that aims to 1) obviate what he sees as university rhetoric's vices and excesses and 2) exhort even those at the lowest rungs of England's highly stratified social ladder toward political participation. When understood in the context of Walwyn's skepticism toward the clergy, Walwyn's criticisms of rhetoric implicitly advance a more democratic theory of rhetoric in opposition to the clergy's elitist gatekeeping of political participation.

Infinite Rhetoric, or the Uses of the Baroque

Rhetoric's many definitions frequently assign it the task of responding to the particular, individual, specific, situated, and contingent, whereas the general and Greek sources distinguished between a general thesis or quaestio finita and its subordinated, conditioned hypothesis or quaestio infinita, which was conventionally assigned to philosophy or dialectic. I argue it is possible to perceive against this textbook division of labor what I call Baroque melancholy's infinite rhetoric, that is,

practices of composition that developed the ability to express passionate thought not bound to particular circumstance. In the invention of infinite rhetoric, passions are their own occasions. Infinite rhetoric can be seen across three genres that inflect the traditional Aristotelian divisions: forensic develops into the emblem, deliberative into the essay, and epideictic into utopia. I offer a glimpse at the long development of the emblem genre as practices for the specification of non-situated affect. The genre begins with Alciato's famous 1531 Emblemata, growing out of his work as jurist concerned with the historical dimension of language and changing meaning in Roman law. The emblem, as opposed to the impresa, does not express a personal humor but rather points to a sententia, an impersonal statement of passion, distinct from individual purpose. I then show an example of this in the illustrated emblem book Symbolicae quaestiones de universe genere (1555) of Achille Bocchi, looking at his emblem, "Love is Busier in Idleness." I end with a culmination of this tradition in Robert Boyle's 1665 Occasional Reflections Upon Several Subjects, that is a method for "banishing idleness" through the emblematization of all perception, to "make the World vocal, by furnishing every creature, and almost every occurrence, with a Tongue." In emblematic perception, one does not seek the meaning of the object of experience, but instead this object becomes an illumination of the significance of something that is unable to enter into experience.

The Rhetoric and Art Parlor

2:00 - 3:15pm Saturday, 25th May, 2024
Location: Governor's 11
Track 12. Rhetorical Theory
Presentation type Panel

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626 The Rhetoric and Art Parlor

Diane Keeling[1], Nathan Stormer[2], Leslie Harris[3], David Gruber[4]

[1]University of San Diego, San Diego, USA. [2]University of Maine, Orono, USA. [3]University of Wisconsin, Milwaukee, USA. [4]University of Nevada, Las Vegas, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Come recuperate and be in community with rhetoric scholars while making art. We invite conference participants to come and do art, relax, and/or think through the rhetorical dynamics of art in conversation.

Rhetoric and art are regular companions, both impossible to hold and intimately familiar, through their abundant couplings: rhetoric is an art, art expresses rhetoric, rhetoric is a practiced art, the rhetorical arts, practicing the arts of rhetoric, rhetoric as the art of… A tangled pair, what is rhetoric without art? In this space we invite conference participants to bring art supplies of any medium - watercolors, chalk, pencils, clay, yarn, instruments - and compose with us - paint, draw, doodle, sculpt, knit, play - while joining in errant conversations about the relationship between rhetoric and art.

This art parlor will engage in the unending conversation that is rhetoric. We anticipate that conversations will wander and take many forms as we think through rhetoric and art's conceptual personae: *techne*, affect, *aesthesis*, ambiance, *poiesis*, imagination, *pathos*, figures.

We might run over a distant past: thinking with the sophists' *logon techne*; Plato's art of winning the soul; Cicero's rhetorical arts of invention, arrangement, style, memory and delivery; Nietzsche's art that organizes the chaos of life. Or we might run over a more recent past: thinking with Édouard Glissant's poetics of relation; Debra Hawhee's bodily arts; Jennifer LeMesurier's rhetorical force of dancing; David Cisneros and Caitlin Bruce's rhetoric and artivism; Byron Hawk, Justin Eckstein, and Thomas Rickert's sonic rhetorics.

Artistic endeavors draw out the different gestures and attunements that figure the world around us, even if it is difficult to move from imagination to reality, as Plato would have it in his *Timaeus*. And yet, as Afrofuturism, Indigenous futurism, and Chicanx futurism demonstrate, it is nonetheless important to think through what creativity and imagination can do to inspire hope, motivation, and resistance, as well as how the practice and experience of art can rejuvenate our well being and enliven a spirit of social justice. Indeed, art has revitalizing rhetorical qualities and we hope participants will experience some self-care in this space.

In short, we pose a deceptively simple question: What is the relationship between rhetoric and art? Or, what can the relationship between rhetoric and art be? And we

invite conference goers to think through this question with us while practicing art in any form. Together we will think and express art and rhetoric in their multiplicities.

Performing Care and Disability

2:00 - 3:15pm Saturday, 25th May, 2024
Location: Governor's 12
Track 5. Embodied Rhetoric
Presentation type Paper Session

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59 The Rhetoric of Performance with Captions Across Our Stages

Janine Butler

Rochester, NY, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This presentation embodies the value of accessibility in rhetorical studies by showing how teacher-scholars could use rhetorical skills and strategies when we include live captions in our in-person professional, pedagogical, and public performances. I build on scholarship on the rhetoric of performance (Brueggemann, 2009; Butler, 2017; Love 2007, 2016; McGregor & Otuteye et al., 2005; among others) and my IRB-approved research study to show the potential benefits and limitations of making captions central in our in-person, real-time interactions with audiences.

Inspired by live theater with captions, I join scholars who intertwine performing, writing, and rhetoric with attention to how performers and writers utilize creative art and rhetorical strategies for connecting with our audiences (Palmeri, 2012; among others). I directly respond to Meredith Love's work on composition and rhetoric as a performance (2007), particularly her argument in Rhetoric Review about how scholars

perform at academic conferences. I work to show that the rhetoric of performance is enhanced through intentionally designing access and captions for each purpose, context, and audience.

My presentation works to show how we could make our performances more accessible, including by presenting and interacting with live captions on our stages. I align myself with disability studies scholars who argue for access as a process in which we work together to make our spaces, fields, and pedagogies more accessible and inclusive for embodied differences and abilities (Womack, 2017; Dolmage, 2008, 2009; Yergeau et al. 2013; Kerschbaum, 2014). To write a role for captions in live performances, I extend Zdenek's (2015, 2018) rhetorical study of captions and Butler's (2018, 2023) work on designing spaces for captions.

To demonstrate the potential for captions, I share findings from my study in which I interviewed D/deaf, hard-of-hearing, and hearing individuals about their experiences attending and/or performing in plays, musicals, and other productions with captions. I use my analysis to show how we can navigate the rhetorical process of strategically delivering multiple modes depending on context and audiences' preferences and needs. This process includes our recognition of the possibilities and challenges of different captioning approaches.

In the spirit of the conference theme of just rhetoric, attendees can use this presentation to strengthen the rhetoric of performance with captions across our stages. When we create more accessible spaces, we show that we can leverage our rhetorical skills in the creation of a more just and inclusive society.

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255 Making Meaning of/with the Invisible Girlfriend: Counternarrating the Gendered Logics of Trauma, (Dis)Ability, and Carework

Mara Lee Grayson

California State University, Dominguez Hills, Carson, CA, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In May 2008, college student Bryan Steinhauer was attacked in Binghamton, New York and placed in a medically induced coma; his attackers were arrested. In June,

one of his attackers, international student athlete Miladin Kovacevic, was released on bail, and, with a passport provided by a Serbian diplomat (Jovanovic) fled the country. U.S. senators demanded Kovacevic's extradition (Reiss) and called to halt funding for Serbia (Schaap & Deskalo); Steinhauer's parents called for justice on national media. Steinhauer remained comatose until August. He spent months learning to walk and speak (Reiss).

News media followed criminal cases against Kovacevic's accomplices (Dooling), the firing of the Serbian diplomat (Vincent and Nichols), the financial settlement from the Serbian government (Greiner), Kovacevic's imprisonment (Reiss) and release (Fenton), Steinhauer's recovery (Schaap and Deskalo) and return to work (Gonzalez), the nonprofit Steinhauer founded for brain injury survivors (ABC), and his transition to marathon runner (CBS). In no coverage, however, was acknowledgment of Steinhauer's girlfriend, a part of his support network whose presence is documented in photographs and communications not made public.

This paper draws upon content analysis (Huckin) and frame analysis (Goffman; Phillips) to explore how the rhetorical invisibility of Steinhauer's girlfriend shaped public perception of Steinhauer's story, related political and legal situations, carework (Piepzna-Samarasinha), and the psycho-emotional trauma many caregivers of TBI survivors experience (Hassan et al.). Informed by cultural rhetorics scholarship, which centers voices that "have been actively suppressed, erased, and/or vilified" (Hidalgo et al. 10), I offer a counterstory that highlights the lived experiences of Steinhauer's girlfriend. To explain why "the human being that you are with the history you have – are the one to share these ideas" (8), I suggest I am the person to share this story because I was Steinhauer's (invisible) girlfriend.

This paper bridges disability studies and trauma studies (Morrison and Casper) by contributing to scholarship on trauma related to traumatic brain injury (TBI) and the impacts of disability carework. The complex experience of TBI is rarely represented in media narratives (Kenzie; Meekosha and Dowse), especially those with political implications (Caddick et al.). Depictions commonly "ignore the aspects… which speak to the social model" of disability (Saunders et al. 937), such as support systems. Women partners are frequently unacknowledged (Meekosha and Dowse), perpetuating gendered perceptions of caregiving and the de-sexualization of disabled subjects (Goggin and Meekosha; Kim). Lack of attention to the "hidden silent mental trauma experienced by the caregivers of severe brain injury survivors" (Hassan et al. 57) is troubling given that carers of TBI survivors already describe

having "received inadequate information and support from health professionals" (Brunner et al. n.p.).

Media aids in "reinforcing, maintaining, or changing public perceptions" of survivors (Saunders et al. 949) and caregivers (Meekosha and Dowse) by doing "the work of ideology" (Ott and Aoki 486). In light of medical misinformation and disinformation (Hotez), gendered carework of the Covid-19 pandemic (Osorio et al.), and Covid-19's potential long-term neurological impacts, understanding how brain injury narratives are constructed rhetorically is key to critical media literacy.

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157 Just Bodies: Ableism and the Display of Monstrosity in Medical and Anatomical Museums

James L Cherney

University of Nevada, Reno, Reno, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Humans are not born ableist; we are taught it by ableist culture. Rhetoricians have an opportunity to support emancipation from ableism by locating and interrogating the institutions, activities, systems, and similar cultural texts that justify ableist ideas and assumptions. Along with other noteworthy scholars, I have been exploring ideas of body that facilitate ableist thinking, values, and perspectives. These include normalcy, freakishness, and looking, all of which appear exceptionally present in medical museums open to the public. In this project I seek to discern what such institutions teach us about bodies, about physical difference, and the appropriateness of ways of looking. When we visit these collections we are not "just bodies," but persons performing a specific embodiment justified by our assumptions about authority, disability, knowledge, and exotica.

Supported by a Waterhouse Family Institute grant, this summer I traveled to conduct rhetorical fieldwork research at the three main medical/anatomical museums currently open to the public in North America: the (U.S.) National Museum of Health and Medicine in Silver Spring, MD; the Mütter Museum in Philadelphia, PA; and the Maude Abbott Medical Museum at McGill University in Montreal, QC. The paper I abstract here reports on the experience, noting significant differences in the ways

that the museums engage the public with regard to the concerns outlined above. In 2024 I will travel to similar museums in France, Great Britain, and the Netherlands as I continue to explore the places that we continue to keep, display, and contain bodies and their parts that an ableist perspective views as monstrous. Presenting this paper at a large academic conference creates an opportunity to gather feedback from scholars before I make the second journey next summer, and would thus facilitate the success of the project as a whole.

To date, my research suggests support for the following theses. Major medical museums recognize the potential for patrons to view their exhibits as modern-day freakshows and work in different ways to direct or develop that possibility. The Mütter, a for-profit institution that caters to tourists, appeals to its patrons' sense of spectacle to encourage attendance, but also constructs narratives and practices that seem to discourage voyeurism. The NMHM, which is government facility connected to the Walter Reed National Military Medical Center, presents itself as essentially a historical museum that maintains its collections primarily for the ways that they might benefit active U.S. service members. The Maude Abbott, situated within the Strathcona Anatomy and Dentistry building on the McGill campus, consistently frames its exhibits with an academic context that tends to situate and sanitize viewing. In my critique of the experience of visiting the museums, and in my evaluation of the ways that I observed patrons interacting with them, I explore the efficacy of these measures and articulate what they indicate about beliefs regarding the freakshow, its confirming and disconfirming social values, and its continuing role in shaping the public memory and knowledge of bodies.

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410 (Un)Masking Injustice: Disability Justice in an Entangled Pandemic World

Abigail H Long

Syracuse University, Syracuse, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

During the COVID-19 pandemic, most people have had limited structural access to both mitigation materials (including effective masks) and public health information (including local and national data). This crisis has put pressure on our human

interconnectedness, revealing the ways in which our lives are collectively entangled—even through our shared air (Butler 2022). When the U.S. federal government announced the end of the "public health emergency" in May 2023, both the general public and academic institutions have interpreted this as the "end" of the pandemic; meanwhile, the virus surges unabated, circulating rampantly without even basic mitigations in place. The rhetoric around masking (and the accompanying ethic towards collective care) has shifted considerably as government funding, public health resources, and institutional mask mandates have been stripped away, acutely impacting disabled and immunocompromised people on multiple levels. Anti-masking rhetoric not only exiles many disabled people from safely participating in community, but it also influences how disabled bodies are (mis)read when in public—as "living in fear," as "out of place," as a "threat." As with all ableist frameworks, anti-masking rhetoric insists on relocating the "problem" onto disabled bodies, an insidiously individualist ethic that denies the value of disabled lives.

In this presentation, I examine rhetorics of masking through the lens of entanglement (Barad 2007, Bennett 2010, Butler 2022) to illuminate the ableist and eugenicist logics (Cherney 2019, Dolmage 2018) that underlie resistance to continued masking during an ongoing pandemic. Drawing from feminist phenomenology (Ahmed 2008, Ahmed 2017, Butler 2022) and disability studies (Kerschbaum 2022, Konrad 2019, Piepzna-Samarasinha 2022, Smilges 2023), I explore the ways rhetorics of masking tug on the material world to shape, read, and value spaces and bodies according to specific ethical orientations, which in turn shape what disabled futures are within reach. By intervening in rhetorics of masking and orienting towards an ethic of collective entanglement, we can move towards futures animated by principles of disability justice.

Non-Western Models in Conceptualizing Rhetorical Theory: Hindu, Ottoman Turkish, and Western African Rhetorical Practices

2:00 - 3:15pm Saturday, 25th May, 2024

65 Non-Western Models in Conceptualizing Rhetorical Theory: Hindu, Ottoman Turkish, and Western African Rhetorical Practices

Panelists/Participants (Including Respondent, if any)

Keith Lloyd

Kent State University at Stark, North Canton, USA

Donovan Braud

Oakton College, Des Plaines, USA

Iklim Goksel

Independent Scholar, Anchorage, USA

Session Chair

Iklim Goksel

Independent Scholar, Anchorage, USA

Abstract/Description

The first speaker's presentation is titled, Justice, Gender and Comparative Rhetoric: Their Intersections in the Words and Story of Sulabha, an Ancient Hindu Ascetic

Interest and publications related to the growing field of comparative rhetoric reflect a growing concern in the field that we not limit our understanding and study of rhetoric to Greco-Roman, Euro-American practices. Resources like Melfi, Khoury, and Graban's An Annotated Bibliography of Global and Non-Western Rhetorics, Hui Wu and Tarez Samara Graban's Sources of Alternative Rhetorical Traditions, translations of global writings related to rhetoric, as well Lloyd's Routledge Handbook of

Comparative World Rhetoric offer rich primary and secondary resources to rhetoricians desiring a global understanding of the field.

Yet the very global scope of comparative rhetoric may leave rhetoric and composition teachers wondering where to begin in their own explorations and how to use those in the classroom.

In addition, the current social and political environment has sparked controversy over gender and identity. As the RSA CFP notes, "Just Rhetoric" calls on us to question what is just, what is fair, and how rhetoric can help us achieve justice today." The Hindu story of Sulabha, found in the ancient epic narrative the Mahabharata, offers a fruitful way for us to learn about and teach comparative rhetoric while bringing to the fore issues of gender and justice in the modern world.

In the story, according to Peter Adamson and Jonardon Ganeri in their book Classical Indian Philosophy, Sulabha "uses her yoga power to transform appearance into a stunningly beautiful woman, teleport to the king's court, and implant her mind into his body to the two of them can have an internal dialogue within Janaka's soul." An intriguing premise from a gender perspective. Sulabha first instructs Janaka on "the qualities of a good speech (to be "pleasing, neither too long nor too short, adapted to her audience, and free of emotion" (75), and promises to "exemplify those qualities in her own remarks." Hindus in the ancient period believed the soul was male and that women were thus serving some kind of karmic retribution in just being female. Sulabha dismantles that belief and bests her opponent, and the narrator praises her for her "appropriate and convincing words" (75). In her NWSA Journal article, "The Self Is Not Gendered," Ruth Vanita, in the NWSA Journal, notes that "Sulabha logically establishes that there is no essential difference between a man and a woman; she also demonstrates by her own example that a woman may achieve liberation by the same means as a man."

The story is perfect for exploring gender assumptions, concepts, and practices, as well as rhetoric's role in challenging them. Sulabha's speech offers a fruitful pathway into comparative rhetoric and its implications for rhetorical practice, responsive writing, and productive dialogue about what rhetoric is and how it can be used to create a more just and equitable environment.

The second speaker's presentation is titled, "Music in the Battlefield: Implications for Rhetorical Practice and Alternative Theoretical Frameworks"

This presentation will be concerned with the communicative function and the rhetorical style of mehter music. For centuries, the Ottoman military band accompanied the Ottoman army to war and played mehter music in the battlefield. The music played a central role in cultivating ideas about sovereignty, independence, and heroism. While it inspired the armies, it also conveyed images about the enemy. The Ottoman practice of playing music in the battlefield is grounded in the ways in which Turkic tribes in central Asia used music to create a sense of national unity and understood the tactical function of music as a medium of heightening the morale of the army and intimidating the enemy.

Music in Turkish rhetorical tradition brings into critical view ideas associated with rhetoric. My discussion of Ottoman army mehter music will look into the social, political, and historical underpinnings of bringing music into the battlefield and will foreground the rhetorical principles that enabled them.

The goal of the presentation will be to move towards unfolding the rhetorical practices that have historically and traditionally occupied the Turkish social, political, and historical space. It will reveal the ways in which music within the Turkish intellectual and political milieu established the foundation of the discursive and non-discursive practices in daily life. Recognition of Turkish rhetorical practices can add to scholars' repertoire of new discursive tools and models in conceptualizing rhetorical theory. Hence, by offering alternative models in rhetorical practice, I hope to inspire rhetoric scholars to further reflect upon alternative theoretical frameworks for new critical perspectives.

The third speaker's presentation is titled, "An Emic and Etic Approach to Chieftaincy Protocols among the Ewe of Ghana and Togo"

This presentation will examine the protocols used when introducing guest audiences to the Nana (Chief), Queen Mother, and ancillary advisors during formal meetings of

the Ewe ethnic group. The Ewe cross the Ghana and Togo border and have parallel administrative structures to the nation-state in both countries. These introduction protocols were followed by a multi-racial group of American scholars on a Fulbright-Hays trip in July 2022. The protocols will be analyzed in both an emic and etic fashion, following Lu Ming Mao's call for analysis of rhetorical practices using conceptual schemes from within the studied community itself, as well as outsider (Western) models of discourse. Such "reflective encounters" (using Mao's terminology) can be productive ways of bridging cultural divides among rhetorical practitioners. They can also help to dislodge the long history of an unjust rhetorical relationship whereby western scholars have characterized African cultural practices as "uncivilized" because those scholars examine African practices through a European lens. This presentation will examine how the western concept ethos changes into a fundamentally more equitable and just relationship between speaker and audience among the Ewe, especially when white western scholars are involved.

Ethos is traditionally situated within the speaker or writer's domain as a type of appeal demonstrating the fitness of the speaker to address the topic at hand. Among the Ewe, the relationship is reversed. The audience must prove its bona fides before the speaker will address them. Practices which are "just rhetoric" in this context upended the expected relationship of the Western scholars on the trip. This presentation will expand the western idea of ethos as transaction between speaker and audience to an Ewe one of interaction between the visiting audience, the ancestors / spiritual plane, and the host community embodied in the chieftaincy and ancillary offices. Such a relationship places scholars who embody positions of power due to of the legacy of colonialism in a less powerful position because their positive ethos is not assumed. It also temporarily incorporates the visiting audience into the host community, making the resulting exchange of information in meetings with Chiefs, Queen Mothers, and ancillaries more equitable.

Rhetoric and Uncertainty in the Age of Climate Change

2:00 - 3:15pm Saturday, 25th May, 2024
Location: Governor's 15

167 Rhetoric and Uncertainty in the Age of Climate Change

Panelists/Participants (Including Respondent, if any)

Haley Schneider

University of Maine, Orono, ME, USA

Jessi Thomsen

Western Kentucky University, Bowling Green, KY, USA

Sarah Riddick

Worcester Polytechnic Institute, Worcester, MA, USA

Bryan Picciotto

SUNY Oneonta, Oneonta, NY, USA

Session Chair

Donnie Sackey

University of Texas at Austin, Austin, TX, USA

Abstract/Description

Building from our work at the 2022 RSA Summer Institute Seminar "Poieses of the Future: The Transdisciplinarity of Climate Change, Migration, and Land-Based Ethics," this roundtable explores the nexus of rhetoric, uncertainty, and climate change. Although uncertainty is woven into rhetorical study and practice–from the unstated premise of an enthymeme (Ratcliffe, 2007) to the analysis and communication of risk (Pflugfelder, et al., 2023; Sauer, 2003)–we claim the historical relationship between rhetoric and uncertainty complicates and is complicated by climate change. The uncertainties of human-caused climate change are both abundant and threatening, fueling climate change deniers, stymying decisive action, and devolving into international finger pointing as each increase in temperature brings us closer to an

uncertain precipice. While we are not alone in theorizing and analyzing rhetorical communication in relation to climate change (e.g., Hawhee, 2023; Hopton & Rajan, 2023; Pflugfelder et al., 2023), we seek to provide a platform for focusing and extending the conversation. As scholars of environmental composition and communication, we ask: (1) How might the study of rhetoric be a productive force in addressing uncertainties arising from climate-related crises such as capitalism, environmental injustice, and geopolitical borders? (2) How might climate-related uncertainties reciprocally shape the study and practice of rhetoric? In response to these questions, our roundtable approaches uncertainty as something to embrace rather than fear and engages RSA's call to "imagine the possibilities of rhetoric as well as grapple with the meaning and place of rhetorical studies in this contemporary moment." To this end, we offer four perspectives on rhetoric, uncertainty, and climate change, including two theoretical perspectives that speculate the generative potential of uncertainty in terms of creative resilience and curious capacities, and two analytical perspectives that contextualize and critique uncertainty in relation to affective narratives and deterritorializing processes.

Speaker 1: From the perspective of creative resilience, I argue that a cultural obsession with reducing uncertainty in solutions to climate change stems from an association of certainty with continuity and survival. Climate change has disrupted dominant concepts of trade, economics, and geopolitical borders, making it clear that things cannot continue as they always have; however, many solutions still seek to maintain the systems that contribute to climate change. Through an analysis of calls for a "circular economy" that attempts to reinvent capitalism in response to climate change, I demonstrate how the authors fail to imagine a time beyond capitalism, relying instead on a notion that maintaining as much of the present as possible will protect communities from harm while still addressing the threat of climate change. Drawing on Black feminist, queer, and decolonial scholarship, I show that reducing uncertainty is not the only survival strategy; that resilience in the face of uncertainty is an important tool for those not meant to survive. Disrupting the association of certainty with continuity makes space for opacity and creativity, both of which cultivate resilience and encourage communities to see beyond what seems possible.

Speaker 2: In the context of climate change, I offer the generative connection between uncertainty and the cultivation of capacities for curiosity. I argue that our educational system has encouraged students and teachers to treat uncertainty as

risky and undesirable–that a correct answer for an assessment overrules the possibilities that could be opened through exploration and failure. Embracing a rhetorical lens for learning and education reinvigorates the role of uncertainty in education, and curiosity becomes the means for doing so. Refocusing students' priorities on the value of both curiosity and uncertainty provides an avenue for writing, communicating, and relating that "produce[s] futures while refusing the foreclosure of potentialities" (uncertain commons, 2013). What potentialities might be opened in our understanding of and response to climate change if students–who are also current and future voters, activists, laborers, parents, educators, politicians, and community members–are encouraged to be curious, to rhetorically engage in uncertainty?

Speaker 3: As Debra Hawhee explains in A Sense of Urgency (2023), one of the primary challenges of environmental communication is "making the unfathomable fathomable by making it accessible, palpable, seeable, felt—by, that is, bringing the distant close" (24). Televised climate fiction ("TV cli-fi") is an emerging opportunity to respond to this challenge. Through multimodal affective narratives, TV cli-fi can inform public audiences about the current and predicted consequences of climate change in ways that are easier to envision, understand, and identify with; as a result, audiences, despite possible uncertainties, may feel more motivated to take climate action rather than continue to engage in avoidance or denial. To demonstrate, I rhetorically analyze Extrapolations, a 2023 cli-fi series intended to provoke climate action from its audience. Using this series as an example, I consider the possibilities of multimodal affective narratives to realign audience members' relationship to uncertainty, especially in connection to environmental crises like climate change.

Speaker 4: Uncertainties abound for tourism in the age of climate change, with disasters such as extreme heat, wildfires, and flooding becoming increasingly common across the United States and particularly devastating to national parks. Since 2010, the National Parks Service (NPS) has pursued climate science, adaptation, mitigation, and communication objectives through the Climate Change Response Program (CCRP) to help guide the parks—and the public—amid mounting uncertainties. Exploring the future of tourism via Deleuze and Guattari's nomadology, I interpret climate change as a nomadic rhetoric that potentially disrupts State power through material processes of deterritorialization. If the State expresses power by territorializing and striating the Land into parks, then climate change deterritorializes

the boundaries of the parks through disasters, rendering its striated space smooth. Although initiatives like the CCRP seek to reterritorialize the Land and reassert State power, I argue the uncertainties manifested by climate change open new "lines of flight" to rethink human relationships to the Land beyond the State's colonialist and capitalist structures of tourism.

By theorizing and analyzing uncertainty in relation to creative resilience, curious capacities, affective narratives, and deterritorializing processes, our roundtable provides a platform for discussing how rhetoric can address climate-related uncertainties and how those uncertainties can shape the study of rhetoric. Our session will begin with our guiding questions and brief overviews of our perspectives. Then, it will proceed, conversationally, as a series of responses to additional questions posed by the chair/moderator. These questions may include the following:

- How would we each define uncertainty, and how has uncertainty been conceptualized in different rhetorical traditions?
- Why focus on a connection between rhetoric and climate change at this moment, and how does uncertainty fit into that connection?
- Who is responsible, and "whose future is at stake?" (uncertain commons)
- When is uncertainty avoided or feared? When is it embraced? How do these orientations factor into rhetorical effectiveness?
- How does uncertainty affect climate (in)action? And how might uncertainty motivate climate action?
- How do we reconcile the possibilities of uncertainty with the damage caused by precarity and marginalization, particularly with populations and environments that experience disproportionate risk from climate change?

We acknowledge that climate change is interwoven with social justice, and we also recognize that our four perspectives are inherently limited by our identities and experiences as we consider the possibilities of recuperating uncertainty for rhetorical engagement. We hope to offer a starting place to consider "modes of living that creatively engage uncertainty" and to fuel rhetorical work as "an affirmation of what we might become" in the face of climate change (uncertain commons, 2013). Thus, it is our desire that our roundtable conversation opens a dialogue with the audience, welcoming perspectives and responses beyond our own.

Doing Rhetorics of Institutional Change in Higher Education

2:00 - 3:15pm Saturday, 25th May, 2024
Location: Governor's 15
Track 7. Public Rhetoric
Presentation type Roundtable

169 Doing Rhetorics of Institutional Change in Higher Education

Panelists/Participants (Including Respondent, if any)

Ada Hubrig

Sam Houston State University, Huntsville, USA

Seth Kahn

West Chester University of PA, West Chester, USA

Louis M. Maraj

University of British Colombia, Vancouver, Canada

Pritha Prasad

University of Kansas, Lawrence, USA

Amy Wan

Queens College and the Graduate Center, CUNY, New York, USA

Kirt Wilson

Penn State University, University Park, USA

Session Chair

Christa J. Olson

University of Wisconsin-Madison, Madison, USA

Abstract/Description

In conversation with recent scholarship and advocacy challenging the whiteness, ableism, normativity, and exclusivity of our own discipline and of higher education more broadly, this roundtable brings together rhetoricians working for equity and justice in our own places to talk about how we enact antiracist, anti-ableist, and justice-oriented rhetoric while also studying and teaching it. Roundtable participants will make space for conversations about rhetorical studies' institutional–and anti-institutional– responsibilities by each presenting briefly on their work and then engaging in structured conversation about the resonances, conflicts, and opportunities that arise at the intersections of those different efforts. Speakers represent a wide range of orientations to justice work and relationships to the institutions they challenge and change--union organizers and program administrators, fugitive actors and critical insiders, and (often) an uneasy mixture of different, sometimes contradictory stances all at once. All participants take intersectional perspectives and, as a whole, bring expertise in decolonial practice, collective action, anti-racist organizing, disability justice, queer and trans rights, and the tricky work of carrying these movement-driven matters with them in higher education spaces.

Among other topics, introductory statements will address the practical and problematic application of anti-institutional, movement-derived concepts like the undercommons, abolition, fugitivity, and transformative justice to spaces organized around the institutional and professional norms of white supremacy culture; they will provide examples of actions effective, fraught, and damaging that serve as representative anecdotes for the work needing to be done; and they will outline generative frameworks for forging links between theory and practice. Throughout, participants will highlight how rhetorical perspectives shape their own rhetorics for change and speak to the work needing to be done.

Following the introductory statements, the roundtable will turn to structured conversation, guided by three questions:

- What coalitions are possible among rhetoricians who, like us, hail from different disciplinary, institutional, and tactical positions?
- How do recent threats to higher education (from campaigns against CRT and DEI to the gutting of public universities like WVU) affect these different strategies and how should we respond?

- How should rhetorical studies rethink itself and its institutional positions if its practitioners truly care about an anti-racist, anti-ableist, abolitionist future?

As a whole, the roundtable will foster space for cross-institutional and cross-interest coalitions, drawing together participants and audiences who share a recognition that the institutional status quo perpetuates harm and a commitment to pursuing just, sustainable futures.

The Many Rhetorics of Change: Analyzing the Roles of Various Media in the Fight for Justice

2:00 - 3:15pm Saturday, 25th May, 2024
Location: Governor's 17
Track 7. Public Rhetoric
Presentation type Panel

126 The Many Rhetorics of Change: Analyzing the Roles of Various Media in the Fight for Justice

Panelists/Participants (Including Respondent, if any)

David Williams

Clemson University, Clemson, USA

Justin Easler

Clemson University, Clemson, USA

Carrie Hill

Clemson University, Clemson, USA

Lane Riggs

Clemson University, Clemson, USA

Session Chair

Lane Riggs

Clemson University, Clemson, USA

Abstract/Description

Panelist #1: *Walls of Life: Memorializing Robb Elementary*

In the wake of the Robb Elementary school shooting in Uvalde, Texas, grieving parents have spoken in front of Congress, met with various politicians, and marched to achieve gun reform. The speeches given reveal shattered homes and lives. In the face of such tragedy, words often fail. To better communicate this loss, Texas artists came together to create the Healing Uvalde Mural Project, a project that employs visual rhetoric to promote healing.

The project, begun by Abel Ortiz, an art professor and Uvalde resident, was created to honor the 19 students and two teachers who were killed in May 2022. "I thought that it was going to be one mural," Ortiz says. "No, you know what? . . . It needs to be monumental" (Smithsonian). Each of the 21 murals features objects, activities, characteristics, and belongings important to the victims: green Converse sneakers, horses, Pokémon, artwork. These humanizing images represent the children and teachers as they were: happy, smart, funny, loved. That the murals are also quite large, some occupying entire alleyways, only amplifies their visual, emotional, and rhetorical power.

I argue that these murals serve as public discourse, illustrating the power of images to conceptualize unspeakable trauma. It may be years before Congress enacts sensible gun legislation. But in the meantime, these murals restore life, console a still-grieving community, and effect some sense of restorative justice.

Kenneth Louis Smith writes in the *Handbook of Visual Communication* that what turns a visual object into a communicative act is the presence of three characteristics: "[the] image must be symbolic, involve human intervention, and be presented to an audience for the purpose of communicating with that audience" (2005). Visitors and families commemorate the Uvalde victims using the only language that can truly speak for them.

Panelist #2: *Coding Justice: An Interdisciplinary Approach to Analyzing Holocaust Cinema*

As more eyewitnesses to the Holocaust die every day, secondhand accounts of this atrocity are becoming more influential. This comes at a pivotal time, as white nationalism, especially in America, is resurging at an alarming rate. How we define Holocaust rhetoric in the 21st century will determine whether this event is "just rhetoric," easily appropriated, or a subject of genuine interest for future generations.

Holocaust cinema, a canon that has existed since the Holocaust itself, is especially prominent as our world becomes increasingly post-literate. I argue that using the Distant Viewing Toolkit, a recent Python coding package, offers a groundbreaking method for analyzing Holocaust films, providing unprecedented insight into how Holocaust knowledge has been shaped visually.

A regular criticism of Holocaust cinema is that it too often distills this complex event into oversimple narratives, sidestepping more complex discussions about complicity and different cultural perspectives. While this criticism is largely driven by textual analysis of plot–a humanities-based approach–I argue for greater interdisciplinarity and an increased focus on image distribution.

The Distant Viewing Toolkit represents such a change, algorithmically identifying and compiling visuals as analyzable data. The result is a comprehensive picture–a "distant viewing"–of which images have been most disseminated in Holocaust movies. We can then invite questions about how these visuals have informed our understanding of the Holocaust, whether that means enriching our knowledge or reducing the Holocaust to recognizable tropes.

By combining the humanities with computational methods, we can more effectively identify which Holocaust experiences have been foregrounded in cinema and which have been neglected, which can help foster a Holocaust rhetoric that truly honors the varied experiences of the Nazis' victims.

Panelist #3: *Playing Telephone with Twitter with God: The Proliferation of Purity Culture on Social Media*

The authority of religious influencers on social media sites such as Twitter, Instagram, TikTok, and Facebook has been widely debated in religious rhetorics and social media studies. However, I intend to expand on existing conversations by specifically examining purity influencers and their impact on their followers.

I address this gap by devoting special attention to content created/shared by followers of religious influencers. Social media offers bountiful discourse about the "radical purity culture agenda" promoted by Christian groups, with one example standing out as particularly noteworthy. I examine how followers of the religious Twitter account *Girl Defined*, a gatekeeper for purity culture in Christian circles, respond to messages posted by said accounts. This account often promotes abstinence and sexual morality to extreme degrees, glorifying female virginity as the ultimate expression of female goodness.

I examine *Girl Defined* in particular because of various data suggesting its immense popularity: number of active followers, posting frequency, re-tweets, shares, and likes. Through an empirical approach, I ask: which messages get the most responses (negative or positive)—those which hold to traditional ideology or those which embrace more modern interpretations? Further, I examine influencer responses to re-tweets to analyze influencer-follower relationships and community development in these religious rhetorics. I argue that regular influencer-follower interaction not only creates a larger community on Twitter but also encourages and, paradoxically, devalues the growing influence of female social media influencers with "traditional" Christian values.

The cover of social media allows these women to teach biblical issues while avoiding the condemnation of "preaching." The messages shared, however, encourage traditional values that ultimately undermine the effectiveness of a space of resistance. While speaking up, these influencers promote female silence. Consequently, I also analyze how the dissemination and proliferation of potentially dangerous purity culture ideals encourage a culture of silence toward abuse in the church.

Panelist #4: *Press Reset: Rethinking Disability Rhetoric in Video Games*

As we increasingly value equity in society, conversations over accessibility grow in importance. To create a more accessible world, it is vital that we heighten public

consciousness of disabilities to promote healthy discourse. One way to do so is by examining representations of disabilities in various media, including video games.

Video games have evolved to allow for a customized experience to help compensate for certain disabilities. A recent example is Naughty Dog's critically lauded *The Last of Us Part 2*, which earned its production company praise for their decision to focus heavily on their accessibility options that allowed for a just and fair playing field for players of all ability status.

The conversation becomes muddied, though, when we begin to look closely at how difficulty is discussed within the context of accessibility. It's a question that currently hounds the video game industry: is having multiple difficulty options also an accessibility issue? While some would make the argument that it is, there has been cultural backlash from diehard fans who steadfastly believe that difficulty and accessibility in video games are entirely separate matters.

I embark on a critical reading of the scholarship of accessibility and difficulty as written by modern academics in disability studies and game studies. I also discuss paths that other games have tried and tested to determine how games can be accessible without changing the difficulty options within a game.

Ultimately, I argue that difficulty is an accessibility issue, but it's an issue that demands more complex solutions than merely changing difficulty settings. While offering multiple difficulty options is at least an attempt at promoting equitable experiences among video gamers, it fails to address the continuum of disability experiences in a truly meaningful way.

The Willing Listener Project and Rhetorical Education

2:00 - 3:15pm Saturday, 25th May, 2024
Location: Denver - Tower Building Mezzanine
Track 14. Other
Presentation type Panel

58 The Willing Listener Project and Rhetorical Education

Panelists/Participants (Including Respondent, if any)

Krista Ratcliffe

Arizona State University, Tempe, AZ, USA

Kyle Jensen

Arizona State University, Tempe, AZ, USA

Roxanne Mountford

University of Oklahoma, Norman, OK, USA

Session Chair

Krista Ratcliffe

ASU, Tempe, AZ, USA

Abstract/Description

This panel defines The Willing Listener Project, which focuses on extensions of rhetorical listening and strategic uses of it in rhetorical education.

Paper #1: "The Willing Listener Project: 10 Capacities of Rhetorical Listening"

Rhetorical listening stipulates as its first move that listeners assume an open stance wherein they may hear, pause, and reflect on the claims and cultural logics associated with any rhetorical problem, its situations, and its interlocutors. This open stance is predicated on the assumption that a person possesses the "capacity" and the "willingness" to listen. One question that has haunted rhetorical listening, however, is: What happens if someone is not "willing" to listen? One answer is that rhetorical listening (like any other rhetorical concept and tactic) does not work in every situation. While true, that response leaves unstated and unexamined another important and commonly asked question: What makes a person, a group of people, or an institution willing to listen?

To address the question of "willingness," this paper extends earlier work on rhetorical listening by exploring connections between the ideas of capacity and willingness-- specifically, the ten capacities that people may draw on to become willing listeners or to address other unwilling ones. These capacities include: (1) Presence, (2) Curiosity, (3) Suspension, (4) Association, (5) Focus, (6) Generosity, (7) Accountability, (8) Perseverance, (9) Gratitude, and (10) Willingness. In addition, each capacity has a set of associated functions that may serve as tactics for enacting listening.

To explain this extension of rhetorical listening, this paper (1) explores the connection between capacity and willingness (2) defines the 10 capacities of willing listeners and their functions as types of rhetorical stases; and (3) discusses how these capacities and their functions operate—either sequentially, recursively, in ratios, or in whatever way is deemed strategically appropriate for different rhetorical problems and their situations.

Paper 2: "Identifying Relationships Among Rhetorical Listening's Ten Capacities: Tilling New Ground for Rhetorical Education"

This presentation extends the panel's discussion on the ten capacities of willing listeners, focusing specifically on each capacity's value to rhetorical education. This extension (1) presents a listening assessment that is designed to identify the ten capacities of a willing listener, (2) explains how the assessment identifies behavioral functions within each listening capacity that indicate a strong or negative preference, (3) presents new discoveries on how certain listening capacities and functions complement one another, and (4) presents new discoveries on how certain listening capacities and functions tend to diverge from one another. The presentation closes with a practical discussion on how rhetorical educators can apply the lessons of the listening assessment data. These applications focus specifically on facilitating more equitable forms of civic engagement within and outside of the classroom.

Paper 3: "Teaching Argumentation as Relationship: Rhetorical Listening, Krisis, and General Education"

"The Mt. Oread Manifesto of Rhetorical Education" calls on teachers of rhetoric to reorient their courses to address the pressing need to repair public discourse in countries like the United States, where sarcasm and escalating rounds of insults have led to widespread disengagement. Capacitating students with a "public-oriented subjectivity" (Eberly) means preparing them for the "collective process of working through the arguments about what we value and what we should do with the goal of informing personal and institutional decision-making" (Keith, Mountford &

Steffensmeier). Argumentation for such ends must be taught in/for relationships among participants in democracies. It means establishing habits of civic participation as well as intellectual capacities to decipher and manage multiple interpretations.

What does that look like on the broad stage of general education?   One answer is to teach rhetorical listening at multiple levels simultaneously. Those levels include: 1) Practice in reconstructing worldview, values, and judgments (krisis) of others in a way that is faithful to their intent. 2) Practice with tools of rhetorical analysis such as Ratcliffe's cultural logics or the ancient concept of stasis theory to understand where public controversies become mired in confusion or rhetorical stalemate. 3) Slowing down the process of building arguments so that students must linger longer in the listening stage. 4) Modeling effective listening at the instructor and program level. In this paper, the speaker will describe an award-winning first-year curriculum offered to 4,600 students per year, that practices these strategies in order to enable student-citizens to participate with others in democratic deliberation.

Literary Rhetoric

2:00 - 3:15pm Saturday, 25th May, 2024
Location: Spruce - Tower Building Mezzanine
Track 4. History of Rhetoric
Presentation type Paper Session

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80 Just Writing and Environmental Justice: Marjory Stoneman Douglas's *The Everglades: River of Grass*

Paige Banaji

Barry University, Miami Shores, Florida, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Marjory Stoneman Douglas (1890-1998) was a writer and activist who advocated for the preservation of the Florida Everglades for over five decades. Writing *The Everglades: River of Grass* was her entree to this work. Published in 1947, the book revised public perceptions of the Everglades, transforming it from a swampy wasteland into a unique ecological gem. Although Douglas is a well-known figure in environmental history, she has received relatively little attention from rhetorical scholars; however, a thorough understanding of her rhetorical impact would contribute to already robust conversations about environmental rhetoric, nature writing, rhetorics of place, as well as women's rhetorical contributions in the twentieth century.

Taking up the theme of this year's conference, I examine the extent to which Douglas's *The Everglades* is "just rhetoric." On the one hand, the book is "just rhetoric" in the sense that it is "only writing." As Douglas explains in her autobiography, *The Everglades* was a writing project that "fell into [her] lap." When asked to write a book about the Miami River for the Rivers of America series, she demurred. The five-mile river seemed hardly a worthy book subject. She asked if she could write about the Everglades instead. Douglas's subtitle, *River of Grass*--which famously changed the way people thought about the Everglades--was originally a way for Douglas to tailor her book to the series. It was just rhetoric, yet that reconceptualization also articulated a reason for the Everglades' preservation. Therefore, Douglas's book was also rhetoric for justice, especially considering that Douglas presented not only a new understanding of Florida's unique ecology but also a recognition that the story of the Everglades is intertwined with the stories of the peoples who have inhabited Florida--including stories of colonial conquests, the displacement of native peoples, and slavery.

Using previous scholarship on genre (Bazerman; Bawashi; Applegarth), rhetorical place and space (Reynolds; Enoch; Dickenson, Blair, and Ott) as an analytical lenses, I argue that Douglas's book serves as an example of how "just rhetoric" (only rhetoric) becomes "just rhetoric" (rhetoric for justice). Douglas's found passion for the Everglades arose through a mix of the genre expectations of a writing project, a felt-sense of place, and the exigency of threats to the Everglades in the mid-twentieth century. Writing and researching *The Everglades* spurred in Douglas the same passion that she inspired in others. As Douglas writes, "It was a cool subject, to which I could apply my passions."

12 More than "Goading Words" of Shrewish Women:The Three Topoi of Goading in Medieval Norse Rhetoric

Robert Lively

Truckee Meadows Community College, Reno, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In medieval Norse studies, goading is often confined to the role of women, creating an almost

stereotypical "shrewish woman" who berates male relatives into doing their bidding. However,

this narrow interpretation fails to recognize the importance and scope of goading as a rhetorical

practice beyond the gendered preconception. This presentation will argue that in the social

networks of Scandinavia, goading was a way for people who were excluded from legal avenues,

to use the rhetorically appropriate form of goading to influence a person in higher authority to

remember their social contract in the greater village or on the farmstead. I argue that not just

women, but slaves and bóndi (farmer-retainers) also engaged in goading as a rhetorical act to influence

higher status men to act. Thus, goading isn't just a singular generic topos, but three distinct topoi in

need of investigation. My presentation explores the rhetoric and the differences in these three areas. To

further investigate goading as a rhetorical act in medieval Scandinavia, I draw on the Icelandic

sagas, and the scholarship of Judith Jesch, Jenny Jochens, Jóhanna Katrín Friðriksdóttir, as well

as Gwynn Jones, Jesse Byock, and William Ian Miller.

Finding Justice: Narrating Sex Trafficking, Intimate Partner Violence, and Sexual Violence in and for the Law

2:00 - 3:15pm Saturday, 25th May, 2024
Location: Century - Tower Building Mezzanine
Track 12. Rhetorical Theory
Presentation type Panel

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17 Finding Justice: Narrating Sex Trafficking, Intimate Partner Violence, and Sexual Violence in and for the Law

Panelists/Participants (Including Respondent, if any)

Jennifer Andrus

University of Utah, SLC, USA

Olivia Young

University of Utah, SLC, USA

Aubrey Fochs

University of Utah, SLC, USA

Session Chair

Jennifer Andrus

University of Utah, SLC, USA

Abstract/Description

Violence against women intersects and conflicts with law in many different contexts, sometimes fueled by the legal system itself as the law struggles to make a space to understand such violence within its wildly patriarchal history and the modern day applications and interpretations of tired and old laws, legal precepts, and legal ideologies. Working from the perspective of law, the papers on this panel intersect with the theme of "Just Rhetoric" in three ways. First, all three papers take seriously the role that rhetoric plays in legal processes that are insidious, hard to see, and even harder to name in the contexts of sexual violence storytelling, intimate partner violence (IPV) narratives, and legal discourses about sex trafficking. Second, while critiquing the law and legal processes, all three papers find places where they can open up venues for justice. Using rhetorical listening (Ratcliffe) and analyses of social media analysis, we identify places where rhetoric answers the law as a way of creating pathways of listening and hope.

Third, all three papers on this panel consider the notion that words (in the context of law) are "just" rhetoric or "just rhetoric" or just "rhetoric." Taking the position that discursive interaction is rhetorical in ways that can impede or augment justice means taking language and its effects seriously. Words, their effects, and related material co-processes are real–especially in the law–sometimes leading to powerful locations of innovation and sometimes leading to silencing.

The first paper on the panel takes up the issue of justice, rhetoric, and discourse in the legal case of Cyntonia Brown, a sex trafficking victim who killed a man she was forced to have sex with by her then boyfriend. Following the social media hashtag movement, #FreeCyntoiaBrown, this paper analyzes the power of social media to create change in the world that ultimately led to Cyntonia Brown's freedom.

The second paper on this panel analyzes stories told by 24 IPV victim/survivors, primarily women, to locate a legal gap, namely that emotional/verbal forms of violence are not illegal and are thus overlooked by law and law enforcement. This

gap in justice, so it is argued, can be filled with rhetorical listening, by creating intersubjectivity between people who have been victimized and those who have not.

The final paper on the panel also takes up the concept of rhetorical listening, but this time in the context of sexual violence, using it to contradict the process of "testimonial quieting." This paper argues that testimonial quieting doesn't only happen in institutional settings but also private settings, and that in both, rhetorical listening is an antidote to silencing. Taken together, these three papers locate ways that victim/survivors take their stories back and problematize held, cultural narratives about violence and women.

#FreeCyntoiaBrown: Self-Defense and Justice in the Context of Sex-Trafficking.

This paper analyzes narratives that emerge in social media and hashtag movements. Through the use of hashtags, social media and activism are merged. Hashtags are generally used to create threads of conversation around a common theme or interest (Zappavigna). By investigating the rhetoric of narratives produced in hashtags, this study delves into the constructions of both victimhood and the correction of social and legal wrongs. There is a multifaceted relationship between rhetoric and social media in the context of justice. This research shows how hashtags embedded in narratives about freeing Brown function as rhetorical tools that impacted legal outcomes. In order to explore the rhetorical function of hashtags, I analyze the case of Cyntoia Brown and the rallying hashtag, #FreeCyntoiaBrown, which went viral in 2017. The case of Brown, a prominent figure in the discourse on sexual violence, serves as a lens to examine how the hashtag #FreeCyntoiaBrown functioned as a rhetorical device, which mobilized public support and triggered discussions about victimhood and justice. Through an analysis of the tweets that included #FreeCyntoiaBrown and the rhetorical strategies employed in these tweets, this study critically assesses the influence of rhetoric on perceptions of justice in relationship to violence against women. I argue that hashtags transcend their role as mere rhetorical expressions, fostering meaningful societal change through online activism.

Legal Silence and Intimate Partner Violence: Rhetorical Listening to Verbal, Emotional, and Financial Abuse

It is estimated that half of all intimate partner violence (IPV) incidents go unreported every year, many of which are unreportable because they do not involve physical violence. Only physical forms of violence are technically illegal, and for this reason other forms of IPV may be more unnoticable, uncountable, and in many ways invisible, even though psychological forms of IPV are stronger indicators of PTSD (NCADV). Using data collected from 24 interviews (23 women and 1 non-binary person), this paper questions the legal silences and injustices that surround psychological forms of abuse and offers rhetorical listening (Ratcliff) as a resource for communities to recognize and cope with the injustice left in the wake of such forms of IPV. Listening with a "stance of openness," allows people with different experiences to find common ground. Using data collected from interviews, I argue that rhetorical listening creates a space of intersubjectivity that allows IPV victim/survivors to tell their stories about all forms of violence safely, leading to more effective rhetorical action with regard to IPV. While rhetorical listening does not solve the problem of old-fashioned and entrenched legal views about intimate partner violence, it does open up venues for communities to begin paying attention to these forms of abuse and make moves toward increased justice for IPV victim/survivors at the level of community. This is where progress can offset, reinforce, and support the effects of the legal system.

Testimonial Injustice and the Rhetoric of Silencing Sexual Violence

Sexual violence affects a significant number of people worldwide. Those experiencing this violence often do not find justice within the legal system. Sexual violence victim/surviors may feel shame around their abuse due to social discourses and other factors. The injustices surrounding sexual violence are compounded by the fact that society distrusts narrative in which much of the evidence of sexual violence circulates. Victims of sexual violence often do not come forward about their experiences because they may fear the retaliation and social judgement. When stories are told by victim/survivors, the story may be impacted by what Dotson calls "testimonial quieting." Testimonial quieting occurs when an individual's credibility as a knower is questioned. This can happen in both institutional and private settings. Interactions with the law and law enforcement often lead victims of sexual assault to be testimonially quieted. Law and law enforcement may twist narratives to fit the requirements of legal processes and discourses. Interactions within the legal system are not the only locations where justice for victim/survivors are positioned. Approximately 70% of sexual assault cases are not reported to the police. Very often,

the first interaction for a victim/survivor of sexual assault is with a family member, friend, teacher, clergyperson, etc. I argue that narratives told in these settings may also fall victim to testimonial or narrative quieting. I propose that rhetorical listening is a place and a way to counteract and contradict the testimonial quieting that happens in the public and private spheres. That is, the rhetorical construction of all interactions around sexual violence have the potential to silence the speaker. Such interactions would benefit from rhetorical listening, creating a space where stories about sexual assault can be heard and validated as more than just "mere" rhetoric..

The Transformative Power of Grief Pedagogy

2:00 - 3:15pm Saturday, 25th May, 2024
Location: Gold - Tower Building Mezzanine
Track 11. Rhetorical Pedagogy
Presentation type Panel

21 The Transformative Power of Grief Pedagogy

Panelists/Participants (Including Respondent, if any)

Joshua T Barnett

Pennsylvania State University, State College, USA

Suhi Choi

University of Utah, Salt Lake City, USA

Maegan P Brooks

Willamette University, Salem, USA

Cheyenne Zaremba

Pennsylvania State University, State College, USA

Session Chair

Lily Fessenden

Willamette University, Salem, USA

Abstract/Description

"The Transformative Power of Grief Pedagogy" *Panel Overview*: In the wake of a global pandemic, environmental devastation, and transnational movements for decolonialization, racial reckoning, and restorative justice, critical grief pedagogy (Willer, Krebs, Castaneda & Samaras, 2020) has never been more vital. Critical grief pedagogy defies academic silencing of loss and Western culture's grief taboo by providing students and scholars with dedicated space, skills of analysis, and trauma-informed support to harness grief's transformative power. Defying widespread calls to "return to normal," which suppress and invalidate grief, our panel brings together students and scholars from large research institutions and a small liberal arts college to intentionally center grief. We will share an array of experiences, ideas, assignments, and approaches to grief pedagogy. Moreover, the featured panelists will demonstrate how grief itself is a fundamentally rhetorical experience–often involving reflection, analysis, meaning-making, memorial-creating, critique and advocacy. With its focus on refutation, reclamation, and social justice, this year's "Just Rhetoric" conference theme provides an opportune moment to refuse the silencing of grief experiences. Instead, our panel will collectively imagine how grief can transform our interrelated teaching, scholarship, and activism in the world.

Panelist One, "Teaching Mourning: Eulogizing Ecological Losses and Cultivating Grievability": To teach a course on ecological rhetoric is, in some significant sense, to teach a course on ecological loss and earthly transformation. So many are the losses and so tremendous are the transformations that any class that touches upon questions of earthly coexistence cannot help but confront them in one way or another. In this talk, I discuss an assignment which invites students of ecological rhetoric to approach ecological and earthly losses head on by composing and performing a eulogy for a more-than-human being or way of being which has already or might yet be lost as a result of anthropogenic impacts. Not only does the exercise articulate the problems of extinction and habitat destruction to the study of rhetoric through its appropriation of epideictic discourse. The exercise also empowers students to marshal this mode of rhetoric–in the form of the eulogy–to collectively

cultivate conditions under which the earth and more-than-human others become "grievable" (Butler, 2004), worthy of our grief and so also of our concern and our care. After describing the assignment and sharing excerpts of student work, I turn my attention to the larger question of what it means, and why it perhaps matters, to teach the rhetorical arts of mourning in ecologically precarious times. Inviting our students to compose and perform eulogies in the "proto-public space" (Eberly, 1999) of our classrooms, I contend, is one way of fulfilling our pedagogical responsibility to prepare future generations for the difficult yet necessary work of earthly coexistence.

Panelist Two: The loss occurs beyond the scope of expectation, the realm of imagination, and the means of mediation. As I launched a grief communication course in the Department of Communication that is housed in Humanities College at a large research institution, I designed the course that was intended to provoke students to grapple with the issues of both the precarity of our lives and incompatibility (tensions) between grief and our symbolic world. During the course, I realized that I set up an ambitious pedagogical goal, one that asked students to deconstruct/question/even forgo familiar tools they have learned, are equipped with, and become proudly versatile throughout their academic training. As a first-time instructor of grief communication, I thus could not help but ask the following questions. How can one teach grief communication in an academic community that is filled with the relics of positivistic epistemology including narrative conventions, unquestioned significations, the myth of objectivity, cartesian dualism, ocularcentrism, and many more? How can we encourage each other to see fissures, gaps, inconsistencies, and evanescence as the essential features of the acts of mourning in the sites of grief pedagogy? Can grief pedagogy contribute to facilitating our imagination of alternative symbolic words? If so, what would that process look like? If not, what are the hurdles that prevent us from imagining different symbolic realities? I would like to pose these questions to the participants of this panel on grief pedagogy.

Panelist Three, "Designing, Teaching, and Revising Grief Communication Courses": I will share my experiences teaching a Grief Communication class that I developed for undergraduate students at a small liberal arts college. The course engages the topic of grief from personal, relational, and cultural vantage points. It also incorporates insight and practical skills I continue to learn from the "Diversity of Loss" grief support group I facilitate on our campus as well as from the group I facilitate at a national center for grieving children and families. By reflecting upon personal experiences with loss, facilitating dialogues about bereavement, and analyzing contemporary public and scholarly discourse about grief, students in Grief Communication gain

vocabulary, skills, and insight to communicate compassionately toward intrapersonal processing, relational support, and societal transformation. Alongside, this Grief Communication course features the theoretical study and practical application of listening, storytelling, and dialogue–core rhetorical competencies for students interested in the caring professions. During the presentation, I will share student responses that have contributed to revisions in my teaching and assignment design. I will also briefly summarize three course assignments: a journal writing and reflection paper, a memorial tribute paper and presentation, and a contribution to grief culture project. In doing so, I will spotlight the work of an undergraduate student (who will chair the panel). This student's exemplary memorial tribute project inspired a grief pedagogy monograph we are co-authoring. Overall, this presentation will provide audience members interested in critical grief pedagogy with ideas, examples, and lessons learned.

Panelist Four, "Rhetoric and Grief Pedagogy Just Beyond the Classroom": Field trips—to archives, labs, museums, monuments, memorials, parks, and nature sanctuaries—provide a rhetorically enriching firsthand learning experience for our students. Excursions beyond the classroom provide us with an opportunity as educators to show our students spaces and scenarios that exemplify the rhetorical theory and praxis we are trying to teach in our classrooms. This project explores the potential for grief pedagogy to inform the framing of and engaging with field trips that offer hands-on rhetorical learning. By centering the omnipresence of grief in archival, museum, and memorial spaces, I argue that field trips provide a space for exploring grief with students in a tactile and affective environment that encourages discussion of grief, mourning, and remembering as it pervades most forms and expression of rhetoric.

I draw on my own experiences as an undergraduate, graduate student, and instructor of rhetoric and communication participating in field trips to demonstrate how these intellectual experiences invite an openness to discussing grief in relationship with our course content. Additionally, this project outlines several preliminary recommendations for grief pedagogy as it relates to field trips and similar tactile and affective learning environments. These recommendations include: 1) grief and trauma informed briefing prior to the excursion, 2) sensitive and flexible parameters for site-based engagement and participation, and 3) creative group debriefing accompanied by self-guided reflection. These parameters are meant to foster a more comfortable environment for discussing grief as well as a generative space for students to learn what doing rhetoric looks like.

Rewriting Rhetoric

2:00 - 3:15pm Saturday, 25th May, 2024
Location: Silver - Tower Building Mezzanine
Track 5. Embodied Rhetoric
Presentation type Paper Session

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762 Just Rhetoric as Embodied Rhetoric

adedoyin S Ogunfeyimi

university of pittsburgh, pittsburgh, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

The phrase, just or mere rhetoric, has often been a dismissive or disdainful response to rhetoric that contrasts with people's experience or position, that merely bluffs with no concrete actions, and that operates as theatric, embodied rhetorical performance or, in the "Gorgiasic" rhetorical fashion, that lacks suasion grounded in ethics and logics. It is for this reason that rhetorical scholars developed the term "new" rhetoric—an alternative, contemporary and modern rhetoric, presumably so (Perelman; Burke)—to rescue/reclaim rhetoric in its primordial notion. Rhetorical scholars relocate rhetoric to the philosophical domain—as a logical and dialectical subject and practice in a cognitive sense. Scholars who find this reconstruction problematic because it relies too much on reasoning in a cognitive sense have focused on the body—on rhetoric as an embodied practice, relying on mythological figure—Kairos, Medusa, etc.—to rewrite the unjust exclusion of the minority bodies constructed as incapable sites of rhetorical inventions (Cixous; Hawhee; Dolmage). While this embodied rhetoric has no doubt reclaimed rhetoric and minority bodies, the field has repurposed mythological figures from one rhetorical dimension: inclusionary. This paper diversifies this reconstruction by exploring mythological figures as an

inclusionary as well as exclusionary rhetorical practice. In doing so, I examine the mythological figures across multimedia and multimodal contexts—graffiti, photography, Twitter, web, documentary, movies, and masks—as repurposed by the minority groups in a west African state, noting that the figures exclude as much as they include the marginal groups based on the corporate, neocolonial, and self-serving uses. I claim that a just rhetorical re/construction of the mythological figures account for a more complex, multidimensional understanding of mythological figures—and by extension rhetorical studies.

463 Rhetorical Practice Towards Ecological Ethics

Ian Ferris

The University of Texas at Austin, Austin, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Environed as we are by ongoing and increasing ecological crises, it is starkly apparent that prevailing orientations and structures of relation amongst and beyond humans cannot remain the norm. And yet, counter to dominant mainstream modes of relationality, there are and long have been communities with values and practices which distinctly contrast what has come to be the status quo–communities with ecologies of practice that inhere far more sustainable ways of being with. Drawing from an understanding of rhetorical practice as embodied arrays of activity that imbricate humans and nonhumans in ways that mutually inform one another (Stengers 2005, Tsing 2015, Barnett 2018, Boyle 2018), this presentation offers a perspective on ecologies of practice that tend to cultivate ethical orientations which decenter the human in favor of a more mutually inclusive responsibility (and response-ability). In other words, this project focuses on how ecologies of rhetorical practice are far from being "just rhetoric," but have constitutive impacts on those bound up in their enactments. And furthermore, it gives particular attention to how the practices at hand may work toward an environmentally just rhetoric.

Falling in step with scholarship that has focused on the cultures of agriculture across a wide range of contexts, for example works in partnership with community members

tied to large-scale agriculture, silviculture, or aquaculture, (Stormer and McGreavy 2017, Clary-Lemon 2019, Druschke 2019), this research attends to practitioners of yet another culture that has developed around a particular orientation to our relationship with the land, that being permaculture. At its most fundamental level, permaculture comprises a set of 12 principles and 3 core ethical tenets that are intended to guide one's orientation to and relationship with one's environs and the many cohabitants that co-populate that space. This presentation analyzes the rhetorics as described in primary permacultural texts alongside field-based experiences with permaculturists enacting such practices. In drawing these avenues of inquiry together, my hope is to contribute to our field's ongoing work on how rhetoric is far more than merely "just" anything, and to the contrary how a rhetorically inflected perspective is necessary in working toward environmental justice.

75 A Working Paper on Cadaverous Rhetorics

Scott Graham

The University of Texas at Austin, Austin, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Human remains have probably always served as a mode of communication. The public display of human remains as part of funerals extends back at least 120,000 years (Stiner). Evidence for the mounting of heads on pikes can be found as early as 8,000 years ago in Mesolithic Scandinavia (Gummesson, Hallgren and Kjellström). Furthermore, cadavers continue to be leveraged in a variety of rhetorical activities ranging from dissection in medical education (Fountain) to exposed decomposition in forensic science (Roach). We can find displays of human remains in quite a few cultural and historical museums, and plasticization techniques in the Bodyworks exhibits offer a provocative new approach to the public display of human remains. As these examples suggest, cadaverous rhetorics occur in a fairly wide variety of contexts. And yet, these material-discursive practices have received scant attention in the discipline. Given the longstanding importance of cadaverous rhetorics for communication, culture, and meaning, exploring these issues more deeply seems a worthy effort. Now, certainly, the myriad contexts of cadaverous rhetorics suggest

diverse communitive intents and strategies. The remembrance of an open casket, the dire warning of a head on a pike, and the colonial/anthropological display of mummified Egyptians and Peruvians at the Field Museum in Chicago each act quite differently in form, function, and meaning.

In order to explore these issues, this paper offers an initial inquiry into cadaverous rhetorics with a focus on the display of human remains at anatomical museums. The paper has two primary components: (1) an exploration of the limits of bodily rhetorics, as traditionally conceived, for inquiry into cadaverous rhetorics, and (2) an exploration of selected displays of human remains at three anatomical museums: The Mütter Museum, Surgeon's Hall and the Museo de la Medicina. In the first part of the paper, I review dominant trends in bodily rhetorics and show how they are marked by powerful assumptions about (1) bodies having intention, agency, and the capacity for movement and (2) the centrality of affect (Selzer and Crowley, Hahwee, Chávez, Fountain). The subsequent analysis of cadaverous rhetorics at anatomical museums showcases the ways public display of human remains in these contexts enact profound denial of bodily agency, the disaffective rhetorics of clinical detachment and the logics of voyeurism.

Chávez, Karma R. "The body: An abstract and actual rhetorical concept." Rhetoric Society Quarterly 48.3 (2018): 242-250.

Fountain, T. Kenny. Rhetoric in the flesh: Trained vision, technical expertise, and the gross anatomy lab. Routledge, 2014.

Gummesson, Sara, Fredrik Hallgren, and Anna Kjellström. "Keep your head high: skulls on stakes and cranial trauma in Mesolithic Sweden." antiquity 92.361 (2018): 74-90.

Hawhee, Debra. Moving bodies: Kenneth Burke at the edges of language. Univ of South Carolina Press, 2022.

Roach, Mary. Stiff: The curious lives of human cadavers. WW Norton & Company, 2004.

Selzer, Jack, and Sharon Crowley, eds. Rhetorical bodies. Univ of Wisconsin Press, 1999.

Stiner, Mary C. "Love and death in the Stone Age: what constitutes first evidence of mortuary treatment of the human body?." Biological Theory 12 (2017): 248-261.

668 Rhetorical strategies for phono-graphia in the science of sound

Joe Schicke, Scott Weedon

Texas Tech, Lubbock, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

The rhetoric of science has traced the many rhetorical strategies scientists use to cross disciplinary and social boundaries to communicate their research beyond their immediate community (e.g. Baake, 2003; Bazerman, 1999; Campbell, 1990; Ceccarelli, 2001; Gross, 2018; Walsh, 2013). What has been less explored in this work are the rhetorical strategies scientists use to convey passion about their science, the emotional and embodied feeling they have for it and want others to feel. In her book, Of Sound Mind: How Our Brain Constructs a Meaningful Sonic World, neurobiologist Dr. Nina Kraus of Northwestern University uses rhetorical strategies of personal narrative and metaphor to construct what we are calling "phono-graphia" to bring before the reader's mind the idea that sound drives many of the brain's core functions and influences how humans think, read texts, feel emotion, move, and participate in social life.

While not the first scientist to use personal reflections and personal feelings to convey their research, Kraus's topic, sound, affords her a unique opportunity to use narrative and metaphor in a way that resonates with readers. Sound, as an embodied physical and rhetorical materiality (Hawk, 2018), presents Kraus with unique possibilities for persuasion by weaving together the physical, neurobiological, and rhetorical nature of sound to recount stories and establish metaphors which allow for an embodied identification with her audience.

This type of identification is normally not employed by scientific discourse communities. As Charles Bazerman (1988) demonstrated in his rhetorical analysis of the scientific report genre, "empirical experience" restricts what scientists, "situated in certain communities," can "say, do, and think" (p. 170). Scientific discourse concerns itself with showing evidence for or against theories. Passion in this context is extraneous to the science. However, Kraus, in her book, uses story and metaphor to convey passion and felt experience in a way that establishes "consubstantiality" with her audience, Burke's term for understanding identification as a phenomenon in

which a subject shares a substance with another, making them "both joined and separate, at once a distinct substance and consubstantial with another" (p. 21). For Kraus, this substance is sound, a "common sensation" (Burke, p. 22) that subjects experience. Storytelling about, and metaphor for sonic experience afford Kraus a powerful rhetorical strategy to identify with her readers. She speaks the audience's language by connecting to their sense of sonic "tonality" (Burke, p. 55), thus cultivating in readers a felt sense of the science.

The presentation will articulate Kraus's strategies and aims of her rhetorical "phono-graphia" to chart a new perspective on how scientists convey the felt sense of science with the public.

Remembering John Brereton Recording Session

3:30 - 5:30pm Saturday, 25th May, 2024
Location: Plaza Court 2

Remembering John Brereton Recording Session

3:30 - 5:30pm Saturday, 25th May, 2024
Location: Plaza Court 3

Doing "Just Rhetorics" on Indigenous Lands - RSA SuperSession

3:30 - 5:30pm Saturday, 25th May, 2024
Location: Governor's 11
Track 14. Other
Presentation type Super Session

155 Doing "Just Rhetorics" on Indigenous Lands - RSA SuperSession

Panelists/Participants (Including Respondent, if any)

David Grant

University of Northern Iowa, Cedar Falls, IA, USA

Gabriela Ríos

University of Colorado, Boulder, Boulder, CO, USA

Chris Lindgren

Virginia Tech, Blacksburg, VA, USA

Lisa King

University of Tennessee, Knoxville, Knoxville, TN, USA

Session Chair

Lisa King

University of Tennessee, Knoxville, Knoxville, USA

Abstract/Description

What is "just rhetoric" on Indigenous lands, and how do we enact and teach it? Based on questions raised at RSA 2022, this Super Session offers multiple perspectives on answering these questions in ways that can help all people on Turtle Island orient themselves to just rhetorics in relationship to Indigenous peoples. Topics will include colonial histories of land, accountability in research and teaching, responsible relationship building, epistemological and ontological reorientation to place and community, and recognizing and prioritizing the needs of Indigenous communities.

Format: For the 50 minutes of the session, panelists will introduce themselves and deliver a 10 minute presentation or reflection on the topic, with the chair offering a response before opening the floor to conversation with the audience in the last 25 minutes of the session.

Just Access and Disability Rhetorics - RSA SuperSession

3:30 - 5:30pm Saturday, 25th May, 2024
Location: Governor's 12
Track 1. Cultural Rhetoric
Presentation type Super Session

89 **Just Access and Disability Rhetorics - RSA SuperSession**

Panelists/Participants (Including Respondent, if any)

Christina Cedillo

University of Houston-Clear Lake, Houston, TX, USA

Allison Hitt

Ball State University, Muncie, IN, USA

Jo Hsu

University of Texas at Austin, Austin, TX, USA

Margaret Price

Ohio State University, Columbus, OH, USA

Ada Hubrig

Sam Houston State University, Huntsville, TX, USA

Erin Green

University of Maryland, College Park, MD, USA

Session Chair

Jo Hsu

University of Texas at Austin, Austin, TX, USA

Abstract/Description

Although many have advocated for accessibility and equitable treatment of disabled faculty, staff, and students for years, the onset of the COVID-19 pandemic brought a significant shift in universities' attention to "access." Administrators enjoined teachers to ensure that their classes– which often vacillated between in-person, online, and hybrid formats– remained accessible to students to prevent any interruption in learning. As is too often the case, institutions offloaded the labor of access onto individual instructors rather than ensuring that faculty, staff, and students had resources and training vital to promoting access. Compounding these issues, many instructors found that their own access needs now conflicted with these new institutional demands and student needs. Even though most institutions have lifted their COVID-19 restrictions, many disabled instructors and allies continue to improvise cultures of accessibility. While administrators discuss how to best transition back to "normal" conditions, disabled faculty, staff, and students continue devising access as best they can, knowing that "normal" has always meant the absence of genuinely inclusive cultures.

This session explores the forms of gestural inclusion that stop at just (as in, merely) access, without consideration for justice--as in who gets to enter and engage with university spaces. Drawing from crip wisdom, speakers also consider the forms of disabled innovation that have disrupted and reimagined everyday practices. We join scholars who have stressed the possibilities and limitations of rhetorical studies for exposing and addressing the violence of everyday ableism (Price, Kerschbaum, Cherney, Dolmage, Yergeau, Cedillo, Hubrig, Hitt, Hsu and Nish), and scholars in disability studies who explore the imaginative wisdom of disabled communities (Nishida, Schalk, Kafer, Bruce). Centering disability justice, this panel takes seriously the interrelations of disability, gender, race, and other vectors of power (Berne). Approaching disabled futures as an intersectional and interdependent project, we

consider how rhetorical studies can foster cross-movement and cross-disability solidarity and collective access.

The discussion will open with 5-7 minute anecdotes, theories, or provocations from each speaker. Topics explored will include: the messy negotiations of in/accessible gathering in this moment; how institutional and state policies render some forms of suffering more legible than others; how disabled communities forge collective resistance against gestural access; and abolitionist teaching as accessible praxis.

Presenters will then reflect on confluences and tensions among our opening remarks, considering topics such as:

- What are the outspread consequences of in/acessible spaces– as in, who conducts the labor of retrofitting, jury-rigging, and otherwise cobbling together resources for disabled belonging, and at what cost?
- How do we foster interdependence amid conflicting access needs and deliberately ableist structures that discourage relationality?
- What are the imbrications and potential tensions among disability, racial, and LGBTQ justice movements?
- What is the role of rhetoric, teaching, and postsecondary institutions in curtailing or encouraging cultures of mutual care and disability justice?

After our initial reflections, panelists will invite audience members to share their questions, ideas, and reflections.

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Just Bodily Autonomy - RSA SuperSession

3:30 - 5:30pm Saturday, 25th May, 2024
Location: Governor's 14

7 Just Bodily Autonomy - RSA SuperSession

Panelists/Participants (Including Respondent, if any)

Alicia Hatcher

Syracuse University, Syracuse, NY, USA

Jennifer LeMesurier

Colgate University, Hamilton, NY, USA

Michael Tristano

Towson University, Towson, MD, USA

Remi Yergeau

University of Michigan, Ann Arbor, MI, USA

Tasha N. Dubriwny

Texas A&M, College Station, TX, USA

Qwo-Li Driskill

Oregon State University, Corvallis, OR, USA

Romeo Garcia

University of Utah, Salt Lake City, UT, USA

Sophia Maier

Pennsylvania State University, State College, PA, USA

Karma Chávez

University of Texas, Austin, Austin, TX, USA

Anushka Peres

University of Nevada, Reno, Reno, NV, USA

Mia Fischer

University of Colorado, Denver, Denver, CO, USA

Session Chair

Erin J Rand

Syracuse University, Syracuse, NY, USA

Abstract/Description

This panel interrogates rhetorics of bodily autonomy as they are threaded through disparate public discourses and controversies. Panelists will consider how and under what circumstances bodies are imagined to be the basis for rights, how limitations to those rights are justified, and how bodies are deployed to do rhetorical and political work. Their remarks will address bodily autonomy across a wide spectrum of historical and contemporary contexts, including, for example: reproductive justice in the wake of the Dobbs decision, access to gender affirming healthcare for trans youths and adults, how agency is ascribed to disabled bodies, Indigenous sovereignty and relations to land and environment, the movement of bodies in migration and travel, the confinement and incarceration of Black and Brown bodies, and so on.

Just Monsters?: Exploring Monstrous Rhetorics - RSA SuperSession

3:30 - 5:30pm Saturday, 25th May, 2024
Location: Governor's 15
Track 14. Other
Presentation type Super Session

3 Just Monsters?: Exploring Monstrous Rhetorics - RSA SuperSession

Panelists/Participants (Including Respondent, if any)

Bernadette M Calafell

Gonzaga University, Spokane, USA

Kendall R Phillips

Syracuse University, Syracuse, USA

Michelle Grue

University of California, Santa Barbara, Santa Barbara, USA

Casey Ryan Kelly

University of Nebraska, Lincoln, USA

Stephanie Larson

Carnegie Mellon University, Pittsburgh, USA

GPat Patterson

Kent State University, Kent, USA

Alejandra Ramirez

University of Texas, Rio Grande Valley, Edinburg, USA

Lucy Miller

West Chester University, West Chester, USA

Scarlett Harrington

Metropolitan State University, Denver, CO, USA

Session Chair

Bernadette M Calafell

Gonzaga University, Spokane, USA

Kendall R Phillips

Syracuse University, Syracuse, USA

Abstract/Description

Monstrosity and monster studies have demonstrated increasing growing interest in recent years in Rhetorical Theory and Criticism, demonstrating that monsters are not just monsters, rather they exist in important cultural, political, ideological, and economic contexts. Expanding upon its roots in English, this work in rhetoric has spanned into studies of myth, folklore, horror films, politics, and television. Additionally, scholars argue for the study of literal and symbolic constructions of monstrosity, both in terms of examinations of actual monsters, but also investigations of those who have been constructed as monstrous, such as cultural Others. This offers multiple opportunities for critical engagement with monsters through feminist, critical race, trans, class, disability, and queer perspectives. For example, we may consider how those who have been constructed as monstrous might either resist this construction or embrace it as a form of empowerment. Furthermore, we might ask, what can our monsters teach us and how do they reflect our social and cultural anxieties about Otherness? How does monstrosity become an important way to name and disempower systems of oppression such as white supremacy patriarchy?

Participants will introduce themselves and provide a brief overview of their work on monsters and monstrosity, and as a group, guided by a series of questions, consider the uses of monsters and monstrosity in their own work and in this larger cultural moment. This RSA Supersession brings together key scholars in the study of monsters and monstrosity in a roundtable format to explore their rhetorical possibilities and political utility ranging in contexts such as sexual violence, academia, horror, and representations of women of color, amongst other areas. Additionally, this panel seeks deep audience engagement.

Just Fine: The Rhetorics of Black Women and Femmes - RSA SuperSession

3:30 - 5:30pm Saturday, 25th May, 2024
Location: Governor's 16
Track 2. Feminist Rhetoric
Presentation type Super Session

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9 Just Fine: The Rhetorics of Black Women and Femmes - RSA SuperSession

Panelists/Participants (Including Respondent, if any)

Jacqueline J Royster

Georgia Institute of Technology, Atlanta, USA

Shirley W Logan

University of Maryland, College Park, USA

Elaine Richardson

Ohio State University, Columbus, USA

Lupe Davidson

West Virginia University, Morgantown, USA

Carmen Kynard

Texas Christian University, Fort Worth, USA

Ersula Ore

Arizona State University, Tempe, USA

Catherine Knight Steele

University of Maryland, College Park, USA

Anita Mixon

Wayne State University, Detroit, USA

Zandra Jordan

Stanford University, Stanford, USA

Kimberly Johnson

Tennessee State University, Nashville, USA

LaToya Sawyer

St. John's University, Queens, USA

Ronisha Browdy

Florida State University, Tallahassee, USA

Seth Davis

Lemoyne-Owen College, Memphis, USA

Ashley Hall

University of Iowa, Iowa City, USA

Rico Self

North Carolina State University, Raleigh, USA

Suban Nur Cooley

New Mexico State University, Las Cruces, USA

Keven J Rudrow

Syracuse University, Syracuse, USA

Session Chair

Tamika L Carey

University of Virginia, Charlottesville, USA

Abstract/Description

While the phrase "just fine" inspires thoughts about a state of satisfaction or an expression of agreement, the goal of this session is to lean into the capaciousness and complexity of these words. Black women, Black queer and trans-women, and Black femmes in the U.S. and global contexts share various realities, but they are certainly not monolithic. This super session situates these points of unity and individuality as a ground on which to explore how the phrase "just fine" functions as a state of being, a destination, or a silencing discourse. In doing so, we take up questions such as:

- what conversations, media, and discourses illustrate or have illustrated these groups' efforts to discover, articulate, and outline for themselves and others what it means to be "just fine?"
- where and how are members of these groups undertaking the process of becoming "just fine?"
- what historical conditions, discourses, or methodological practices have prevented these groups from being "just fine?"
- what are the discursive techniques, literacies, and adjustments they have had to develop or make to pursue a state of being "just fine?"
- what practices, frames, and aspirations have they used and endorsed to ensure that they and their loved ones become or stay "just fine?"
- what rhetorical strategies and or techniques are necessary for the wellness of Black women, Black queer and trans women, and Black femmes in light of #SayHerName or #BlackTransLivesMatter?
- what modifications must rhetoricians make if the notion of "just fine" is not broad or complicated enough to reflect the lives of Black women, Black queer and trans women, and Black femmes?

The aim of this supersession is to centralize these groups as authoritative voices in naming and theorizing the conditions, orientations, practices, dominant discourses, literacies, conceptual frameworks, and re-imaginings inherent in this body of rhetorical study.

Just Colored Conventions: Establishing the Black Rhetorical Tradition During Reconstruction - RSA SuperSession

3:30 - 5:30pm Saturday, 25th May, 2024
Location: Governor's 17
Track 4. History of Rhetoric
Presentation type Super Session

197 Just Colored Conventions: Establishing the Black Rhetorical Tradition During Reconstruction - RSA SuperSession

Panelists/Participants (Including Respondent, if any)

Andre E. Johnson

University of Memphis, Memphis, USA

Keon Burns

Pennsylvania State University, State College, USA

Derrick Spires

University of Delaware, Newark, USA

Selena Sanderfer-Doss

Western Kentucky University, Bowling Green, USA

Session Chair

Andre E. Johnson

University of Memphis, Memphis, USA

Abstract/Description

Foner and Branham, in their important anthology of African American speeches, "Lift Every Voice," wrote that oratory "remains a pervasive and important practice in American political and social life." They argued that "oratory is still the basic tool of organizing, the crown of ceremonial observance, the currency of advocacy and deliberation." For them, oratory helps to identify "group interests" and helps those groups "mobilize for action." It is through oratory; they argued that "profound differences may be understood and "grievances and dissent may be brought face-to-face with audiences responsible for injustice" (1).This is no truer than within the African American rhetorical tradition. Since before the founding of this country, African Americans' use of oratory and public address has been paramount to their survival in a country that has consistently deemed them second-class citizens. Through powerful sermons, speeches, and spoken word performances, African Americans have not only been able to comfort and encourage their own communities but also cast a vision of what America could become. This supersession seeks to highlight this tradition by paying particular focus on the Southern Colored Conventions during the period of Reconstruction. As the Colored Convention website reminds us, the "Colored Conventions reflect the long history of collective Black mobilization before, during, and long after the end of the Civil War. As empowering hubs of Black political thought and organizing, the Colored Conventions provided space for informed public audiences to develop political plans and community-building projects, celebrate racial unity and protest state violence, and work tirelessly to secure Black people's civil rights." As Richard Allen in his address at the very first convention held in Philadelphia in 1830, one of the main reasons they met was to "obviate these evils." It is this understanding of the Colored Conventions that makes them prime sites for the study of rhetoric.Panelists, by examining the texts of the convention, participants will uncover the rhetorical artistry and dynamism that made up Black nineteenth-century America. In studying the conventions, participants will unpack how delegates constructed and refuted arguments, how they debated with each other, and how they went about establishing what we now understand as the Black rhetorical tradition.

RSA Presidential Address and Awards Ceremony

6:30 - 7:30pm Saturday, 25th May, 2024
Location: Plaza Ballroom AB

Awards Reception

7:30 - 9:00pm Saturday, 25th May, 2024
Location: Plaza Ballroom AB

More Than Just Words: Paradox, Metis, Mimesis and Ontology

8:00 - 9:15am Sunday, 26th May, 2024
Location: Directors E
Track 12. Rhetorical Theory
Presentation type Paper Session

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148 More than Just a Turn of Phrase: Ontological Inquiry and Rhetorical Figures of Transformation

Drew M Kopp

Rowan University, Glassboro, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Quintilian's distinction between figures of speech and thought, where figures of thought are "in the conception, [and figures of speech are] in the expression of our thought" (Institutio Oratoria IX.1.16), suggests that a given figure of thought governs expression, and yet also exceeds any given attempt to express the "thought"

definitively. Jeanne Fahnestock (1999) noted the inadequacy of the predicate "thought" and recommends that these figures might be better understood as "gestures, ways of marking in speech or constructing in written texts the intentions, interactions, and attitudes among participants." As evocative of thought and feeling, these figures resemble the speech acts of speech act theory, and so belong to "the pragmatic or situational and functional dimension of language" (10), rather than to the semantic tropes or syntactic figures of speech. Fahnestock then rebrands figures of thought as "figures of speech act or interaction" (12). With this turn to include illocutionary force, the realm of audience response becomes the distinguishing feature of a figure of thought; unless a response is evoked, no figure of speech act is present, only the expression of a particular figure of speech. Consequently, any trope or figure is implicitly a figure of speech act, and might become one in its performance, and when such performances turn audiences from their inherited inventories of style, they are what I call figures of transformation.

If our inherited inventories of style—the tropes and figures bequeathed to us by our culture—constrain us to reiterate what has already been, then figures of transformation make it possible to create and practice new possibilities for being. Assumed here is the following: the figures we customarily employ shape the world while projecting appropriate roles to be played, and do so as long as these figures remain undistinguished as figures. However, as we distinguish these figures as figures—in the light provided by a techne of transformation—we gain access to impacting history within our relationships, institutions, businesses, communities. Indeed, we even gain access to disclosing new possibilities for the most persistent and dominant figures of thought that govern our everyday expression.

I claim that one such techne that enacts figures of transformation is embodied in the rhetorical pedagogy of Werner Erhard, the iconoclast who created the est Training of the 1970s, and the Forum of the 1980s (now the Landmark Forum), and most recently, the Being a Leader and Exercising Leadership Effectively course. Erhard's pedagogy employs a host of figures of transformation to disclose hegemonic figures as such. I will present a selection of paradigmatic figures of transformation, and highlight how their pedagogic deployment provides opportunities to invent and disclose new possibilities to make history in everyday life.

397 Mimesis, Persuadability, and the Split Subject

Andrew Ridgeway

Syracuse University, Syracuse, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Scholars across disciplines have examined how conspiracy theorists like Alex Jones have capitalized on social media to disseminate misinformation and normalize fringe positions. While these activities have been widely denounced, scholars of classical rhetoric are only beginning to recognize conspiracy theories as a distinct rhetorical form that offers audiences pleasure and the promise of satisfaction in lieu of evidence. In my article, I use Plato's Republic to examine Alex Jones' false claim that the parents of the 2012 Sandy Hook Elementary School shooting were "crisis actors" hired by the U.S. federal government. By attending to Socrates' description of mimesis as habit-forming mimicry by way of representation, scholars can begin to make sense of how conspiracy theorists can remain "infected" by their own falsehoods, even after they have been forced to admit they are not true.

 I begin by exploring how, in Plato's Republic, Socrates describes the subject as internally divided between the head, the heart, and the appetite. As a result, subjects are often torn between the conflicting demands of their libidinal desires, on one hand, and their moral sensibilities, on the other. For Plato, this "split" in our subjectivity leaves subjects at risk of being "infected" by other people's feelings, thoughts, and desires, especially when they are exposed to representations that offer pleasure or the promise of satisfaction. The problem, for Plato, is that there is nothing anchoring these mimetic representations to truth or virtue. Bad actors can use representation to trick, deceive, and manipulate audiences into acting unethically or against their own self-interest.

 Building on Mladen Dolar's "viral ontology," my article reinterprets mimesis as a theory of embodied persuasion grounded in pleasure and the promise of satisfaction. Plato is wary of mimesis because it is involuntary and unpredictable. He recommends censoring representation until subjects develop the moral sensibility required to resist the appetite. While Plato's concerns are justified, I argue the inner conflict subjects' experience between their head, heart, and appetite reminds them of their fallibility, keeping them open to new possibilities. Plato interprets the subject's persuadability as a threat to virtue, but we are ethical subjects precisely because we have the capacity to change and be changed (internally, at the innermost level of our being) through our exposure to new people, experiences, and representations.

In other words, the problem with conspiracy theorists like Jones is not that they are gullible or naïve. Rather, they are ontologically closed off in precisely the way Plato thinks ethical subjects should be. In fact, Jones use of the term "crisis actor" resonates with many of Plato's misgivings toward the theatre, including the risk of being manipulated by "fake" emotions. Ultimately, however, Plato has it backwards: the default position of the fanatical conspiracy theorist is not the dupe, but the cynic. Jones has inoculated himself against mimetic representation to avoid any risk of emotional contagion, situating himself as unpersuadable and beyond any possibility of an ethical rhetorical exchange.

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82 Employing Collective *Mētis* as a Theoretical Framework for Marginalized Communities

Justiss W Burry

Tarleton State University, Stephenville, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

The rhetoric of health and medicine (RHM) has been a welcoming academic space for theory building. In fact, scholars within the discipline have advocated for theory building as a foundational component of extending and sustaining RHM research and social justice. In their foundational book, Methodologies for the rhetoric of health & medicine, Melonçon and J. Scott (2018) write, "Theory building is another way RHM and the studies in this collection can develop sustainable scholarship…" (p. 11). In other words, they advance Schriver's (1989) taxonomy of theory building moves by adding that theory and its practice is essential to forward movement of RHM work. Theory building helps researchers engage in a "creative act" considered "to be inventive, contextualized, and [a] value-driven methodological performance" (Scott & Gouge, 2019, p. 181). Within RHM, theory building "can help us pose questions, critically interpret enactments and impacts, and provisionally make sense of practices, means, and goals" (Scott & Gouge, 2019, p. 183). The importance of theory building in RHM isn't simply predicting that something might happen; rather, theory building is keyed to inventive practice and developing tools that help shape the field's rhetorical contributions. Moreover, theory building asks researchers to attune to rhetorical nuances in their research (Mol, 2008) such as how just rhetoric can assist in the advancement of new rhetorical ideas and its implications.

I hold that theory building challenges researchers to engage with and in marginalized communities while deepening the understanding of publics (Hauser, 1999; Warner, 2002; 2005; Asen, 2004; 2010; 2015), specifically rhetorical publics (Campeau, 2019; Keränen, 2014; Malkowski & Melonçon, 2019; Johnson, 2016) and the relationship to counterpublics (Asen, 2000; Asen & Brouwer, 2001) in counterpublic enclaves (Chávez, 2011).

While previous scholars have focused on the rhetorical power of mētis (Atwill, 1998; Hawhee, 2001; 2004; Dolmage, 2009; 2014; 2017; 2020), they only focus on the individual potential of mētis. I am adding to theory building in RHM by claiming that mētis also works collectively. This project moves the theory of mētis (Vernant, 1957; Diano, 1967; Detienne & Vernant, 1978), or cunning intelligence, forward by focusing on community approaches to the rhetorical potential power of mētis. This new theory, aptly named collective mētis, considers how marginalized communities are oppressed by laws that attempt to medicalize their bodies. Adding this to the conversations about theory building in RHM also underscores the relationship between community-based research and researcher positionality when designing a study methodology (Bloom-Pojar, 2018). Collective mētis, then, acts as both refusal and reclamation of the power of rhetoric.

Continuing my research with collective mētis (Burry, 2022) through a LGBTQIA+ community in Central Florida, I tested the efficacy of collective mētis. This project was created with community members through conversations and my own experience within the community. Through methodological design in tandem with the community, this interview study offers insight into better ethical research practices with a marginalized community for the RHM scholarly community. Additionally, this project offers a deeper understanding of marginalized community empowered enactment and activism through collective mētis as a counterpublic.

109 The Current State of Paradoxical Praise

Michele Kennerly

Penn State, University Park, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Somewhere around the late third century CE, the Greek theorist Menander Rhetor provided guidance on repeating epideictic situations of many kinds (e.g., the need to praise a harbor or a king or to mark a birthday or a death). While epideictic rhetoric is commonly associated with endoxa–a community's dominant, approved, embedded view of things–Menander points out that praise can also emerge from a view that is adoxa (unsupported by dominant opinion), amphidoxa (partially supported, partially not), or paradoxa (beyond dominant opinion). We learn in classical Greek texts of encomia to bumblebees, salt, and beggars, and, of course, we have two well-known encomia to Helen. In Menander's era, we get encomia of a fly, toothpaste, and baldness. These have come to be classified as paradoxical encomia, since Menander's finer distinctions have not been observed. In rhetorical cultures whose dominant ethical-aesthetic vocabulary comprised magnitude, height, goodness, and beauty, a paradoxical encomium could be recognized clearly as such and as clever, novel, or edgy, besides. The same could be said of encomia to folly and disease in the Christian early modern period. The twenty-first century seems an ideal host for the paradoxical encomium–perhaps undercuttingly so: settled opinions are routinely scrutinized and unsettled; the idea that there is Totalizing Truth about any significant element of culture is commonly denied; the prevailing aesthetic orientation is toward the "interesting, zany, and cute" (Ngai, 2012); and the prevailing ethical orientation is toward the overlooked and excluded. Despite its potential to become the orthodox epideictic form outright, the paradoxical encomium retains considerable power to challenge norms of attention and preference–and will so long as there are such norms. Three bestselling books that problematize frenzied productivity–In Praise of Slowness (Honoré, 2004), Wasting Time on the Internet (Goldsmith, 2016), and How to Do Nothing (Odell, 2019)–can be read as paradoxical encomia and their rhetorical moves identified to offer a theory of effective paradoxical encomia for our time.

Methods and Health: Rhetorical Explorations of Black Womanhood

8:00 - 9:15am Sunday, 26th May, 2024
Location: Directors H
Track 2. Feminist Rhetoric

682 Black Intersectional Feminism as a Tool for Dismantling Hegemonic Notions of Power

Flourice W Richardson

Winston-Salem State University, Winston-Salem, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This paper employs the lens of Black intersectional feminism to delve into the intricate interconnectedness of race and gender within identity construction, technical communication, and visual rhetorical practices, which play a pivotal role in legitimizing and perpetuating identity formation. Rooted in the principles of Black intersectional feminism, this framework offers a comprehensive perspective that acknowledges the interconnected realities shared by Black women and women of color, taking into account the multifaceted lived experiences of individuals traversing diverse dimensions of identity.

The primary objective of this analysis is to furnish a contextual framework that lays bare the complicity of visual rhetorical practices and practitioners in systems of oppression, particularly concerning race and identity. Moreover, this study uncovers the manner in which white identity has been molded and endorsed through the utilization of visual rhetorical practices that draw upon medical, scientific, and cultural rhetorics. In this pursuit, three distinct case studies are examined to address the overarching research query: How can Black intersectional feminism offer novel avenues in the realm of technical communication, effectively intervening and disrupting established notions of normalcy and power dynamics?

The initial case study is an examination of visual representations and scientific discourse surrounding the representation of Saartjie Baartman or "Hottentot Venus," a KhoiKhoe woman from the Gamtoos Valley of South Africa, enslaved, sold, and put on display in London and France in the early 1800s. This study spotlighted how white identity was constructed within the crucible of Black women's subjugation. The second case study delves into visual artifacts originating from the Human Betterment League of North Carolina, elucidating the direct correlation between rhetorical

practices and underlying values and convictions, thereby challenging notions of objectivity. The final case study furnishes a conceptual blueprint for an undergraduate technical communication classroom, proposing a Black feminist-engaged pedagogical approach that underscores the critical importance of cultivating an environment conducive to nurturing heightened awareness.

Concluding this discourse, recommendations for future research avenues within the realm of technical communication are provided, accompanied by a resounding call for the inception of innovative rhetorical practices that align with the evolving landscape of technical communication. In essence, this paper amalgamates the tenets of Black intersectional feminism with an incisive Black oppositional gaze, unraveling the complex tapestry of visual rhetorical practices and identity construction, and offering a clarion call for transformative approaches that challenge the status quo.

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389 Using Feminist Rhetorical Practices to Justly Do Rhetoric

J Wells, Zoe Sigola

University of Kentucky, Lexington, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Doing rhetoric to further the goals of inclusivity, diversity, equity, and accessibility has prompted our field to consider how our scholarship and methodologies can dismantle whiteways of meaning making (Locket et al. 2021). Predicated on a legacy of whiteness, rhetorical studies has overwhelmingly focused on "white men as rhetorical subjects, Europeanized/Westernized spaces, the public domain, and power elites" (Jones Royster & Kirsch 2012). These patterns of exclusivity have posed a challenge to doing rhetoric that is inclusive of vulnerable populations like racial minorities and gender non-conforming folks. Drawing attention to underrepresented populations through rescue, recovery, and reinscription, feminist rhetorical scholars have been foundational in intervening in these exclusive patterns (Buchanan & Ryan 2010, Jones Royster & Kirsch 2012). However, as feminist rhetorical scholarship expands to offer additional practices for conducting fieldwork, there needs to be more documentation of how to work alongside vulnerable populations without

reinforcing the oppression institutions like our universities have already subjected these populations to.

To contribute to this documentation, this presentation draws from my ethnographic research with justice-involved mothers to demonstrate how feminist rhetorical practices can be used to show we are not complaisant with our field or universities' legacies of whiteness, despite representing these institutions. Recounting conversations with justice-involved mothers and advocates of these mothers, I show how applying critical imagination as an inquiry method (Kirsch & Royster 2010) in the early stages of fieldwork situates the populations we work with as experts. In doing so, we encourage these populations to form our research language—who we recruit, what questions we ask, what spaces we observe, etc.—granting them agency over how we do rhetoric with them. Additionally, I discuss how strategic contemplation (Kirsch & Royster 2010) can be used to move between meeting our goals and requirements as researchers and the needs of the populations we work with. Reflecting on how I used interviews to uncover the primary challenges justice-involved mothers experience and focus groups with these mothers to solicit solutions, I share an example of using strategic contemplation to develop resources. Furthermore, I discuss how using social circulation can allow us to connect our populations with resources beyond the duration of our fieldwork. Using these feminist rhetorical practices to directly do rhetoric with vulnerable populations not only helps to dismantle whiteways of meaning making, but also begins to repair the ruptured relationship between communities and scholarly institutions.

718 The Rhetorical Public Health Deviance of Serena Williams

Margaret Murphy

University of Illinois at Urbana-Champaign, Champaign, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

The 2022 U.S. Open was anticipated to be Serena Williams's last Grand Slam tennis tournament appearance after announcing she was "evolving away from tennis."[1] Significantly, she had yet to win a Grand Slam since winning the 2017 Australian

Open while pregnant. In her *Vogue* essay in which she announced her farewell to tennis Serena reasoned, "I'm an incredibility hands-on mother…I think tennis, by comparison, has always felt like a sacrifice."[2] Her essay and subsequent evolution highlighted numerous instances of criticism that she has suffered because of her body and race, which have all challenged the white social order within and beyond professional tennis.

I plan to discuss the ways in which Serena Williams negotiates her own experiences of being challenged by public health and maternal deviance. Specifically, I examine how Serena transformed her athletic body into a site of rhetorical agency to advance such deviance into public discussion to reclaim personal and professional identities, particularly after the birth of her daughter Alexis Olympia. "Rhetorical scholars often think of rhetorical agency as the capacity to act through rhetoric…[and] the study of agency, rhetorical or otherwise, tends to explore how individuals enact choices."[3] Moreover, textual agency focuses on the text's ability "to resonate beyond the context of utterance."[4] Through her recent textual essays, I argue that Serena advances the rhetorical agency of public health and material deviance and calls attention to the intersectional complexities of public and maternal health framing in regards to race, class, and gender. Previous studies have examined Serena and the perception of violence[5] and how the media and the public sphere have manipulated the ways in which her race intersects with gender, framing, and identity formation.[6] However, very few existing studies have examined Serena's influence on public and maternal health. In this discussion, I expand upon public health and body rhetorics by placing them in context of Black feminist theory, intersectionality, and the matrix of domination to demonstrate how Serena enters into contested conversations about public health.

[1] Serena Williams, "Serena Williams Says Farewell to Tennis on Her Own Terms— And In her Own Words," *Vogue, Vogue*. August 9, 2022 https://www.vogue.com/article/serena-williams-retirement-in-her-own-words

[2] Serena Williams, "Serena Williams Says Farewell to Tennis," para. 10.

[3] Jeffery P. Mehltretter Drury, "Beyond 'Rhetorical Agency': Skutnik's Story in the 1982 State of the Union Address," *Western Journal of Communication* 82, no.1 (2018): 41.

[4] Drury, 41.

[5] Kristi Tredway, "Serena Williams and (the Perception of) Violence: Intersectionality, the Performance of Blackness, and Women's Professional Tennis," *Ethnic and Racial Studies* 9, (2019): 1563-1580.

[6] Delia D. Douglas, "Venus, Serena, and the Women's Tennis Association: When and Where Race Enters," *Sociology of Sport Journal* 22, no. 3 (2005): 255-281.

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741 The Birth Narrative: Cultivating Black Birthing Justice Within the Writing Classroom

Lisa E. Wright

Johns Hopkins University, Baltimore, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Current CDC (Centers for Disease Control) data states, that Black women are "three to four times more likely to die during or after delivery than are white women." In a writing course titled Reintroduction to Writing: Black Birthing Women, students explore Black women's historical and contemporary birth narratives to question how the history of medical racism continues to inform Black women's birthing realities. Through course readings and discussions students question how the delegitimization of Black midwives, Black women's community practices, and contemporary reproductive and birthing justice advocacy has impacted Black women's care within and outside of medical institutions.

During the first unit of the course, students from various backgrounds and disciplines including pre-medicine and public health write a Birth Narrative. The narrative requires students, who often elect to take the course because of their support for and interest in reproductive justice specifically the Black maternal health field, to interview their family members and research the location and circumstances around their births. While conducting research for their narratives, students analyze the rhetorical strategies of authors like Harriet Jacobs and Nikky Finney through a lens of reproductive justice. Students then compose a literary nonfiction text written for an imagined audience of maternal health workers.

Ross and Solinger write reproductive justice has three main tenets: "the right to have a child under the conditions of one's choosing; the right not to have a child using birth control, abortion, or abstinence; and the right to parent children in safe and healthy environments free from violence by individuals or the state" (Ross and Solinger 2017). This paper will focus on the design of the Birth Narrative assignment and the sub-topics within maternal health that students' narratives explore. Most interestingly, the paper analyzes how students' focus on their parent's right to tenant three ignites their passion as reproductive justice activists. This paper will underscore ways the research and writing process in an academic classroom helps students, often future medical students, build writing communities, reflective practices, awareness of the birth experiences in various cultures, understand challenges within the global maternal health field, and develop areas of interest to imagine a world where Black mothers don't fear giving birth.

Just Epideictic/Just Sophistic

8:00 - 9:15am Sunday, 26th May, 2024
Location: Directors I
Track 12. Rhetorical Theory
Presentation type Paper Session

233 The Epideictic Problem

Carole Blair, V William Balthrop

University of North Carolina, Chapel Hill, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Commentators in rhetoric, classics, and argumentation studies have long flagged what they have understood to be the "inferiority" of epideictic, especially when

likened to its corresponding Aristotelian deliberative and forensic counterparts. Many of them (e.g., Garver, Kock, Schiappa, Sheard) have reproduced or elaborated on the mid-nineteenth century's scathing devaluation by Edward Meredith Cope. Others (e.g., Condit, Perelman) have simply set out to retheorize epideictic, often diverging sharply from the Aristotelian formulation. Although the fault finding with epideictic continues into the present moment, a few rhetoricians and classicists (e.g., Balot, Hauser, Klumpp, O'Gorman, Pernot, Takis Poulakos), have taken issue recently with what this paper refers to as "the epideictic problem," arguing that epideictic must be reconsidered and taken seriously within the domain of Aristotelian rhetorical theory, but also within contemporary ecologies of democratic discourse or argument. This paper takes up "the epideictic problem," in order to examine the significance of the genre (as theorized by Aristotle) to contemporary rhetorical theory and practice. Specifically, we consider critically the various devaluations of epideictic, but attend also to recent commentary that has treated epideictic both more carefully and more charitably. We argue that epideictic plays a major, but mostly unexamined role in memory studies in rhetoric and well beyond, and that its character and status thus demand careful theoretical reconsideration, given the vibrant character of memory studies across multiple disciplines. Finally, we take up the question of what role epideictic can or should play in the contemporary political scene of deeply divisive discourse, particularly in the United States. We approach this final issue tentatively, with a clear recognition that many keen observers of the political scene in the US are deeply pessimistic about the possibility of resolving political division and hostility and even doubtful about the future of US democracy. But we approach this issue also with the conviction that arguing for a re-evaluation of epideictic, in the absence of considering current socio-political considerations would be naïve, if not profitless. We take up this question not to offer "the" resolution, but as a provocation for discussion, because we are convinced that rhetoricians can hardly avert our eyes from current political crises, without trying to think through the issues in the interest of restorative intervention, quixotic as that effort might be.

79 Bob Dylan, Bill Clinton, and the Problem of Epideictic

Antonio de Velasco

University of Memphis, Memphis, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Mike Marqusee calls "Chimes of Freedom" Bob Dylan's "most sweeping vision of solidarity with all those marginalized by a monolithic society." This paper considers Dylan's January 16, 1993 performance of the song at a National Mall celebration just days before Bill Clinton delivered his first presidential inaugural. I draw from existing scholarship in rhetorical studies – as well as a growing body of work in literary studies, philosophy and political theory – on the political significance of Dylan's songwriting and performance art. I show how "Chimes" offers resources for bringing new light to longstanding criticisms about the coercive character of epideictic rhetoric, as well as to claims about its indispensability, nevertheless, for political community. I argue that Dylan's unique epideixis of solidarity puts into sharp relief the ideological and rhetorical contours of Clinton speech, while also hinting at the challenges of theorizing epideictic in a neoliberal, and paradoxically nationalist, moment in the U.S.

Clinton's inaugural uses what some have called a "regenerative rhetoric" of cyclical national/natural renewal. The speech yokes nation and nature together into a synthesis in which the collective "we" of the nation achieves unity and purpose alongside the inevitable changing of the seasons and the election of a new president. By contrast "Chimes" puts the very nature of nature – and thus of a self-evident national "we" – into question. I show how the song's use of synesthesia and copia articulates a different form of political collectivity in bold counterpoint to the inaugural's conflation of national and natural renewal. Whereas the inaugural address converts political subjects' relation to political change into one of natural development, "Chimes of Freedom" cuts sharply against this smooth metaphorics of a "we" constantly, naturally, renewed. The song's scrambling of conventional associations of sight and sound, nature and culture, I argue, reintroduces radical contingency into politics, hints at expansive notions of solidarity, and challenges Clinton's equation of change with "renewal."

45 The Anthropocene as Age of Epideictic Rhetoric

John M Purfield

University of Colorado, Denver, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This paper argues that "Anthropocene," as an epochal symbol, is an epideictic argument, and that the epoch itself is a rhetorical situation particularly suited to display rhetoric. Scholarship such as Joshua Trey Barnett's Mourning in the Anthropocene and Debra Hawhee's A Sense of Urgency taps into the saliency of epideictic rhetoric through analysis of loss and the extension of personhood to nonhuman victims of ecological crises. In the public sphere, species loss and the destruction of other nonhuman actants, such as glaciers, is being memorialized through art and architecture such as Eden Portland. These examples support a reading of the Anthropocene as a time for epideictic intervention.

Deliberative rhetoric loses persuasive power as realpolitik fails to mitigate climate casualty rates or produce equity. Young people are divesting themselves of hope, and positivity is becoming oppressive. Epideictic rhetorical engagement with epochal circumstances can resonate with these feelings of hopelessness by articulating damage and memorializing losses without the pretense of solving these wicked problems or the burden of maintaining an optimistic outlook in the face of insurmountable circumstances.

706 Translating Commonality: Barbara Cassin's Sophistical Politics

James Dutton

University of New South Wales, Sydney, Australia

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This talk will take up the work of French philosopher, philologist and reviver of sophistics, Barbara Cassin, to explore the rhetorical construction of the common in contemporary politics. In particular, it will draw out some threads woven into her research on rhetorical performance, deliberation and public space to argue for the sophistic *production* of a just political reality. Political consensus then can be understood as a tenuous, ephemeral but discursive result of rhetoric–a politics endlessly and concerningly being cultivated and gamed by the extractive financial interests of platform capitalism.

Typified by the largely equivocal Ancient Greek terms *koinos* and *homonoia*, political commonality is an ongoing rhetorical project that has undergone ingenious, but often indiscernible iterations throughout modernity. Democratic politics relies on the production of temporary consensus through deliberation, and Cassin's attention to philosophizing *in language(s)* suggests that the political impact of rhetorical forms goes far beyond simply transmitting information.

Following Cassin's theory of untranslatables (describing the latter as, notably, what we do not cease to (not) translate [*l'intraduisible, c'est plutôt ce qu'on ne cesse pas de (ne pas) traduire*]), in this talk I want to consider the untranslatability of koinon as at the heart of what a rhetorical politics might be—a politics of justice understood as ongoing and incomplete, and therefore based on a need for attention, inclusion and open performance.

The foreclosure of this opening by marketing and public relations culture (a culture increasingly standing in for political *koinon* in the form of machinic party politics) translates both for no-one and everyone: it speaks political commonplaces as reality before that reality can be produced and contested as a rhetorical-political process. Instead, it will be argued that *koinon* and *homonoia* should be thought of as untranslatable in the productive sense, where political reality remains to-come, a translational accord performed between political agents.

Cassin's sophistics emphasizes the situated, present, inter-active work of politics, politics as (in)translation. The neologism *intranslation* is used by Cassin to suggest the impossibility of ever reaching a complete, fixed, "perfect" translation (and therefore the necessity to never stop (not) translating), a term she thus describes as "completely political" for its performance of ongoing political deliberation. This talk will underscore this political process as what produces our sense of common reality, and argue for the necessity of translational attention to this process over closed systems.

Therefore, the notion of a "rhetorical politics" just needs to be spoken, but in that order: rhetorical production, and the links and faith in the *logos* that they forge, must be taken seriously, understood as the links through which a justly democratic politics might begin to open up.

Intersectional Identities

8:00 - 9:15am Sunday, 26th May, 2024
Location: Directors J
Track 1. Cultural Rhetoric
Presentation type Paper Session

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693 What is a "Just" World Rhetoric?

Iswari Pandey

California State University, Northridge, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

What is a "Just" World Rhetoric?

What is a "just" world rhetoric? What are its philosophical and methodological foundations? What are its best practices?

Going by the number of titles in recent journal articles and edited volumes, there has been quite a bit of interest in what goes as "global" or "world" rhetoric. Romeo Garcia and Damian Baca's Rhetorics Elsewhere and Otherwise: Contested Modernities, Decolonial Visions (2019), Keith Lloyd's The Routledge Handbook of Comparative World Rhetorics: Studies in the History, Application, and Teaching of Rhetoric Beyond Traditional Greco-Roman Contexts (2020), and Hui Wu and Tarez Samra Graban's Global Rhetorical Traditions (2022) are just three of the recent edited titles in the field of rhetoric and composition. The range of works included in these volumes represent some of the little-known communicative practices, traditions, and values from different geo-cultural contexts and move the field of rhetorical studies beyond traditional deficit models that some comparative approaches like George Kennedy's embraced. The works of April Baker-Bell, Aja Martinez, Asao Inoue, LuMing Mao, Morris Young, Xiaoye You, and others have pointed out the problems of broad

generalizations and methodological complexities involved in the study of non-Western rhetorical traditions and practices.

While recent studies seem to respond to Lewis' call to "teleological suspensions" of Western thought and Western "epistemic regime" or "shifting the geography of reason" (Gordon, 2006, xii; Gordon, 2010; Blancetti-Robino & Headley, 2006) in their own ways, this presentation postulates that any such attempt should be initiated with a critical investigation into whose and what "world" or "global" imaginary such approaches embrace. It is imperative that we ask: whose world is it (invoked) when a "global" or "world" rhetoric is studied? By subjecting various connotations of "world" in a few linguistic-rhetorical traditions, this presentation proposes a methodology for the study of world rhetorical traditions as manifestations of cross-cultural relations sensitive to the need of understanding "other" traditions in their own terms, and to be approached with heightened practice of mindfulness and self-reflexivity. The presentation then offers specific case studies from South Asia utilizing this new approach.

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640 Rationalizing Disabled Pain: Rhetorical Justifications for Electric Skin Shock

Molly Martin

University of Pittsburgh, Pittsburgh, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This essay explores the confluence of cultural rhetoric and disability studies through analysis of justifications made endorsing electric skin shock on intellectually disabled students. The Judge Rotenberg Center has justified 'contingent electric skin shock' as an intrinsic part of their treatment, in spite of legal controversy garnering the attention of the United Nations. Referencing public documents that concern the development and use of skin-shock technologies, I track rhetorical patterns in how the Center describes itself, its students, and its use of the 'graduated electronic decelerator.' This essay finds that the Center justifies skin shock based on the premise that skin shock technologies ameliorate or eliminate dangerous and 'noncompliant'

behaviors. I contend that the rationalization of disabled pain succeeds due to rhetoric reflecting cultural desires to cure the disabled subject. The imagined figure of the cured subject frames violent measures to distance one from disability, no matter how extreme, as the sole moral imperative.

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730 Representation Matters: Depictions of Queer Love in Country Music

Lora E Smith

Queens University of Charlotte, Charlotte, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Recently, country music has received significant of attention and criticism from the mainstream media. Musician Jason Aldean released a music video for his song "Try that in a Small Town" criticizing important social movements such as Black Lives Matter. The music video gained notoriety and soared to the billboard charts. Some suggested that Aldean should be praised for criticizing socio-political issues. Others offered direct criticism stating that Aldean did not know what it was like to live in a small rural community and did not speak for the people who lived this life. In what some suggest is a response, musician Tyler Childers released a music video for "In Your Love" which tells the love story of two gay coal miners in Appalachia. Childers faced both praise and criticism for his music video. Some suggested that his representation was not what it meant to be a part of Appalachia and that liberalism was taking over. Others praised Childers for his boldness and his ability to be a sincere ally to the LGBTQ+ community. Both of these songs utilize tropes that are often found within Appalachian identity and Appalachian culture, however, what Childers offers to viewers is unique because he shows queer love in a region that is often stereotyped to be bigoted and anti-queer.

The video "In Your Love" offers representation to viewers who do not see themselves represented in a community. Generally, if you are queer in Appalachia, your goal is to get out of the community and never return. It is only recently that queer bodies are getting a space to participate in conversations that affect and influence them daily. Organizations like Y'all affiliated with the Appalachian Studies Association provides a space for everyone to talk about the socio-political issues that affect marginalized

citizens within the borders of Appalachia while advocating for change. In my paper, I discuss representations of queerness in Appalachia by specifically looking at "In Your Love" as an example. I use rhetorical analysis to explain how the music video was carefully curated and directed to tell a story that offers representation but does not isolate other members of the community. For example, in the music video, two men are shown to live ordinary "normal" lives. Through the imagery it is evident that they are working class people who experience joy. However, the video also shows the men in potentially threatening situations where they cannot be their true selves and how they have to perform a certain way (or not). Ultimately, the story that Childers tells is showing human stories and highlighting human voices instead of using marginalized folks as a political pawn. While I do rely on a textual analysis to discuss the music video and its implications at length, I also rely on scholars such as Hillary Glasby and Caleb Pendygraft who discuss the visibility of Appalachian queerness as well as scholars Marco Dehnert, Daniel C. Brouwer, Lore/tta LeMaster who discuss the importance of intersectionality in Queer rhetorics.

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213 "'Korean-born, Not Korean Anymore': Transnational, Transracial Adoptees and the Myths of Postracialism"

Sarah Hae-In Idzik

Carnegie Mellon University, Pittsburgh, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

The transnational, transracial adoptee, Eleana Kim (2010) has written, is often considered the figure of "postnational cosmopolitanism" (267) *par excellence*. Products of transnational movement and visible elements of "blended international families," and yet almost invisibly absorbed into white U.S. life, foreign adoptees have for decades been figures around which the hopes of postracial progressivism have coalesced. Since the 1950s, when transnational adoption was institutionalized as a means of solving the "orphan crisis" in Korea in the wake of the Korean War, U.S.

public discourse has celebrated Asian adoptees as well-assimilated, well-adjusted American subjects, adding "color" to the modern multicultural family.

Yet just as scholars have critiqued attitudes of postracialism as perpetuating inequality through the liberal disavowal of racism as a structuring element of U.S. life, so, too, have critical adoption scholars noted the limitations on these optimistic treatments of adoptees and their experiences of race in the U.S. Following the work of scholars like Pate (2014) and Woo (2019), who note that the political project of racial tolerance in the form of Asian adoption was predicated on the absorption and assimilation of Asian adoptees into white families, I tease out the contradictions in transnational adoption discourse and praise of adoptees' integration into "rainbow families." Tracking dominant themes in public discourse around such adoptions from the 1950s to today through a variety of archival sources, from newspaper and magazine coverage of adoptions to accounts in adoptive parenting publications, I note the continuing tension between the simultaneous celebration of adoptees' successful assimilation and the perpetual salience and significance of their racial difference, alongside assertions about what racial acceptance of adoptees means for progressivism and (neo)liberal democracy.

I grapple with the lack of clarity in the literature around the concepts of "colorblindness" and "postracialism" by drawing a clear distinction between them, identifying postracialism not as an assertion that racial difference no longer has any meaning, but rather as a rhetorical mode that attempts to operationalize race for new ends by claiming that new racial hierarchies have supplanted old ones. In this sense, postracialism as a form of persuasion predates the advent of the term itself in the 1990s, and my analysis of postracial discourse as it operates around public treatments of transnational adoption from Asia reveals its capacity to obscure the violence, coercion, and harms perpetuated by very much still-existing racial hierarchies. We see that this discourse others and objectifies Asian American adoptees, and perpetuates anti-Blackness as the unassimilable foil against Asian American "model minorities," of which the adoptee is the idealized figure.

By both fixating on and dismissing physical difference, celebrating the creation of "rainbow families," highlighting adopted children's processes of Americanization, and insisting that love can overcome racial prejudice, public discourse around Asian adoption has long constructed an impossible subject position for adoptees, trapping them into the role of both treasured racialized/foreign object and fully Americanized subject. This paper, bringing together interdisciplinary scholarship on postracialism,

critical adoption studies, and Asian American rhetoric, examines the creation of this discourse, and provides one explanation for its lasting staying power.

Alternative Approaches to Rhetorics of Writing as Possible "Antidotes"

8:00 - 9:15am Sunday, 26th May, 2024
Location: Plaza Ballroom D
Track 14. Other
Presentation type Panel

64 Alternative Approaches to Rhetorics of Writing as Possible "Antidotes"in a Time of Political Instability, Anti-Globalism, Violence, and Media Intelligences

Panelists/Participants (Including Respondent, if any)

Kate Hanzalik

Syracuse University, Syracuse, USA

Sarah Richardson

University of Virginia, Charlottesville, USA

Whitney Jordan Adams

Berry College, Mt. Berry, USA

Steven B. Katz

Clemson University, Clemson, USA

Session Chair

Whitney Jordan Adams

Berry College, Mt. Berry, USA

Abstract/Description

Over the past twenty years, teachers of rhetoric and writing have endeavored to create classrooms as "safe spaces" for students to express themselves. It is questionable whether this has been achieved in the US; the effect of open expression not only of personal experience but political opinion has had the opposite effect: silencing student writing, speech, debate, as everyone retreats to safe corners that mirror communication silos in society. This panel will seek to offer four possible alternative approaches to understanding and perhaps teaching rhetorics of writing–approaches that may supplement what instructors do, or provide new pedagogical bases/frameworks for addressing some of the pressing (and oppressive) issues of our time.

Speaker 1

Political Spaces of instability on College Campuses and the Potential Roles of Rhetorical Dialectic in Affecting Change

Political instability is trending on college campuses today: violent protests are erupting, dissenting speakers are disinvited, professors are fired for expressing (or not expressing) opinions; and the demand for safe spaces has become a command for silence, with concerns for emotional (and even) physical safety regularly trumping opportunities to engage in uncomfortable dialogue with diverse perspectives. A cause, according to Jon Haight and Greg Lukianoff, authors of The Coddling of the American Mind (2018), is that students are coddled by society and indoctrinated with one view about the way the world works. Consequently, Haight and Lukianoff argue, students struggle to productively navigate differences. While this book mentions dialectical thinking as a strategy for engaging students across difference, it does not conceptualize or talk about the rhetorical skills necessary to do so.

This presentation discusses case studies at Syracuse University where rhetorical practices not only seem to "coddle" college students but also contribute to political instability: the physics department disinvites a controversial speaker because his ideas might harm students, the university fires an adjunct professor for disagreeing with its decision to expel a racist fraternity, and students protest outside of the chancellor's house, demanding he resign after he questioned a list of demands he

was told to sign in response to antisemitic incidents on campus in 2019. That is not to say discrimination should be tolerated– but there are ways that rhetoric and writing teachers can help students respond to it more productively. Building on Haight and Lukianoff, this presentation will suggest pedagogy where rhetoric and writing teachers guide students toward analyzing their own voice/s in/as spaces of instability. Through a dialectic based specifically on dissoi logoi, or antithesis, rhetoric and writing teachers ask students to rhetorically engage with texts such as student publications as spaces of instability, where students rhetorically as well as personally might learn how to productively navigate differences.

Speaker 2

Negotiating Violent Histories with Place-Based Rhetoric

The United States' higher learning institutions, specifically Southern Institutions, have begun questioning how to recognize the historical violences that took place on the land we now inhabit. This presentation seeks to pose two questions: 1) how is the public memory of the place remembered materially and represented institutionally and colloquially; and 2) what can students learn by examining how violent histories are discussed and written? This presentation will examine how writing classrooms at Clemson University and the University of Virginia have employed place-based rhetorics as a method to address violences that built and maintained these universities. In Places of Public Memory, place is defined as rhetorical and is "rendered as recognizable by symbolic, and often material, intervention" (24). Using this definition, the presenter will discuss how UVA students create podcasts of oral histories to learn how to research and discuss historical events in conjunction with how the university colloquially presents its history. Additionally, the presentation will discuss a community engagement course at Clemson where the course partnered with the Cemetery Preservation Committee to create a pamphlet that educates the undergraduate community on Clemson's violent history, the work the Preservation Committee is doing, and how students can become involved. Both assignments rhetorically engage the place by analyzing monuments, tours, and websites that depict how a history is presented. These assignments create space in the classroom for students to critically reflect on their relationship to the place, the past, and their communities.

Speaker 3

Addressing Social Problems through Meaningful Entrepreneurship: Global Rhetorics in the Writing Classroom

This year's RSA "theme allows us to imagine the possibilities of rhetoric as well as grapple with the meaning and place of rhetorical studies in this contemporary moment." Building on the contemporary moment, a productive place to explore rhetorical studies along with current exigencies is in the writing classroom. Building on knowledge gained from Sun and Fraiberg's 2023 RSA Workshop on "Global Rhetorics of Entrepreneurship, Innovation, and Design in Technical and Professional Communication," this presentation explores how feminist, transnational, and global perspectives in rhetorical entrepreneurial ecosystems can be engaged and explored in the writing classroom. For example, Speaker 3 will share a syllabus in progress, delineating assignments and readings that will explore topics such as cross-cultural design (Sun), ecosystems and gender (Ozkazanc-Pan, Banu, & Muntean; Marlow and Al-Dajani), and transnational literacies (Fraiberg). To illustrate, one assignment allows students to create an app across cross-cultural design methods (Sun) to address a real-time social justice issue that matters to them. Students will also read about meaningful entrepreneurship examples, including Neofect, which provides gamification for stroke rehabilitation, and CarVi, which offers affordable driver assistance. These platforms can confront bias in entrepreneurial practices and also confront how current political ideologies shape business hegemonically. For example, an article assigned from Harvard Business School, "How Trump's Anti-Immigrant Rhetoric Crushed Crowdfunding for Minority Entrepreneurs," highlights this political connection. To conclude, the upper-level writing class will prepare students to make informed rhetorical and ethical decisions, no matter what their future profession.

Speaker 4 The Ethics of Rhetorical Instruction and the Experience of Media Intelligences

There has been a recent flurry of Congressional Committee meetings, conference presentations, and entire books on the legal and ethical issues raised by the rapidly growing and ubiquitous fields of social media, AI, and machine intelligence (Thompson; Zylensky). No one can predict the future, near or far, with any accuracy beyond that provided by statistical probability, a fortiori arguments, or inductive/deductive logic. In addition to social media, this especially is the case with the development of next generation of AI systems that, automated by autonomous algorithms, have become mysteries even to their creators [Google]. This presentation would assume the next step—or leap—that Douglas Hofstadter predicted in the 1980's and 90's: out of complex systems, the emergence of machine consciousness. Such an emergence would have profound implications not only for epistemology (human theories of knowledge), ontology (human theories of being), and ethics (human

theories of morality). But even if the emergence of another form of sentience is not imminent or inevitable or possible, the questions raised still pertain to our relation to technology right now–what Katz and Rhodes call "ethical frames of technical relations." What are the current ethical relationships between humans and machines? They are embedded–not only in technology itself (Winner; Moses and Katz), but in such notions as "usability studies," and in how we teach rhetoric. Is usability the relationship we want intelligent technologies to have–with us? Based on a newly published _Plato's Nightmare_, this presenter will create a physical experience of machine intelligence and ethics that will ask two simple questions: 1) How should we conceptualize and teach rhetoric when technology itself is value-laden if not alive? 2) Are we ready for this?

Speculative Methodology and Non-Representational Research in Rhetoric

8:00 - 9:15am Sunday, 26th May, 2024
Location: Plaza Court 1
Track 13. Rhetorical Methods and Methodology
Presentation type Roundtable

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140 Speculative Methodology and Non-Representational Research in Rhetoric

Panelists/Participants (Including Respondent, if any)

Kimberlyn Harrison

University of Texas at Austin, Austin, USA

Byron Hawk

University of South Carolina, Columbia, USA

Sierra Parker

Penn State University, State College, USA

Carolina Hinojosa

University of Texas at San Antonio, San Antonio, USA

Miriam Santana

University of Texas at Austin, Austin, USA

Session Chair

Nathaniel Rivers

Saint Louis University, Saint Louis, USA

Abstract/Description

In the summer of 2023, participants of this roundtable took part in the Digital Field Methods Institute (DFMI) at the University of Texas at Austin. The theme was landscapes, broadly construed, and the ways multiple digital methods could render multiple versions of the landscapes researchers encounter and co-produce. The featured workshops asked participants to bring a potential project to run through the process, but set the stage to take an exploratory, open relationship to the landscapes that showed up for us as we engaged the various readings and methods. This roundtable features presentations from both workshop creators and participants, placing intended outcomes of the institute in conversation with its results. Each presenter in the roundtable takes up the different methods they employed and the emergent objects of study that came out of the two week long set of practices. Various entanglements of field notes, analog photography, sound recording, drone video, and virtual reality rendering co-produced a variety of emergent objects from electrical grids to economic inequality. The presenters ultimately speculate on what this more open approach to research might mean for questions of justice in the work that rhetoricians enact in a variety of ecologies, environments, and landscapes.

1. Rendering the Un/Real: Photogrammetry as Speculative World-Building

Virtual environments, from the hyper-realistic representation of specific neighborhoods on Google Earth to the most highly stylized video games, are "cultural artifacts…forms of rhetoric, fiction, and relic of the worldview that produced them" (Harle, 49). The process of creating virtual environments often employs

photogrammetry, a digital capture technology that turns a series of images into a three-dimensional model. Although the efficacy of this technology thrives on perceived realism – the ability to perfectly capture what's "really there" – Harle explains that the virtual objects created through photogrammetry have "never existed." Indeed, such objects are a "fictional interpretation, an attempt to crop the boundaries of its existence at exactly the point the extra detail becomes unimportant for the academic field's practice of analysis." (Harle, 61). Using this tension between representation and reality as a springboard for inquiry, I co-hosted a DFMI workshop on the possibilities of photogrammetry as a speculative tool for world-building. The workshop led participants through a series of world-building exercises, including rendering an object with photogrammetry and placing that object into a virtual environment. Rather than focus attention on the "accuracy" of the virtual representation of their object, participants were prompted to consider the generative possibilities of their virtual representation and how this process might "locate us, and others, in real and imaginary worlds." (Thomas & Wilken, 2541).

2. Creative Research as a Speculative Response to the Climate Crisis

In Hawhee's A Sense of Urgency, she provides a brief section entitled "Methods, Materials" that outlines the need for "methodological flexibility" in response to the wide variety of events impacted by and responding to climate change. Traditional methods engage a range of materials such as municipal proposals, congressional transcripts, photographs, YouTube videos, social media posts, news reports, art installations, and even a glacier's death certificate. Such a range of materials and sites require an interpretive methodology that is open and aimed at "making sense," both in terms of understanding and revealing affects or sensations. This approach enacts, I argue, a speculative methodology that is both open and future oriented and what I am calling "creative research" that allows the object of study to emerge over the course of the research practice. During the DFMI workshop, I shifted from my initial object of study to the impact of climate change on the electrical grid in response to what is reportedly the hottest July on record. The outcome of this process wasn't an article, or a proposal, but a video that gathered the materials into an affective response. The process of encountering, studying, and assembling the materials in an open, creative fashion ultimately led to an unpredictable response to an "unprecedented" crisis.

3. Fathoming Climate Crisis Heat through Speculative Futures

Debra Hawhee explains in A Sense of Urgency that rhetoric, an intensifier, is used by climate rhetors to help others "fathom" the climate crisis, making evidence less

abstract and more "sense-able" by entwining fact, knowledge, and feeling. Fathoming involves a reaching into depths unknown, beyond the immediately sense-able, and perhaps beyond the human lifespan.

From DFMI, I produced a film about our embodied futures in the climate crisis using speculative and non-representational methods, a film that takes to heart Hawhee's use of the concepts presence and witnessing as a means of helping "fathom" our changing climate. Working from present day record high temperatures in July 2023 and my embodied experience documented in field notes, the film "binds together fact and feeling, time and sensation" to evoke sensory imagination of future temperatures.

The non-representational, kinesthetic images that I compose this film through render the landscape in motion and time rather than representing stable, clear forms. A blurred photographic method disrupts photography's popularly understood ability to capture or represent, showing instead its ability to evoke or render through sensation and imagination. Though the photographer is not in frame, for example, the heat exerted movement I compose conjures the body.

4. Who is Watching Who?: A Speculative Future(s) Analog Photo Essay or the ¡Por Fisgona! Essay

In anthropologist Natasha Myers' decolonial approach to natural, cultural happenings, Myers forwards ungrid-able ecologies by digitally photographing varying renditions of the Oak Savannah Tree. In this untraditional approach to ethnographic methods, Myers asks us to consider "What changes when we start from the assumption that we are being watched by the trees?" (12). Drawing on Myers' methodology, I sought to photograph downtown Austin's urban waterscapes using a Holga 120n camera, in the middle of Texas' July heat, and instead, I forgot to remove the lens cap or did not wind the film after taking a snapshot, creating both disturbance(s) and assemblage(s). Grounded in Latinx/Chicanx feminist rhetorical ecologies, the fortuitous emerging images re-assemble/resemble visual field notes that interrogate the technology used in and for image capture. While this photo essay engages multiple departures, it speculates what constitutes a field note in everyday urban ecologies and performs one of many ways to construct field notes alongside the landscape to propose a "rhetorical recalibration–[a] readjustment that force[s] us to resee, but also to inhabit response-ability" (Hesford, Licona, Teston 2018). Ultimately, my human gaze was obstructed by the gaze of technology all because I was determined to go outside and capture something like a nosey neighbor.

5. Imagining Otherwise: Revealing Blackness and Slavery in 19th Century California

In the past few years, Chicano scholars have recently begun to address the previously-overlooked Africanist presence in 19th century Mexican-American literature and culture. While Maria Amparo Ruiz de Burton's The Squatter and the Don (1885) has been the object of critical attention for some time, scholars have largely fallen into the same pattern of failing to "see" Blackness in the novel, or illuminate the ways it deploys anti-black stereotypes. Tisha's character has not only been understudied in the critical discourse, but it has yet to be read alongside historical archives. In my discussion, I draw from Saidiya Hartman's critical fabulation and deploy it as a reading practice, one that makes visible Black women's presence and labor, and reveals Mexican complacency and complicity. Ultimately, this paper revisits early canonical literary texts, exploring the possibilities that emerge when we put them into dialogue with voices from the archives through digital rendering.

Ethics and Controversies in Technical and Business Writing

8:00 - 9:15am Sunday, 26th May, 2024
Location: Plaza Court 2
Track 7. Public Rhetoric
Presentation type Paper Session

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100 Corporate Controversies and Calls for Justice in the Business Writing Classroom

Justin Mellette

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Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Corporate Controversies and Calls for Justice in the Business Writing Classroom

From Bud Light infuriating conservatives through their tepid ad campaign with a transgender influence to the manufactured controversy Mars, Inc. inspired with their decision to make the Green M&M no longer 'sexy,' businesses continue struggle in their attempts to navigate the minefield of 'social justice.' Amusing though some of these situations might be for those little interested in milquetoast, low-ABV beer distributors, those of us who study and teach rhetoric find ourselves sometimes at odds with our university colleagues who take divergent messages from these corporate controversies. The resulting academic dissonance for students is, in fact, an opportunity for those of us in the realm of teaching 'just rhetoric' to prepare our students to assess issues with an eye toward justice and equity. In this pedagogically inspired presentation, I will explore my strategies and reveal student experiences between my class and their career-oriented ones.

Our undergraduate students are in a curious place. A scant three years ago, my university, like so many others, offered frequent community-wide guidance on issues including George Floyd's murder, the racially charged Atlanta spa murders, clarion calls for vaccinations and vaccine equity, and fallout from the January 6 riots. Today, such messaging is noticeably scant. Students who entered the university might well have considered themselves entering a space that openly embraced these challenges have instead found the university–not dissimilar to the household name brands referenced above–back-pedaling from any commitments toward justice. Facing rising tuition and the prospects of exorbitant, decades-long student loans, students are often prevailed upon by external forces to consider the supposed 'return on investment' for their degrees. In our classrooms, however, we can tackle the inevitable conflicts that arise when colleges and universities de-prioritize the liberal arts in favor of purportedly higher-paying fields like finance or big tech. Social justice controversies need not become just cautionary tales for corporations failing to maximize profits–instead, we can encourage a level of complex, critical thinking that emphasizes long-term sustainability and growth over the immediacy of, for example, the current moment's rising tide of anti-LGBTQ+ discourse.

This presentation thus offers further calls to action for those of us who teach 'just rhetoric.' In our classrooms, if few other places on the university campus, we can

allow students to wrestle and grapple with issues on their own terms, not with an eye toward achieving internships at the very corporations whose milquetoast responses to controversies have so frustrated many of our students who desire opportunities to work with institutions that share their values. By fostering an environment of open dialogue and thoughtful discourse, we can help our students become conscientious and responsible professionals who can navigate the complexities of social justice issues within the business world, an approach essential not just for their personal development but also for building a more inclusive and compassionate society.

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366 Designing the Writing Classroom as a Cultural Storytelling Space

Lia U Schuermann

Texas Woman's University, Denton, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Writing classrooms continue to be a space in which traditional academic writing is presented as the ideal or superior form of writing that also upholds objectivity and other dominant Western, male, white, and upper-class beliefs and perceptions. Traditionally, "[r]hetorical critics typically defined rhetors as particular speakers, located in history, and driven by particular motives[, who] are typically privileged, or at least well recognized" (Middleton et al. 7). This translates to the writing classroom as well, as Hauser explains that rhetorical studies of culture "invoke a cultural frame to interpret power structures from a distanced perspective, critique their forms as manifestations of domination, and encourage the corrective of activist responses" (Readings 10). This demonstrates how concepts of objectivity and correctness are inherently dominating and oppressive. In academic spaces, Othered ways of being, knowing, and writing are rendered invisible and deficient (Cedillo) and "negatively positioned by discourses that favor mainstream linguistic and cultural practices, or dominant academic English" (Kinloch et al. 382).

Middleton et al. explain that "[t]his reality necessitates [engaging] vernacular, counterpublic, marginal, and everyday discourses… and that criticism should be moved nearer to the social and cultural communities from which [it] derives" (10).

And so, this presentation of my course design intervenes and allies with other rhetoric scholar-teachers who are criticizing the field's history. My course design is themed for a Composition I course oriented on embodied experiences of marginalized communities, cultures, & stories and ways of being, knowing and writing.

In this presentation, I will describe each of the four major writing units in detail, including how I designed them and why I made the choices I did. The course design focuses on the embodied and cultural literary experiences of the students, the oral histories of community members, how their stories are represented in the media, and finally comes back to the student re-representing their stories multimodally in a digital testimonio. Also, many of the readings and examples scaffolding these units are chosen to be inclusive, particularly by writers of color.

This course design is important in the ways it can help students create connections across authors' embodied narratives and their own lived experiences and realize the invisible obstacles that exist in the academy, such as traditional notions that knowledge is objective. This course design also asks students to consider reciprocity, relationality, positionality, orality, and ethical ways of working with communities. By learning these concepts, particularly that of intersectionality and positionality, it opens the classroom to "academic counternarratives that contest educational conditions and assumptions while opening space for students to consider their own positionality within the academy" (Cedillo and Bratta). This course design also works to "not only cultivate awareness of how power structures and bodies are tangled, but also persist daily in un-tangling [students] from the 'colonial matrix of power'" (Johnson et al. 41). Overall, it focuses on a just rhetoric that empowers voices and enables bodies to speak and tell their stories.

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305 DIY Ethics: Social and Political Arguments in Technical Instruction Sets

John L Seabloom-Dunne

The Ohio State University, Columbus, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

How do DIY (Do It Yourself) technical communication practitioners conceive of their ethical positions, and how are these positions rhetorically expressed in the technical communication documents they produce? My conference presentation will answer and explore this question, demonstrating that authors of DIY technical communication documents express ethical commitments through a blend of explicit and implicit arguments that dispense with legality in favor of alternative frames of moral reference. This project takes two examples as its objects of analysis: *The Art & Science of Billboard Improvement*, an influential 20th century underground pamphlet that guides its reader through the process of "adjusting" and "updating" advertising billboards in the service of political and creative expression, and *Riot Medicine*, a recently published digital street medic manual that aims to enable its readers to provide medical care in the context of political demonstrations, street protests, and other similar environments. Both documents articulate clear ethical commitments, but they do so each in their own distinct fashion. This presentation will compare these documents' approaches, examining their material, instructional, and rhetorical character in turn.

This presentation makes its claims to significance in two ways: one disciplinary and one historical. Its disciplinary contribution lies at the intersection of rhetorics of technology and technical communication. Scholars of rhetoric engage with issues of ethics as they consider how rhetorical practices obscure, express, and enable different forms of social and political action. Analyzing the role of ethics in instructional materials like those mentioned above emphasizes the material consequences of rhetorical activity, especially as it is expressed through technological systems. Scholars of technical communication will particularly benefit from an examination of these instructional materials, as they have been produced outside of the traditional institutional settings associated with the field. An analysis of self-published DIY instruction sets helps to contextualize the social and rhetorical character of technical communication documents authored within professional environments by demonstrating alternative approaches to issues of authority, expertise, and the social role of technical communication documents. Additionally, this presentation's claim to historical significance lies in my choice of examples: one originally published in 1990 and the other published online in 2020. These two texts' historical contexts differ in several key ways. For instance, *The Art and Science of Billboard Improvement* is rooted in a tradition of 1970's counterculture and the self-published zines of the 20th century while *Riot Medicine* is composed for online distribution via a self-hosted website and seeks to support modern protest movements. However, despite these differences, both texts share an instructional mode, a clear ethical position, and a willingness to blend these features together.

Considering how self-published DIY instructional materials have changed in new rhetorical environments helps to demonstrate the impact that technological changes have on rhetorical production. At the same time, examining how these texts participate in a shared history attests to a continuity of rhetorical practice that embraces both socio-political argument and pragmatic instruction.

Accusations and Apologia

8:00 - 9:15am Sunday, 26th May, 2024
Location: Plaza Court 3
Track 7. Public Rhetoric
Presentation type Paper Session

279 Accusations as Role Distribution in Public Forensic Rhetoric

Tommy Bruhn

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Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

A just rhetoric would necessarily be employed toward just ends. But the process of attaining such ends and the way it is instigated through a rhetorical act calls for attention: it can disclose much about the fairness of how ends are advocated in relation to the social agents implicated in the process. In this presentation I will discuss this practical problem as role distribution in examples of forensic rhetoric in contemporary public discourse. While forensic argumentation, defence and public apologies have generated some scholarly interest, comparably little has been said about accusations (Benoit & Dorries, 1996; Iversen & Nørremark, 2021). While an accusation calls for the passing of judgment on a perceived misdeed, it can be more or less justly levied.

In this presentation I will discuss how accusations can be critically approached through how they construct subject positions for relevant interlocutors and audiences. This is strategic in so far as it has the capacity to constrain possible responses. An accusation implies a distribution of the necessary roles for the drama of a forensic discourse – defendant and jurors – and may imply head judges and victims, and discursively invite advocates or witnesses to speak on the matter. Applying these courtroom analogies to forensic rhetoric in everyday life can explicate the underlying logics of a discourse. I illustrate how such role distributions can look through examples selected from a range of public rhetoric. I will show how role attributions in practice can map onto different social agents in sometimes unintuitive ways. Such constructions can structure ensuing debate, or themselves become the core of controversy. In so far, a critical focus on forensic role construction, and subsequent negotiation, can aid in explaining the dynamics and development of forensic controversies. Through the examples I will show how stasis theory, particularly the qualitative and procedural stasis, provide tools for understanding these role distributions in argumentation.

Arguments to such a composite audience as the implied *dramatis personae* of forensic discourse lends itself to evaluation through the concept of fairness, both regarding the role distribution and in terms of the persona attributable to the different agents implied in speech. Therefore, I argue that a focus on forensic role distribution among social agents adds a procedural dimension to rhetorical criticism of accusations, alongside the substantive arguments about the (alleged) wrongdoing. While fairness is an ambiguous and contingent concept, it can sensitise the critic to for example problematic traits of how a just accusation is levied, or to the reasonability of different responses to accusations.

Benoit, W. L., & Dorries, B. (1996). Dateline NBC's persuasive attack on Wal-Mart. *Communication Quarterly*, 44(4), 463-477.

Iversen, S., & Nørremark, R. L. (2021). Introduktion til temanummer. *Rhetorica Scandinavica*, 25(82), 13-16.

401 Differences that make a difference: Lessons on listening from a discussion gone awry.

Kristine Marie Berg, Lisa Villadsen

University of Copenhagen, Copenhagen, Denmark

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Differences that make a difference: Lessons on listening from a discussion gone awry

According to scholar of discrimination Mira Skadegaard there is a dearth understanding of discrimination – what it is, how it functions, and its consequences – in the Danish population (2022). A radio program dedicated to explaining multiethnolect ('street language') by interviewing experts for whom multiethnolect is part of their lived experience to an audience of majority language users could thus be considered an effort to increase knowledge and understanding of why and how some population groups speak as they do.

In a 2023 episode of the nationally broadcast Danish radio program Language Wise dedicated to "street language" it seemed that the host, Adrian Hughes, had every intention to engage in "rhetorical listening", defined by Ratcliffe as "a stance of openness that a person may choose to assume in relation to any person, text, or culture" (2005) and to facilitate the same listening behavior for the program's audience.

However, at the end of the program, one of the invited participants, Fatima Gabriella, (host of a podcast on living in Denmark with a religious and ethnic minority background), called Hughes out for not listening properly to her. She expressed discomfort with the manner the topic was being discussed and criticized Hughes for being ill-prepared and treating the topic without sensitivity.

A prompt by Hughes on the program's Facebook page a few days after the airing of the program sparked an unusual amount of debate on the program's Facebook page as well as in Danish national newspapers. While Hughes admitted to being uncomfortable with being told off and charged with unprofessionalism on air, he also acknowledged the coherence of the criticism, and added that he believed the program could be heard differently depending on one's background and position in Danish society – including experience with prejudice, shaming and marginalization. He then invited Facebook followers to "try it out" by listening to the program and judging for themselves. In the comments added to the thread a majority reacted

harshly to Gabriella's criticism as angry, self-consumed, and bad mannered, but others tried to understand her reaction and explain how they thought misunderstanding arose because Gabriella and Hughes were talking at cross purposes.

Inspired by feminist political theorist Susan Bickford's claim that listening is a central activity of citizenship, this paper explores the kinds of attention to others that listening as a societally significant behavior implies (1998). Using reactions to the controversial radio program as a small-scale example of the challenges of communicating about and across language norms, we interview the editorial team and the program participants and in combination with our analysis of the Facebook comments about the listening behavior among the participants we seek an understanding of the involved parties' views on the role of listening and what listening well implies. The overall purpose of the paper is to address issues of how to improve public debate on matters of social justice.

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375 "No Apology for My Adoption Decision" – Apologia in Myka Stauffer's Instagram Post

Xinyue Tao

Syracuse University, Syracuse, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In October 2017, YouTuber Myka Stauffer and her husband, James, posted a video documenting their family journey to China in order to pick their adopted Chinese son named Huxley, who was diagnosed with level 3 autism. Despite being aware of Huxley's health condition, this white couple adopted him. Huxley quickly became the focus of Myka's motherhood vlogs while her four other biological children remained in the background. Her YouTube subscribers doubled once the focus was on Huxley (Harris, 2020; Social Blade, 2018). However, around December 2019, Huxley stopped showing up in Myka's social media content. It was not until May 2020, after being questioned constantly by a large number of her followers about Huxley's safety, that Myka and James finally admitted that they decided to "rehome" him in 2019 because

they could not handle Huxley's special needs. This couple faced backlash on several social media platforms - the YouTube channel is turned private now, but the latest post on Myka's Instagram account was an apology she posted on June 24, 2020.

In this project, I analyze Myka's apologetic announcement through the concepts of apologia and image repair theory developed by William Benoit (1995, 2014). I examine specific words and phrases that Myka used, such as, "I'm still so glad Huxley is here and getting all the helps," "No adoptee deserves any more trauma," "I was willing to bring home any child that needed me" (Myka Stauffer, 2020). I argue that, rather than showing awareness of privilege, the apology instead reveals a pattern of white savior discourse featuring a life-enhancing narrative surrounding international adoptions and her white privilege.

Myka frequently employed strategies such as mortification to reduce her responsibilities for her apparent wrongdoings. Although Myka apologized for "all of the hurt that [she] caused" (Myka Stauffer, 2020), she evaded truly apologizing for her adoption decision by utilizing vague language that provides her some space to define what are supposed to be the "hurts" and among which are caused by her acts. Additionally, when Myka emphasized her good intention of giving Huxley a new life, the underlying white privilege was successfully hidden behind this moral adoption of Huxley and the motherhood responsibility.

My reading of Myka's apology letter invests in the unconscious white supremacy underlying her narrative. To understand the context of Huxley's adoption, I begin by discussing colonialism and white saviorism in international adoption discourse and laying out the power dynamics and markets behind international adoption programs. I then turn to explain different strategies that were prompted and developed by Benoit (1995, 2014) in his image repair theory, which are relevant to analyze Myka's apologetic narration. Following a comprehensive review of these relevant concepts, I move to an analysis on how a "good" motherhood and whiteness have been articulated through Myka's Instagram post. This case study invites rhetoricians to discuss how rhetoric can be engaged to have society become more wary of how whiteness has been implicitly embedded into some taken-for-granted narratives that aim to construct and normalize white rescuer archetypes.

360 Investigating Alternatives to "Cancel Culture" in Popular Television: Rhetorical Judgment and Justice in Star Trek: Deep Space Nine

Matthew P. Brigham[1], John J. Rief[2]

[1]James Madison University, Harrisonburg, USA. [2]Metropolitan State University of Denver, Denver, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In this presentation, we explore the widespread use (or allegation) of "cancel culture" as a critical gesture that permeates public life today. We do so by engaging an artifact of the 1990s that, we believe, offers powerful insights for our politics, judgments, and rhetorical theorizing: *Star Trek: Deep Space Nine* [hereafter *DS9*] (1993-1999). The show takes place on a Federation space station, Deep Space Nine, rather than a starship capable of traversing the galaxy, as in previous *Star Trek* series. The diversity of cast in the show was nearly unprecedented at the time. Moreover, *DS9* premiered as one of the *Star Trek* franchise's most universally beloved series, *Star Trek: The Next Generation*, was coming to an end. Given this confluence of factors, one might have expected *DS9*'s tenure to be short-lived; however, it had a long and successful run, and is still considered among the best series in the franchise.

What worked about the show and how does it connect with our understanding of rhetoric, judgment, and "cancel culture"? We argue *DS9* offers a glimpse into a world where "our" (the hitherto highly powerful Federation) influence has been curtailed and our need to wrestle with difficult moral dilemmas has become all the more vital. *DS9* is positioned near the planet Bajor, whose inhabitants were recently freed from a long-term occupation by a people known as Cardassians. The Cardassians' reign of terror included ethnic cleansing, manipulation, and violence. While the Bajorans consider what the planet's future will look like, *DS9* is tasked with protecting the Bajorans, preventing the Cardassians from seizing control again, and working to ensure that a cycle of revenge by Bajorans does not occur. As the show unfolds, we see several instances of deep/difficult moral dilemmas, moments when an urgent crisis demands both rhetorical and material action.

Though we do not argue that any of the characters in the show get it "right" all the time, the process of judgment that many use offers one pathway through the vexing

challenges of "cancel culture." Though that term is often used as a weapon to discredit one's opponents, we do nevertheless still face situations where we must determine how (and how severely to) judge individuals and/or institutions. While current political factions would have us believe that only the "other side of the aisle" relies on "cancel culture," it seems that when pressed, any individual or institution has some threshold beyond which they would not want to offer a platform. Existing models of response, such as absolute condemnation or overly tidy/easy appeals to clean separations of art and artist, for instance, seem inadequate to the moment— each is arguably too easy/quick to involve meaningful deliberation. In contrast, we believe that the kinds of deep moral distress that demand an accounting-for need to be time-intensive, challenging, and resistant of any easy "bottom-line" conclusions, a key theme developed throughout *DS9*.

Just Reading: The Populist Turn and the Critique of Critical Reading

8:00 - 9:15am Sunday, 26th May, 2024
Location: Plaza Court 4
Track 10. Rhetorical Criticism
Presentation type Panel

141 Just Reading: The Populist Turn and the Critique of Critical Reading

Panelists/Participants (Including Respondent, if any)

Jeff Pruchnic

Wayne State University, Detroit, USA

Michael Ristich

Michigan State University, East Lansing, USA

Antonio Ceraso

DePaul University, Chicago, USA

Session Chair

Jeff Pruchnic

Wayne State, Detroit, USA

Abstract/Description

Just Reading: The Populist Turn and the Critique of Critical Reading

The last decade has been marked by what sociologist Gil Eyal calls "the crisis of expertise": an increased reluctance to trust the methods and conclusions of those formally trained in specific disciplines. While this crisis is closely connected to a number of additional (and dangerous) public crises such as climate change denialism, anti-vaccine discourse, and the undermining of a variety of democratic institutions, in the academic humanities it has also been apparent in recent debates about the role of critical reading and interpretive practices as modes of scholarship and techniques transmitted to our students. In the domain of Rhetorical Studies, these two contexts–practices of interpretation and the social impact of the crisis in expertise–are closely joined insofar as rhetoric as a discipline has long been invested in training students to evaluate and critically read texts of various types while engaging civic communities by participating in public and populist discourse. This panel presents three ways to (re)image modes of reading, interpretation, and civic training within the challenges of the crisis of expertise and the "postcritque" debate in the humanities.

Just Reading's Just Rhetoric

Over the past two decades, the field of literary criticism has been enlivened by a vigorous debate on the fundamental nature of its work: how and why critics read. Known as the literary method debates, the critique/postcritique debates, or the method wars, these debates revolve around a mode of reading literary texts to discover and describe their political content. Such interpretive practices – referred to as "critique," "deep or depth readings," "the hermeneutics of suspicion" (after Ricoeur) or "paranoid reading" by their opponents – are depicted as having dominated the field for decades, while growing increasingly ineffective. Those

arguing for "postcritique" or postcritical reading have proposed new interpretive methods that resist "depth" readings, proposing instead new modes such as reparative reading, surface reading, and just reading. While those who practice "just reading" argue that postcritical practices do more justice to texts and readers (including lay readers), practitioners of critique view these positions as politically quietist, a return to (or retreat into) formal aesthetics that abandons criticism's social responsibility. The literary method debates are, in this sense, a dispute over how the field understands justice.

Apart from a parallel engagement with the "postcritical" work of Bruno Latour in rhetorical theory, rhetorical critics have steered clear of the literary method wars. This paper argues for a less neutral stance, for two reasons. First, the literary scholars involved in the debates tend to deploy "rhetoric" itself as an important term and concept in their arguments. This paper examines major statements in the critique/postcritique debates, demonstrating that "rhetoric" functions as a pejorative term for a routinized mode of reading that fails to do justice to texts, writers, or readers. Arguments for "just reading," in this sense, portray critique as "mere rhetoric." Second, the fundamental problems of hermeneutics brought to the fore in literary criticism apply also to rhetorical criticism. Despite the diminution of rhetoric throughout the method debates, the presenter will argue that rhetorical critics should engage questions that postcritical positions have raised about how and why critics read. In this sense, the discourse of "just reading" can enable rhetorical scholars to reflect on the justice of our own hermeneutic and critical methods.

The "State" of the University: The Science of Learning and the New Politics of Rhetorical Education

In his book, *Rhetoric and the Republic: Politics, Civic Discourse, and Education in Early America*, Mark Longaker argues that "early American republicanism was a contested political terrain that allowed multiple and conflicting positions to arise, leading to numerous rhetorical practices and numerous understandings of how to train citizens to participate in public deliberation" (xix). Longaker ends his analysis by pointing to efforts on both the right and left to recuperate republican discourse, while also suggesting "that republicanism is one open component in the hegemonic struggle over democratic institutions," which is a struggle that rhetorical educators engage daily (217).

If anything, the slow creep of fascism into the mainstream of republican politics, the invocation of civil war, and the loss of a shared political vocabulary make Longaker's observations seem even more pressing today than they were in 2007. Indeed, how

are rhetorical educators to engage in the struggle for democracy–as well as to train students for participation in a democracy–when, in the words of Anne Applebaum, democracy is in its "twilight?" To answer that question, Presenter II draws on the science of teaching and learning to propose a model of rhetorical education that prepares students not only to practice "just rhetoric," but also to craft democratic life by focusing on building institutions (qua new sites of rhetorical action). Such a model nudges rhetorical education beyond the critical-interpretive and epistemological towards rhetoric as "political experience architecture" and constitution-building.

Unforking Paths: Possible Futures for "Uncritical" Theory

Across the many differences that separated iterations of critical theory within the humanities disciplines, perhaps only one trait has been essential and constant: whatever we call critical theory is defined by its suggestion that a given phenomena (identity, power, lived experience) is more complex than it appears. This element can be seen as early as Max Horkheimer's "Traditional and Critical Theory" (1937), perhaps the closest thing we have to a manifesto for the enterprise, which is structured by repeatedly contrasting the "simple" operations of traditional theory (merely creating a testable hypothesis about reality that can be confirmed through orderly testing) and critical theory, which must acknowledge that what appears as "sensible reality" is already constrained by a "world of ordered concepts," and thus the critical theorist must relentlessly question their own assumptions as well as common sense conclusions about nature and society. Such a focus would continue to be prominent through the "big theory" era in the latter half of the twentieth-century becoming, as Michael Warner once suggested, the dominant style or mode of rhetorical engagement for theory-oriented academics addressing general audiences. As he writes in "Styles of Intellectual Publics" (2002), the opening salvo that any given topic is "more complicated than" some existing perception came to function as "a professional mode for producing more discourse and for giving it an archivally cumulative character."

However, around the second decade of the twentieth-century into the present moment, the preponderance of complexity as a mode of critical engagement, particularly around progressive politics, has itself come under critique as producing diminishing returns and/or being co-opted for the purposes of retrogressive politics (Felski, Latour, Massumi), a concern amplified in recent years wherein what we used to call the "hermeneutics of suspicion" have been mobilized for such purposes as denying human-made climate change or contesting official messaging regarding COVID-19. In this presentation I discuss an incipient response to this concern: a turn

to by some academics and writers to invert critical theory's signature move by helping audiences understand that things may actually be "simpler" than they first appear. I then suggest two possible futures for responding to this approach, one that more fully commits to certain elements of the earlier critical tradition (voiced perhaps most explicitly by Patricia Stuelke in *The Ruse of Repair*) and another, in which the critic might more fully embrace simplicity as a rhetorical resource that has been important, if not very prominent, in the history of critical theory.

Against Disinformation

8:00 - 9:15am Sunday, 26th May, 2024
Location: Plaza Court 5
Track 7. Public Rhetoric
Presentation type Paper Session

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329 Moving Past Post-Truth: Developing Strategies to Combat Disinformation

Christopher L. Shosted

Lehigh University, Bethlehem, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Modern democracy appears to be meeting one of its many watershed moments. Within the last decade, we've seen what appears to be the final vestiges of civil discourse evacuate the public sphere. Most notably, we've witnessed as unsubstantiated claims of election fraud spiraled into a full-scale assault on the United States Capitol demonstrating the power language can have even when it lacks correspondence with reality. This presentation aims to respond to the epistemological crisis by applying the Classical rhetorical concept of doxa (belief, or opinion) to modern circumstances as a valid counterpoint to episteme (fact or knowledge). As we move into a post post-truth world, we may see circumstances

where communication is impossible without first addressing doxa as a critical communicative site.

Our present moment is far from the first crisis democracy has encountered in the face of lies, falsehoods, and sophistry. Classical writings on rhetoric such as Plato's Gorgias and Phaedrus as well as Isocrates' Against The Sophists and Antidosis display deep concerns over the effects a misused rhetoric can have on society. Socrates' claims in the Gorgias that rhetoric is a routine which produces "gratification and pleasure" (462c) echo in Jennifer Mercieca's (2020) analysis of Donald Trump's rhetorical strategies and development of a "weaponized" rhetoric: one which threatens and undermines democracy through its ability to captivate, excite, and distract.

While Trump's rhetoric is perhaps the largest manifestation of the modern epistemic crisis, it is by no means the only one. There is a larger ecology of fake news, online disinformation, and AI deepfakes which threaten to further debilitate collective society's ability to sort fact from fiction. However, attempts to curtail the spread of disinformation have yet to produce a response beyond fact-checking – as scholars such as Dana Cloud (2017) and Ryan Skinnell (2018) have noted the ineffectiveness of this strategy for through distinct lenses. Yet current understandings of post-truth rhetoric tend to construct truth as a singular and stable constant. Drawing on modern analyses of post-truth phenomena and Classical epistemologies, I suggest that as rhetoricians we begin to consider which types of truth we are moving beyond.

This presentation asserts that, as a society, we are not moving beyond truth but that the kinds of truth that we once privileged are losing their rhetorical efficacy in public discourse. The episteme with its stable construction as fact – something that is true independent of its observation – has lost considerable efficacy. By instead understanding how to ethically and persuasively appeal to doxa, we can begin to respond to the post-truth world.

391 Countering state disinformation: Bellingcat

Gary Thompson

Saginaw Valley State Univ., University Center, MI, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

As the conference CFP notes, to call something "just rhetoric" is to mitigate or deny entirely its meaning. There is of course the alternative meaning of the phrase, placing weight on just as in justice. Unjust rhetoric seems to be intensifying through disinformation by both state actors and non-state groups, eroding public trust in established news and information and ultimately the public's perception of reality itself. However, in additional to state-run attempts to counter this misuse of rhetoric, some are using open-source material and crowd-sourcing in response. The question: can crowd-sourcing by "citizen journalists" have a significant impact on countering bad-faith rhetoric, either by governmental agencies (Russia, China, Iran, others), or by their multipliers opportunistically taking advantage for their own uses? Among these making the attempt is the group Bellingcat, and their work deserves attention in a rhetorical format.

Bellingcat's founder, Eliot Higgins, a British journalist, did on-line investigative work about the Syrian civil war in 2012, and the group came to public attention through outing Russian involvement in the 2014 downing of a Malaysian Airlines flight over eastern Ukraine. More recent investigations include the misogynist Andrew Tate and his supporters, Israeli raids on Palestinians, connections between the spring mass shooting in a mall in Texas and a Russian social network, and other topics mostly too esoteric for the mainstream press and its readers, but still promoting both rhetoric and violence. Bellingcat has grown to 30 staff and contributors based internationally, with their own specific areas of focus.

Groups such as Bellingcat offer a potential counter to the "flood-the-zone" tactics of bad state actors and their multipliers. The danger posed is that the sheer scale and speed of replication will outpace attempts to articulate a coherent and actionable account of public events, and to communicate that effectively in the public sphere. The Rand Corporation calls this a "firehose of falsehood" characterized by "high numbers of channels and messages and a shameless willingness to disseminate partial truths or outright fictions." However, speed and scale also leave verbal and

visual traces which can be accessed, pulled together and more widely distributed as well.

Open-source, largely volunteer organizations are by no means a match in themselves for the resources available to governments and quasi-governmental actors such as the Russian Internet Research Agency or the FSB. However, they have served as a way to counter disinformation by drawing attention of major news organizations and law enforcement. This recent phase of online rhetoric may serve as an instance of rhetoric used to counter injustice.

235 "I Can't Believe I'm Marching for Reality": Examining the Rhetorical Invocation of Science in the Post-Truth Era

Carlee A Baker

University of Texas at Austin, Austin, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Throughout the Trump candidacy and presidency, rhetoric, composition, and communications scholars—such as Bruce McComiskey and Dana Cloud—expressed an urgent and resounding concern about the emerging "post-truth" era ushered in by Trump and his political affiliates. In the days following Trump's 2016 victory, many of the masthead disciplinary organizations—CCCC, RSA, NCTE, and the CWPA, among others—issued statements reaffirming their commitment to diversity, equity, and inclusion and rejected Trump's challenges to truth (McComiskey 4-5). However, in responding the emergent threat to truth and equality with the election of Trump, the field hadn't considered one question: for whom, exactly, was this the post-truth moment? Where many in the mainstream were threatened by apparent affronts to the status of truth—evidenced, for instance, by the proliferation of conspiracy theories calling the legitimacy of science into question—for many marginalized people, the diminishing status of truth was familiar. Particularly in the pursuit of scientific knowledge, poor, queer, nonwhite, undocumented people have existed in the post-truth era far before the election of Trump.

This presentation conducts an analysis of the rhetorical utilization of "science" in political discourse. I examine how the broad concept of "science" is employed as a rhetorical tool in the left-wing fight against the Trumpian "post-truth" era. While well-intentioned, I demonstrate that this rhetorical construction ignores the violence inflicted on nonwhite, poor, queer, and undocumented people in pursuit of scientific progress. In particular, I focus on the broad rhetorical invocation of "science" in the 2017 March for Science as it is used as a tool of resistance against the Trump regime. I look at three slogans that appear on protest signs repeatedly in March for Science events across the country—"I Can't Believe I'm Protesting for Reality," "Scientists: Protecting Our Communities," and "Science Has No Agenda"—and critically examine the ideological and political position they represent. I argue that the left's operationalization of the concept of "science" in political discourse, as evidenced in the three selected protest slogans, is based upon an understanding of "science" that is true only to white, wealthy, male, documented American citizens. Because of this, conflating "truth" and "science" erases the violences caused by scientific knowledge acquisition. From this, I suggest that a perspectival understanding of truth has the potential to expose otherwise silenced voices in all rhetorical political events in the "post-truth" era.

With this analysis, I demonstrate the shortsightedness and social exclusion inherent in classifying the Trump political epoch as the novel "post-truth" era. In making this assertion, I call for a reconsideration of the ontological foundations upon which truth claims are evaluated in political rhetorics. I also suggest that rhetoricians and compositionists carefully consider how the connection between science and truth is presented and reinforced in disciplinary writing courses, and urge the employment of pedagogical practices informed by Susana Priest's concept of critical science literacy in both science and public writing curricula.

Rhetorical Approaches to Online Discourse and Community

8:00 - 9:15am Sunday, 26th May, 2024
Location: Plaza Court 7
Track 7. Public Rhetoric

701 Rhetorical Longevity: A Method for Rhetorical Analysis of Internet Memes

Jeaneen S Canfield

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Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

We have a long history discussing composing in digital spaces, and interesting insights regarding the varied affordances of digital composing practices continue to emerge (H. Jenkins, L.Gries, C. Brooke among others). The internet meme, according to Lewis (2012), is where readers receive information with rapidity. Additionally, Shifman (2014) explains political memes are opportunities for public engagement/activism. As I understand it, the work that has been done with internet memes explores a meme that began as a meme. I am interested in internet memes that arise from images not originally composed in digital form. My analysis of the Smokey Bear "fascist" meme builds on the sound foundation these scholars have provided, and it is my hope that by using their insights, this project provides a productive method for critically interrogating internet memes.

Shortly after the 2016 presidential election, an internet meme emerged that protested against projected federal budget cuts to the National Park Service. This image was the Smokey Bear "fascist" meme. Though the beginnings of the image trace back to material circulation (i.e. circulated posters and PSA's), the image has continued to enjoy wide circulation via digital mediums. This presentation examines the "fascist" image through the following questions: How might we, through rhetorical techniques, develop an analytical approach that examines an image's long-standing impact? Further, how might this approach impact pedagogical strategies? Through the intersections of visual rhetoric and circulation studies, I adopt a cultural rhetorics approach to consider this Smokey Bear internet meme and the contexts of the cultural communities from which the image, over time, has evolved. I also explore how we might describe the image in terms of rhetorical impact, and how it functions as a symbol for collective citizenship and digital protest. I forward "rhetorical longevity" as a foundation for a critical understanding of digital memetic texts.

655 Legitimate Bodies, Legitimate Faces: Celebrity Illness Disclosures and Online Activist Networks

Tristin Brynn Hooker

University of Texas at Austin, Austin, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

For patient activist communities, celebrity illness disclosures have long been acknowledged as a turning point in public awareness of and support for diseases and patients. This is particularly true for diseases and conditions perceived as rare or marginal. Yet, in the twenty-first century, such disclosures often take place within—or are taken to—a social media environment that binds the traditional "awareness" a celebrity disclosure brings to a disease with public "awareness" of that celebrity's ethos and reception among existing patient-activist networks.

As social media has become integral to twenty-first century communication, scholars of rhetoric and technical communication have traced the way online forums and networks provide connection, support, education, and advocacy for patients with chronic or marginal diagnoses (McKinley, 2020; Pengilly, 2020; Singer, 2019a; Willis & Royne, 2017; Keränen, 2014; Dumit, 2006). This presentation will extend that research, and examine public invocation of and reception to illness by applying Karen Barad's feminist materialism and Alison Kafer's feminist queer crip inquiries to three recent celebrity disclosures of a chronic, painful, and rarely-dignosed condition (Ehlers-Danlos Syndrome), as well as the public discourse provoked by those disclosures in the mainstream press and digital patient-activist communities.

These celebrity disclosures have raised awareness of the disease, as celebrity disclosures have historically done for other conditions. Yet, due to the ethos of and popular response to these celebrities, their disclosures have amplified disbelief and misunderstandings of the diagnosis. As Michael Warner, Catherine Knight Steele, Zizi Papachrissi, and other scholars of publics theory have noted, "public" is a negotiable term that both implies and invokes an audience to respond: an audience conditioned to particular standards of legitimation (Gehl) and to particular material-discursive practices that solidify conceptions of legibility and legitimacy around and some bodies and not others.

As I examine responses to these disclosures from online patient-activist communities, I follow Alison Kafer, Jay Dolmage, and Cynthia Lewiecki-Wilson in asking how the body has come to be normed—and gendered—through the historical processes that construct the "normal" unmarked body, and the marked abnormal, ill, disabled, female or queer body. With Karen Barad and Kate Lockwood Harris, I ask what diagnostic and dialogic structures have not only enabled but created categories that solidify temporary, artificial cuts into the norming processes and help create ill bodies—and illnesses—through diagnostic categorization. Following Kafer's interrogative approach of imagining alternative, crip futures, I proceed by asking questions: what kinds of bodies do illness, legibility, and legitimacy "stick to," in Sara Ahmed's terms? What kinds of legitimation are allowed, and for whom, and to what kinds of conditions?

All these concerns address questions of legitimacy and uncertainty, in networked, public, and peer-to-peer communication, particularly when those communications come into contact with traditional modes of legitimation both in biomedical institutions and mainstream journalism. They also speak to questions about the uncertainty of particular bodies—and around what it means to be able, believed, or well.

684 "Moms for Liberty," Justice, and Reframing the Rhetoric of Morality

Lora A Cohn, Susan Keim

Park University, Parkville, MO, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In a highly politicized nation, we find morality rhetoric in areas including education, sex education, elections, school libraries and LGBTQ health care. In today's environment, rhetoric is used to justify the actions of those interested in reframing morality issues to fit the occasion or audience (Ihlen and Heath, 2019). In this sense, voting is relabeled as election security. LGBTQIA is refashioned as child abuse. Education is framed as Parental Rights. Book banning is revamped as

protecting the nation's children and liberty. One organization, founded in 2021, seeks to influence all these areas.

Since its founding by three women in Florida, "Moms for Liberty" has experienced phenomenal growth. According to the Hill from June 2023, the group now has 285 chapters in 45 of the 50 states and more than 100,000 members. Their power is growing. Last year, over 50 percent of the 500 candidates the group endorsed were elected to school boards across the country (https://thehill.com/opinion/education/4086179-six-reasons-why-moms-for-liberty-is-an-extremist-organization/ & https://www.npr.org/2023/06/07/1180486760/splc-moms-for-liberty-extremist-group).

The group offers leadership training for aspiring politicians, information on what they consider problematic school policies, podcasts and more. Their web presence, especially the "Joyful Warriors Podcasts" with founder Tiffany Justice, offers a unique chance to look into an organization that is reshaping school policies one board member at a time.

Moral Foundations Theory developed by Haidt and Graham (2007) suggested that conservatives and liberals may use different moral justifications for their beliefs and actions. Later research refined their moral foundations to include six issues/perspectives: care/harm; fairness/cheating; liberty/oppression; loyalty/betrayal; authority/subversion; and sanctity/degradation. The theory generated considerable content analysis research to see if liberals and conservatives use different words suggesting differences in the moral bases they believe are important. Such research has been inconclusive (Neiman, Gonzalez, Wilkinson, Smith and Hibbing, 2016), suggesting that alternative methods of analysis could be helpful in solving the puzzle of these highly charged discussions.

Examining the rhetoric of the group "Moms for Liberty" and how they reframe school policy issues in terms of morality provides a rich understanding of how rhetoric can affect public policy. Moral foundations of care, liberty, authority, and sanctity are clear in the rhetoric of "Moms for Liberty." On the surface their arguments would seem to appeal to both their conservative base and liberals alike. Understanding their argument construction can perhaps help supporters of teachers and public education resist challenges to public school policy.

Sources

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Planetary Rhetoric and the Spatiotemporal

8:00 - 9:15am Sunday, 26th May, 2024
Location: Plaza Court 8
Track 12. Rhetorical Theory
Presentation type Roundtable

170 Planetary Rhetoric and the Spatiotemporal

Panelists/Participants (Including Respondent, if any)

Matthew Halm

Georgia Institute of Technology, Atlanta, USA

Jessie Chaplain

University of Utah, Salt Lake City, USA

Tyler S. Rife

St. Lawrence University, Canton, USA

Ashley W. Rife

St. Lawrence University, Canton, USA

Chris Ingraham

University of Utah, Salt Lake City, USA

Session Chair

Chris Ingraham

University of Utah, Salt Lake City, USA

Matthew Halm

Georgia Institute of Technology, Atlanta, USA

Abstract/Description

"Planetary Rhetoric and the Spatiotemporal"

The world has changed radically since the study of rhetoric inherited its dominant traditions. Not only have societies and technologies developed in countless ways; humanity's ability to change the planet itself has become critical to understanding our place in the world. Participants in this roundtable theorize rhetoric in response to the sheer magnitude (spatial and temporal) of these global issues. The problem of scale is particularly salient in the context of the now-familiar "spatial" turn in rhetoric, but

also relative to the "temporal" turn that has lately emerged in response to it. It is one thing to acknowledge the situated, in situ nature of human influence on the spaces we embody, or even to acknowledge the divergent temporalities of racialized, phenomenal experience; it is another to conceive of our human influence on the planet as a whole, or the geological timeframe through which that influence will materialize.

This roundtable seeks to enact a spatiotemporal rapprochement between the spatial and temporal turns by showing how generative the "planetary" is as a lens for understanding rhetoric. Across six brief presentations (one co-authored) we raise several key questions: How can humanity think collectively about the planet and long-term timescales that escape individual experience? What might a rhetoric that adapted new spatiotemporalities entail? How can rhetoric decenter human exceptionalism to enact a fuller planetary perspective on all earthly being? Panelists pursuing answers include scholars of rhetoric from both writing and communication sides of the field, and in different phases of their careers.

The Presentations:

1. "Glimpsing a Planetary Perspective on Rhetoric"

Humanity's influence on the planet is key to understanding our future. If we want to redress the planetary catastrophes in our future (and their beginnings today), we must understand how we think and communicate on a planetary scale. This presentation articulates a "planetary perspective" on rhetoric by exploring the technological and discursive components required to conceptualize the planetary. This planetary perspective is inescapable in the face of global crises and their influence on everyday life. As the presentation will explore, attaining such a perspective is challenging and always incomplete; it can only be gained in glimpses. The lengths of human lifetimes do not come anywhere close to the entirety of the planet's history, and human perception cannot observe the planet all at once. A methodological approach inspired by the accretion of the materiality of the planet offers one way to account for the planet while at the same time admitting its imperceptible vastness.

2. "Justice in More-than-Human Spatiotemporalities"

Planetary rhetoric must navigate spatiotemporal tensions between the local and global. If a planet is the totality of its ecosystems and the immense ecological work required to coordinate them, each requires an openness to precarious connections across diversity. Planetary rhetoric must attune to different spatial patterns and temporal rhythms, the in-sync and out-of-sync, to generate the mosaic that is Earth. This presentation breaks down some out-of-sync logics of planetary rhetoric that homogenize the fate of humanity without attuning to hierarchical formulations of the human. Drawing from Sylvia Wynter, Alexander Weheliye, and Zakiyah Iman Jackson, I argue that planetary rhetoric can only be just rhetoric if it forgoes hierarchical differentiations or essentializations of the human, turning instead to people that are deeply in-sync, interrelated, and embedded in more-than-human spatiotemporalities. What possibilities for planetary rhetoric are created when we reject the human as the central lens through which the planetary emerges and reconceive the planetary to include tensions between different iterations of justice enacted across local and global ecosystems and species?

3. "What Counts as Home in the Age of the Anthropocene?"

At a time when it has become increasingly common to read news stories about a fire-lost mountain lion wandering unwittingly into somebody's living room to take a nap, or wildlife attempting safe passage through human-built corridors and spaces, and at a time when the idea of how to best manage or "protect" natural resources and vulnerable species seems more fraught than ever before, it is clear that we can no longer easily discern the boundaries between human-made and "natural" worlds, if we ever could—and that the question of what counts as "home," and for whom, has subsequently become blurred. This presentation will examine the value systems, lenses, and infrastructures that inform decision-making about our relationships with our more-than-human kin at a moment of destabilizing ecologies. To do so, it will juxtapose two illustrative anecdotes involving human/more-than-human interactions that help complicate notions of dwelling, shared space, and compassionate coexistence in a time of climate crisis.

4. "The Rhetoric of the Eco"

We have all heard the prefix "eco," typically when talking about the environment. Derived from the Ancient Greek word for "house," today the term can imply a separation of the human from all things eco-logical. This presentation accordingly addresses the concept of "planetary" rhetoric by suggesting a reformation of the "eco." The spatiotemporal connection between us and the environment should not be lost within this prefix. By drawing on Leopold's land ethic, Carson's sense of planetary degradation, Gerrard's practice of feminist ecocriticism, and Indigenous Knowledge, I argue that a truly planetary rhetoric requires a more sustainable and decolonial pursuit of ecological practices that recognize non-human rights. By reforming ideas of ecosystems as neither stationary places nor times—not outside our doors but within our "house"—we can begin to recognize the depth of ecology.

5. "Rhetorics of Residue"

To invoke the Capitalocene is, often, to draw upon symbols invoking disaster-laden dystopic horror, as though, somewhere along the winding path to a sixth mass extinction event, the process of absorbing every fabric of reality into a colonial capitalist framework simply got out of hand. While such symbols of crisis may be rhetorically potent, they also conceal more mundane and ubiquitous ecological scars. In this methodological exploration, we (re)animate one particular site of geotraumatic scarring that may go overlooked when confronting human reliance upon ongoing ecological devastation to survive in a capitalist economy: the gas station. Peppered across the United States, 200,000 gas stations compose roughly half of the country's brownfields, a quarter of which have been abandoned since 1991. Thus, more than a mere trope animating depictions of post-apocalyptic wasteland, abandoned gas stations sustain toxic relations to their surroundings long after human extinction and the short-term logics supporting their initial construction. We draw upon Lefebvre's articulation of 'residue', spatiotemporal rhetorical and philosophical inquiry, and performance methods to figure gas stations a compelling assemblage that we call a "rhetoric of residue."

6. "Bigger Than 'Big Rhetoric'"

More than ever, rhetoricians are considering topics almost too vast to conceptualize. The "Anthropocene," for instance, poses both a spatial and temporal challenge for rhetoric by suggesting rhetoric's force operates around an entire planet that no one

can know in full, and across a geological timeframe that exceeds any individual human lifetime. Fascination with rhetoric's magnitude (Aristotle; Rice, 2013; Olson, 2021) and scale (Jones, 2019; Rife, 2020) correspond with interest in rhetoric's ambience (Rickert, 2013) and climatic qualities ("A Reading Group," forthcoming). One analog to a period of such intense grappling with these interests is the "Big Rhetoric" debates from the 1990s (e.g., Goankar, 1993; Schiappa, 2001). Not only have these debates remained unresolved; the issues at hand are no longer the same. This presentation will detail some ways that rhetoric has become even bigger than "Big Rhetoric"—addressing what's different, and why these differences are both important and challenging.

Environmental Rhetorics and Social Movements

8:00 - 9:15am Sunday, 26th May, 2024
Location: Governor's 9
Track 6. Movement/Protest Rhetorics
Presentation type Paper Session

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424 Violence washes downstream: Situating the Lake Erie Bill of Rights in its rhetorical landscape

Spencer Myers

Bowling Green State University, Bowling Green, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In 2014, Toledo, Ohio residents were issued a do-not-drink advisory due to a Lake Erie algal bloom caused in large part by phosphorous from farm runoff washing down the Maumee River (Ames et al. 2019). In response, a city-wide referendum to establish a Lake Erie Bill of Rights (LEBOR) was passed in 2019. It was struck down a

year later by a judge ruling in favor of contemporary agricultural and industrial practices (Zouhary 2020). My community-based research focuses on interviewing the activists behind LEBOR to understand their group composition process and rhetorical decisions and the legacy of the document that resulted.

LEBOR's strategy for protecting the Lake ultimately relied on giving citizens of Toledo the right to sue polluters on the Lake's behalf. This connection to one specific place and its residents requires my research to map the spaces corresponding to the composition process, while attending to the spatial palimpsest of indigenous lives and the Great Black Swamp. This means interweaving the words of the activists with theories of spatiality (Lefebvre 1974)(Reynolds 2004), spatial cognition (Levinson 2003), and placemaking, (Tuan 1977) while troubling how naturecultural work like LEBOR can flatten power dynamics between humans and nonhumans (Clary-Lemon 2019)(Vetlesen 2019) and between colonizers and those we continue to oppress (King 2019)(Cruikshank 2005).

LEBOR is part of a larger Rights of Nature movement that has had varying degrees of success around the world. The most successful laws created by the movement have tied the rights of nature to indigenous rights, like in New Zealand where the Whanganui River now has a legal personhood defended by two representatives, one from Māori and the other from the government. Unlike the Whanganui River, the Maumee has spent over a century wiped clean of nearly any recognized indigenous presence by an ongoing colonial project that also terraformed its watershed from the Great Black Swamp into farmland and settlements. Unfortunately, in part because it was written in a landscape so dramatically altered to fit colonizer's needs and desires, LEBOR did not include indigenous perspectives or input.

Building on the legacy of LEBOR, the rights of nature movement in Ohio has an opportunity to come closer to "just rhetoric" that builds on the full history of its landscape. In the late 18th century, while the Shawnee, Lenape, Miami and other indigenous peoples resisted their removal by Western expansion, a multicultural community called The Glaize formed where the Auglaize and Maumee Rivers meet at present day Defiance, Ohio. Although circumstances forced the Glaize to be a gathering place for war parties, its role expanded beyond just preparing for violence as European and Indigenous peoples mixed through trade, marriage, and cultural exchange (Tanner 1978). When read as sites of resistance (hooks 1990) through an "ethic of incommensurability" (Tuck and Yang 2012), The Glaize's multicultural ethos can also be seen in Toledo's multicultural resistance to the pollution of Lake Erie, with

both providing opportunities for humanity in the midst of ongoing colonizing violence.

585 Keystone Issues and Charismatic Megafauna: A Case Study in Kairotic Environmental Activism

Kate Comer[1], Kaarina Makowski[2]

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Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

How can environmental advocacy leverage the passion of animal rights activists? To what degree can charismatic megafauna inspire action to save keystone species? How might the looming extinction of orcas result in the recovery of salmon habitat-- and what can that teach us about effective environmental rhetoric?

This case study examines a recent campaign at the intersection of orca advocacy and salmon conservation in the Pacific Northwest. The Southern Resident Killer Whales, an iconic community of local orcas, are going extinct. They eat only salmon, primarily Chinook from the Columbia River Basin, who are also critically endangered and essential to the PNW ecosystem. The last best hope of survival, according to experts, is to breach the Lower Snake River Dams in Washington, restoring decimated salmon runs in the orcas' historical home. After decades of population decline, failed partial solutions, and political stalling, a window for executive action opened in Summer 2023: the Biden administration has NOAA's support, the Affiliated Tribes of Northwest Indians's resolution, and a Council on Environmental Policy call for public input until August 31, 2023.

During orca conservation event Superpod, community leaders called for concerted public pressure on the White House. As one explained, "We're closer to breaching these dams than ever before, but if we miss this opportunity, it'll be another 20 years until we get another." The community is reeling from the deaths of core members, factional tensions, and post-pandemic exhaustion… and yet here is a kairotic moment

that cannot be squandered, a keystone issue that might finally prompt substantive progress.

The two presenters--an academic rhetorician and a digital content creator--were among those who took up this challenge: Motivate orca lovers to pressure President Biden to breach the LSRD in 2023. We had one month, plenty of expert input, and a committed network. But we also confronted a fragmented social media landscape in which dense legal, financial, and technical arguments are unlikely to generate sustained practical action.

This community originally coalesced around the well-documented Blackfish effect, a social media phenomenon inspired by a 2013 documentary that had significant impacts on public opinion and the marine captivity industry. Ten years later, the strategies that supported this success are no longer reliable: Algorithms have evolved, tools have gone obsolete, platforms have changed hands and names, and years of constant crisis have burned out even the most committed activists.

And yet, here we are: Orcas are going extinct, ecosystems are at risk, and salmon are the key to the survival. We have maybe a few years before irreparable collapse. At the time of this writing, we have 2 weeks to motivate folks to make a lot of focused noise.

This presentation will delineate and evaluate the rhetorical effectiveness of the "Biden, Breach Now" campaign--including collaboration among scientists, engineers, academics, and activists and the resulting web content and circulation strategies. We situate the study within contemporary environmental and digital rhetorics, as well as social movement scholarship, in an effort to understand the value and challenges of short-term, time-sensitive campaigns. In particular, we focus on the intersection of ecological and emotional appeals, and the potential of keystone issues to energize and connect activist communities. Along the way, we also explore our own personal and professional relationships to these issues and this community, and their implications for academic-advocate partnerships.

702 Not Just a Treehouse: On Treetop Activism and Spatial Rhetoric

Tim Michaels

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Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Protests opposing the construction of gas and oil pipelines are both well-known and fairly frequent, ranging from peaceful rallies to chaotic civil disobedience—that is, unlawful obstruction—as means of environmental activism. Such protests employ various modes of rhetoric to seek environmental justice. These measures, however, are still largely reliant on the voices of protestors, often amplified through megaphones, and other traditional channels of communication. In these encounters, both agitation and control raise the volume on otherwise silent forests.

This paper focuses instead on anti-pipeline protests which have utilized the occupation of treetops to silently protest and interfere with construction. To wit: Camp White Pine, as its organizers called it, was built in the mountains of central Pennsylvania directly in the path of Sunoco's Mariner East II pipeline, which is intended to transport natural gas and has been facilitated by eminent domain to acquire private lands. After their forested property was forcefully acquired for the project in 2016, Elise and Ellen Gerhart founded the encampment 40 feet above the forest floor, consisting of a series of treetop platforms occupied by activists day and night to obstruct clearcutting for the pipeline as crews could not continue work without risking serious injury. Camp White Pine successfully obstructed the pipeline for more than two years, as the protest grew from a family-led effort, attracted environmental activists to join, and even inspired similar tree-sits to block pipelines in other localized protests.

Leveraging treetop protests like Camp White Pine as a case study of silent environmental protest, this paper explores this type of grassroots activism through the perspective of spatial rhetoric. Rhetorical and critical scholarship has become increasingly concerned with space in recent years, with prominent literature, such as Henri Lefebvre's spatial triad and Roxanne Mountford's conception of rhetorical space, reconsidering the role that space plays in the production of social and political meaning. Through an examination of tree-sits as a method of advocacy, this paper identifies artifacts of environmental protest and agitation that uniquely leverage localized, lived space itself as its primary channel of rhetoric oriented toward justice. Grounded in the work of both Lefebvre and Mountford, this paper more specifically explores the way in which tree-sit protests demonstrate a schism in emphasizing the same space; planners and politicians see a conceived space of a future extension of industry, whereas the grassroots activists imagine a lived space produced by the trees and the activists themselves. Engaging this unique form of civil disobedience

through Lefebvre's understanding of socially-constructed space repositions location from an attribute to a currency of a just rhetoric.

Just Land: Rhetorical Tremors for Surfacing Livable Relations

8:00 - 9:15am Sunday, 26th May, 2024
Location: Governor's 10
Track 3. Digital Rhetoric
Presentation type Panel

152 Just Land: Rhetorical Tremors for Surfacing Livable Relations

Panelists/Participants (Including Respondent, if any)

Wilfredo Flores

University of North Carolina at Charlotte, Charlotte, USA

Hannah Hopkins

The University of Texas at Austin, Austin, USA

Dustin Edwards

San Diego State University, San Diego, USA

Session Chair

Wilfredo Flores

University of North Carolina at Charlotte, Charlotte, USA

Abstract/Description

Finnish/Anishinaabe digital rhetorician Kristin Arola argues that our writerly and rhetorical orientations to the world steer from our relations to it—or more specifically, the land. However, the language of digital rhetoric has for the most part elided land as an analytical focus, opting instead for those wicked problems that arise from what Sareeta Amrute and Anjuan Simmons term tech colonialism, the colonial relations underpinning technological development and expansion contingent upon exploitation, hierarchy, and paternalism. Though critical foci, to be sure, tech colonialism has found an undue velocity within the infrastructural throughline of digital rhetoric, relegating land and its human/non-human relations to a proximate concern. This panel thus aggregates methodologies, stories, and activisms at the nexus of land, rhetoric, and relationality that square against tech colonialism, animating infrastructural thinking in writing and rhetoric with the anticolonial potency of landed analytics. As Arola puts it, "Knowledge is the relations between our sensate experience, our memory, all of which are inextricable from the land upon which we have these experiences" (203). Similarly, Aimee Carrillo Rowe and Eve Tuck tell us that, "land is peoplehood, relational, cosmological, and epistemological. Land is memory, land is curriculum, land is language" (5). The panelists therefore offer discrete examples within these options for what writing and rhetoric might do to refresh our thinking around digital infrastructure.

Speaker 1 - Desert Camouflage: (Re)mapping Phoenix and The Future at Any Cost

Amid the early 21st-century proselytizing of techno-solutionism, Cree filmmaker and activist Loretta Todd spotlights the settler dream of new lands to conquer amid the West's impulse to gobble that which it renders consumable. This ingestional politic at the interface of digital infrastructure and human livability, or what Tung-Hui Hu calls the Future at Any Cost, compels data center expansionism (Edwards), hiding settler colonial futurity within the rhetorical camouflage of the cloud, an empty desert, and corporate promise (Hu). Such is the case for Phoenix, Arizona, which has quickly become a data center hub in North America for its abundance of so-called renewable resources, which supposedly undo the ecological toll of creating data centers specifically and digital infrastructure broadly. Such rhetorical work foregrounds what Potawatomi scholar Kyle Whyte calls epistemologies of crisis, presentist thinking that pushes climate change solutions to the future because they must be new or singular to the present crisis—such as renewable energy being environmentally better rather than limiting expansionism. Using the Indigenous methodology of Critical Place Inquiry (CPI; McKenzie & Tuck), I (re)map what Tonawanda Band of Seneca scholar Mishuana Goeman terms a settler-colonial grammar of place regarding the Arizona

desert and its data centers' nodal operations. I uncover the desert camouflage of ecological implication, advancing an epistemology of coordination (Whyte) or a consolidation of knowing climate crisis within relational thinking amid the "moral bonds" of "kinship making" (53). I end by asking what is entailed with breaking from presentism and caring for digital infrastructure against the backdrop of settler dreaming.

Speaker 2 - Resilient Connectivity: Access, Equity, and Environmental Precarity in the US South

With attention to infrastructural dimensions of data justice, this presentation engages Catalina M. de Onís's (2021) practices of (re)wiring and heuristic of the energy rhetorical matrix alongside negotiations of environmental harm for recent federally-funded broadband expansion projects in the US South to argue, as Lina Dencik (2022) reminds us, "data is both a matter in and of justice; it embodies not only processes and outcomes of (in)justice, but also its own justifications." Rhetoricians and our allies know that imagining more just futures for digital infrastructures and digital writing requires careful attention to the knots (De Freitas, 2012) and networks (Starosielski & Walker, 2016; Thrift, 2008) of datafied relations, and we know that those entanglements are shot through with the extractive practices that have shaped digital infrastructures historically. Through reflections on fieldwork in Georgia and Louisiana, this presentation joins ongoing conversations in rhetoric, composition, and allied fields around antiracist and postcolonial computing (Duarte, 2017; Liborion, 2021; Philip, Irani, & Dourish, 2012; Prieto-Nanez, 2016; Ruiz, 2021; Sandoval, 2019) and the implications of those infrastructural choices for rhetoric & writing studies (Boyle, Brown & Ceraso, 2018; Edwards & Gelms 2018; Edwards, Gelms & Shivener 2019; Frith, 2017) to suggest that ongoing public efforts toward digital equity are complicated, intensified, and scoped by long histories of environmental injustice, precarity, and environmental racism. I argue that the US South is a key region for engaging how digital and environmental justice come to collide and inform one another, surfacing possible new futures for justice-oriented work in digital rhetoric and beyond.

Speaker 3 - Rhetoric in the Strata: Surfacing Violence and Refusal in Mineral Undergrounds

Grounded in recent turns to the geologic across the humanities (Parikka: Pflugfelder; Yusoff), this presentation attends to the relationship between rhetoric and geology. Rhetoric, as onto-epistemic grounding, is entangled with the geologic and its earth reading and writing practices. Geology imparts subterranean conditions for rhetorical

capacities to surface: extracted minerals organize flows of capital, configure intimate geographies and spatial arrangements, and stake property claims through world ending processes. Accordingly, above the strata, arguments made to claim minerals recondition the layers of the earth in the form of the open pit mine, the blasted mountaintop, or the caved-in underground. As Kathryn Yusoff notes, "geology does not merely map the earth, it changes it." In response to this geo-rhetorical entanglement, this project examines the undergrounds of current day southwest United States—focusing on the entwined histories of "discovery" and refusal that surface in one of geology's primary pursuits: mining. In particular, I examine how geological surveys and stratigraphic readings have been a catalyst for copper mining and its attendant violences. Yet, as evidenced by the ongoing-ancestral work of the Apache Stronghold at Chi'chil Biłdagoteel (or Oak Flat), there are ongoing instances of refusal and resistance that scramble geo-rhetorical relations that once seemed overdetermined. Ultimately, I work to amplify Ruth Wilson Gilmore's argument that freedom is a place—one that stretches to the underground and surfaces on the land in provisional practices of resistance to colonial violence, yes, but also of joy, creativity, and living outside of a "single world order" (Wynter).

Cultivating Public Empathy and Community

8:00 - 9:15am Sunday, 26th May, 2024
Location: Governor's 11
Track 7. Public Rhetoric
Presentation type Paper Session

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37 The Critical Call for *Pathos*: Cultivating Empathy for a Just Rhetoric

Myra L Salcedo

University of Texas Permian Basin, Odessa, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Rhetorician and scholar Sharon Crowley relates in 2006, that a paradigm shift in the realm of social justice occurred encompassing one man's traumatic sense of pathos for humankind. She elucidated this with an example (quoting fellow scholar Stanley Fish) of a White Supremacist and Klansman, when cornered to accept his daughter born with a cleft palate as defective, or leave the Klan, he chose his daughter over ideology. But should it take such a jolt to engage in pathos or empathy? In Martin Luther King's "Letter from Birmingham Jail," King employs all the standard rhetorical appeals of ethos, pathos, and logos. However, after decades of teaching this letter, it is evident that twenty-first century university students often resonate with pathos the most, especially because King puts a human face on what is at stake for families, children, and people of color. Cultivating a rhetoric of empathy is risky. It disrupts the rhetorical masculinities of ethos and logos. Trending in 2023 is a rhetorical movement to address issues of justice through a lens of emphatic listening—something that is challenging with so many people shouting over each other. There are spaces emerging for this type of social and emotional healing, nonetheless. A statement from the National Association of Teachers of English (NCTE) addresses that a more emphatic culture is a necessary component to enact "structural kindness." Aristotle defined dialectic as the practice of fairly addressing and maintaining an argument while employing rhetorical attempts to sway the audience to defend oneself or accuse an opponent. An emerging trend is to appeal to pathos, narratives (storytelling), and to accept all identities as valid within personal stories, including gender, religion, race, disability, and more identity markers. In Changing the Subject: A Theory of Rhetorical Empathy, Lisa Blankenship suggests that direct moralizing goes nowhere in solving conflicts, while relying on pathos and narratives (stories) can bridge rifts. News reporters emphasize "putting a human face" on issues (pathos), rather than merely offering logos-laden statistics or facts. Viewing extremely clashing perspectives as always either/or situations results in moralizing and divisiveness. Including pathos creates a space for a rhetoric of empathy that does not insist on judgment at its core. Blankenship states: "My purpose is to frame pathos [empathy and understanding] in new ways and make a case for rhetorical empathy as a means of ethical rhetorical engagement" (5). Blankenship defines rhetorical empathy as "both a topos and a trope, a choice and habit of mind that invents and invites discourse informed by deep listening and its resulting emotion, characterized by narratives based on personal experience." In the public sphere, some people will

dig in their heels demanding evidence (logos) which is often disputed as well as ethos (ethics and character) also ignored, especially in the political arena. Nonetheless, there are spaces cracking open for pathos on negotiating social and emotional healing. Without listening, and reaching across the aisle, there can be no compromise. Enter empathy.

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160 "Justice on Fire: Rhetoric in the (Burning) House"

James P Beasley

University of North Florida, Jacksonville, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

"Justice on Fire: Rhetoric in the (Burning) House"

How does one practice a just rhetoric in an unjust world? How does one practice a just rhetoric in an unjust state? In the practice of doing just rhetoric, location matters. This proposal will demonstrate the importance of practicing a just rhetoric in the most unjust locations. For the more unjust the location the greater the need for just rhetoric. Utilizing the political philosophy of Giorgio Agamben, this proposal demonstrates the how the extremity of injustice in the state of Florida just-ifies the core adherence to a just rhetoric.

In his new work, When the House Burns Down, Agamben writes, "'There is no sense in anything I do, if the house burns down.' And yet it exactly while the house is burning down that one must carry on as always, must do everything with care and precision, perhaps even more diligently—even if no one notices" (1). For Agamben, it is the sensing that is most important, *intuire*, or "to perceive by intuition" with even greater care and greater precision, even while others around us do not *intuire*, do not sense. What are we sensing for? What are we perceiving that can only be sensed within the flames of the burning house? For Agamben, the house is burning from its rule by announcement, and "the obscurity of the announcement, the misunderstanding that its words produces in the one who does not understand it, turns back on the one who pronounces it, separates him from his people and from his

own life" (40). The house is on fire in the state of Florida because its governor rules by pronouncement, not by legal precedent or concern for its citizens. In the state of Florida, all public institutions are required to participate in the United Faculty of Florida, the official faculty union of public post-secondary institutions. As the co-chief negotiator for my institution's chapter, I will detail in this presentation how just rhetoric could work within this burning house. Agamben writes, "It is clear that language exists only in use. What then, is this use if it is not a faithful and obedient execution of a language, but on the contrary an unravelling of it, or rather of its guardians, both within and outside of us?" (41) In order to do just rhetoric, in Florida, then, means to unravel the pronouncements from their execution, to suspend their execution, and return them to the realm of language. This is done through unravelling contract language for the faculty in front of the many public facing members that are outside the faculty, such as university attorneys, non-university attorneys, human resource and compliance officers, Board of Trustee members, and even those close to those ruling by these very pronouncements. While Wayne Booth famously said that rhetoric was "doing philosophy on each other," we need today a rhetoric that "does justice on each other."

216 Solo or Symphony, Headliner or Ensemble? Is "Community" Just Rhetoric?

Heidi A Huse

The University of Tennessee at Martin, Martin, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

My presentation considers the seemingly trending rhetoric of "community" and the too often unquestioned directions in which the word is thrown around in public discourse. I will share my examination of the common uses of the word as it relates to geographical location (local/global), economic strata or ethnic background (low

income/wealthy, Black/Indigenous), as well as identity/standpoint (personal/collective), and in the rise of online communication ("virtual community"). Central to my own interests are the nature of ethical kinship--for my own learning as a progressive Christian, anti-racist, feminist vegan living in a conservative, rural/meat-centered agricultural "community"; religious affiliation as potentially exclusive or inclusive communal "membership"; and pedagogical discourse about the "classroom community."

In much discussion today, calls for "building community" often arise in opposition to a historically-revered socio-cultural emphasis on the individual/individualism. In the deployment of "community" rhetoric, we are called to switch our gaze, resources, and efforts from a singular focus on the economic well-being and resource access, safety, and happiness of the individual, to social-communal well-being, equity, safety, justice, and happiness—fostering a "sense of community" that is inviting to and inclusive of all community members. Martin Luther King, Jr., and John Lewis argued for this kind of "beloved community." However, what might be some of the dangers of such notions of "community" that can marginalize, restrict, oppress, or even threaten members within moral or religious standards or from efforts to preserve culture?

I not only seek to share scholarly findings and personal pondering, but I invite attendee input regarding what they understand "community" to be, and what they believe to be the benefits of actively participating in our communities—particularly now, in what is regularly described as an increasingly if not irredeemably divided society. (I write this abstract in August 2023, in the wake of Jason Aldean's music video about small town community as values enforcement—which went viral online and generated both outrage and support—and the denomination-wide formal exclusion of women members from all pastoral roles in the Southern Baptist Church "community," also generating public, divided responses).

Considering College? Feminist Critiques and Rhetorical Constructions of Higher Education Landscapes and Practices

8:00 - 9:15am Sunday, 26th May, 2024

691 Refusing to Become Cinderella's Stepsisters: Feminist Revisioning of Power and Justice in Women's College Commencement Addresses

Margaret R LaWare

Iowa State University, Ames, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

A number of commencement addresses at women's colleges look back to a past where women were silenced and denied rights and opportunities. These speeches remind graduates how much has changed as well as what still needs to be done to further transform society to expand equality and justice for all. These speeches illuminate "just rhetoric" that links women's rights and feminism with other liberation movements. In these speeches "just rhetoric" includes challenges to existing power structures determined largely by men including the rhetoric of higher education and the assumption that power is expressed through domination. For example, Michelle Obama's 2011 Spelman College commencement address highlights the story of two white educators from New England, "Sophia Packard and Harriet Giles – (who) came here to Atlanta to establish the Atlanta Baptist Female Seminary" in the aftermath of the Civil War to educate the newly freed African American women and expand their economic opportunities. Packard and Giles believed improving the situation for African American people in the U.S. depended on educating African American women. They started with basic schooling, but always set as their goal establishing an elite all-women's college. As Obama explains, Packard and Giles continued their mission despite setbacks and discouragement because they "were determined to lift up 'these women and girls who never had a chance.'"

This presentation looks at several other commencement speeches at women's colleges that challenge the graduating women to transform the meaning of power and to use their power to elevate and empower other women. Speakers urge women

to apply their education towards furthering justice and inclusion rather than recapitulating domination and exclusion. Some speakers remind the women about how emulating male power hurts other women and ultimately hurts them. The late writer, Toni Morrison, references the Cinderella story and particularly, the stepsisters' cruel behavior towards Cinderella as a contemporary morality tale that illuminates the potential for women to treat other women cruelly when they enter and achieve status in male dominated institutions and organizations, what Morrison refers to as "the killing floor." Morrison reminds the 1979 Barnard graduates that, in the original story, the stepsisters were "beautiful, elegant women of status and clearly women of power"; in other words, the stepsisters are not unlike the graduates. She tells them, "In pursuing your highest ambitions, don't let your personal safety diminish the safety of your stepsister...Know the difference between what is just and what is mean-spirited." Other speakers remember foremothers who provide models of just behavior and remind women of the importance of their own voices and speaking out against injustice. Anita Hill, noting the importance of her 1991 revelation about sexual harassment, tells the 2019 Wellesley graduates, "having found my voice, my ancestors' stories remind me that I must never take it for granted and I must never abuse it." Read together, these speeches delineate "just rhetoric" with women's voices and experiences at the center; they provide rhetorical resources for future movements towards justice.

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409 From *In Loco Parentis* to *In Loco Maternis*: Gendered Rhetoric in First and Second-Year Experience Programs

Alyson Farzad-Phillips

Furman University, Greenville, SC, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In 2022, Furman University voted in a split 116-to-78 faculty decision to include the "Pathways" first- *and* second-year experience program as an institutional graduation requirement, joining over 50% of universities across the United States that also require some form of this type of programing (National Resource Center for The First-Year Experience and Students in Transition, 2023). Described as "personalized" and

"transformational," the Furman's Pathways program "integrates advising and mentoring with a comprehensive curriculum that shares key information and resources to students at the right time." As a current Pathways advisor, I have been a champion for the programming and its beneficial role in students' lives. As a rhetorical critic, however, I have been exposed to and left to wonder about the rhetoric that undergirds and rationalizes the value of such work. What authoritative role does the current-day university play in the development of students, and how is it communicated through the institution's programs? In this exploratory paper, I analyze the discursive characteristics of various institutional documents related to Furman's Pathways program to interrogate the rhetoric of "*in loco maternis*" present in these documents.

I argue that *in loco maternis*, as a gendered concept, is derivative of *in loco parentis*, the historical social construct that guided student life and regulation in early United States colleges. *In loco parentis*, which translates from Latin to "in the place of the parent," was a guideline of practice for college leaders, specifically in the 17-19th centuries, to foster the moral and physical welfare of their college pupils who resided in their schools (Landau, 2014). This "parental" system of college life relied on the practices of surveillance and punishment, law and order, discipline and structure.

In loco maternis offers a more current theoretical concept of university-student relations by delving into traditional metaphors of mothering and motherhood. I posit that "in place of the mother/maternal," the contemporary responsibility of university administration is to provide wellbeing via nurturing guidance rather than surveilled punishment. First and second-year programs, and the documents supporting them, therefore are representative of the rhetoric which drives university policies, procedures, and relations for nurturing student growth. More than just rhetoric, the discourse about first- and second-year experience programs constitutes the values and operations of higher education today. In other words, by studying the discursive moves made in institutional documents about Furman's Pathways program, I examine larger structures of relations in universities across the United States to gleam a better snapshot of how metaphors of motherhood predominate university practice today.

In addition to rhetorical analysis, this paper concludes by offering a cultural critique of gendered rhetorical and material practice in higher education. By gendering the roles of the university in a maternal sense, how does the 21st century university (re)produce limited systems of growth, autonomy, and agency for college students? In many of the ways we can critique patriarchal systems of college administration, this essay considers how, and in what ways, the maternal systems both advantage and

disadvantage current-day college students. *In loco maternis*, as a previously unstudied rhetorical concept, provides us much to reflect upon.

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417 Risk Rhetoric, Sexual Violence, and Greek Life on U.S. College Campuses

Annie Hill

University of Texas at Austin, Austin, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Sexual assault is often studied along the lines of binary gender, age, and location. According to past research, women in college are more likely to be sexually assaulted than women from any other age group in the United States. Men in college are thought to be five times more likely to experience sexual assault than their peers not enrolled in college. Research has also shown that fraternity parties on or near college campuses increase drinking and sexual activity among frat and sorority members compared to students unaffiliated with Greek Life. Although collegiate Greek Life exists internationally, these sex-segregated and often exclusively white and upper-class organizations are particularly prominent in US higher education. In this paper, I draw on original data to analyze how Greek Life members talk about risks of sexual violence, and how their risk rhetoric is not only coded through gender but regulated by segregated social networks. The paper thus identifies context-based risk management strategies and how Greek Life members build insular, risky social scenes while locating threats to their safety in external bodies and racialized spaces.

Disabled Embodied Rhetorics

8:00 - 9:15am Sunday, 26th May, 2024
Location: Governor's 14
Track 5. Embodied Rhetoric

493 TOURETTE'S SYNDROME AND EMBODIED POLITICAL ARGUMENT: THE PUBLIC ADVOCACY OF JUMAANE WILLIAMS

Matthew G Gerber

Baylor University, Waco, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

The goal of this essay is to continue the project of reassigning and reorienting the meanings associated with disability, and to deepen the investigation of the ways in which disability is socially, linguistically, and culturally constructed and maintained. A secondary but no less important focus of this paper is to highlight the ways in which the tics and "involuntary" movements associated with Tourette's Syndrome function as embodied political argument. The tics and involuntary movements of people with Tourette's Syndrome qualify as speech acts, and possess rhetorical and argumentative qualities whose intricacies have not been fully explored by scholars in the field of communication. Indeed, those particular types of arguments (the ones made by people with cognitive and physiological disabilities like Tourette's) have been chronically undervalued by the discipline, despite its self-described commitment to emancipatory and (de)liberative research. Finally, the aim of this essay is also to answer the call for research in the field of rhetoric which foregrounds and highlights the rhetoric of people with disabilities. Indeed, I argue here that the field of rhetoric should continue the process of analyzing and theorizing the lived experiences and embodied arguments of people with disabilities, a move still in its infancy.

Toward that end, I will examine the rhetoric of Jumaane Williams, an elected public advocate in the city of New York who has Tourette's Syndrome. I argue that Williams is at once not only a disability advocate, but a disabled person who engages in political advocacy on a wide range of issues, and whose unique approach to his disability is worthy of scholarly attention. Specifically, I engage in a close-textual reading of the video announcing Williams run for Governor of New York, released publicly in November of 2021. in this video, Williams reclaims the involuntary tics and movements associated with his Tourette's as a political argument. 'Always moving'

becomes an embodied argument rather than a symptom of a disorder. He reclaims his disability as a talent, which works to his advantage, and informs his way of being in the world. This essay is situated within and draws at once from the literature in argumentation, visual rhetoric, and disability studies, and hopefully begins to fill a gap in the research surrounding the argumentative dimensions of Tourette's Syndrome.

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32 A Technē of Eating: Embodied Rhetorics of Eating Disorder Recovery

Molly McConnell

Syracuse University, Syracuse, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Eating disorders have one of the highest mortality rates of all mental illnesses ("Facts About Eating Disorders"; van Hoeken and Hoek), one that 9% of all Americans will have in their lifetime (Deloitte Access Economics, "Social and Economic Cost"). And yet there is a dearth of research in the field of rhetoric on eating disorders (Larson; Pifer) and specifically, the recovery process for them. These "disorders do not develop and thrive in isolation: they must be understood as situated within a particular sociocultural context and can be understood from a variety of standpoints" (McBride and Kwee 1-2), and these various contexts and factors also impact the recovery process.

Therefore I am not proposing a presentation on the embodied experience of having an eating disorder. I am proposing a presentation on the embodied experience of *recovery* from an eating disorder. To do so, I look to the concept of technē, which Susan H. Delagrange defines as "productive knowledge" (34). Technē lies between theory and practice; "in classical rhetoric techné is a 'making,' a productive oscillation between knowledge in the head and knowledge in the hand" (35). I propose that such an understanding of recovery, that it requires a technē of eating, is productive for the process of recovery: it requires both the rational knowledge of how to feed oneself, and the practical knowledge of actually engaging in the act of eating. To

recover is to relearn how to eat, and how to be a body, and to be a person in the body, and to re-learn seems to suggest that there is a skill associated with such processes.

Relying on autotheory, I use technē to think through and understand how recovery from eating disorders function in an effort to make rhetoric more embodied. Using technē in this context does not only lend itself to an understanding of recovery—which is, here, very personal—but also expands how we understand technē and its potentialities for more embodied usages. In addition, giving space and attention to the recovery process for, again, a chronic mental illness with a high mortality rate, helps to illuminate the disparities in care according to gender and race. As a white cis straight-sized woman, I benefit from all the systems of care—read: power—in place, but this is not the case for all who have an eating disorder. To do eating disorder recovery justice, and to approach it with justice, means critically examining the embodied rhetoric used and applied to all bodies and attempting to show how the discourse can be improved to include more bodies while honoring the individual recovering body.

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727 Living "Everything, Everywhere, All at Once": Embodied Temporal Rhetorics of ADHD

Lisa B Keränen[1], Michael J Steudeman[2], Jennifer A Malkowski[3]

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Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In both mainstream medical literature and the self-reports of people with Attention Deficit Hyperactivity Disorder (ADHD), the condition is characterized by both a marked inattention to time and by the ability to hyper-focus. For instance, Weissenberger et al. recently posited that "differences in time perception are a central symptom" of ADHD and advocated that time perception differences be included in future diagnostic criteria (2021, p. e933766). Despite the central role of time to the discourse and experience of ADHD, the embodied temporal rhetorics of ADHD remain unelaborated. As scholars whose professional lives have been shaped

by experiences with ADHD, we aim in this essay to complicate rhetoricians' traditional approaches to temporality by reflecting on our neurodiversity.

This project extends the literature on "crip temporalities" (Samuels & Freeman, 2021, p. 245) and neurorhetorics (Jack, 2013; Yeargeau, 2017) by engaging the embodied temporal rhetorics of ADHD. Interweaving rhetorical analysis of recent accounts of ADHD in leading biomedical journals with the lived experiences of people with ADHD, it proposes a schema of eight co-existing orientations to ADHD space, time, and identity. These include the time-sieve/blurred time, hyper-focus, enhanced time, lost time, task paralysis, ADHD burnout, synaptic flow, and retrospective and subjunctive review time. These modes of temporal experience shape how people with ADHD engage in and with their worlds, often orienting their attention, discourse, and feelings in ways that diverge from neurotypical conceptions of time.

In delineating these interrelated senses of ADHD time, we do not mean to suggest that ADHD is experienced monolithically. Instead, ADHD must be understood in terms of intersectional lived experiences of difference and connection. Nonetheless, because time differences experienced by people with ADHD are often framed using the "trope of overcoming" (Hitt, 2021), the essay explores how ADHD temporalities disrupt conventional understandings of rhetorical invention, pedagogy, and cultural understandings of (dis)ability. We conclude by arguing that rather than viewing ADHD time as something that must be conquered by adhering to neurotypical, capitalist, or productive/instrumentalist uses of time, ADHD time supplies a rich source of rhetorical invention, agency, and identity. The insights drawn from ADHD temporalities facilitate a reconsideration of agency, identity, and invention.

In extending our understanding of the temporal rhetorics of neurodiversity, this project contributes to the RSA 2024 conference theme of "Just Rhetoric" by furthering the "goals for inclusivity, diversity, equity, and accessibility" (RSA Conference Call, 2023). By foregrounding the experience of neurodiverse rhetors and exploring the capacity of embodied ADHD neurorhetorics to alter our understanding of concepts central to the rhetorical tradition, it functions as an act of "survival and even of world making" (Samuels & Freeman, 2021, p. 249).

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692 Weathering the Body: Brain Fog as a Meteo-Rhetoric

Sara DiCaglio

Texas A&M University, College Station, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

The Anthropocene has brought with it an age of crises. Between the long tendrils of the Covid-19 pandemic and climatological crises such as heat waves, extraordinary weather events, and climate change fueled fires, our current moment is one fraught with uncertain interrelations between life and environment. The climate—political and meteorological—intimately intertwines with life itself. This paper theorizes what I call a meteo-rhetoric of health and medicine—that is, the rhetorical traces of the often-invisible collision between health and weather. How do metaphorics of weather—not just the usual black cloud, but brain fog and cytokine storms—provide a rhetorical terrain for navigating the intimate intersection between body and environment? How do visible and invisible interchanges with the air—the smoke from fires many miles away as well as aerosolized viruses passed asymptomatically—interact with our bodies as well as the stories we tell about them? What becomes visible in our bodily weather, and what forms of bodily weather remain outside of our rhetorical frame?

Within the space of this presentation, I specifically examine brain fog as a meteo-rhetorical phenomenon. Brain fog is a common symptom or side effect of a myriad of conditions, such as long Covid and migraines, and medications, such as many medications used to treat migraines. Varying in severity and specific pathology, manifestations of brain fog bring with them a sense of dullness, and difficulty thinking—a rhetorical cloudiness. While not specifically linked to actual changes in weather, many specific manifestations of brain fog are meteopathic in one way or another: migraines from barometric changes or in response to humidity levels, cognitive responses to smoke from wildfires, etc. For many, brain fog is like weather—it moves cyclically or otherwise in time, sometimes intensifying and sometimes lifting. Moreover, the fog in brain fog provides a key metaphor through which to theorize how meteo-rhetorics understand and shape thinking about health and weather together. At the same time, because of the dulling effects of brain fog, the condition itself seems like an anti-rhetoric: a separation of the self from its linguistic and cognitive intentions, let alone the available means of persuasion. Through auto-ethnography as well as an analysis of first-person and media discourse about brain fog, this presentation argues for an understanding of brain fog as itself rhetorical, asking what new meanings and connections might be made through the missed connections, periphrases, and malapropisms of brain fog. Using meteo-rhetorics as my broader framework, I argue that the rhetorical action of brain fog provides a model for a rhetorics of bodily weather that can further help us understand the ways that health and weather affect and change one another, materially and rhetorically, and what rhetorical manifestations might arise from those interminglings.

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271 Moderating Anxiety Through Thermal Biofeedback Field Work

Laurena M Davis

Colorado Mesa University, Grand Junction, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

COVID-19 has exacerbated an age-old stressor—public speaking anxiety—to near debilitating levels in the young adult population. College students who finished high school or started college during the early and isolated years of COVID-19 missed out on years of interpersonal communication skills-building. Young people during the pandemic also reported stress levels higher than the overall adult population. This

newly compounded problem calls for a creative interdisciplinary solution. This research connects communication and corporeal in a consideration of the embodied rhetor. As such, sensory rhetoric is an important element in students being able to process sensations and refocus on mindful practices. Biofeedback training using inexpensive skin-surface-temperature thermometers is an engaging and accessible way to learn to moderate anxiety. When stressed, the body diverts blood flow to internal organs, preparing physically for a fight, flight, or freeze response. Skin temperature, then, decreases with stress. In a relaxed state, capillaries expand, blood flow increases, and skin temperature rises. Thermal stickers containing microencapsulated cholesteric liquid crystals—the same technology as mood rings—quite literally put the sticky in sticky learning. As a tactile device, they warm to the skin as an almost organic extension of the body. Responding to temperature, the crystals twist and reconfigure into new colors, revealing emotion, inviting scrutiny, and providing evidence to the wearer. This qualitative research interrogates: What will students observe about their emotional states by tracking their skin-surface temperature throughout one day?

Participants were a convenience sample of 87 undergraduate students in four sections of a required 1-hour speech class at a mid-sized western university. Students wore for a day a quarter-inch Biodot brand skin-surface thermometer sticker, photographed their thermal readings under different circumstances, and presented their findings in a voice-over PowerPoint. The significance of this study is that it normalizes anxiety through awareness of fluctuating emotional states throughout the day. Further, participant efforts to modify their anxiety using deep breathing and other calming techniques is "rewarded," and therefore reinforced, with observation of a color change. This work is situated within an interpretive/constructivist paradigm. Participants interpreted their sticker color readings in tandem with their thoughts and actions at the time as both unique experiences and patterns of emotional response. In turn, this interpretive exercise is designed to encourage participants to make meaning from their experience. Toward that end, participants responded to six prompts:

1. What is your impression of your Biodot results?
2. What was your level of awareness of your emotional range throughout the day before this field work?
3. What were the results of your efforts to calm yourself with deep breathing, visualization, or thinking your hands warm?
4. How do you think seeing your Biodot field work results will affect your public speaking?

5. In what ways will you apply your Biodot field work results to other areas of your life?
6. What else would you like to share about your Biodot field work experience?

Conmparative and Global Rhetorics

8:00 - 9:15am Sunday, 26th May, 2024
Location: Governor's 15
Track 4. History of Rhetoric
Presentation type Paper Session

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705 Encomia and Suspicion of Speech in the Ancient Greek and Hindu Rhetorics

Sarbagya R Kafle

University of Louisiana at Lafayette, Lafayette, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This paper compares the concepts of speech and truth in selected ancient Hindu texts to the Greek Sophistic and Platonic rhetorics. In the methodological vein of comparative rhetorics, I juxtapose Sophistic and Vedic encomia of speech and discuss the Platonic and Upanishadic distrust of speech and emphasis on ultimate truth. The study shows that the Sophistic celebration of speech as expressed by Gorgias and Isocrates parallels the Vedic conception of glorified speech. However, this similarity does not elide the differences like devotional deference to speech in Hindu rhetoric and the prevalence of relatively secular treatment of speech among the Sophists. *Katha Upanishad* and Plato's chariot metaphors concur on the idea of ultimate truth or Brahman, Soul, and suspicion of the eloquence. Nevertheless, Plato's reliance on dialectical reasoning between the students and teacher differs from *Katha Upanishad*'s suggestion for transfer of knowledge from the enlightened teacher.

223 *Retorik* Unbound: Traveling Signs and Archival Encounters

Maryam Ahmadi

University of Georgia, Athens, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

As rhetorical experiences and practices are increasingly decoupled from physical places or nation-state boundaries in the era of globalization, the ensuing blurred boundaries create, in LuMing Mao's words, "third space[s] for the production of new knowledge, new relationships, and new forms of engagement."[i] These third spaces and their underlying discursive ruptures allow us not only to amplify under-represented rhetorical traditions, but also, in Susan Jarratt's words, to "look again, or aslant, at the seemingly unified 'Western' tradition."[ii]

Drawing from and building on global and non-Western rhetorical scholarship, this article considers how rhetoric as a "Western" archive of rhetorical knowledge moves across "non-Western" institutional spaces and becomes incorporated into practices of rhetorical inquiry. Specifically, I trace the meanings the sign rhetoric takes on as a loan word, as a travelling sign, in Persian rhetorical studies in Iran. By analyzing a corpus of texts generated through a search for the term *retorik* (i.e., "rhetoric" in the Persian alphabet) in digitized versions of significant works in *Noormags*, the largest database for research in humanities and social sciences in Iran, I explore rhetoric's field of signification in Persian, examining how the loan word's shifting meanings adjudicate the relationship between three different archives of rhetorical knowledge: Greco-Roman rhetoric, ʿIlm al-balāghah, and *balaghat*.

Balaghat refers to the Perso-Islamic trajectory of the Arabic-Islamic ʿIlm al-balāghah. Global rhetoricians identify ʿIlm al-balāgha as one of the constituents of the Arabic-Islamic rhetorical tradition. The etymology of the term *balāgha* yields the meaning "to reach" of the verb *balagha*. Therefore *balaghat* is taken to denote the ability to convey the intended meaning effectively. ʿIlm al-balāghah consists of three main subfields: ʿilm al-maʿani (the science of meanings), ʿilm al-bayan (the science of clarity [of language]), and ʿilm al-badiʿ (the science of ornamentation).[iii] In Persian, these subfields are called ʿelm-e maʿani, ʿelm-e bayan, and ʿelm-e badiʿ.

Through analyzing the encounter between these archives of knowledge at the level of the sign *retorik*, this article explores the institutional conditions of possibility for Persianate rhetorical traditions, histories, and sensibilities, examining how global rhetorics transpire in the liminal space between "the West" and the "non-West. I show how these archival third spaces allow rhetorical scholars to look *slant* at "non-Western" traditions and how these liminal experiences both defy and replicate Western regimes of knowledge production.

Notes

[i] LuMing Mao, "Redefining Comparative Rhetoric: Essence, Facts, Events," in *The Routledge Handbook of Comparative World Rhetorics*, ed. Keith Lloyd (New York: Routledge, 2020), 17.

[ii] Mao et al., "Manifesting a Future for Comparative Rhetoric," *Rhetoric Review* 34, no. 3 (July 3, 2015): 250, https://doi.org/10.1080/07350198.2015.1040105.

[iii] Philip Halldén, "What Is Arab Islamic Rhetoric? Rethinking the History of Muslim Oratory Art and Homiletics," *International Journal of Middle East Studies* 37, no. 1 (February 2005): 21, https://doi.org/10.1017/S0020743805050038.

259 The Introduction of Western Public Speaking as a Translational Moment: The Rhetorical Agency of Female Public Speakers in Modern Japan

Junya Morooka

Rikkyo University, Tokyo, Japan

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

The theory and practice of Western public speaking were introduced to Japan in the 1870s and became instrumental in bringing about political and social change. *Enzetsu*, a translation for the English word "speech," gained popularity and myriads of *enzetsukai* (public speech meetings) were held throughout the country. The

introduction of public speaking from the West can be construed as a translational moment when Western and non-Western styles of speech intersected in such a way that created space for a new idea and practice. This paper draws on John Branstetter (2017)'s concept of translational thinking to argue that the blending of the two rhetorical traditions opened up opportunities for redrawing the boundaries of what could be said and who could speak in public.

Specifically, the paper focuses on the rhetorical agency of female speakers in Japan in the late 19th century. While the spread of public speaking enabled both men and women to speak out, women's capacity to speak was more constrained by patriarchal social norms, legal restrictions, and the perception of public speaking as a masculine practice. Although "women making speeches were recognized as an integral part of modern Japan" (Pattesio, 2011, p. 118), it remains unclear how female speakers sought to overcome such constraints and voice their opinions. To fill this gap in the literature, this paper first analyzes *Fujin enzetsu shinan* (*Guide to Speech-Making for Women*) (1887), one of the speech manuals for women published in the late 19th century. On one level, the manual taught readers practical speaking skills. On another, it made statements, implicit or explicit, on what topics, styles, and demeanor were appropriate for female speakers. The paper contends that *Fujin enzetsu shinan* contained instructions that both disrupted and reinforced traditional gender norms.

It does not mean, however, that female speakers faithfully followed such instructions. This paper also examines newspaper reports on female speakers in the 1880 and 90s to explore how they navigated gender norms and tried to establish *ethos* as public speakers. An analysis of newspaper reports shows that women speakers adopted the dual strategies of domestic feminism (i.e., stressing the reciprocity between duties to the family and contribution to the nation) and the reinvention of tradition to reconcile the conflicts between gender norms and public speaking. Moreover, women were photographed in many articles speaking in Western dresses and hairstyles, the appearance that bolstered their argument that women's advancement was a necessary step towards building a modern state to catch up with the West. In contrast, when female orators spoke in rural areas, they tended to wear *kimonos* supposedly to meet local audiences' gendered expectations. Through such a visual strategy female speakers attempted to appeal to a wide audience and influence public opinion.

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Challenges to Public Education

8:00 - 9:15am Sunday, 26th May, 2024
Location: Governor's 16
Track 7. Public Rhetoric
Presentation type Paper Session

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52 Staying Public as 'Duty': The Advocacy of Progressive White Parents and their Public-School Choices

Kelly Jensen

University of Wisconsin-Whitewater at Rock County, Janesville, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This paper critically explores the ways progressive white K12 parents talk about the intentional choice to remain in public schools as a demonstration of their social justice commitments. Tracing themes of duty, obligation, and social responsibility associated with their whiteness, I ask how parents frame their choice to stay in less academically rigorous public schools as a form of advocacy. Employing rhetorical field methods, I draw from interview and focus group data with white, politically progressive, socioeconomically advantaged parents of K12 school-aged children living in the Madison, WI area. Troubling how these parents are positioned with structural advantages to choose among multiple school options, I assert that their well-intentioned motivations need to be read in tension with their unearned racial

privileges that afford them increased agency in the K12 education system. Although they indicate a desire to leverage their privilege in socially responsible ways, their advocacy efforts must be tempered in relation to how their whiteness is bound up in systems of racial oppression.

"Staying public" as a mode of advocacy provokes questions about parents' motives, and how they might engage socially responsible choices while avoiding the pitfalls of white saviorism. Responding to calls from rhetorical scholars like Lisa Corrigan, Wendy S. Hesford, Matthew Houdek, Ersula J. Ore, Lisa Flores, and others, this paper contributes to our rhetorical engagement with the complexities and contradictions of the white progressive through tracing the tensions of this social position specifically within the cultural context of K12 education. Ersula J. Ore calls out "performances of white allyship" that reflect "empty solidarity" and are designed for white benefit.[i] Ore suggests to meaningfully engage in action, white people need to "understand that anti-oppression work involves- but isn't about- them."[ii] I interrogate how white progressive parents discuss acting on their progressive ideals through school choice in ways that may function to re-center whiteness to varying degrees.

Engaging extant rhetorical scholarship on public sphere theory, this paper expands our traditional definitions of participation and engagement. Through examining "staying public" as a mode of advocacy, I foreground the significance of both social and physical location. I make explicit the implicit ways whiteness as a hegemonic construct operates in K12 public schools to produce comfort and ease for white parents. Joining fellow rhetoricians at our 2024 conference exploring rhetoric's role in the public sphere, my paper demonstrates the significance of white progressive parents' school choice discourse. Rather than merely dismiss these vernacular, everyday discourses of whiteness as "just rhetoric," I demonstrate how parents occupy privileged positions within white parent networks to influence how others perceive schools through the ways white parents assign value to certain schools. In other words, their rhetoric holds power in its ability to influence racial demographics of schools in ways that can sustain, question, and disrupt logics of whiteness within K12 education.

[i] Matthew Houdek and Ersula J. Ore, "Cultivating Otherwise Worlds and Breathable Futures," Rhetoric, Politics & Culture 1, no. 1 (2021), 88. [ii] Houdek and Ore, "Cultivating Otherwise Worlds," 88.

188 The Homeschooling Movement and Social Justice: An Examination of Opting Out as a Response to Changing Perceptions of Education

Katherine D Kountz

Georgia State University, Atlanta, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

As both homeschooling and unschooling gain legitimacy as school choice alternatives, various publics and policy makers debate the purpose of schooling, how schools should be funded, and what choices parents should have in educational decision-making processes. The choice to homeschool or unschooling enacts a form of political exit, defined as opting out of a political activity or public good like public education. Particularly in the case of unschooling, a form of unstructured child-directed homeschooling that eschews adherence to any curricula (at times articulated as relaxed homeschooling), the education children attain is individually tailored and unconcerned with meeting foundational or common knowledge goals unless the individual child pursues it. This highly individualized educational approach is consistent with neoliberal publicity in its prioritization of consumer choice, the atomization of the individual, and rejection of involuntary relations with others. Homeschooling movement advocates articulate opting out as a strategic response to the perceived limitations and challenges within the education system, often in terms of advancing social justice goals; however, their rhetoric can also contradict conceptualizations of education as a way to advance such objectives. Because the homeschooling movement entails a diverse range of smaller exodus-oriented movements (from curriculum-based religious instruction to radical unschooling) this essay takes a critical-interpretive approach to evaluating the rhetoric of homeschooling advocates and how they rhetorically align opting out with social justice agendas. How does opting out, as a response to changes in education policies and practices, contradict or align with social justice goals? What challenges and criticisms arise when examining the potential of opting out for advancing social justice? What discourses surround opting out and social justice in media coverage and public discourse? Building on Robert Asen's work theorizing neoliberal publicity in the context of school choice and charter schools, the aim is to sketch the various positions advanced by homeschooling advocates in blogs, news stories, and subreddits by analyzing the persuasive tactics, appeals to individual rights, equity, equality, and arguments for empowering families in educational decision-making

processes. Furthermore, I critically examine the impact and challenges of various forms of homeschooling for social justice education, addressing major concerns such as the role of homeschooling in perpetuating social divisions, the potential exacerbation of educational equalities, and the potential limitations of opting out as a strategy for systemic change. This essay contributes further understanding of the role of educational choice in neoliberal publicity by critically evaluating the relationship between political exit and social justice, inviting reflection on the implications and potential for transformative change within the context of school choice and educational reform.

53 Thoughts and Prayers: A Rhetorical Response to Swastikas on School Campuses

Kelly L Wheeler

Curry College, Milton, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In the wake of violent acts within communities across the United States, some elected officials and school administrators have offered their "thoughts and prayers" as a gesture of support. While the notion of someone praying for or thinking of a group that has been hurt by violence is rooted in care, "thoughts and prayers" has come to be used by critics as a dismissive label, similar to calling this rhetorical move of speaking to/about violence with no follow through "just rhetoric." In this way, critics' use of the phrase reflects the desire for leaders to move beyond words as violence continues to plague certain groups of individuals more than others or has been occurring more frequently in general. Using a methodology similar to Ore (2019), I collected and coded letters and statements mentioned in news articles for The Swastika Counter Project to understand how these "trace" materials captured community responses to swastika appearances within their boundaries. In this presentation, I unpack the language of those letters issued specifically by school administrators to better understand how the "embodied rhetorical genre" of a community response to hate functions in action or as a material embodiment of inaction (Weedon and Fountain 2021). Because this embodied rhetorical genre is replicated so often (unfortunately whether it be police brutality, mass shootings, or natural disasters), the move to speak to violence comes with discourse community

expectations, and despite meeting expectations as a genre on a superficial level, I argue, much like the critics, that those expectations need to be disrupted in order for "just" rhetoric (rhetoric which centers embodied victim support) to occur.

Ore, Ersula J. Lynching: Violence, Rhetoric, and American Identity. UP of Mississippi. 2019.

Weedon, Scott and T. Kenny Fountain. "Embodied Genres, Typified Performances, and the Engineering Design Process." Written Communication. 2021, vol. 38, no. 4, pp. 587–626.

Unjust "Permission Structures" in Public and Political Rhetoric

8:00 - 9:15am Sunday, 26th May, 2024
Location: Governor's 17
Track 7. Public Rhetoric
Presentation type Panel

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117 Unjust "Permission Structures" in Public and Political Rhetoric

Panelists/Participants (Including Respondent, if any)

R. J. Lambert

Medical University of South Carolina, Charleston, USA

Randall W. Monty

University of Texas Rio Grande Valley, Edinburg, USA

Kymberly Morquecho

University of Texas Rio Grande Valley, Edinburg, USA

Sarah Warren-Riley

University of Texas Rio Grande Valley, Edinburg, USA

Session Chair

Randall W. Monty

University of Texas Rio Grande Valley, Edinburg, USA

Abstract/Description

The emergence of permissions structures as a political, business, and pedagogical strategy reveals a frustrating truism: merely presenting accurate information is rarely sufficient for changing beliefs and inspiring action. In fact, the opposite may often be true, where exposure to new information causes people to dig in and maintain positions. The idea behind permission structures is that in order to persuade others to change opinions, "you have to build in a process that helps them see your point of view more clearly" (Pfeiffer qtd in Holland & Bohan, 2013). In other words, people are more likely to give themselves permission to change their minds if the new belief is "structured" to connect to their original belief.

Given the persuasive intent of permission structures, it is important to analyze the specific rhetorical strategies and appeals that help structure permission in the public policy and political sphere. While "permission structures" are neutral as a concept, we are specifically interested in how permission is structured to deny legitimate evidence, to draw false comparisons, to perpetuate inaccurate beliefs, and to justify discriminatory and damaging practices. By "recognizing" and "revealing" the structures behind unjust policy arguments, we echo Walton et al.'s (2019) efforts "to dismantle some barriers to coalition building" (p. 12). In line with Adams et al. (2014), who highlight the collective case study design's ability to support multiple sources of data, these four individual presentations are organized as a series exploring how contemporary rhetors structure "permission" in ongoing public policy and political debates.

After establishing the framework for the panel and characterizing permission structures within rhetorical theory, **Speaker 1** will apply the concept to public discussions surrounding COVID-19 vaccine hesitancy. To understand vaccine hesitancy rhetorically is to consider it both as situated in specific contexts and as

created through discourse. For many Americans, discourse on illness is also structured politically to align with competing values such as "free speech" versus "censorship," "environmental safety" versus "toxins and poisoning," and "individual freedom" versus "government control." Noni Macdonald (2015) examines the term "vaccine hesitancy" and suggests public health implications–making vaccine arguments not only a personal or political choice, but also a "just" or "unjust" public health concern. In 2011, the World Health Organization EURO Vaccine Communications Working Group identified vaccine hesitancy using three categories (complacency, confidence, and convenience) which make audiences more susceptible to vaccine hesitancy. Building on these categories, Speaker 1 will analyze the structuring of permissions to resist COVID-19 vaccines, specifically—and vaccines more broadly—by looking at widely publicized vaccine distrust published online and in print media. Featured examples include political arguments against vaccination as an encroachment on "freedom", as well as Green Party and Robert F. Kennedy, Jr.'s arguments about environmental safety and mercury toxicity, and other widespread "free speech" arguments.

Science communicators in the twenty-first century face difficulties when conveying new scientific knowledge to public and professional audiences (Yu & Northcut, 2018). Political in-grouping, religious belief, circulation of dis/misinformation, and siloing of expertise all factor into uptake—and can often supersede expert opinion and evidence. Scientific knowledge is perpetually unfolding, asking audiences to replace old information with new, couched with the understanding that the new information is *probably wrong* and will adapt to new evidence. Yet this arrangement leaves unclear why public audiences are seemingly more willing to accept new paleontological science but less willing to do the same in areas like public health and environmental science. Using paleontological writing from the Victorian Era and Second Industrial Revolution as a case study, **Speaker 2** analyzes how the permission structures of science communication and paleontological epistemology—accelerated by emergent technologies that improved data collection and publication of findings—took on increased interest in the English-speaking world. Meanwhile, critics of that new paleontological scholarship, including those coming from inside the academy, enacted rhetorical arguments and topoi that would likely sound familiar in the current day: appeals to audiences' pre-existing beliefs, changing conceptions of capital and labor, and evolving definitions of national identity and citizenship (Lipson, 2013).

In October 2022, conservative speakers at the Truth and Courage rally created a permission structure for discrimination against trans existence. By vilifying and mocking trans people, the speakers purport to conform to real science about sex and

gender, thereby allowing their audience to revile those who exist outside the gender binary. For these speakers, the uptick in the numbers of trans individuals is the result of "'Rapid Onset Gender Dysphoria' (ROGD), a pseudoscientific term that has driven much of the social panic surrounding trans children" (Hsu, 2022, 62). This move of labeling transgenderism as an ideology rather than a dynamic relationship between biological sex and societal norms solidifies perceived innate gender expectations with biological sex. These rhetors equate trans existence to a communicable disease disseminated by public school teachers and "woke" culture; and their views are supported by traditional, ideology-free science. This anti-trans permission structuring at the Truth and Courage rally encapsulates a tradition of using pseudoscience to justify biases against a targeted group. For **Speaker 3**, the anti trans rhetoric deployed at the Truth and Courage rally serves as a case study of how contemporary politicians deliberately label arguments as logical and backed by science to create a permission structure, allowing their audience to discriminate, ostracize, and disempower those who do not conform to the gender binary.

Many contemporary politicians use deceptive rhetorical tactics to authorize division by stoking fears, playing savior/protector, and ultimately providing permissions to rebrand discrimination in less distasteful terms. One example of this replication is the work to malign and remove diversity, equity, and inclusion (DEI) initiatives from public education (eg Yenor, 2023). Recent legislative efforts across the United States move to dismantle DEI programs at public universities. Often framing DEI efforts themselves as insidiously divisive and/or discriminatory, these deceptive rhetorical tactics provide a means of justification for removing and/or banning services that are inherently intended to support underrepresented and marginalized or multiply-marginalized students. **Speaker 4** offers an examination of the rhetorical work of proponents of Texas SB17, which bans Texas universities from engaging in a variety of DEI efforts (including having dedicated offices to support diversity and equity initiatives and requiring diversity statements from job candidates, among others), provides insight into more than simply the ways that politicians forward misleading public arguments to achieve their aims. Analyzing the tactics used in this case proves useful to recognizing the ways that the public is repeatedly provided alternative arguments, and through those, permissions that alleviate their complicity in perpetuating socially unjust and marginalizing practices.

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Togetherness Without Sameness: Rhetorical Listening and Methods of Solidarity

8:00 - 9:15am Sunday, 26th May, 2024
Location: Spruce - Tower Building Mezzanine
Track 12. Rhetorical Theory
Presentation type Panel

100 Togetherness Without Sameness: Rhetorical Listening and Methods of Solidarity

Panelists/Participants (Including Respondent, if any)

Cody Hunter

University of Nevada, Reno, Reno, USA

Quinn Dannies

University of Nevada, Reno, Reno, USA

Frances Chapman

Clemson University, Clemson, USA

Nadya Pittendrigh

University of Houston-Victoria, Victoria, USA

Session Chair

Cody Hunter

University of Nevada, Reno, Reno, USA

Abstract/Description

In her 2010 book, _Inessential Solidarity_, Diane Davis proposes that if humans are not "overdetermined by pre-existing power structures," meaning, if there is enough ambiguity in social relations that rhetoric is still necessary, that "[a]n inessential and thoroughly rhetorical solidarity...is the condition for any 'truth process' as well as any political instantiating of social structure." Davis characterizes this rhetorical solidarity as the receptivity inherent in encounters with other(s), and calls for a rhetorical practice that can overcome structural barriers that inhibit these rhetorical encounters, while orienting people toward a responsibility for social change. We contend that rhetorical listening answers this call by providing concepts and tactics that better prepare people for the imperatives of responsivity, as well as the responsibility to address the systemic issues we face.

Each presenter on this panel takes up the idea that encounters with other(s) aren't just interpersonal communication, but are solidarity practices that can be better understood and undertaken through the lens of Krista Ratcliffe and Kyle Jensen's _Rhetorical Listening in Action_. From interactions in the classroom and through quilting, restorative justice, and intergenerational friendships, we explore how rhetorical listening (in action) can encourage the productive solidarity that's essential for social and structural change. Focusing on key concepts of identification, agency, dominant tropes, and the win-win metaphor, we take seriously Ratcliffe and Jensen's claim that "[t]he story of rhetoric demands that people act."

1. Rhetorical Listening in Action (in the Classroom): Centering Tropes for Large Group Decision-Making on (Potentially) Polarizing Rhetorical Problems

In spring 2023, I was presented with a challenge: In an era of escalating threats of violence on campuses and increasingly sophisticated schemes for "exposing" instructors who violate "anti-woke" laws and attitudes, how do I teach a themed, upper-division argument class that prepares students to engage the urgent problems facing our society with an orientation toward social justice? Approaching this challenge head-on, I designed a course titled "Understanding Arguments," focusing on protest, and assigned Krista Ratcliffe and Kyle Jenen's Rhetorical Listening in Action.

In a 1974 edition of the RSA Newsletter, Edward Corbett posed the question: "Is there a 'rhetoric of protest'?" Approaching this question through the lens of Rhetorical Listening in Action, students are instead encouraged to ask: Taken as a dominant trope, how do different cultural logic groups engage with and make claims about "protest?" And, from a taxonomy of these cultural logics, how do we understand and respond to specific protests as rhetorical problems? This presentation articulates the challenges we faced collectively, as a classroom full of "listening writers who lack a 'trope-based' education" (Ratcliffe and Jensen), and the benefits of adopting this orientation for practicing conscious non-identification and approaching (potentially) polarizing topics in rhetoric courses and in daily life. Additionally, I outline a large group case study exercise that encourages solidarity across difference as students enact a taxonomy of cultural logics while working toward a "win-win" (Ratcliffe and Jensen) response to a specific, contemporary rhetorical problem.

2. Stitching Stories: Building Solidarity Through Acts of Rhetorical Making
Current scholarship on rhetorical listening generally takes up listening as a corollary to speech. However, in this presentation I argue that rhetorical listening tactics can

extend into the realm of collective creating. Drawing on the scholarship of Ratcliffe and Jensen, Blankenship and Arellano as well as my own research, I offer "rhetorical making" as a rhetorical listening tactic and examine making's potential for building cross-cultural understanding and solidarity.

To demonstrate the capacities of rhetorical listening through making, I discuss the results of a spring 2023 project where I facilitated the construction of a "self-portrait" quilt with a group of eight university students. My research revealed that the process of rhetorical making linked pieces fabric to affect and memory. This allowed students to make visible the non-linear and often competing narratives that constitute their identities. By stitching together an intentional arrangement of these textiles – and the baggage they carry – participants' compositions embody a web of stories held in visual and theoretical suspension on the cloth. Further when individual work is placed alongside and in conversation with others' work, participants interact and make meaning with other stories and worldviews through affect and identification.

Based on the results of this research, I suggest that the effects of rhetorical making have profound implications for developing and expanding new knowledges about our positionality in relation to remote and challenging issues like mass incarceration and the migration crisis at the US-Mexico Border.

3. Aging and Ageism: Are Intergenerational BFFs a Salve for Social Alienation and Isolation?

Friendships among people of different generations have been shown to decrease health risks and improve mental health issues, and yet there is a persistent wariness of large age gaps among nonrelative friends. Pairing social science research methods with rhetorical listening, this study will demonstrate the reality of the issue and the role of rhetorical listening in solving it.

A society-wide misunderstanding and distrust of aging persists, resulting in ageism, which is defined as discrimination against older people. Robert M. Butler, who coined the term in 1969, explains, "Ageism reflects a deep-seated uneasiness on the part of the young and middle-aged – a personal revulsion to and distaste for growing old, disease, and disability; and fear of powerlessness, uselessness, and death." It manifests itself in all areas of society, including in our media, our movies and TV, and advertisements, all of which depict older people negatively. So, why would a younger person voluntarily be friends with someone decades older than him or her?

On the flip side, loneliness among US adults of all ages poses a health risk that rivals smoking, obesity, and physical inactivity. It also positively correlates with suicide, the second leading cause of death among people ages 10 to 34 (Centers for Disease Control and Prevention). Community-building through friendships is a natural solution to loneliness. As rhetoricians who study the ways in which language-users interact with argument, we must ask ourselves why intergenerational friendships among non-family members attract disbelief (verbal or otherwise) from onlookers, and how rhetorical listening can help.

4. Solidarity Without Accord: Rhetorical Theory Without Uplift

Inspired by the 2023 CCCC's theme of "doing hope in desperate times," this paper explores corresponding approaches in modern rhetorical studies: rhetorical listening (Ratcliffe and Jensen) and restorative/transformative justice (Marbeck, Diab). Even as Frankie Condon wonders "whether deep affiliative relations beyond my homeplaces are even possible," rhetorical listening pursues hope for cooperation. This paper connects rhetorical listening's tactics that pave the way for open-mindedness to the anti-punitive tactics of restorative justice as related efforts rooted in hope for solidarity across difference. This paper historicizes this current in rhetoric, not only in response to contemporary political despair, but also in response to the pessimism of the twentieth century. Burke characterizes the default condition of human relations to be that of war and division, such that solidarity between people is understood, at best, as overlapping self-interests. With Diane Davis, this paper attempts to imagine solidarity outside the limits of such formulations, while at the same time offering a cautionary analysis: in our efforts to articulate tactics for open-mindedness, we are in danger of reverting to the superannuated modes of thought that Burke and others reacted against, exactly because of our desire for hope. Since desperation is not likely to make us smarter, the paper extends the work of rhetorical listening while attempting to set aside hope, focusing on the conditions that need to be created in the first place for solidarity without accord.

Memory and Erasure

8:00 - 9:15am Sunday, 26th May, 2024
Location: Century - Tower Building Mezzanine

438 Winifred Black and the Pan-Extracurriculum: Exploring the Rhetorical Longevity of "Little Jim"

Grace Wetzel

Saint Joseph's University, Philadelphia, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

"Did you ever hear the story of Little Jim," Winifred Black asked, "and how he and the children of San Francisco went to work and built up a great hospital . . . [?] I'll tell you about it" (SFE Aug. 9, 1924). In this retrospective San Francisco *Examiner* article, turn-of-the-century journalist Winifred Black recounted the social action efforts inspired by her 1894 newspaper story about a boy living in poverty whom the San Francisco Children's Hospital turned away due to insufficient space. Scores of children who read this story wrote letters, formed fund-raising clubs, and held public performances to benefit "Little Jim." Ultimately, this movement established both a new hospital ward for "Little Jim and others like him, homeless and friendless" as well as an eye and ear center facilitated by the writing of children who composed a special Christmas edition of the *Examiner* (SFE Dec. 6, 1894).

Clearly, Black's 1894 story was "never *just rhetoric*" (RSA 2024 Call for Proposals). Indeed, its remarkable rhetorical influence spurred not only nineteenth-century children's public writing and activism, but also a rich array of public memory practices (ranging from musical composition to children's radio drama) that continued to intimately link the reporter with the "Little Jim" hospital ward—itself an enduring "monument" to Black for over eighty years (SFE Oct. 8, 1936).   Even in instances of Black's public memory erasure, related literacy practices and activism persisted on account of the rhetorical power of Black's 1894 writing, which positioned "Little Jim" for a long-lasting place in public memory and influence. This is emblematized by the "Little Jim Club," a twenty-first century nonprofit that supports pediatric programs at California Pacific Medical Center and that traces its organizational roots to the "story of 'Little Jim'" (Little Jim Club "History").

Drawing on public memory scholarship in rhetoric, my presentation therefore tracks how Black has "been remembered" and the "rhetorical purpose[s]" to which her "memory [has] been *put*" (Enoch "Releasing Hold" 62). More so, I ask: how have women like Black left powerful rhetorical legacies that inspire remembering *despite* their gradual erasure from public memory landscapes? And what vestiges of a rhetor's career continue to influence the extracurricular literacy practices and activism of those who (like Little Jim Club members) sustain the rhetor's legacy even without substantial knowledge of the rhetor herself?

Overall, I will: (1) briefly analyze how a "subaltern counterpublic" of California children became public writers and activists as a result of Black's story (Fraser "Rethinking the Public Sphere" 67); (2) chronologically chart through many decades the rich range of ongoing literacy practices attributable to Black's 1894 article—many of which functioned as channels for Black's own public memory inscription for over eighty years; (3) discuss the longevity with which a rhetor can influence extracurricular literacy and activism even despite their partial or full erasure from public memory; and (4) call for increased attention to what I call the "pan-extracurriculum," a framework for analysis that builds on Debra Hawhee and Christa J. Olson's promotion of "pan-historiography" (Hawhee and Olson "Pan-historiography").

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636 Erasing the Black Past: Historic House Museums and Just Rhetorics of Narrative Restoration

Brian Fehler

Texas Woman's University, Denton, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Erasing the Black Past: Historic House Museums and Just Rhetorics of Narrative Restoration

More than a hundred years ago, 1918, Van Wyck Brooks called for humanities scholars to create a "usable past," to view the past not as a finished, complete space but an ongoing narrative whose story continues to unfold. Doing so, Brooks believed,

would help young writers see their own work as contributing to a continued journey of meaning-making. Much more recently, Greg Dickinson, Carole Blair, and Brian Ott remind us that "memory is rhetorical and memory places are especially powerful rhetorically." But what happens when memory is intentionally altered, the historic record told only in part, because of narratives of anti-Blackness? Jeremy K. Simien, historian of Creole Louisiana art and architecture, considers this question in cases of material culture–for example, of a nineteenth-century family portrait featuring three white children, siblings, and the young Black boy enslaved by the family. That boy, Belizaire, was later painted over, his presence forgotten until Simien, a materials expert, investigated and brought Belizaire back to light.

As historical artifacts themselves filled with countless other artifacts of material culture, historic house museums adopt narratives, narratives of presence and omission. Historian Kim Christensen, writing about historic house museums, notes that these institutions often are noted for "apolitical and idealized presentations of the past." Too often these museums are presented by curators and scholars as isolated shrines of history. While the house's past is usually well contextualized and interpreted by docents, the broader physical location of the house–so often a neglected, decaying neighborhood–is too often overlooked. This paper argues that in order to embrace a more fully rhetorical perspective on house museums and their work, scholars must, in Kenneth Burke's terms, expand the circumference they are considering–from the house and its contents to the neighborhood surrounding it. By doing so, scholars will be able to tell not only what the house once meant, but also what it continues to mean, as part of a larger community narrative. This paper will take as its "circumference" a historic house museum that was the site of the 1865 Juneteenth Proclamation in Galveston, Texas and Houmas House Plantation in Louisiana.

326 In the Crypts of Rhetorical Theory: de Man, The New Rhetoric, and the Ghost of the Other

Philip H Grayson

The Pennsylvania State University, State College, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In one of deconstruction's inaugural salvos, Paul de Man worried about the development of a "new rhetoric" that would resemble a grammar, guiding its students directly from syntactical form to perlocutionary effect ("Semiology and Rhetoric"). Such a paradigm, he felt, would ignore language's true rhetoricity—how it seems often to undercut the speaker's own purpose. Here, de Man is not explicitly referencing Chaïm Perelman and Lucie Olbrechts-Tyteca's The New Rhetoric—indeed, his only exposure to the new rhetorics movement seems to have been through Kenneth Burke, who was more connected to his field of literary criticism. Yet curiously enough, de Man, Perelman, and Olbrechts-Tyteca were all products of a single social milieu: the Free University of Brussels in the 1940s, where they occupied (mostly) opposing sides of World War II.

This presentation will follow Michelle Ballif in offering something of a "hauntological historiography" of these mid-century rhetoricians. This approach does not attempt "lay open the grave" of history to expose its secrets, which would be impossible in this case—despite the appeal of the idea that de Man, the once-Nazi collaborator, spent his scholarly career writing in furtive opposition to the theories of a Jewish intellectual from his homeland, there is no evidence that he knew of The New Rhetoric (Ballif 142). Given this fact, Perelman and Olbrechts-Tyteca seem to function more like ghosts in de Man's work—real but unknown presences who are experienced as threats to identity. This presentation will draw out this possibility through analysis of The New Rhetoric, de Man's Allegories of Reading, and the authors' biographies and illustrate how it troubles the boundary between "addressor and addressee," turning each utterance into the disavowal of invisible Others (Ballif 141). Indeed, such ghosts arise only in the space between de Man's deconstruction, which locates the rhetor's insight within her blind spots, and the neo-Aristotelianism it repudiates, which investigates the imagined audiences that shape a given message. Only in the hauntological collapse of these opposing traditions do we find this possibility of a spectral audience—a danger whose repression drives rhetorical action. The possibility of this audience encourages revision to the methods of rhetorical criticism, populating the rhetorical situation with even more "personas," ones crucial to the message but invisible to the rhetor herself.

586 Opportunistic conservation and atomic nostalgia: Boeing's rhetorical avoidance of the Santa Susana Field Lab clean up

Sarah Stone Watt

Pepperdine University, Malibu, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

The Santa Susana Field Laboratory was created in the 1940s as a rocket engine testing site. By the 1950s, it was also one of the first places in the United States to produce commercial nuclear power, and to suffer a serious nuclear accident. The site, situated on a hill in Southern California, has generated a wealth of scientific advancement and hazardous materials. In 2012, the site's owners--NASA, the Department of Energy, and Boeing--signed one of the most comprehensive clean-up agreements in the U.S. Over a decade later, the site remains toxic and local residents continue to suffer from disproportionately high rates of disease linked to chemicals on the site. Since signing the clean up agreement, Boeing has actively engaged in public communication designed to avoid fulfilling their clean up commitment. This paper is part of a larger place-based community-engaged field history (Jones 2021) of the Santa Susana Field Lab clean up, which involves a variety of governmental, commercial, and community voices. Here, I focus on Boeing's deployment of opportunistic conservation (Havlick 2018) and atomic nostalgia (Freeman 2015), among other strategies, to undermine community efforts for full remediation of the site.

Works Cited:

Freeman, Lindsey A. 2015. Longing for the Bomb: Oak Ridge and Atomic Nostalgia. The University of North Carolina Press.

Havlick, David G. 2018. Bombs Away: Militarization, Conservation, and Ecological Restoration. Chicago: The University of Chicago Press.

Jones, Madison. 2021. "A Counterhistory of Rhetorical Ecologies." Rhetoric Society Quarterly 51(4): 336-352. https://doi.org/10.1080/02773945.2021.1947517

Ethos, Logos, Pathos and Emotional Labor

8:00 - 9:15am Sunday, 26th May, 2024
Location: Gold - Tower Building Mezzanine
Track 14. Other
Presentation type Paper Session

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445 Just Mindfulness as Affect's First Lesson

Heather Palmer[1], Ruth McIntyre[2]

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Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Just rhetoric, as outlined in the RSA 2024's conference theme, calls us to imagine our relationships with social justice and freedom movements. This presentation explores the classroom as the site of these encounters, in the micro-politics of relationships, in pedagogies that engage students with affective, embodied rhetoric that are neither complacent or escapist. This presentation offers a rhetoric of mindfulness as affect's first condition, a pedagogy that arrives at "every moment of contact, a body-world encounter," that calls us into being directly with "experiential-experimental entanglements" (Greg Seigworth). The space of the writing classroom is the locus of this encounter, as students engage symbol-systems to make meaning of their worlds through "habit-formations" and other "sensorium trainings," private encounters that open up to public ones.

To explore such provocations, we will use rhetoric scholar Jeremy Engels' mindfulness practices as a way to provoke and practice a pedagogy of presence and embodiment in the writing classroom—ideally shaping vital skills in radical attention to the lived affective experiences of students, and the bodies and symbol systems they

inhabit. The goal is to observe our reactivity to such symbolic and ideologic systems in order to recover "some semblance of agency in a world that is constantly escaping our control" (Engels).

This presentation explores the liberatory and transformational pedagogy of rhetorical mindfulness, which frees us from the illusion of separateness and insecurity arising from the reductive mind/body dualism that inhabits much academic work. We will briefly trace histories of mindfulness, from the traditions of Buddhism and the Stoics, as we contribute to the disciplinary conversation that seeks to connect affective practices in rhetorical traditions. We will also discuss a specific Rhetoric of Mindfulness course design and classroom practice that incorporate the engagement with affect, pedagogy, and embodiment mapped out in the first half of the presentation. We will also explore how participants might harness the capaciousness of mindfulness practices to effect substantive change in worldly engagements in social justice and freedom movements.

398 An Ecology of Ethos

Aaron Hess[1], Jens Kjeldsen[2]

[1]Arizona State University, Tempe, USA. [2]University of Bergen, Bergen, Norway

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Although a centerpiece of rhetorical theory, ethos remains a remarkably complex and undertheorized element of our discipline. Ethos rests at the intersection of speaker and audience, and is expressed in unique situations, across cultures, and through constantly changing technologies. Consequently, ethos is perhaps the most dynamic feature of rhetorical theory. For example, a fundamental question in US presidential address such as "What makes a presidential candidate credible?" becomes increasingly complex as media landscapes shift and audience attitudes twist and morph depending on emergent circumstances. The stock answer of "It depends" has become a rote response in our classrooms and in our public discussions about ethos.

Rather than rest on "It depends," we intend to follow up with, "It depends on what?" and then earnestly chart a response. This means that theorizing ethos requires a new perspective that broadens the scope of our understanding of the rhetorical proof.

Additionally, recent theorizing in rhetoric has embraced ecological perspectives, which highlights the interrelated, interconnected, and dynamic character of rhetorical processes. Taking up such a perspective, we offer an ecology of ethos, which retheorizes ethos within a larger, systems-based framework. Guided by recent theorizing about ecological approaches to philosophy, epistemology and rhetoric, we contend that an ecological account of ethos underscores and illuminates the complex set of relationships between its constitutive parts. Rather than relying on ethos from an Aristotelian perspective that includes character, competence, and goodwill, or a Ciceronian perspective about reputation, we offer a larger cartography that argues that ethos exists within a set of dynamic relations between individual speakers and audience members, situations, society, technology, and culture. Each of these are offered as larger perspectives on ethos. For each perspective, we offer five heuristics which are guiding topoi that help analyze the ways in which ethos is impacted by the overall perspective. Although particular questions can be asked at each level, they fundamentally address the ways in which ethos is enabled or constrained as it is constituted, claimed, or evaluated. To examine the elements of an ecology is to look not merely at the distinct parts but at the relationships between components as they are distributed across social scenes. Ethos, in this sense, is something that can be understood as existing and distributed within multiple, interconnected layers of society that are constituted within historical moments. Due to this interconnectedness, an ecology of ethos could take up various heuristics to analyze how ethos is enabled and constrained by the circumstances of a particular ecosystem. In this presentation, we provide an overview of our ecology of ethos and implicate the framework in scholarly, pedagogical, and practical contexts.

373 Justified Rhetorical Anger: A Historical and Contemporary Accounting of Anger in the Primary and Secondary Literature

Thomas W Duke

Nazarbayev University, Astana, Kazakhstan

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Among the tools of rhetoric, the emotions are those which are most often villainized as instruments of the destructive, divisive, and irresponsible propagandist. Of the whole villainized lot, anger is probably the emotion most often thought to foster destruction and disharmony rather than socially responsible persuasion. But despite the understandably apprehensive views most philosophers (Griswold, Brinton) and rhetoricians (Zagacki & Boleyn-Fitzgerald) display toward anger, it does not deserve our disdain, being the emotion most closely linked to the desire for justice. This paper sets forth a justification for rhetorical anger rooted in both historical and contemporary accounts of the ethics of anger and its use as a rhetorical tool. This justification of anger is carried out through an analysis in three parts: 1) a survey of the classical views on anger both philosophical and rhetorical (including those of Aristotle, Cicero, Seneca, & Quintilian among others); 2) a review of contemporary interdisciplinary literature on anger from rhetoric, philosophy, cultural studies, and psychology; and 3) a discussion of how we might begin to reconcile our perception of the nobility of justice and the baseness of anger. The place of anger in ethical public discourse is further explored in connection with rhetorical scholarship and practice.

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48 Emotional Labor and the Rhetorical Tactics of Disability Accommodation Disclosure

Neil Simpkins

University of Washington-Bothell, Bothell, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

When students ask for accommodations, they enter into a complex network of communication bringing them in relation to their instructors, fellow students, bureaucratic systems of accommodations, and cultural narratives about disabled students and disability. While the process may seem simple and structured, disabled students often experience failures and partial successes that teach them over time rhetorical strategies making an accommodation request. One of these tactics is managing the emotions of their instructor. Drawing on qualitative interview data with

21 students, put in conversation with rhetorical theories of emotion and Hochschild's concept of emotional labor, I'll discuss some of these tactics. First, I'll describe how students learn how to anticipate their instructors' emotional and political stances towards disability through interpreting syllabi, course policies, topics of the class, and intital interations with their instructors. Then, I'll describe how students make conscious decisions about the tone, genre, and vocabulary that they use to make accommodation requests. These tactics are not merely useful for gaining accommodations; aligned with Hochschild's theory of emotional labor, I argue these tactics force students to grapple with their sense of identity in relationship to disability, which can cause alienation from as well as acceptance of disability as an identity.

Reinvigorating Rhetorical Genre Studies

8:00 - 9:15am Sunday, 26th May, 2024
Location: Silver - Tower Building Mezzanine
Track 11. Rhetorical Pedagogy
Presentation type Panel

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113 Reinvigorating Rhetorical Genre Studies

Panelists/Participants (Including Respondent, if any)

Sara Kelm

University of Wisconsin - Madison, Madison, USA

Whitney L. James

University of Notre Dame, Notre Dame, USA

Sara M. Dye

Baylor University, Waco, USA

Session Chair

Sara Kelm

University of Wisconsin - Madison, Madison, USA

Abstract/Description

Over forty years have passed since Carolyn R. Miller's essay "Genre as Social Action," and Rhetorical Genre Studies (RGS) has become an integral part of rhetoric and writing courses. While genre theory is commonplace within the discipline, one of the joys of teaching is the reminder each semester that what is old is new again, as we introduce students to foundational concepts of our discipline and watch these frameworks give shape and meaning to their lived experiences. Decades-old rhetorical concepts like genre studies are often brand new to our students, which allows us the opportunity to review and revisit these concepts through new eyes in new contexts. Current college students have lived, learned, and created through a global pandemic, an ongoing climate crisis, recorded violence against marginalized bodies, and the explosion of new technologies that are reshaping attention, communication, and the ways we encounter ideas. A rhetorical approach to genre can not only help students understand why and how to communicate effectively about these issues in global, national, and digital contexts (and how to disrupt when necessary); it can also assist rhetoricians in learning about emerging genres in the worlds of our students, helping us be responsive to these contexts and prepare students–and ourselves–for what comes next.

This panel argues that an increased attention to rhetorical genres in composition classrooms can provide students crucial frameworks within which to understand the value and efficacy of the writing around them. Students are constantly encountering and reproducing new genres, particularly in digital spaces, but this familiarity does not create critical awareness, particularly with the rise in generative AI and the rapidity of public discourse. As this panel will demonstrate, a grounding in RGS can help students become aware and effective participants in the current rhetorical landscape, particularly in conversations of justice, technology, and human rights. The speakers on this panel use RGS to frame their pedagogy at three different universities, exploring how this rhetorical approach can enhance students' learning in contexts ranging from first-year argument composition courses to upper-division food writing and creative nonfiction writing courses.

Speaker 1 will present on the value of pairing the teaching of multimodal genres with metacognitive reflections that foreground the identification of genre conventions and students' negotiation of those expectations. The CWPA, NCTE, and National Writing

Project jointly define metacognition as "the ability to reflect on one's own thinking as well as on the individual and cultural processes used to structure knowledge," which dovetails with RGS's concerns about the ways the genres are collectively constructed by discourse communities (Miller; Freedman) and are sites of reinforcing, negotiating, and challenging power structures (Paré; Seawright). In metacognitive reflections on diagrams, data visualizations, videos, podcasts, and websites, Speaker 1 asks students to both identify existing genre conventions and audience expectations as well as how their own choices to replicate or subvert those established patterns. Speaker 1 argues that RGS-informed metacognition helps students to develop knowledge transfer and critical genre awareness (Devitt) that will support students as they move across academic, professional, and personal rhetorical contexts. While generative AI may easily identify and replicate writing patterns, the need to critically reflect on genre conventions and explicitly account for choices in the writing process becomes increasingly important as a hallmark of human knowledge production. This presentation will include a discussion of metacognition and genre theory, example prompts from first-year writing courses, and student reflections on the value of RGS-informed metacognition.

Building on Speaker 1's discussion of reflection and metacognition as crucial to rhetorical genre pedagogy, Speaker 2 focuses on the value of teaching soundwriting through the rhetorical genres of podcasts and audio essays. Soundwriting itself is an adaptation of the earliest forms of rhetoric: oral storytelling and verbal debates in the public square. Now, podcasting has become an inescapable genre with countless subgenres both lauded and satirized, discussed in textbooks (Rodrigues and Stedman), thinkpieces, storytelling craft books (Bowles et al.), podcast creation guides (Weldon), and academic best practices (Woods and Ralston). The complexity of contemporary soundwriting requires careful consideration of rhetorical situations, the speaker's own positionality, the genre's affordances, and questions of ethics and attribution, making this form of composition a worthwhile focus of the classroom. Soundwriting and its associated rhetorical genres ask students to reconsider what they think they already know about organization, style, and voice in writing, not to mention citation, credibility, and accessibility. These conversations are deepened further when students remediate a text, translating it from the page to the voice and reconsidering their rhetorical choices, their goals for their audience, and how their voice literally impacts the argument they are making. Reflection is key to the development of their rhetorical awareness. Ultimately, this presentation makes the case for foregrounding audio genres, metacognition, and remediation in the classroom and learning alongside students about the power of soundwriting to articulate the issues and ideas central in current rhetorical landscapes.

Speaker 3 explores parallels between RGS and foodways in an upper-level special topics workshop course on food writing. Connections between rhetoric and food are ancient (Conley and Eckstein). Yet many of those connections are centered around both rhetoric and food's persistent "everydayness" (Dickinson). Inquiry into foodways is, like inquiry into genre, inquiry into what shapes and structures our lives (Dickinson; Devitt, Reiff, and Bawarshi). Also like rhetorical genres, food's necessity and ubiquity is both what shields it from and what demands conscious inquiry. Using RGS as a frame, Speaker 3 asks students to consider how what is old and universal–food, genre–is always also new, contextual, particular, and evolving. From personal essays to journalistic features, print zines to social media posts, recipe cards to multimodal A/V writing, the genres through which students explore their foodways impacts and shapes what they find. The world of generative AI and evolving global technologies is also the world that struggles to engage in productive dialogue. The world of Michelin stars and produce overnighted from other continents is also the world where nearly 350 million people were "acutely hungry" last year (WFP, 2023). The complexities, tensions, and contradictions of our genres and our foodways necessitate more engagement with them, not less. And by integrating RGS with writing about foodways, students are led into a deeper sense of agency as they name, explore, and re-shape the forces that mold our lives and our world.

These speakers use the particularities of their classroom contexts and pedagogical approaches to explore questions about the place of genre in composition studies, the impact of digital composing on RGS, and how the emergence of new genres can highlight old rhetorical concepts. Panel attendees will have the opportunity to consider how an updated RGS framework might affect the pedagogy they enact in their own classrooms and institutional contexts, encouraging new genres, writing processes, and metacognitive practices that are responsive to the current rhetorical moment. Ultimately, our presentation asks us – both presenters and attendees – to consider how we will continue to make the old new again, in the hopes of preparing students to effectively participate in the forms and technologies of writing they encounter daily, as well as forms and technologies yet to be developed.

Photovoice + Rhetoric

9:30 - 10:45am Sunday, 26th May, 2024

146 Photovoice + Rhetoric

Panelists/Participants (Including Respondent, if any)

Kuhio Walters

West Chester University, West Chester, USA

Christina Williams

West Chester University, West Chester, USA

Brian Gogan

Western Michigan University, Kalamazoo, USA

Session Chair

Brian Gogan

Western Michigan University, Kalamazoo, USA

Abstract/Description

Photovoice + Rhetoric

This panel examines the rhetorical purchase of photovoice, considering ways in which this innovative, public-facing approach to teaching and research can help increase social justice and educational equity in the areas of youth literacy, first-generation students, and college student wellness.

Photovoice is at once a participatory action research methodology and an innovative pedagogy, and it has its origins in public health, liberatory pedagogy, visual culture, documentary photography and feminist research methods (Wang, 1999; Breny & McMorrow, 2020).

The photovoice process typically involves five steps:

(1) choosing an initial theme or site;

(2) capturing images over a set period of time;

(3) identifying a select number of images to showcase to a larger audience;

(4) crafting written texts to accompany each selected image; and,

(5) presenting these multimodal compositions to wider audiences—from classmates and teachers to community leaders and policy makers.

The process, whether used as an approach to teaching or as an approach to research, confronts dominant processes of knowledge-making and contributes important—and formerly missing—voices to emerging bodies of knowledge (Derr & Simons, 2020). Photovoice is, therefore, a method by which we might rhetorically work toward more equitable understandings of nondominant lived experiences.

Over the past thirty years, photovoice has been used across a wide range of disciplines for both research and teaching. This panel elevates recent use of photovoice in rhetorical studies (Carlson, 2021, 2023; Carlson & Overmyer, 2018; de los Rios, 2020; Sullivan, 2017; Swacha, 2021; Williams, 2023) and extends this work into new domains.

PRESENTER 1

Just Photography?: Photovoice Within and Against Curation

Many have written extensively about the role photography plays in establishing "imperial ways of knowing," as Ariella Azoulay has phrased it. Photography gives powerful institutions and cultural-political systems ways of knowing the Global South – for example, via the display of photographs within anthropology, tourist advertisements, and the curatorial practices of museums. The circulation of images of "otherness" within largely Western institutions has long produced unjust representational practices – "imperialism reproduces itself through a series of curatorial practices," as Azoulay puts it. This critique of the anthropological image has helped nudge some curatorial spaces to revisit (though imperfectly) their relationship to the peoples represented within their collections. (Azoulay, 2020; King, 2014).

My presentation borrows deeply from such rhetorical analyses of unjust practices (Wang and Burris, 1997; Ewald, 2011; King, 2014; Azoulay 2017 and 2020; Hesford, 2021), but focuses them more acutely on contemporary photovoice projects in the US, especially with students for whom English may be a second or third language. I will discuss specific photographs that have been produced in a recent program I directed, the Photography and Writing (PAW) Program, for rising 5th-graders. I aim to show, through rhetorical analyses of specific images produced and curated through three years of PAW, that students who generally lack the cultural power to produce, edit, or curate their own images in public spaces, are excited to explore big ideas of belonging, citizenship, and justice – especially when they are authorized and given the space to address the public with intentional, playful, even irreverent images.

PRESENTER 2

Utilizing Photovoice to Understanding the journeys of first-generation college graduates.

First-generation students make up on average 22% of college students on college campuses and this number continues to grow (Chen & Carroll, 2005). While the enrollment of first-generation college students in higher education institutions continues to increase, first-generation college students have a higher attrition rate, dropout rate, and lower graduation rates than other groups (Gibson & Slate, 2010; Pascarella et al., 2003). Additionally, most of the literature discussing first -generation college students, views them from a deficit lens and focuses on what first-generation students lack as they enter college.

My presentation reports findings from a photovoice study that involved first-generation students that have successfully completed a college degree. The study discussed focused on the journeys of first-generation college students and employed Yosso's Community Cultural Wealth theory and Billings and Tate's Critical Race theory to view first-generation journeys through a strength-based lens. Utilizing the photovoice method, first-generation graduates collected photographic data and provided narrative texts to their photographs to discuss their journeys to college completion.

After summarizing the pedagogy and methodology behind this study, I will discuss the results utilizing a strengths-based lens that draws from Gloria-Ladson Billings and Williams and Tate critical race theory (1995) and Tara Yossos Community Cultural

Wealth model (2005). I attest that the themes that emerged support the notion that it's important to provide narratives that counter the deficit lens often associated with marginalized students such as first- generation students. The themes also support the idea that first-generation students utilize forms of cultural capital that is often overlooked as important by majority groups.

PRESENTER 3

(Photo)Voicing Student Wellness: Toward a Multidimensional Rhetoric of Wellness

In Why Wellness Sells (2022), rhetorical studies scholar Colleen Derkatch argues that "the power of wellness discourse is not that it operates at the level of individual or institutional rhetors […] but that it operates at the level of systems" (p. 7). Derkatch's study of varying rhetorical figurations of wellness further holds that an analysis of wellness discourse must consider the cultural force of that discourse.

 My presentation reports findings from a photovoice study of a wellness initiative designed for some 1,800 first-year students at regional public university. The initiative involved the launch of an eight-dimension wellness curriculum, and the curriculum was visualized as an infographic called the "Wellbeing Wheel." Both the wheel and the curriculum were integrated into first-year experience and first-year writing courses.

My study examines nearly 9,000 photovoice compositions that were produced by students in response to the "Wellbeing Wheel" curriculum and in the context of their first-year writing course. By combining a photovoice approach with what S. Scott Graham calls "computational rhetorical analysis" (2021, p. 9-12), my aim is to balance an assessment of the cultural force of this wellness initiative with an analysis of the voices of the students impacted by the initiative.

After summarizing the pedagogy and methodology behind this study, I will discuss the results from the perspective of ideological rhetorical critique (McGee, 1980; Berlin, 1988; Wander, 1983, 1984; Sánchez, 2001; Vitanza, 2021) and in terms of their implications for constitutive rhetoric (Burke, 1945; White, 1985; Charland, 1987; Zagacki, 2007). Ultimately, I argue that the findings show our students mired in what Judith Butler has termed the "constitutive paradox" (1997), a rhetorical space in which their very interpellation by dominant discourses offers them agency with which to resist and change those same discourses.

All the Feels: From Envy to Empathy to Overwhelming and Sublime

9:30 - 10:45am Sunday, 26th May, 2024
Location: Directors H
Track 12. Rhetorical Theory
Presentation type Paper Session

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185 "Performing Justice: Populism Envy and the Democratic Sublime"

Michael Kaplan

Baruch College, CUNY, New York, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Democracy should have nothing to do with the sublime. The business of collective self-rule is almost by definition a worldly, secular matter, predicated on mundane sources of social authority and political legitimacy. As a transcendental encounter with the limit of understanding and representation, the sublime is, as Edmund Burke understood, anti-democratic, at odds with the autonomy that defines democracy. And yet, Jason Frank tells us, there is no democracy—no "power of the people"—without the sublime. Moreover, "In the discourse of the democratic sublime—distinct as it is from the 'rhetorical,' 'natural,' or 'religious' sublime—the people becomes the name for that initiatory plenitude that remains inexhaustible and forever beyond itself." (The Democratic Sublime, 14-15) By the same token, rhetorical theory and social movement studies have been refurbishing the sublime as a prompt to deliberative judgment (e.g., Goodman 2017) and immediate, "unruly" enactment of equality. In this presentation, I address a series of questions posed by the unexpected return of the sublime in democratic thought and activism as that which figures the irreducibly aesthetic experience of justice. Does a democratic sublime mark a fracture in the presumed unity of rhetoric and democracy? Is rhetoric superfluous to or even

incompatible with "the immanence of the people's collective power [as] a source of sublime awe"? And most importantly, does this anti-rhetorical sublime rhetorically solve democracy's infamous solidarity problem, or is the preoccupation with the popular assembly as the privileged site of demotic power outside the confines of the symbolic a symptom of left-wing populism envy?

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508 A Properly Rhetoric Concept of Love

Blake Daniel Cravey

University if Georgia, Athens, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Love is on the brain. In academic circles, love has emerged as a necessary and viable political option, becoming the topic of special issues, edited collections, and major conference themes. In this dynamic, love is generally viewed as a suturing structure of feeling that could potentially link disparate actors across space and time through rhetorics of mutual care and interdependency. In this context, love presumes identification and thereby allows for a worldly expansion of relations. To borrow language from Michael Hardt, it seems that developments of properly political concepts of love are underway. Given love's emergence as political and rhetoric as a vehicle of politics, I contend that rhetorical studies scholarship will benefit this transdisciplinary work on love. Already, rhetorical scholars including Joshua Gunn, Eric Jenkins, and Josue Cisneros have argued for the uptake of love studies in rhetoric, while recognizing its dearth and the anxieties surrounding the relationship between rhetoric and love. My project seeks to intervene by offering a properly rhetorical concept of love, which I generate through a rhetorical reading of such scholarship. My approach hinges on the view that love's realization as a political concept first requires an understanding of love's rhetorical construction – the circulating discourses that serve as pedagogies for what love is, what our love objects should be, and what love can do in relation to politics– while remaining cognizant of love's contextually dependent nature. To develop a properly rhetorical concept of love, I turn to Gunn, Jenkins, and Cisneros's work to consider what opportunities their constitutive paradoxes offer. For instance, Gunn, from a Lacanian perspective, argues that love is an attempt to fill an unfillable lack. Jenkins and Cisneros, primarily drawing from the inheritors of Spinoza, argue that love is a flowing surplus that can

realize capacities beyond the possible. They both argue that the hesitancy to take up the study of love rests generally in misrecognitions of what love is. I contend that these two orientations represent a constitutive paradox of love as both lack and surplus. In contrast to both, I contend that this paradox is the root of anxieties surrounding love. To navigate it, I argue that we must account for the complexities of love by taking on an ambivalent orientation to the rhetoric of love. Ambivalence, from a Kleinian perspective, is the realization of the complexities of our attachments to our love objects – the good and bad that inheres in every relation. Taking such a stance allows us to approach love as both a destructive and a productive force. Doing so compels us to not take love for granted. That is, it compels us to view love as fundamentally rhetorical, meaning that love is contextually articulated and has multiple meanings. Such a stance might allow love to become a political concept – one where the complications and negotiations of being-in-the-world are worked out together. Love is on the brain; a properly rhetorical concept of love might bring it into the world.

535 A Rhetorical Theory of Critical Empathy

Eric Leake

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Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Empathy has become a much debated concept within rhetorical and literary studies. While some champion the possibilities of empathy to enable understanding across differences (Nussbaum), others warn that empathy rarely occurs on equal terms and that it risks erasing meaningful differences in what bell hooks describes as "eating the other." The strongest critiques of empathy have noted its tendency to assume that people encounter one another from equal positions, ignoring the many inequalities that structure an encounter (Kulbaga, Gaines). These critiques are important in highlighting the significance of bodies, social conditions and values, and contexts in determining the limitations and possibilities of empathy. In this presentation I engage debates over the rhetorical possibilities of empathy by theorizing and advocating rhetorical practices of critical empathy grounded in reflection and critical awareness.

I develop critical empathy as a mode of "difficult empathy," a rhetorical practice of empathy that prompts the empathizer to acknowledge features of others in themselves—and features of themselves in others—in ways they might otherwise prefer to ignore. I build upon Lisa Blankenship's theory of rhetorical empathy and Shui-yin Sharon Yam's concept of deliberative empathy to understand how empathy might simultaneously recognize differences and inequalities in our encounters while also allowing possibilities for connection. I begin the presentation with an analysis of critical empathy as performed by Leslie Jamison in attempting to find understanding amid disagreement. Jamison is shown to question the conditions and application of empathy without giving up on empathy itself. I then attend to embodied experiences in the essays of Alex Marzano-Lesnevich, and the importance of social and historical contexts in Claudia Rankine's *Citizen,* as examples of critical awareness in empathy. In my analysis, I highlight the centrality of rhetorical listening (Ratcliffe) and sharing stories as practices of critical empathy along with recognition of the social and historical forces that shape those stories and determine their interpretations and possibilities. Drawing from Todd DeStigter's idea of "critical empathy" and Min-Zhan Lu's use of "critical affirmation," I identify rhetorical practices of critical empathy that acknowledge the limitations of empathy while also reflecting upon and revising empathy's potential use in coalition with others. I conclude by reviewing the proposed conditions of critical empathy and arguing for the value of critical empathy as an ongoing and necessary practice to inform, reflect upon, and revise our rhetorical encounters. This presentation should be of use to scholars and teachers looking to apply critical empathy in analysis and as a pedagogical value that informs the ways we read, write, understand, and teach about others.

459 Overwhelming dissoi logoi

Zachary P Dixon

Embry-Riddle Aeronautical University, Daytona Beach, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Overwhelming dissoi logoi

An honest conversation about rhetoric's limitations might also benefit efforts to move the ancient art beyond "just." The dissoi logoi's volatile edge has long haunted rhetoric as a weakness as much as a strength, and represents a productive place to benefit from restraint.

Since the anonymous triestie of the same name, through Gorgias' demonstrative On Non-Existence and legendary boasts to argue any side of any argument, into to contemporary iterations of Sophistry dissoi logoi has stirred controversy by decentering truth-value with its radical relativism. As Jarrett (1998) notes of Protagoras and other Sophists, dissio logoi demonstrated truth as an enacted, performed quality rather than an expressed transcendental reference.

Therein lies a danger. If truth or truth-value is an enacted quality and a rhetor can argue equally for any side of a debate, then the sanctity of rules, norms, and other manner of social relata supported by such truth-value are also called into question.

While sophistically-minded scholars evidence how dissoi logoi can beneficially open space beyond binary dialectics, Plato and Aristotle's ancient fears of its run-away relativism do hold merit. Dissoi logoi's rule disrupting problematic is focused into flame through the contemporary rise of "post truth" discourses which fuel anti-intellectualism and loss of trust in scientific expertise. In today's "post truth" political climate dissoi logoi, perhaps not surprisingly, has been put to work chipping away at the rules which support the conditions of truth-value in academics and the sciences. If there is no transcendental truth in which to ground rules, the old hyperbolized counter-logic goes, then any rule is as good as another. It perversely follows, then, that any opinion interpreting any rule is as good as the other, therefore muting the righteous value of rigorous scientific and academic consensus.

This presentation attempts to mitigate dissoi logoi's more disruptive tendencies by seeking out its limits. Speaker One works through Alfred North Whitehead's "Philosophy of Organism" (2010) to demonstrate the potential limits of dissoi logoi. Speaker One leverages Whitehead's material ontology to demonstrate how the objective, material world establishes an overwhelming and undeniable argument via megethos. Objective reality's unavoidable rhetorical megethos suggests not simply the likelihood of finite limits to the accuracy of discourses, but also the potential for means of weighing discourses against themselves and each other.

Perceptions, perspectives, interpretations, and discourses may indeed be fluid and infinite, but the actuality of an objective reality means there is a yardstick by which their accuracy can be measured.

Assessing discourse may seem a blasphemously absolutist sort of idea, but a serving shared-world filling with increasingly conflicting discourses means rhetoric needs the ability to manage its power. Speaker One concludes their presentation by interpreting how a materially overwhelmed dissoi logoi can help return some degree of civility and hospitality to a post-truth political climate by helping establish more mutual boundaries of discourse.

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Reactionary Rhetoric

9:30 - 10:45am Sunday, 26th May, 2024
Location: Directors I
Track 3. Digital Rhetoric
Presentation type Paper Session

71 Just Read and Agree: Digital Platform Terms of Service as Reactionary Social Contracts

Reed Van Schenck

University of Pittsburgh, Pittsburgh, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This paper interrogates the terms of service ("ToS") of digital platforms as exploitative contract-talk (Pateman 1988; Mills 1997; Kymlicka and Donaldson 2017). ToS are governing documents that outline the rights and duties afforded to platform providers and clients. Technology firms use ToS to "reserve the right (but undertake no duty)" to amplify, monetize, and remove user content. Accepting the ToS of multiple firms – including web hosts, domain registrars, and payment processors, not just front-end social media – is required to access websites. Thus, "I have read and agree to the Terms of Service" is "the biggest lie on the Internet" (Obar and Oeldorf-Hirsch 2020).

I conduct rhetorical criticism of terms of service to address a question of broader significance: To what form of relation do digital platform providers constitute their users amidst the "regulatory turn?" The regulatory turn refers to a pivot in platform governance toward progressive stewardship of the "online public sphere" through content moderation and privacy reform (Schlesinger 2020). In the United States, the regulatory turn is couched as a direct response to the online rise of white supremacist networks. The 2021 deplatforming of Donald Trump from Twitter and PayPal's 2017 decision to remove dozens of Alt-Right influencers exemplify the regulatory turn. In both cases, ToS offered legal and ideological justification for action and, more quietly, for decades of prior and ongoing inaction. Simultaneously, far-right social networks like Gab and Rumble have emerged as unregulated echo-chambers for the deplatformed. These platforms write ToS that reflect their racist motivations. To scrutinize the interplay of regulation and reaction, I analyzed over sixty ToS documents from front-end (social media) and back-end (web hosts, domain registrars, etc.) platforms that either appeal to, or have actively deplatformed, white supremacists in the United States between the years 2016 (the peak of the Alt-Right) and 2020 (early pandemic). I focus on content moderation and data privacy, policy areas especially relevant to the regulatory turn.

I argue that terms of service rhetorically bind users into a promissory relationship with platforms and the freedom-bearing infrastructures they govern by the affective attachments of cruel optimism, "when something you desire is actually an obstacle to your flourishing" (Berlant 2011; Shanks 2015). Whether by passively "signing the contract" or actively negotiating the text, ToS calls users to platforms as neutral conduits for their information. Users enjoy a feeling of non-attachment by consenting to arbitrary governance, mystifying the power dynamics through paragraphs of legalese juxtaposed to constitutive "preambles" and "mission statements." Quite unlike the "participatory" Internet ideology, this disempowers marginalized users from holding platforms accountable to the racist and sexist ramifications of their

infrastructure, reflecting the political metaphor of the "social contract" which governs through rhetorical consent. In the context of regulating white supremacist content, most ToS empower platforms to unilaterally determine when racist violence has occurred on their websites. Stated missions to sanitize the Internet from racist rhetoric are subordinated to profit. Mainstream providers enjoy a "right to ignore," while emerging far-right digital tycoons invite the deplatformed to rally.

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344 Re-Thinking, Re-Mixing, Re-Making: Mediated Stories of Mixed-Race Embodiment and the Ethos of the "In-Between"

Brianna I. Wiens

University of Waterloo, Waterloo, Canada

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Storytelling is crucial for sharing and co-creating knowledges, addressing and surviving power imbalances, encouraging participation, passing on traditions, and finding individual and community voice (Harding 1993; Hemmings 2011; Ilmonen 2020; Lindstrom, Baptiste, and Shade 2021; Mahuika 2012; Tomlinson 2013; Sangster 1994). For stories and depictions of multiracial identities, however, the risks of erasure are high, especially within economies of visibility (Banet-Weiser 2018) and the traps of representation (Sharma and Singh 2021) that favour oversimplified and/or binary categorizations over complex intersectional social positionings (Crenshaw, 1989; Collins, 1990) within the algorithmic oppression of our media spaces (Noble 2018). Within this context, some stories that communicate the nuance, dynamism, and complexity of multiracial identities have found space in technologically-mediated platforms. Indeed, as a Pew Research Center report notes, "multiracial Americans are at the cutting edge of social and demographic change in the U.S.," even as "55% say that they have been subjected to racial slurs or jokes" (Parker, Horowitz, Morin, and Lopez 2015). In response, this paper argues that the social media stories of mixed-race representation stand as sites of expression that function as alternate rhetorical spaces where mixed-raced vernaculars are mediated, validated, and circulated. By examining these stories, we can better articulate the conditions for more just, equitable futures that recognize the pivotal sources of argumentation, power, and method that the bodies and voices of everyday people offer, constituting rhetorical forms with their own agencies.

This paper thus explores three self-described "mixed-race" Instagram accounts: Mixed Asian Media (@mixedasianmedia), Mixed Present (@mixedpresent), and Mixed In America (@mixed_in_america), and their associated websites, podcasts, online workshops, and digital workbooks. I suggest that the multimodal blend of poetry, art, memes, testimonial interviews, stories, and related activist information offers a means of revealing mixed-race vernaculars, and that the mediation of these vernaculars via these social media profiles aids in the circulation and reception of their messages. To account for both range and specificity, I explore these three Instagram accounts and their associated digital artifacts not to make generalizable claims, but to look for the range of inventional possibilities for disrupting and resisting harmful discourses of mixed-race identity. I understand these digitally mediated stories as "tactical media" (Raley 2008) and as "media events, archives, and activist techné" (Rentschler and Thrift 2015). I draw upon Enck-Wanzer's (2006) concept of intersectional rhetoric to first make sense of the different modes through which this mixed-race vernacular is mediated, and second, to reflect on the decolonizing aim and form of the blended, visually rhetorical work. Overall, I contend that these mediated vernaculars oppose and transform hegemonic monoracial discourses of race using the everyday embodied discourses of mixed-race people. These social media profiles carve a distinct space for mixed-race vernaculars to fortify and stand as valuable discourses, attending to the relationalities of affect, materiality, and mediation across networks of power. Ultimately, I argue that these vernaculars offer a glimpse of what I call the "ethos of the in-between," an ontoepistemology of intermediality, which begins to show how we can inhabit the in-between while also creating space to be differently.

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88 Theorizing a Somnambulant Rhetoric amid Surveillance Capitalism

Adam Padgett

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Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Over the last couple of decades, routine surveillance has dramatically changed the nature of the public sphere. In Publics and Counterpublics, Michael Warner argues that "a public is constituted through mere attention." However, given the ubiquity of surveillance technologies (i.e., cameras, social media platforms, personal data collection, etc.), Warner's criterion of "attention" seems a bit outmoded. That is,

through digital surveillance, humans routinely participate in digital publics, often without their awareness or consent. In this paper, I advance a concept I refer to as "somnambulant rhetoric," a non-autonomous, unconscious discursive participation enabled and mediated through surveillance technologies, especially online.

Social media platforms (like Snap Chat or Instagram) tend operate on a logic voyeuristic participation unbound by traditional spacio-temporal constraints, thereby collapsing public and private life into one another. Consider, for instance, a closeted person visiting an LGBTQ+ bar (a quasi-public, quasi-private space) who may very well be unwittingly (and unwillingly) outed through the careless picture-taking and social media-sharing of fellow patrons, thereby recruiting the closeted individual into a public digital scene about queer life without their awareness, attention, and certainly not their consent. Theorizing about somnambulance invites us to think about the just and unjust ways in which privacy is frequently disregarded in order to participate within particular techno-social discursive fields.

A somnambulant theory of rhetoric also helps explain how non-autonomous modes of discursive participation is enabled through networked, distributed action, which carries further ethical implications for human and non-human actors involved. That is, as bodies, ideas, or practices enter into a network, they tend to be mechinically circulated and coopted by other actors (through picture-taking, hashtagging, remix, algorithmic mediation, etc.) as humans and non-humans work together to generate and collectively reproduce cultural memes and meme-practices. Somnambulance expands our understanding of unconscious, non-autonomous participation not simply in terms of images of people that have gone viral but also in terms of a broader ecology of user practices and machinic processes that constitute digital publics.

While scholars of publics theory have long critiqued Habermas's disregard for power relations and participatory agency, what contemporary scholars of publics theory haven't given enough attention to are the inequalities embedded within the socio-material power relations of surveillance in digital publics. In this paper, I engage new materialist theories (Deleuze and Latour) theories of embodiment and bio-power (Butler and Foucault), and the origins of crowd theory (Tarde) to assemble a somnambulant theory of rhetoric to articulate a new order of power relations that has emerged from routine rhetorics of watching. An attunement to somnambulance will help to defamiliarize ourselves from the often ambient surveillance networks that we are all hopelessly interconnected with and perhaps find more just ways to reconfigure the public sphere.

86 From Russian Disinformation to the Florida Legislature: "Flooding the Zone with Shit" as a Key Component to Contemporary Politics

Jonathan E. Bridenbaker

University of Memphis, Memphis, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

"The real opposition is the media. And the way to deal with them is **to flood the zone with shit.**" This now infamous 2019 quote from Steve Bannon has come to represent the most honest admission of the kind of politics practiced by him, conservative political activists, media organizations, and a host of other agents. "Flooding the zone" essentially means distributing massive amounts of information on a given subject as a means of overwhelming public discourse. This approach to media has resulted in a dizzying amount of misinformation, disillusionment, and nihilism that characterizes contemporary online politics. The power of this tactic is amplified not only by the attention hunger by media industries that Bannon is directly targeting, but its resonance is amplified by the power of social media algorithms to distribute and amplify the "shit" that Bannon and his disciples flood the zone with.

In this essay, I consider the political tactic of "flooding the zone" as a form of rhetorical distraction, where entire discourse ecosystems are shifted in an attempt to engender a host of affective states from disillusionment to rage. I situate this rhetorical tactic within two contexts. First, I consider the mandates of surveillance capitalism and its influence on the effectiveness of this strategy--drawing from the insights of Shoshana Zuboff on the social media industry. "Flooding the Zone" is not just proliferated by social media ecosystems, but it comprises the very core of its infrastructure and business model via algorithms. Second, I consider the efficacy of this political tactic in the contemporary moment. Digital culture finds itself at a crossroads as Twitter is driving itself into infamy and big tech companies are clamoring for relevance in an increasingly changing media ecosystem with the advancement of new AI tools and shifting public values.

"Flooding the zone with shit" is not a new rhetorical phenomenon, as distraction and diversion are political tactics with a long and storied history. Rather, I argue that its digital instantiation has had major epistemic consequences for political cultures writ

large. I consider two case studies that represent these epistemic consequences. First, I consider the evolution of Russian disinformation campaigns from the 2016 US Presidential Election to the Russia-Ukraine War where "flooding the zone" is deployed as a central intelligence strategy. Second, I examine other ways in which "flooding the zone" has manifested, primarily considering how Florida's simultaneous enactment of 200 new laws on July 1, 2023 is a product of the epistemic shift and rhetorical maneuvering engendered by Bannon's philosophy. I argue that this slew of laws and the strategic decision to have them take effect all at the same time is meant to overwhelm and disillusion.

By comparing both cases, we see that "flooding the zone" is both meant to create confusion within digital ecosystems but that its epistemic consequences bleed into the manner in which public policy is enacted and deployed. I conclude by considering possible approaches to navigating a "flooded zone".

Online and Digital as Location of Rhetorical Action

9:30 - 10:45am Sunday, 26th May, 2024
Location: Directors J
Track 7. Public Rhetoric
Presentation type Paper Session

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637 (Un)just Gaming: Conspiracy Theories and the Rhetoric of Games

Joshua A Wood

Syracuse University, Syracuse, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In 2021, a crowd of young protestors gathered outside the Twitter headquarters in San Francisco. Their goal was to force the tech company to change its iconic bird logo. Their signs and their chants conveyed the reasoning behind this: "Birds aren't real."

The "Birds Aren't Real" movement has caught on with denizens of the internet, and grown exponentially. It exists to parody the conspiracy theories that have become all too common today in right-wing spacesThe power behind this rally evokes the same one that drives players in games. In creating an alternative worldview, the movement gives its followers a motivation for action in the real world.

Historically, gaming has been dismissed as entertainment. Gaming is a diversion. But in the post-truth era, gaming presents both a challenge and an opportunity. The link between game design and conspiracy theories is not a new one (Berkowitz, 2021; Hon, 2022). Although Davies (2022) has recently written on the similarities of conspiracy theories and Alternative Reality Games (that slot fictional narratives into players' real lives), this paper delves deeper into the affective rhetoric of the conspiracy-theory-as-games.

I argue that the use of game design principles, purposeful or not, leads to a form of phronesis, conveyed online through the creation of emotion. In the world of conspiracy theory and online discourse, this gamified worldview serves as impetus for mobilization in the real world. As conspiracy theories grow into movements, they take on social aspects of games as well, in which players share a kind of collective phronesis in online affinity spaces (Gee, 2003). The infrastructure that these movements borrow from games and their player bases build a type of affective phronesis, teaching "players" how to play the game of conspiracy.

Using Birds Aren't Real as an example, this paper puts forward a theory of how game design might be used to inoculate the public against the persuasive abilities of conspiracy theories and the affective communities that spring up around them. By creating opportunities for players to intersect with these game mechanics, by

designing games with this end in mind, we can begin to unravel the appeal of conspiracy theories.

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670 Digital Border Rhetoric and the Rhetoric of Digital Borders

Ritika Popli

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Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In recent times border rhetoric has been of particular interest to rhetorical scholarship focusing on questions of how categories like the nation, state, and citizenry are interrogated, produced, stabilized, and destabilized. Although the focus has largely been on the US-Mexico border as a site of analysis to question the making, un-making, and eventual re-making of the relationship of precarious identities with respect to the nation-state. In essence, the rhetoric of border(s) allows us the grammar to understand how meanings to identities are assigned and altered. Moreover, the theoretical category of border(s) offers a valuable anchor to

understand the postcolonial ideas of multiplicity and plurality in relation to social and cultural identities. In fact, one of the primary contributions of border thinking is that it (re)asserts the notion that borders are not simply geographic or territorial, instead they are knowledge systems in themselves that potentially reject the rigid terrains inherited as a result of and through colonialism, and in turn the Eurocentric ideas of nationhood, modernity, and culture. In this paper—borrowing from the invigorating and important discussions on border rhetoric and border thinking—I articulate and propose the idea of digital border rhetoric, and simultaneously, interrogate the rhetoric of digital borders.

As with anything "digital" there are several ways to interpret what the digital means or how we understand it. In order to focus the scope of analysis, my site of inquiry is Project Daastan (https://projectdastaan.org/)—an ongoing multi-media project which is using virtual reality to reconnect migrants across India-Pakistan border, who had to forcibly leave their homes under violent circumstances during the Partition of British India in 1947. The premise of the project is to use new media and forms of technology to traverse borders that are today impossible to cross owing to the tense relations between India and Pakistan—two nuclear armed nations sharing one of the most highly militarized borders and tense history. In the paper, first I discuss how in digital spaces—such as Project Daastan—the physical borders of Partition manifest in different ways, even though the projects may want to dispel the material and violent realities by "crossing" or "traversing" the borders in a borderless digital landscape but are unable to do so. Second, based on the analysis I invoke a rhetorical reading of the project to foreground that the digital border rhetoric allows us to tend to the rhetorical processes that produce the border as a geographical line on a map but also understand the rhetorical effects of those processes i.e. rhetoric of digital borders. In other words, Project Daastan becomes a rich site of analysis to interrogate not just the production of the digital border through its representation, but also how the production comes to take place.

600 Justice, Just Rhetoric, and Justly Assessing Our Differences: A Contribution of Tagmemic Rhetoric to Understanding Contemporary Public Controversies

John Dunn

Eastern Michigan University, Ypsilanti, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

As Chaim Perelman (1967) has pointed out, justice and hence just rhetoric call for assessing the differences that distinguish individuals and groups so that we can determine the needs appropriate to each. At some level such differences may prove ultimately mysterious, essentialized, beyond the scope of reasoned understanding. In the realm of everyday rhetoric, however, some of these differences may yield to inquiry: reflective, systematic, heuristic-based thinking (Young & Becker, 1965). At least the notion of a just rhetoric must assume so, at least in certain cases.

To consider the challenges and opportunities available when we approach just rhetoric in this manner, my presentation looks closely at a recent public controversy that prompted strong disagreement across the U. S. political spectrum. In November 2022, Elon Musk made official his proposed purchase of the social media platform Twitter (since renamed X), completing a drawn-out and complex process that proved unexpectedly contentious as it unfolded. Like many such events that stream ceaselessly from our 24-hour news cycle, the Twitter controversy gave rise to an array of public commentary.

Although ephemeral and perhaps mundane, such discourse can prove worthy of scholarly attention in at least several ways. First, as traditional rhetoric from Aristotle onward often teaches, such discourse may directly support public deliberation on the issue at hand; in this case, the implications of who controls a widely used social media platform and what to do collectively (or not) about it. At the same time, what's known in the U. S. field of composition studies as the New Rhetoric movement during the 1960s (Burke, 1966; Ohmann, 1965; Young, Becker, & Pike, 1970) called attention to a parallel function such discourse serves; that of implying the worldview or habits for making sense of experience (Boulding, 1956; Geertz, 1973) that an author's patterns of language choice might dramatize in the midst of making her point.

For instance, during the Twitter controversy, several newspaper opinion columnists affiliated with the Tribune Syndicate weighed in on matter, each self-identifying with one of three political orientations, "conservative," "middle of the road," or "liberal." Since they addressed the same issue, appeared almost simultaneously, often side by side in the same newspaper, and consciously argued from distinct ideological perspectives, these commentaries provide an interesting set of examples from which to discern how rhetorical choices help invent a particular worldview. Based on key

concepts drawn from one version of the New Rhetoric, Tagmemic rhetoric as developed by Young, Becker, and Pike (1970), this presentation explains how heuristics of rhetorical invention may serve also as probes for rhetorical analysis (Corder, 1976; Odell, 1983).

Instead of seeking to resolve the Twitter controversy, or any public debate, as traditional rhetoric might, by assessing the arguments alone, this presentation describes how the New Rhetoric can provide a means to understand and reasonably assess the worldviews that frame such arguments, and by doing so models what a just rhetoric might look like in an age of pronounced ideological and political differences when justice matters more than ever.

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237 ONLINE DEBATES ARE MILKSHAKE DUCKS: HOW "LEFTIST" STREAMER DEBATES CONTRIBUTE TO WHITE SUPREMACIST AND FASCIST RHETORICAL LOGICS

Caitlin P Walrath

Wake Forest University, Winston Salem, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

On the 8th of September of 2021, a video was posted to YouTube[i] of two YouTubers, Ian "Vaush" Kochinski[ii] and Lua "Professor Flowers" (last name unknown)[iii], engaged in a nearly three-and-a-half-hour debate. The debate concerned the homogenization and equivocation of Black nationalism/supremacy/separatism and white nationalism/supremacy/separatism. Additionally, the debate covered a video[iv] and series of Twitter posts[v] where Professor Flowers criticizes Vaush for promoting said homogenization and equivocation. YouTube was selected as the platform for the debate as it invited both parties' broader audience to engage with the material and come to their own conclusions about who "won". This debate was not merely concerned with "winning" in the traditional sense, as there was the unstated goal of "winning" the ongoing ideological battle amongst leftists about tactics. The "winner" would force their opposition to concede that their approach was intellectually inferior and thus not a strategy for leftists to engage in[vi].

However, the "structure" and "form" of a debate are consistently invoked by Vaush to discredit Professor Flowers. These invocations were then further utilized by Vaush followers to harass Professor Flowers and adjacent Black creators in a harassment campaign following the debate[vii]. This paper interrogates Vaush's rhetorical invocation of the debate form and logic as tool to mediate challenges to fascism and transform those positions into lightning rods for white, racist backlash. Specifically, this paper ties together the unique histories of competitive debate, white supremacist social organization on Internet platforms, and social media influencer presence to rhetorically intervene into the "online debate" format and reveal its failure to challenge white supremacy.

This paper unfolds in the following three broader rhetorical moves. The first section illustrates competitive debate, how it borrows rhetorical forms from white supremacist online platforms, and how "gamification" of debate for competitive purposes creates a desire for procedural rule enforcement to "modify" debates. This section deeply interrogates the efficacy of competitive debate as a rhetorical form in online spaces to challenge white supremacy. Additionally, it investigates whether Internet discourse between online influencers can escape the trap of white supremacist rhetorical forms embedded into the platforms and procedures used to facilitate online debates. The second section illuminates the history of white supremacist participation and ideological investment into Internet culture as a form of "social movement abeyance" where said groups can operate, grow, and communicate without extreme scrutiny from law enforcement. Abeyance performed by white supremacist groups has allowed them to establish a strong foothold in the rhetorical patterns of online discourse and into the foundations of Internet communication itself. The final section unravels the debate between Vaush and Professor Flowers as a case study for why online debates between influencers fail to disrupt white supremacist ideology and overly rely on white supremacist argumentative form to achieve rhetorical persuasion. The paper concludes that online debates actively contribute to the efficacy of white supremacist rhetorical forms and dooms leftist projects attempting to radicalize individuals against fascism.

Identity and Identities

9:30 - 10:45am Sunday, 26th May, 2024

Location: Plaza Ballroom D
Track 7. Public Rhetoric
Presentation type Paper Session

502 Interbeing and Non-attachment to Views: Thich Nhat Hanh and Rhetorical Practice

Michael Phillips-Anderson[1], Rachel Phillips-Anderson[2]

[1]Monmouth University, West Long Branch, USA. [2]Independent Scholar, Silver Spring, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

What does it mean to practice a "Just Rhetoric" in terms of our commitment to a position and the flexibility to be open to persuasion ourselves? In rhetoric, we traditionally thought of persuasion as an attempt to change attitudes, beliefs, or values through communication. We might think of a speaker arguing for a side and refuting the arguments of the other. But is "Just Rhetoric" possible when all people are attached to their views and not open to those of others? In this paper, we explore the importance, and perhaps even the necessity, of non-attachment to views for persuasion to be possible. If an expectation of rhetoric is that views can change through communication and not violence, it is important to explore how rigid attachment to views threatens escalation of conflict. Drawing on the writings of Buddhist monk and peace activist Thich Nhat Hanh, we explore the meaning of non-attachment and its implications for rhetorical practice. Nhat Hanh's interpretation of traditional Buddhist concepts focuses extensively on communication, compassion, and openness to attitudinal change and has much to offer rhetoricians. He wrote, "Aware of the suffering created by fanaticism and intolerance, we are determined not to be idolatrous about or bound to any doctrine, theory, or ideology, even Buddhist ones…They are not doctrines to fight, kill, or die for." Practicing non-attachment to views raises important questions for rhetoric. What does it mean to try to persuade when not committed to a position? There are connections among Nhat Hanh's ideas, Gilbert's coalescent argumentation, and Foss and Griffin's invitational rhetoric. We argue that Nhat Hanh goes further in developing a non-adversarial rhetoric by focusing on the concept of interbeing, sometimes referred to in other Buddhist

traditions as dependent origination or dependent co-arising. This idea proposes that everything in the universe is connected to everything else, complicating the idea of an independent self. For rhetoric, this leads to a reconsideration of some of the most basic rhetorical concepts such as speaker and audience. Through an examination of Nhat Hanh's perspective on communication, we offer the audience an opportunity to practice non-attachment to their views of rhetoric (while we, of course, do the same) and to consider the implications of interbeing and loving speech for rhetoric.

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333 Dvořák Hears America: National and Cultural Identities in the "American" String Quartet

Clara Paloucek

University of Wisconsin, Madison, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

The relationship between music and identity is often complex and multi-faceted. A song, a style, or an artist might "belong" to a particular place or culture, but the fact that people across borders of race, place, and nation can enjoy the same music contributes to a sense of universality present in many musical genres. Likewise, labeling a piece of music as belonging to a particular place adds complexity to the perception of that music, notably when that music is already associated with multiple places. In this paper, I utilize Czech composer Antonín Dvořák's String Quartet No. 12 in F major, Op. 96, otherwise known as the "American" String Quartet, as a case study for a combination of methodological approaches. Though his Czech identity was important to Dvořák, and though he wrote the piece while living in a Czech settlement in Iowa, the quartet was soon viewed as an "American" piece, rooted in experiences of the United States.

In order to highlight the importance of identity in this piece of music, I engage with rhetorics of national and cultural identities as studied by José G. Izaguirre III, Christa J. Olson, and Elizabeth Ellen Gardner; these analyses inform my argument that Dvořák's string quartet expresses his personal experiences of the United States in the 1890s, which, in turn, were influenced by his Czech identity. While it is impossible to argue the composer's precise intentions with this piece, he had explicitly been tasked with formulating an "American" style of classical music, and his inspirations for the

piece came from his experiences in New York City, Chicago, and Spillville, Iowa. These experiences led Dvořák to paint a picture of the contemporary United States. These themes and perceptions include technological progress, vastness of the land, and the cultural diversity of the United States. Indeed, his belief in the importance of African American spirituals and Indigenous music to musical identity in the U.S. appears explicitly in Dvořák's writing on multiple occasions.

Again, to present a piece of music without lyrics as a rhetorical artifact is a difficult task, but several scholars have served as guides on how to engage rhetoric and music. Caroline C. Koons and Kelly Jakes have studied nationalism in music, and their analyses aid my discussion of Dvořák's work as expressive of a national flavor, though this nationalism involves both a commitment to Czech identity and a fascination with the United States. Greg Goodale and Justin Eckstein's publications on sound offer the theoretical and technical framing necessary to approach music as rhetorical. Understanding how music communicates messages in these various ways, I frame the string quartet with written texts that make the artifact more rhetorically robust. Thus, I argue that Dvořák's "American" String Quartet ultimately presents a dual picture of experiences and ideals seen at the time as "typically" U.S. American, along with ideas that point toward the importance of embracing the cultural diversity of the nation.

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269 Just Bodies: Abortion rights, Displacement and the Doxastic Chōra in Danish media depictions of the Faroe Islands.

Thore K. Fisker, Turið Nolsøe

University of Copenhagen, Copenhagen, Denmark

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Sexual and reproductive rights are a global social justice issue, with abortion rights at the center of many landmark changes to legislation in both American and European contexts. Investigating their material entanglements, we examine the depictions in Danish media of Faroese women who have had abortions. Through a visual-affective analysis of the bodies of these women (or lack thereof), we illustrate how bodily autonomy is ascribed and removed through visual representation and environmental (dis)placement.

Nathan Stormer identifies in anti-abortion rhetoric the underlying conception of autogenesis and male action in a female scene, ultimately resulting in a "feminine purgation" within representations of prenatal space (Stormer, 2000, p. 128). Stormer draws on Butler to etymologically connect mater with matrix, ultimately grounding the woman-as-womb idea in the concept of the Platonic chōra (Rickert, 2013, pp. 41–73; Stormer, 2000, p. 117). Combining this conception of the prenatal space with Stormer's argument about abortion rhetoric creating a spatiotemporal hierarchization of competing biopolitical regimes (Stormer, 2015), we further develop his points to encompass the complex power relations between Denmark and the Faroe Islands. Through a critique of the visual (dis)placement of humans and settings, we address a geopolitical intersection of biopolitical discourse through postcolonial discourse on abortion.

Restraining our scope to four articles in major Danish newspapers, our goal is to disclose the bodies in the field dispersed in and through the discourse, that is, the bodies of the Faroese women and the bodies of ourselves as critics. In the case of the bodies of the Faroese women, we conduct a visual analysis and develop the concept of the doxastic body to illustrate how the positioning of bodies in the articles function to collapse agency and autonomy into the chōralic physical environment of the rocky-and-foggy Faroe Islands.

Inspired by Jamie Landaus Feeling Rhetorical Critics (2016) and Landau and Bethany Keeley-Jonker's call for "writing the bodies of rhetorical scholars into criticism" (2018, p. 166), we also emphasize our own bodies in relation to the text and context of these newspaper articles, both when it comes to the affective responses of our bodies when engaging the articles and their illustrations and when it comes to explicating our own positionality as Danish, Faroese, and gendered.

Following Stormer's conceptions of anti-abortion rhetoric, our analysis illuminates how the case of Danish media coverage of the Faroese abortion debate is even more complex as it is enmeshed in colonial ties and an ascribing of the natural environment as agentive beyond the body. In short, in the case of the Faroese women, the chōra is manifest as the foggy Faroese land- and seascape. However, the female body is still displaced and its autonomous subject still excluded, this time collapsed into her surrounding matrix, not the matrix she surrounds.

Adding to the discussion of how nationalist and colonial discourses synecdochally entwine bodies and geographic environments, our critical enquiry is to show how this displacement of bodily autonomy operates as a rhetoric of reproductive and sexual justice.

630 **Curdling Identification: Identity and Change in the Rhetoric of Mental Health Activism**

Drew Holladay

University of Maryland, Baltimore County, Baltimore, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

As stated by the conference co-chairs, the theme "Just Rhetoric" calls rhetorical scholars to address "how rhetoric can help us achieve justice today," in part by "examin[ing] rhetoric in relationship to social justice and freedom movements of the past and present." In recent decades, the combined force of "identity politics and the tendency to stake claims for political recognition on the basis of embodied particularity" (Cherniavsky, "Body" in *Keywords for American Studies*) have generated new conceptions of identity and new rhetorical strategies in the pursuit of social justice. How do changes in political identities emerge if their stability is central to their rhetorical function, as implied by traditional approaches to rhetoric?

Kenneth Burke's influential retooling of the concept of identification provides one way for scholars to describe what cannot be reduced to the traditional focus of rhetorical theory, persuasion. Identification is "compensatory to [the] division" between separate human individuals, that is, identification is made necessary by the inherent material boundaries of our biological bodies (Language as Symbolic Action 22). Identification is the bridge that allows unlike individuals to connect with one another in their collective rhetorical interactions.

With his concept of constitutive rhetoric, Maurice Charland illustrates the way rhetoricians put limits on political identities to enhance their function in deliberative discourse. Writing about a debate over Quebec's sovereignty, Charland emphasizes the problem of "the very character of a collective identity, and the nature of its boundary, of who is a member of the collectivity" in creating a political movement ("Constitutive Rhetoric" 135). The boundary of the identity is critical because the argument for Quebec's independence relies on the distinctness of its people and history in contrast to the dominant (Canadian nationalist) conception that organized the region's government and politics at that time. That is, constitutive rhetoric is

inextricably tied to the establishment of a boundary and enacted through the simultaneous mobilization of the bounded identity for a political project.

In contrast, feminist philosopher Maria Lugones argues that identities cannot be separated in this fashion without invoking the "logic of purity" presupposed by oppressive discourses. In the "conceptual world of purity," the "fundamental assumption is that there is unity underlying multiplicity" (*Pilgrimages/Perigenajes* 126) and nonnormative people "[threaten] by [their] very ambiguity the orderliness of the system, of schematized reality" (122). However, conceiving of identities as separate but not distinguishable–in her term, "curdled"–can allow resistant communities to bring together strong coalitions whose motivation is mutual empowerment rather than the benefit of one group over another.

I suggest that the "curdled" description of identity can also transform rhetorical theory by prompting scholars to put forward a vision of rhetorical interdependence powered by the resilience of resistant identities to evolving oppressions. This presentation uses the history of grassroots mental health activism in the Mad, consumer/survivor/ex-patient, and neurodiversity/neuroqueer movements to illustrate how embodied political identities evolve over time as a result of their material-symbolic interactions with, and resistance to, the institution of psychiatry and the mainstream constructions of mental health it represents.

The Just Rhetorics and Politics of Pleasure

9:30 - 10:45am Sunday, 26th May, 2024
Location: Plaza Ballroom F
Track 12. Rhetorical Theory
Presentation type Roundtable

48 The Just Rhetorics and Politics of Pleasure

Panelists/Participants (Including Respondent, if any)

Stuart J Murray

Carleton University, Ottawa, Canada

Sarah K Burgess

University of San Francisco, San Francisco, USA

Ryan W Mitchell

SUNY Stony Brook, Stony Brook, USA

Allison Rowland

St Lawrence University, Canton, USA

Louis Maraj

University of British Columbia, Vancouver, USA

Session Chair

Stuart J Murray

Carleton University, Ottawa, Canada

Abstract/Description

The Just Rhetorics and Politics of Pleasure

Since Plato, Western philosophers have long held that yielding to one's passional pleasures runs counter to enlightened reason, counter to society, and counter to the free and forward march of knowledge. However, such an ethic is surely neither natural nor necessary, as countless feminist and queer scholars have persuasively argued (e.g., Butler; Cavarero; Irigaray; Segal). Michel Foucault claims that there has been "a certain 'elision' of pleasure" in our culture because our "uses" of pleasure are informed by moralities that are both intrinsic (by virtue of one's individual identity, or "subjectivation") and extrinsic (through moral codes of conduct). Yet, it is not easy to parse the tense relationship between the intrinsic and extrinsic—between individuals and social institutions: these are the places of politics, sites of perennial struggle. If pleasure has been "elided," as Foucault contends, how is pleasure nonetheless spoken of today—repeatedly, obsessively—across myriad discourses? And how has the

expression of pleasure been construed as a potential harm that calls for increased regulation and pre-emptive measures?

Consider, for example, an open letter published in the French press in January 2018, in which one hundred French "feminists"—most prominently, the actor Catherine Deneuve—attacked the #MeToo movement to denounce its "hatred of men and of sexuality" and to "defend" men's "freedom to pester [importuner]" women. The signatories characterized #MeToo as "puritanical" and as a false "freedom of expression" that has gone "too far" by wrongly trespassing on a man's "right" to make sometimes unwanted advances on women. They compared this purported "right" to the inherent right of artists to offend the public. Not all unwanted advances constitute sexual violence, they reasoned, and besides, women should not forever be cast in a victim role. It is therefore time, they declared, for women to liberate "another kind of speech," which might at last qualify as a true "freedom of expression." Implicit in their argument was that this "other speech" is necessary for sexual pleasure—both men's and women's (they assume binary and heteronormative sexuality). At the time, there were spirited U.S. feminist responses to Deneuve and her co-authors (e.g., Kaplan; Kipnis; MacKinnon), but none touched on the possibilities for "another kind of speech" in which something like "pleasure" might speak and be spoken.

This panel responds to the elision of pleasure, through and beyond the context of #MeToo, in social and cultural practices. We ask: What are the conditions of possibility for "another kind of speech" in which something like "pleasure" might speak and be spoken? Might pleasure, itself, have a just rhetorical voice? Each of us will address how pleasure takes (and gives) place and how its place is undermined across digital social media, in memes, partisan politics, cancel culture, and "culture wars," which harden identity positions—and an identity politics—that freshly blur the lines between the personal and the political.

"The Personal is Political" is, of course, a second-wave feminist slogan from the 1960s. In its heyday, second-wave identity politics fostered coalitional solidarities (Butler; Sandoval; Scott) and a "strategic essentialism" (Fuss; Grosz; Spivak) that advanced the progressive representation of persons belonging to marginalized communities. But a politics of the "personal," which once held such promise, has today been co-opted by other political forces, much as "My Body, My Choice" has been usurped by anti-vaxxers, libertarians, QAnon, and other conspiracy theorists who protested COVID-19 pandemic measures. Indeed, earlier commitments to strategy, contingency, and critique (Butler, Laclau, and Zizek) have been displaced by the post-truth essentialism of personal "experiences" and "feelings." In their early

work, Joan Scott offered a trenchant critique of the ostensible "evidence" of individual experience, while Lauren Berlant argued that identity politics had become little more than a "feeling politics"–the pyrrhic victory of affect over argument.

This trend has only accelerated in the age of social media, where the medium is the message (McLuhan) and the Left's old identity politics has been lojacked by the Right. The slogan "My Body, My Choice" is now perversely (and frighteningly) congruent with the U.S. Supreme Court's overturning of Roe v. Wade in 2022. Between the time of Anita Hill's 1991 testimony before the Senate Judiciary Committee and, more recently, Christine Blasey Ford's, which echoed in 2018, "free speech" champions from the Right have successively co-opted identity claims as a cudgel to advance the same old politics of privilege, often under the insidious banner of protecting the "true victims"–i.e., maligned and misunderstood men–from a "witch hunt." We are now familiar with the alleged victimhood of white masculinity denouncing #MeToo and "Social Justice Warriors"; we see how white nationalists peddle "great replacement" conspiracies, etc. It has become difficult to speak to one another, difficult to be heard. And there is little talk of pleasure, few serious gestures to "another kind of speech."

This roundtable will explore the perils and possibilities of "pleasure"–the sensuous and the sensual–in a highly mediatized social climate where bodily pleasures and their expression are increasingly subject to public scrutiny and a host of moral approbations, including burgeoning institutional policies on sexual violence and affirmative consent ("consent bureaucracy"), public sexual health messaging, "canceling," "de-platforming," legislation, and litigation. Despite moral panic surrounding these practices from the Right, few on the Left are willing to scrutinize the distinctly rhetorical stakes of our current discourse and the problematic subject positions it instantiates.

Panelists have been selected for their diversity of perspectives. They will be invited to reflect on their own positionality as scholars of rhetoric working in–and variously endorsing and/or resisting–the neoliberal values advanced by our educational institutions. Together, we will experiment with a panel presentation style that is inclusive and interactive, rather than one that relies on conventional paper presentations. We will reflect critically on instances in which bodily pleasures–and institutionalized bodies themselves–are regulated and, arguably, "elided" or "erased" in the political-rhetorical contest between moral codes of conduct and individual identities and rights. Specific topics might include affirmative sexual consent, cancel culture, or the contemporary rebranding of "free speech" on campus and in the

press. By taking "pleasure" as its site of discursive possibility, this roundtable hopes to surface some of the political voice(s) of pleasure beyond the normative and regulatory regimes of "identity," "consent," and "free speech."

A politics of pleasure demands just rhetorics, where pleasure and free expression derive their meaning from the relations between or among two or more persons, and not from the liberal "individual" as such. Political agency, in this sense, is not foremost the expression of liberalism's notions of individuality or identity. It is rhetorical. And, indeed, if pleasure in-itself is a "right," then pleasure will destabilize both liberal individualism and conventional rights discourses because pleasure is neither quite a positive right—a freedom to—nor a negative right—a freedom from. Rather, pleasure is a rhetorical act, irreducible to the "happiness" of a utilitarian calculus (Mill), and beyond the contractualism of "affirmative consent." To be clear, we are unwilling to abandon responsibility and consent, but we must nevertheless ask: How might pleasure help us to re-conceive responsibility and consent, not as individual rights enshrined in political liberalism, but, foremost and necessarily, as collective and just rhetorical speech/acts?

Genetics, Death, Mortality and Materiality: Just Human

9:30 - 10:45am Sunday, 26th May, 2024
Location: Plaza Court 1
Track 12. Rhetorical Theory
Presentation type Paper Session

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789 Genetic Essentialism and Historical Revisionism: Untangling the Complexities in the "Finding Your Roots" Discourse on Race and Identity

Naette Y Lee

University of Maryland, College Park, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

The implications of the language of genetic ancestry testing in our understanding of race, identity, and history demand our critical attention. This paper examines the intersection of genetic essentialism, narrative invention, and historical revisionism as manifested in the "Finding Your Roots" (FYR) television series and its companion book, with special emphasis on rhetoric's role in shaping social narratives.

I argue that the incorporation of genetics into racial discourse in FYR exemplifies the dangers of construing race as something inherent and immutable. The series illustrates how ancestral narratives can be systematically reinterpreted through an anachronistic lens, aligning with modern values, distorting the historical record, and raising vital questions about the just and fair use of rhetoric.

My analysis extends to various FYR interviews, including Ben Affleck's appearance, where historical details are obscured to reconcile with public image. Such selective revision reflects the complex relationship between rhetoric and justice, challenging us to consider the ethics of representation and the transformative potential of rhetoric in reshaping individual connections to a shared and sometimes troubled past.

This paper contributes to the broader discourse on genetics and race by shedding light on the complexities and potential pitfalls of using genetic ancestry results testing as a rhetorical lens to explore racial identity. By examining the FYR archive as a repository of American Dream narratives, I raise questions about the impact of rhetorics of genetic certainty and heritability on the discourse around racial identity. My findings offer insights into the confluence of genetics, history, identity, and ethics in contemporary society, providing a framework for new linguistic resources to describe the advent of genetic testing as a way of exploring human diversity.

In alignment with the RSA's call to refuse and reclaim the dismissal of "just rhetoric," this paper seeks to demonstrate rhetoric's power and potential in creating a more

just society. The analysis recognizes rhetoric's role in grappling with the challenges of social justice movements and its potential as a resource for unravelling the coupling of race and genetics.

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739 Opioid Death Grievability: Obituaries and the Less-Dead Dead Subject

Allison V Doherty

University of Georgia, Athens, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In the last five years, the death rates for Black, Latinx, Hispanic, and Indigenous communities have begun surpassing those in white communities in the opioid epidemic. Unlike their white counterparts, who have received an outpouring of public grief and mourning through rhetorical artifacts like addiction obituaries (Cole & Carmon, 2019), there is still a virtual absence of public narratives of grief and mourning for those dying of opioids in marginalized communities. The argument given in the past for the absence of minority death narratives was that there was not enough death in those communities compared to the overwhelming number of deaths in white communities (Armstrong, 2016). As death rates continue to rise in minority communities, how is it still the case that some addicted lives are more grievable and others are not? What rhetorical practices make white bodies more intelligible for grievability, while Black and Brown bodies count as less grievable in the opioid epidemic?

To answer these questions, I propose analyzing public death narratives in the opioid epidemic to make sense of the disparity in grievability practices. I argue that doing so will make apparent a 'less-dead' dead subject, which I contend is a repeated object of thanatopolitical violence. By analyzing the obituary of Maddie Linsenmeir and its viral uptake, I will demonstrate how her obituary is an exemplar of opioid death grievability practices. Through the synecdoche trope, Linsenmeir is constituted as an addicted subject who is recognizable and grievable, which subsequently constructs racial borders and hierarchy to death. As a biopolitical trope of exclusion,

synecdoche creates an exclusion for those who do 'fit' the dominant frame of recognition for opioid death grievability, and as a result, their deaths do not 'count' as part of the whole grievability. This presentation aims to contribute to the emerging rhetorical scholarship on the opioid epidemic (Ferrell, 2019; Knadler, 2021; Rosas, 2023) and aims to decenter the perspective of whiteness from scholarship on the opioid epidemic to critically question the structures of power that keep marginalized death narratives from emerging (Butler, 2004; Mbembe, 2019; Murray, 2022; Rowland, 2020; Sharp, 2016).

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788 A Performative Materialist Consideration of Rhetoric's Role in Denying and Affirming Human Mortality

Christopher N Gamble

Independent Scholar, Denver, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In recent years, there has been a growing appreciation of how rhetoric is more-than-human (e.g., animal rhetorics, ambient rhetoric, so-called "new" materialist rhetorics). In this paper, I seek to contribute to such appreciation in two ways. First, I return to the formal emergence of rhetoric in the dominant eurowestern tradition in order to highlight how, from the beginning, rhetoric in fact implicates a more-than-human, indeed even cosmic significance. As I discuss, that cosmic significance has largely functioned to sustain human exceptionalism premised on a denial of human mortality. Second, I turn to a consideration of how contemporary theorizing of performative materialism, as well as a close reading of certain passages in Homer, can contribute to a cosmic understanding of human identity that relinquishes human exceptionalism.

First, then, I examine how rhetoric (in a broadened sense that, following Plato, also encompasses oral poetry) functioned in Homer, the Sophists, and Plato as a key means of sustaining three distinct cosmologies by helping to secure three distinct kinds of human immortality. In Homer and the Sophists, rhetoric operated within a "tragic view" of the human condition, in which humans are essentially physical, mortal beings who live and die to a certain degree at the mercy of a rather capricious and unjust universe. Within this view, rhetoric served to secure kleos, or a kind of immortal

fame, as a means of partially compensating for one's physical death. Meanwhile, throughout his dialogues, Plato makes clear that he finds such a tragic condition, and the partial efforts to compensate for it, profoundly unsatisfying and false. Indeed, Plato's philosophy can arguably be understood to be motivated above all by his efforts to replace such a view, instead, with one that radically immunizes humans from matter and death altogether, by rendering them essentially immaterial, eternal beings in a fundamentally Good and Just Cosmos. I thus argue that Plato's motives for replacing poetic and Sophistic performative notions of rhetoric with his representationalist notion are first and foremost cosmological. That is, Plato's conception of rhetoric emerged as a means of enabling his notion of cosmic human exceptionalism in which humans are radically separated out from the material world's ongoing cycles of birth, growth, and death.

The core notion of human exceptionalism has proved remarkably enduring ever since. In recent years, however, theorizing by indigenous scholars and scholars of the so-called "new" materialisms have advanced direct challenges to human exceptionalism in ways that seek to rethink matter and rhetoric in nonanthropocentric terms. Drawing on this work, I argue that a performative materialism specifically can help rethink matter and human relationships to other-than-human beings in ways that radically challenge human exceptionalism and help humans understand and experience themselves as part of the cycles of birth, growth, and death. In illuminating such paths, I argue that, despite its overall tragic view, the Homeric epics also offer glimmers of how certain performative enactments of rhetoric and song can help forge a sense of cosmic wonder and significance that affirms, rather than denies or seeks to transcend, human mortality.

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209 The Constitutive Materiality of American Cancer Culture's Iconic Objects

Christopher J. Wernecke

Texas State University, San Marcos, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

From billboard and television advertisements to clothing and accessories, visual and material rhetorical artifacts of American cancer culture abound seemingly without

end. In particular, the pink ribbon of breast cancer "awareness" and the yellow "LIVESTRONG" cancer "support" bracelet maintain a prolific position as exemplars of American cancer rhetoric's visual and material modality.

Importantly, though, little is understood regarding the constitutive functions of the pink ribbons and yellow bracelets of American cancer culture. That is, we largely understand these artifacts to be of particular import to and for the American cancer community, but scholarship has yet to uncover the nuances of this identification process. Moreover, this incomplete understanding of the constitutive functions of American cancer rhetoric's pink ribbons and yellow bracelets reveals another important gap – that of our theoretical knowledge regarding the constitutive power exerted by and through material, nondiscursive rhetorics.

While rhetorical scholarship has increasingly turned its attention to the identity forming capabilities of nondiscursive rhetorics over the last 25 years, this research has largely eschewed a closer examination of the inherent compositional intricacies of and between the modalities that comprise the nondiscursive realm of rhetoric. This indifference towards the compositional characteristics of and between visual, material, and bodily identification rhetorics is particularly evident in ideographic analyses.

The lack of definitional distinction between visuals and materials in examinations of constitutive nondiscursive rhetorics is also present in scholarship regarding the identification power of icons. In particular, scholarship at the nexus of icons, rhetoric, and collective identity largely remains centered upon the visual modality. Most notably, Hariman and Lucaites' (2001, 2002, 2003, 2007, 2016, 2019) lifetime of work on the identification power of iconic photographs fostered a multiplicity of follow-on studies at this nexus, producing volumes of scholarship on the iconicity of visuals. Recent scholarship at this intersection overarchingly privileges the visual above the material and/or the bodily – or considers these modalities as largely homogenous – which ignores the unique contributions each nonverbal channel can make in the constitutive process. This inattention, then, begets an incomplete understanding of identification rhetoric's nuanced power.

To address this inattention, this chapter from my dissertation supplements the scholarship of nondiscursive constitutive rhetorics in two overarching ways. First, it considers the constitutive iconicity of objects by positioning the composition of nondiscursive rhetorics as distinct modalities with the capability to work both independently from and collaboratively with the other modality housed within an artifact to assist in the creation, alteration, and maintenance of a collective identity.

Second, this chapter demonstrates the nuanced, explanatory power embedded within this approach through an application – and extension – of Hariman and Lucaites' (2007) five constitutive "influences" of iconic photographs to the iconic objects of American cancer culture. By examining how pink ribbons and yellow bracelets function as simultaneously visual and material vectors of identification in "reproducing ideology, communicating social knowledge, shaping collective memory, modeling citizenship, and providing figural resources for communicative action" (Hariman and Lucaites, 2007, p. 9), this chapter provides scholars with the additionally means to better attend to an artifact's constitutive materiality.

Multifaceted Metaphor

9:30 - 10:45am Sunday, 26th May, 2024
Location: Plaza Court 2
Track 1. Cultural Rhetoric
Presentation type Paper Session

222 Paying Attention: A Rhetorical Analysis of Investment at the Intersections of Economics and Affect

Blake Abbott

Towson University, Towson, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In this essay, I examine a term that lives at the intersections of economics and affect: investment. In its most popular sense, investment is an economic process that involves the purchase of a product whose value one expects to rise. The initial purchase is successful if the purchaser can sell the product at a later date for more than the initial purchase price, also known as the return on the investment. Investment in this sense is commonly associated with the development and expansion of financialization, the growth and increasing importance of finance capital to the overall economic climate. The expansion of financialization beyond the economic realm into all aspects of daily life has become a key feature in late neoliberalism (Martin), and it has radically upended traditional notions of value over the last forty years (McClanahan).

Investments, however, may be affective as well as financial. Affective investment refers to some form of interest or attachment one places in a person, object, or idea. Affective investments form the building blocks of individual identity as well as social structures in which we live, work, and play (Grossberg). Similarly, Gilles Deleuze posits that "investments of desire" can "shape power" (p. 212) and even produce revolutionary moments under the right circumstances. Psychoanalysis has a term for emotional investments that one makes in other people, ideas, or things: cathexis. Affective investments stitch together relationships at both individual and social levels.

Affective investments shape rhetoric as well. As Chris Lundberg notes, signification involves both the presence of a signifier and signified and the subject's investment in a specific relationship between them. Additionally, Ernesto Laclau outlines the extent to which rhetorical expression requires a "radical investment" that imbues "ontic content with an ontological signification that does not logically emerge from that content" (p. 115). Rhetorical expression is the product of various affective investments that enable the associations that form language, grammar, and communication.

I investigate the relationship between economic and affective modes of investment through a rhetorical lens by connecting it with both the active and passive versions of the term—to invest and to be invested. In an economic sense, investment suggests a centering of the subject and their interests, yet in an affective sense, investment de-centers the subject by emphasizing a relationship to external entities in which the subject is, to some degree, affected by entities beyond their control. The fact that investment straddles both economics and affect through these different senses of the same term speaks not only to the persistent influence of late neoliberalism but also to

possibilities for rethinking it. Finally, I explore this phenomenon in the case study of the so-called "attention economy."

Deleuze, Gilles. Desert Islands and Other Texts, 1953-1974. Los Angeles, CA: Semiotext(e), 2004.

Grossberg, Lawrence. We Gotta Get Out of This Place: Popular Conservatism and Postmodern Culture. New York: Routledge, 1992.

Laclau, Ernesto. The Rhetorical Foundations of Society. London: Verso, 2014.

Lundberg, Christian. Lacan in Public: Psychoanalysis and the Science of Rhetoric. Tuscaloosa: The University of Alabama Press, 2012.

Martin, Randy. Financialization of Daily Life. Temple University Press, 2002.

McClanahan, Annie. "Investing in the Future: Late Capitalism's End of History." Journal of Cultural Economy 6, no. 1 (February 1, 2013): 78–93.

766 The Inferno This Time: Using Dante's Allegorical Mapping to Investigate Just Futures in the Climate Emergency

Robert Foschia[1], Tim Michaels[2]

[1]Kutztown University, Kutztown, PA, USA. [2]Penn State University, University Park, PA, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Using the allegorical power of Dante's Inferno, this paper transports the setting to the present day climate emergency in order to give an inventory to the various 'sins' committed to our natural and rhetorical environments.   Dante's journey through the bowels of the underworld spatially rendered abstract concepts into a hierarchy, taking the ambiguous world of religious sin and making it tangible. In this vein, we designed a contemporary version based around environmental rhetorics and just transition research, not to pass moral judgment but to visually and spatially render the multiple strands and wicked problems that emerge from the climate crisis.

Swapping an allegorical moral inferno for an increasingly warming planet that is burning, we map rhetorical strategies and environmental rhetorics onto this staging; starting with Limbo, we envision an engagement with Timothy Morton's (2013) work over the ability to even talk about the weather without communication suffering from what he labels a 'hyperobject', this giant confluence of issues that the climate emergency represents.   We become enmeshed in a communicative "limbo" where we are unable to find reference points given this new and uncanny situation. We continue to move through the various layers of Hell, subverting some as we go, such as the second circle where we examine anti-natalist reactions to not have children, or the eighth circle (fraud), where we investigate carbon offsets and other ESG-related financial capture of environmental rhetoric in service to capital.   The paper will also map conspiracy theories and environmentalism (heresy, sixth circle), environmentalism and politics (wrath, fifth circle), and fossil fuel consumption in an age where we are aware of the damage occurring (gluttony, third circle).

The paper will serve as invitation to bring various strands of rhetorical and ecological thinking together in conversation with another, as well as situate many of these problems as interrelated rather than separate. The goal of the paper is to organize these tribulations and lend them a conceptual schema, albeit in a somewhat apocalyptic tone.   By examining these massive problems as a mappable project, the paper hopes to move from "just" rhetoric (complaint of the situation) to moving towards "just" (as in: moral, superior, justified) transitions that have and are being implemented from environmentalist rhetoric (community organizing, local resiliencies, solarpunk futures). By presenting these problems allegorically, but solutions as material, we hope to move the conversations away from diagnosis to action.

Bril, H., Kell, G., & Rasche, A. (Eds.). (2020). Sustainable investing: A path to a new horizon. Routledge.

Morton, T. (2013). Hyperobjects: Philosophy and Ecology after the End of the World. U of Minnesota Press.

Rhetorics of ID

68 But You're So Beautiful: Reclaiming the Rhetoric of Fatness

Chereka Dickerson

Metropolitan State University of Denver, Denver, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

But You're So Beautiful: Reclaiming the Rhetoric of Fatness

This chapter is a part of a book length memoir project titled I Said I was Fat, Not Ugly. In this chapter, "But You're So Beautiful," I enter the conversation around fatness to talk back to the way that fatness is constructed in society. The rhetoric surrounding fatness literally skirts the issue, and in this chapter I comment on what is said, what is not said, and what is implied by the commentary and omissions. This chapter also acts as a counternarrative to the dominant narratives about fatness and people who exist in fat bodies. Moreover, from my experience as a fat woman, the rhetoric of fatness is highly gendered and primarily negative. Fat means more than simply being overweight or carrying more fat on one's body; instead, fat is largely a determiner of worth and value. Fat is a negative judgement. The dominant narratives surrounding fatness suggest that fatness is a choice.

To offer a counternarrative of fatness, I first own the label fat, to disempower it, and secondly, I reject dismissive rhetoric to empower myself against people's perception of me based on my fatness. For example, it makes people uncomfortable for a person to use the "fat" label on themselves, especially if the fat person appears to be worthy with value. So, when I call myself fat, I'm often met with the dismissive rhetoric of "but you're so beautiful." To which I often respond, "I said I was fat, not ugly." The point here is that I want to disrupt what people understand and believe about fatness through my ownership of the term and my acknowledgement of their failed attempt at complimenting me. I want to make it unsettling for them to see me

as an exception to the rule, because I'm not. Instead, I want them to rethink what they think they know about fat people based on the way that they talk about fatness.

To do all of this I incorporate research on fatness, analyses of pop culture where fatness is depicted, and my lived experience as a fat person. Taken all together, I shape, at least for myself, a discourse surrounding fatness that authentically represents my experience of fatness that is not one of shame, that is not one informed by trauma, and that is not one that positions me at the exception to the rule as it relates to the dominant rhetoric of fatness.

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544 #Witch, Please! (Don't appropriate my culture): Anti-Community on TikTok as Created through the Misuse of Indigenous Culture

Jennifer J Reinwald

Widener University, Chester, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

TikTok's Witch community uses hashtags like #pagan, #smokecleanse, and #witch to promote the practice of "cleansing" a space of negative energy.   The use of sage, crystals, and fire demonstrate the importance of nature in different witchcraft practitioners like Wiccans and Pagans. This creates an anti-community of people who remind these witches that sage is traditional to Indigenous practices and is a form of cultural appropriation. This anti-community also reminds the Witch community that sage is sacred and its commercial use negatively impacts those who use it as part of Indigenous traditions. This paper will explore the community/anti-community created through the cultural appropriation of sacred practices for ordinary use. Expanding on Durkheim's sacred/profane dichotomy, I will explore how TikTok creates a space in which the commodification of witchcraft through the use of sage in "cleansing rituals" misappropriates sacred Indigenous rituals, further solidifying a community/anti-community divide across an understanding of the "sacred."

 In a cultural space where spiritual practices outside of the Judeo-Christian faiths are often marginalized, TikTok provides a space where other spiritualities and religions

can illuminate their practices. However, it is critical that social media does not dilute the significance of these traditions through misappropriation of rituals and artifacts. While many cultures and religious practices use smoke to signify cleansing, sage, especially white sage, has caused controversy in social media spaces promoting different "witchy" practices. While the term "witch" is meant to bring people together, the appropriation of sacred practices from other cultures serve to divide. While cleansing with sage smoke is sacred to indigenous communities, it is becoming profane because of the increased spread of the practice on social media.

Building on work regarding cultural appropriation from Adrienne Keene (2016), Chris Miller (2022), Lauren Nilsson (2022) as well as work from Helen Berger and Ezzy Douglas (2009) and Chris Miller (2022) regarding social media's role in presenting and promoting Witchcraft, I will explore the rhetorical moves made in content that seeks to create community on WitchTok while also alienating those from cultures whose practices are being commodified. As WitchTok gains in popularity and depictions of Pagan and Wiccan rituals become more commonplace, it is critical to understand the ways in which these rituals are being reduced to superficial displays that fit a specific "witchy" aesthetic and leaving behind the traditions from which the practices came including Indigenous traditions.

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778 Rhetorics of Grandparenting: Gaps, Omissions, and the Pregnant Pause

Susan L Popham

Indiana University Southeast, New Albany, IN, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In recent years, much societal discourse has focused on the discourses of maternal health and illness, on reproductive rights, and on the rhetorics of invitro fertilization (IVF). These discourses focus on the acts and processes of creating a family: how to bring a child into the world, who gets to bring a child into world, and how to resolve the problems associated with pregnancy, labor, delivery, and post-partum care. So much focus is spent on the process of creating a child and by extension a family that society tends to take for granted the process and acts of being a parent. What does it mean to raise a child or multiple children? What does it mean to be a parent? Who

gets to be a parent? What does it mean to parent Non-normative parents—that is, step-parents, adoptive parents, LBGTQ+ parents, foster parents, and grandparents who raise grandchildren (sometimes called "kin care")—often struggle to find the help, information, and resources they need to do the work of raising children while also recognizing the challenges of their identities that impact and intersect with the work of parenting.

In academia, very little work has addressed the discourses and rhetorics of non-normative parenting. Significantly, Matthew Heard's 2020 work, "Rhetoric and the Rise of Foster Care," analyzes the historical documents that gave rise to the foster care system in the mid-20th century; Heard argues that this type of analysis can help us "fix our attention" on and "direct us to better policies and procedures for foster care" (p. 27). Studies like this are important for also calling our attention to other, similar aspects of non-normative parenting, like grandparents raising grandchildren, that is, families doing fostering. This presentation will report on a survey of grandparents who are raising grandchildren which asks them about their experiences of working in the social work system (departments of child services) to care for the needs of and raise children. Their responses will show that the system does not address the needs of the grandparents and does not fully address the needs of the children. Indeed most of the discourse offered by DCS for grandparents is rhetorically scant and vague. While parents jokingly bemoan that they wish a newborn came with an instruction manual, for non-normative parents, the lack of clear instructions is no joking matter; it can be a matter of serious legal challenges, emotional trauma, and as serious as life or death.

178 Interconnecting local practices: The invention of the pronoun "她" (she) in modern Chinese rhetoric

Hua Zhu

University of Utah, Salt Lake City, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This presentation argues for a specific approach to studying global rhetorics, namely, to examine rhetorics as interconnected local practices. The global approach I propose begins with a turn to the locality of rhetoric as a necessary step to disrupt universality as a form of Eurocentrism. Meanwhile, the global approach insists that the term "local" is always relational. Whenever one characterizes a rhetoric as the local, one presupposes the presence of something that is regional, national, or transnational. Here, another line of inquiry emerges in global rhetoric, that is, to examine the relationality of "the local" in order to disrupt ethnocentricity and oppositional thinking as another form of Eurocentrism. Such an examination of the relationality of the local involves interrogating how a "local" rhetoric is already situated in a fabric of relationship, that is, how a rhetoric interconnects to—bears relationships and significance to—discourses elsewhere and how a network of sociopolitical forces circumscribe and constitute the rhetoric. To illustrate how researchers might employ the global approach to study rhetorics as interconnected local practice, I examine the invention of the female third-person pronoun "她" ta (she) in written modern Chinese during the 1920s. I argue that 她 was a discursive space where a nexus of sociopolitical circumstances that are local, regional, and transnational, such as differing feminist values, the logic of modernity, the discourse of national salvation and anti-colonization, linguistic conventions, and technological conditions, contested and reconstituted each other. In studying both the locality of rhetoric and the relationality of 她, the global approach I propose helps to parse out the specificity, historicity, and interdependence of rhetoric, mobilizing researchers to enact a dialectical engagement with rhetorics of all kinds and a continuous exploration of other possible mode of doing, thinking, and living.

Why Should We Care?: A Just Analysis of Harm, Care, and Marginalization for Rhetorical Change

9:30 - 10:45am Sunday, 26th May, 2024
Location: Plaza Court 4
Track 10. Rhetorical Criticism

Presentation type Panel

185 Why should we care?: A Just Analysis of Harm, Care, and Marginalization for Rhetorical Change

Panelists/Participants (Including Respondent, if any)

Sara Brock

Washington State University, Pullman, USA

Gavin Doyle

Washington State University, Pullman, USA

Prakash Paudel

Washington State University, Pullman, USA

Justine Trinh

Washington State University, Pullman, USA

Session Chair

Justine Trinh

Washington State University, Pullman, USA

Abstract/Description

At the most basic level, rhetoric is used to persuade, but our panel asks "what is the usefulness of rhetoric?" Although rhetoric can be used in harmful ways, as our presentations will demonstrate, rhetoric can also be used to resist this harm. While each of our presentation topics vary, we are united in an attempt to demonstrate how rhetoric can be used to promote care, awareness, and activism. Each speaker explores how rhetoric can be used in positive ways to combat marginalization whether the topic is the negative assumptions on Intellectual Development Disorder, the seen & unseen influences of the Prison Industrial Complex, how wearable medical devices invite cycles of harm, and how taxonomies of Asian fruits can simultaneously create harm and unity. Through these explorations we highlight how and why

rhetoricians ought to move towards a more just world, continuing discussions for transformative change.

Challenging the Discourse of Intellectual Developmental Disorder through Rhetorical Health Citizenship

Rimal et al.'s concept of health citizenship challenges the idea of the patient as a passive receiver of care, instead framing individuals as citizens who have the rights and responsibilities to make decisions about their health (1997). However, there are marginalized communities, such as individuals with intellectual disabilities, excluded from this definition of citizenship because they are deemed incapable or unfit when it comes to making decisions regarding their own care. In this presentation, I analyze the discourse surrounding Intellectual Developmental Disorder (IDD) that leads to this exclusion, highlighting the general advocacy for better quality of care, but arguing this advocacy, while important, is not enough to ensure true health citizenship. Instead, addressing and critiquing issues of power in the medical system through health activism is an important precondition for real progress. Because activism is a collective act, I draw from the concept of rhetorical health citizenship presented by Kuehl et al. that unites health citizenship with the concepts of rhetorical agency and public deliberation "to discursively enact health citizenship through collaborative civic practice" (2020). By extending the idea of rhetorical health citizenship into the conversation surrounding disability, the speaker demonstrates the importance of connecting the medical needs and experiences of individual citizens with IDD with those of the larger community. In this way, rhetoric can act as a powerful tool that extends beyond the analysis of a marginalized community into the creation of a collaborative public discourse that can enact change.

Collectively Imprisoned: Highlighting Threats to Agency and Our Obligation to Abolish the Prison Industrial Complex

By currently incarcerating almost 2 million people, the U.S. sets precedent for one of the largest Prison Industrial Complex (PIC) in the world (Sawyer and Wagner 2023). This precedent is born via State sanctioned violence work (Seigel) and racist neoliberal systems that foster a dogma of crime and punishment in a violent feedback-loop. Despite the size of the PIC, our culture of crime and punishment relegates the incarcerated as unseen, inhuman, and always having a lack of ethos – kakoethos (Johnson 2010). In drawing upon Johnson's exploration of 'bad character', Seigel's notion of violence work as an extension of the PIC, and scholars such as Mariame Kaba and Ruth Wilson Gilmore, I want to push rhetoric towards social justice in three steps. First, it is just of rhetoric to highlight how narratives about the

incarcerated frame their being as inherently immoral. This not only situates them as less than, but also ignores systemic injustices created by our violent feedback-loop that often unjustly incarcerates. Second, I highlight that through the eyes of the PIC, all non-incarcerated are 'temporarily non-incarcerated'. Incarceration creates both a literal and a rhetorical disability, highlighting a threat to the rhetorical agency of all. Third, in exploring and combating narratives reifying a dogma of crime and punishment, we can leverage a rhetoric of care and community around prison narratives in organizing towards a just call to action: abolition of the PIC and the violence work associated with it. In the interest of creating a fairer and more just world, rhetoricians ought to not only highlight how and why we cannot continue to exist under the influence of the PIC, but that our resistance to this continuous violence is not futile.

A Rhetoric of Fair and Just: Using Wearable Technologies and Medical Devices

The prevalent medical discourse commits to fair and just health treatment. Yet, the propitious rhetoric of just and care, in explicit terms, has been implicitly normalizing the socio-cultural biases and technological incompetencies through the seemingly fair and just health practices based on medical devices and wearables. Rhetorically, "the ableist narratives" (Gouge and Jones 200) along with the growing "culture of health" (Teston 251) promotes the use of wearables and medical devices, confiding that technical neutrality is a fundamental premise of such devices and treatments based on the data generated by those devices is equitable. However, close examinations on the data of medical treatments and information related to the medical devices expose the very inherent discrepancies. Despite wearables and medical devices creating an informed health context, in most of the cases, they display inaccurate information pertinent to a certain group of people, challenging the presumably fair and just health treatment. Wallis and Kadambi (2021) categorically elaborate such injustices as "physical bias", "computational bias" and "interpretation bias". These biases lucidly expose the unfairness in medical treatments. Among various reasons that help foster such biases are inept medical devices and wearables and the so-called fairness of treatments based on users' bodily data generated by them. Digital infographics generated by different medical devices like oximeters and smart watches are questionable. The treatments based on faulty information, consequently, invites flawed treatment, leading to an unjust and unfair care. Therefore, this research calls for technical awareness among the health personnels and users so that care-filled heath practices will ensure fairness and justice.

Fugly Fruit: Rhetorical Harms and Resistance

A rambutan, a fruit native to Southeast Asia, is a round oval shaped fruit with reddish leathery skin covered with erect spines, which are called hairs. It is not the most aesthetically pleasing fruit to look at, which led to Volcano Produce Inc. to label it as one of their Fugly Fruit, which "is a [product] line of superior exotic fruits" which includes other Asian fruits such as jackfruit and dragon fruit. The use of the word "fugly" (which more colloquially stands for "fucking ugly" despite Volcano claiming it as "fun ugly") exoticizes and otherizes Asian communities as unassimilable. As Jennifer Lin LeMesuier states in her book, Inscrutable Eating, the "presumed [Asian] ways of eating–predatory, nondiscerning, and rapacious–exemplify their unassimilable orientation to the Western world and potential harm…. While it might be permissible for someone to eat any object that falls outside of normative expectations, it is not acceptable that one actively seeks and desires such foodstuffs (49). Fugly Fruit shows it is acceptable to try rambutans, but it continues to alienate Asian communities who consistently seek out this fruit. In addition to analyzing the rhetorical harms done by such labeling, this presentation looks at how communities resist this otherization by embracing the "ugliness" of the fruit to create communities of care/solidarity. By referring to them as "hairy ball sacks," it becomes an inside joke between community members that connects them.

Responding to Machine Writing

9:30 - 10:45am Sunday, 26th May, 2024
Location: Plaza Court 5
Track 11. Rhetorical Pedagogy
Presentation type Paper Session

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686 Charting Rhetoric: Topic Modeling and Data Visualization

<u>Michael Healy</u>

Western Kentucky University, Bowling Green, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

The emergence of ChatGPT and generative AI into the public consciousness in the spring of 2023, with its flood of interest in AI tools, research, articles, and opinion pieces, offers an opportunity for scholars to reconsider the role of computational methods in rhetorical research. Data science approaches to natural language processing and visualization offer scholars the ability to examine large sets of textual data. Data-driven approaches have been used to illustrate changes in disciplinary journals through changes in citations and lexical density, and through using computational analysis for emergent key terms (Gallagher et al. 2023). Furthermore, Kennedy and Long (2015) argue that data driven methods allow rhetorical researchers to approach complex, interconnected, and situated textual through visualization to trace texts and find patterns in genres.

I argue that topic modeling, an approach to natural language processing that groups words together by patterns of appearance in a text and usage within a corpora (Blei 2012), allows analysis of texts in aggregate to see changes over time. These models can then be read to infer what meaning could be derived from the corpus. By combining topic models with data visualizations allows for certain patterns to appear over time and lets researchers to see and discover relationships between discrete documents and within large corpora through visual analysis (Jähnichen et al., 2017). Topic modeling is potentially fruitful for rhetorical study as the topics themselves hold no innate meaning, they are just a jumble of words that tend to be found together, but can be read to infer topics and relationships. By combining the reading of topics the charting of the results in tables and graphs, data visualization offers a means of seeing impressions of topics within corpora and on individual documents, and to see how the corpora changes over time.

In this presentation I argue that topic modeling combined with data visualization is a powerful research method for contending with large textual data sets, such disciplinary journals, newspapers, or tweets, where there is an interest in seeing what might be the assumptions at play in the data set or to see how it changes over time. Topic modeling helps discern relations that exist within a textual data set, and visualization helps us see those impressions through visual analysis and presentation. Together, they offer a method of examining rhetorical usage and change over time in a large textual data set, and can be used by rhetorical researchers to find relations that may exist within data.

As a method, topic modeling and data visualization might offer insights into genre change, historical uptakes, or circulation. I will offer an example of a project that examines a corpora of disciplinary journals in rhetoric and composition from the

1990s to demonstrate how impressions of techne emerged and changed. Additionally, I will present some examples for tools, technologies, and resources for conducting similar research, and suggest ways in which rhetoricians could approach large data sets.

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294 AI Writing: The Best Reason Ever for Studying Rhetorical Style

Jeanne Fahnestock

University of Maryland, College Park, MD, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

AI Writing: The Best Reason Ever for Studying Rhetorical Style

Into the second, and in 2024 the third year of availability, ChatGPT and other AI writing assistants have been used widely by students at all grade levels, and they have now been accepted under various truce conditions in most school districts and universities. AI writing is here to stay and it will only get better.

Though administrators may salivate at the notion of eliminating writing programs, AI writing is not likely to end the teaching of writing at any level. But it is likely to change it in creative ways as instructors have already discovered. From its first appearance, college-level writing teachers embracing this technology have experimented with having students generate, critique, and rewrite AI texts. Thus AI-generated drafts take first place in the writing process, in both live classroom demonstrations and in individual assignments, and in both scenarios, AI texts turn writing students and teachers into text evaluators and revisers.

But to be effective at such critique and revision requires significant rhetorical savvy, especially about the actual linguistic features that Large Language Models produce based only on their statistical manipulation of a corpus. Readers of AI writing often sense deficiencies in the prose in a vague way, but they lack the linguistic awareness and vocabulary to point out what is wrong or missing. Here is where explicit teaching of rhetorical style has its opening: the examination of machine prose, the *digilect*, can become the impetus and the raw material for studying the higher order skills of rhetorically-effective language, including the following:

Register: While AI programs readily mimic the registers of established genres and also claim to accommodate to audiences, they lack the ability to shift and mix registers sporadically, signs of rhetorical sophistication.

Given/New Coherence: AI programs tend to carry new or given information from one sentence to the next in the primary string. But they often use only generic pronouns (this/ that) rather than synonyms or rhetorically-inflected summative terms that help a writer make a case.

Epitomizing Rhetorical Figures: While AI programs have been touted for their ability to fabricate metaphors, they do not replicate the syntactic and pragmatic figures (schemes and figures of thought) that once were emphasized in rhetorical training. This deficiency is especially serious when it comes to epitomizing arguments in memorable ways.

Prosody: AI writing tends to lack the prosodic patterns of sophisticated prose: the matching of sentence length to content, segmenting text to emphasize certain phrases, and occasionally shifting clause length to dramatize content.

Amplification: While AI writing often features restatements and examples, it rarely expands text in ways once featured in rhetorical stylistics: open-ended series, extended illustrations, and switches from particular to general claims (hypothesis to thesis in classical rhetorical terms).

Teaching these and other features of rhetorical style gains a huge stimulus from the need to critique AI writing; the further need to revise AI texts offers a chance to practice these features. Of course there is nothing new in studying others' texts as part of one's rhetorical training: The difference now in critiquing and revising AI texts is in the goal: a "collaborative" outcome that satisfies a unique rhetorical situation with effectively crafted prose.

591 Is There a Policy for That? Generative Artificial Intelligence and the Classification of Rhetorical Production

William Duffy[1], John Pell[2]

[1]University of Memphis, Memphis, USA. [2]Whitworth University, Memphis, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Recent research in applied linguistics and writing studies has considered the need to develop AI literacy in the realms of academic publication (Casal and Kessler 2023), the use of key terms among subject matter experts (Gallagher 2023), and the metaphors available for talking about chatbots like Bard and ChatGPT in classrooms (Anderson 2023). This paper contributes to these discussions by presenting a framework for understanding the rhetorical architecture that gives these tools their agentive properties. To counter current pervasive narratives of GenAI as sentient and unknowable, we suggest scholars of rhetoric and communication work toward heuristics that help writers see AI tools as both informed by and informing the local environment from which their act of writing emerges, which opens opportunities to discuss what defines an ethical engagement with AI in specific times and places. With specific focus on the work of developing appropriate use policies for these tools in curricular spaces like first-year composition, we draw on Yarbrough's approach in *The Levels of Ambience* (2018) to differentiate between "discursive" and "rhetorical" texts and why this difference makes a difference when accounting for the textual objects produced by GenAI. Since its emergence in the late nineteenth-century, the concept of academic integrity has undergone little conceptual evolution (Gallant 2008); consequently, most academic integrity policies promote attribution practices that depend on the mechanics of literate circulation (e.g., referentiality, standardization, etc.) that condition ethical practice within these systems. But the outputs of GenAI have no corresponding referentiality because each prompted response is novel to the specific conditions of the available input. In short, how should we account for text that are generated by chatbots that themselves have no rhetorical capacity, at least not in the way our dominant authorial economies presume? Our presentation will begin by reviewing these conceptual limitations while outlining a framework for talking about the discursive capacity of GenAI chatbots. We then turn to a local case of one English department's development of a policy framework for guiding appropriate use of GenAI to illustrate the benefits of letting policy develop from practice, rather than the reverse. In sum, we will suggest why departments and programs can benefit from prompting AL literacy grounded in attention to the local conditions in which these AI tools are engaged.

518 Teaching Computer Scientists the Rhetoric of Coding: The Emergence of AI and New Possibilities for Connecting Human and Computer Languages

Sam R Schwartz

Oregon State University, Corvallis, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Teaching required writing courses populated mostly by computer science students (a common occurrence at my university) presents certain challenges to the writing instructor who teaches a rhetorically informed course that does not always hew to the kind of practical lessons valued most by the engineering set. CS students entering a highly competitive field in a rather cutthroat profession are often serious students, but ones who view their writing classes with less priority than courses in their major because they do not immediately see the connections between computer languages and human languages.

This presentation is interested in ways that rhetoric/composition pedagogy might engage CS students by framing writing in ways that directly engage their own preferred method of authorship—coding--but that engages coding as a set of practices that, with the emergence of AI's role in composing and authoring human language, directly relate to human languages both practically and theoretically.

Rather than viewing AI automatically as a threat to writing pedagogy, this presentation uses the emergence of AI as an opportunity to engage anew with this specific yet consistent university cohort: students who will be coding AI programs of the present and future but who still must engage with language from a humanist/humanities point of view—as a complex system with a situated history, complicated by rhetoric, aesthetics, culture, history, and politics.

Drawing from recent work like Aesthetic Programming: A Handbook of Software Studies (Open Humanities Press, 2020) and Coding Literacy: How Computer Programming is Changing Writing (MIT, 2017), this talk will assert the importance of engaging CS (and similarly engineering-minded) students aesthetically and ethically so that:

*students may discover connections between the languages in which they code and the language(s) they speak and write;

*students may take more seriously the implications of their own futures as programmers of artificial intelligence

Conversely, this unique pedagogical context is admittedly a challenging one for writing instructors who will, on average, not be nearly as conversant in computer programming as their students. As AI becomes more ubiquitous in our profession, however, these opportunities must not be wasted. While scholarly work (like the titles cited above) provide the necessary theoretical background for tackling these challenges, the emergence of AI as an everyday tool in 2023 materializes ideas we've only engaged with abstractly. The university writing classroom, populated by computer scientists, can now function as a cutting-edge laboratory where writing instructors might learn as much from their students as students learn from them.

Political Rhetoric

9:30 - 10:45am Sunday, 26th May, 2024
Location: Plaza Court 7
Track 7. Public Rhetoric
Presentation type Paper Session

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434 The Rhetoric of "Just" Euphemism: Politeness, Perception and Power in America's War of Words

Kevin W Van Winkle

Colorado State University Pueblo, Pueblo, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

While linguists have extensively studied euphemism and the semantic gradient of positive and negative connotation it represents (Hughes, 1991; Lakoff, 2004; Allan & Burridge, 2006; Pinker, 2007), the trope has received scant scholarly attention from traditional and contemporary rhetoricians. Like rhetoric itself, far from trivial, the trope is misunderstood, and too often dismissed as superficial, "polite" language. In this paper presentation, I challenge the notion of mere euphemism and advocate for a deeper understanding of the spectrum of implication the trope represents. Specifically, I will demonstrate how euphemism is a much more complex, powerful and power-centric trope than many may initially realize.

The ongoing linguistic conflict between the political left and right in America underscores the intrinsic connection between language, power, and euphemism. While the left uses terms like "gender affirming care," "undocumented immigrant," and "critical race theory" as orthophemism, denoting direct language that conveys neutrally accurate meaning, conservatives consider them euphemisms, used to mask a nefarious liberal agenda. In response, conservatives contaminate these and similar words with negative connotations, rendering them dysphemistic and even pejorative—and they have proven to be very good at doing so. This conflict reflects an underlying power struggle, with conservatives using language to reassert control, recognizing that shifts in language and that perceptions of euphemism, orthophemism, and dysphemism are crucial to their obtainment and preservation of power. In this environment, marginalized voices strive to balance clarity and safety, as conservative frustration over terms sometimes escalates to violence—a literal manifestation of figurative language's impact.

Through this paper presentation, I intend to transform the notion of "just euphemism" as decorative language to "just euphemism" where "just" conveys fairness, uncovering the interplay between power and language as a crucial rhetorical tool for advancing justice, equity, and inclusion. To achieve this transformation, I begin with a concise exploration of euphemism's role in the rhetorical tradition. Then, using Brown and Levinson's (1985) politeness theory, I analyze the words listed above as well as others as they have been used in the media and political discourse, illustrating the intricate connection between euphemism and power. I also incorporate Allan and Burridge's (1991) notion of "contamination" to demonstrate how the right infuses these words with negative connotations as a strategy in America's ongoing war of words. Ultimately, I seek to inspire fellow rhetoricians to investigate this trope, paving the way for a more meaningful theory of euphemism in rhetoric—one that recognizes its substantial generative and persuasive potential.

9 When You Have No One Left to Blame but Yourself—or Representative Alexandria Ocasio-Cortez: A Demagogic Premise in Search of Conclusions

Bruce L Bowles Jr.

Texas A&M University-Central Texas, Killeen, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

As power went out across the state of Texas in February 2021, the failures of a state government that had not heeded warnings about extreme weather's effects on the current energy infrastructure (and the dangers of an independent power grid), and the faults in the conservative policy of many state politicians, were made apparent. Texas Republicans were left with no one to blames but themselves. Or so it would appear. Soon, a talking point appeared in conservative media—Representative Alexandria Ocasio-Cortez and the Green New Deal.

While the premise that Ocasio-Cortez had anything to do with the blackouts in Texas was absurd on its face, this presentation will argue that it was a rhetorical stroke of genius. In fact, the tactic was employing bullshit in relation to philosopher George Reisch's (2006) definition of it. Unlike Harry Frankfurt's (2005) argument that bullshitters are indifferent to the truth, Reisch contends that bullshitters care deeply about their beliefs—they just care little about the truth of the premises that will convince their audience of those beliefs.

Even more intriguing, when this premise was first introduced into the media ecosystem, it had no specific conclusion to which it was aiming. Yet this was an intentional and effective tactic. Although traditional enthymemes may truncate a premise or conclusion to allow the audience to fill-in the missing piece of the argument, the rhetor is attempting to guide the audience toward certain conclusions. In this instance, though, there was no predetermined conclusion. Instead, this demagogic premise was released in search of conclusions yet to be reached, a corrupted version of the enthymeme.

The bullshitters' purpose here was to provide substance for constructing arguments, a starting point from which the audience could draw its own conclusions. As such, the

ambiguity of the premise is a source of power rather than a liability. Since her election in 2018, Ocasio-Cortez has come to represent a demagogic *them* for many on the political right (Roberts-Miller, 2017). She stands in for what is wrong with liberalism, for liberalism itself. The ambiguity of the premise, and its demagogic nature, then, makes it all the more ideal. It allows for the premise to serve a variety of audiences whose only similarity is a hatred of Ocasio-Cortez. The premise can become part of "reasoned" policy debates for those more serious-minded, classical intellectuals and as fodder for conspiracy theories from the more "imaginative" thinkers. Furthermore, it makes the premise highly *spreadable*, allowing for it to travel widely across media (Jenkins et al., 2013).

Along with arguing that we must be alert to such tactics, this presentation also contends that liberals could benefit from adopting a less demagogic version of this tactic, releasing premises focused on problems—not people—in search of conclusions, allowing voters to unify around these problems while discovering a variety of conclusions to reach from the premises. The strategy can be both effective and ethical if it is shifted away from demagogic purposes and moved toward creative problem-solving.

169 Congressional Bipartisanship: The Pros, Cons, and Conmen of Disingenuous Rhetoric

Sarah J Kornfield

Hope College, Holland, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

After storming a closed-door deposition session with Representative Matt Gaetz (R-FL) during the first Impeachment of Donald Trump, Representative Steve King (R-IA) spoke on the House floor, arguing against what he described as a lack of bipartisanship in the impeachment process. Claiming that Adam Schiff (D-CA) and Nancy Pelosi (D-CA) had "kicked aside" the House's history of Constitutional bipartisan governance, King stated,

"We have a Constitution to protect and preserve. We have a country to protect and preserve. We have a legacy that is handed to us from our Founding Fathers that requires us to step up and defend our Constitution and the rule of law and the principles of truth, justice, and the American way, no matter how heavy the partisan politics get."

Analyzing contemporary congressional appeals to bipartisanship from all sides of the aisle, this analysis attends to the ways in which congresspersons draw on a public memory riddled with selective amnesia as they invoke the "Founding Fathers." Here, I draw on the robust public memory scholarship (e.g., Zelizer, Blair, Vivian, Parry-Giles, Biesecker) and Kristen Hoerl's articulation of selective amnesia to draw attention to the gaps and silences that constitute the Third Persona within these congressional appeals to bipartisanship. Here, I advance the theorization and applications of selective amnesia by demonstrating how it enacts a rhetoric of containment (Vasby Anderson, Poirot, Flores, Gomez, Villareal) as it posits us/other binaries that contain the threat of difference and exclude "others" from political sovereignty.

Indeed, analyzing both Congress's effusive celebrations of bipartisanship and scathing accusations of partisanship, I specifically attend to how this discourse invokes the "Founding Fathers," linking debate and bipartisanship to their collective memory and making debate and bipartisanship an unquestionable good in U.S. governance. Yet this ideal is made possible only through selective amnesia, continuing the partisan negations and their real-world consequences that have long disenfranchised those rendered "other" in the United States. Indeed, congressional appeals to "bipartisanship" are largely and disastrously disingenuous.

As this analysis demonstrates, bipartisan appeals are—ironically—a starkly partisan tactic that seeks to contain the other party and "the people" they represent. Indeed, analyzing this rhetoric, I demonstrate how congressional politicians use the ideal of bipartisanship to rig the game, deepen partisan divides, and ultimately reserve U.S. political subjectivity for those who, as Representative Steve King put it, "preserve" the "legacy" descended from the "Founding Fathers." That is, to reserve political subjectivity for white men with "family" values and the women who support them.

More than Just Rhetoric: Decolonial and Translational Approaches to Rhetorical Studies

9:30 - 10:45am Sunday, 26th May, 2024
Location: Plaza Court 8
Track 12. Rhetorical Theory
Presentation type Roundtable

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163 More than Just Rhetoric: Decolonial and Transnational Approaches to Rhetorical Studies

Panelists/Participants (Including Respondent, if any)

Rebecca Dingo

University of Massachusetts, Amherst, USA

Rachel Riedner

George Washington University, Washington, DC, USA

Romeo Garcia

University of Utah, Salt Lake City, USA

Mais Al-Khateeb

Florida State University, Tallahassee, USA

Tabitha Espina

University of Washington Tacoma, Tacoma, USA

Session Chair

Jennifer Nish

Michigan Tech University, Houghton, USA

Karrieann Soto Vega

University of Kentucky, Lexington, USA

Abstract/Description

In their retrospective book on twenty years of transnational feminist thinking, feminist scholars, Ashwini Tambe and Millie Thayer explain that transnational studies is a precursor to decolonial studies because it historically "stresses the importance of colonialism in shaping structures of knowledge" (19). Likewise, decolonial studies, they explain, "explicitly contest Eurocentric structures of knowledge production" (18). Both decolonial studies and transnational feminist studies explicitly call for rhetorical projects that lay bare how colonial and imperial legacies frame our understanding of the present. Such projects foreground how legacies of colonialism and imperialism shaped racial and gendered knowledge systems. Thayer and Tambe's assessment of how transnational and decolonial studies intersect and resonate with each other prompts this roundtable.

While there has been active scholarly engagement in decolonial and transnational approaches to rhetorical studies, these approaches tend to stay separate from each other (see Carrillo Rowe, Dingo, Garcia, Nish, Riedner, Soto-Vega, Wanzer-Serrano, among many others). The goal of this roundtable is to explore points of convergence of these two important approaches to rhetorical analysis. It considers how the two approaches might productively work in tandem against and beyond the colonial lens. Jointly, decolonial and transnational studies can work toward future projects that focus on present local contexts, histories, and how they resonate broadly with global governmental structures and political economic systems and more specifically for our field rhetorical archives, pedagogies, and methods. Such projects can create more, just rhetorical approaches by productively reframing rhetorical studies away from its western legacies.

The presenters will ground the roundtable discussion in the history of transnational and decolonial work in the field and provide working descriptions of decolonial/transnational rhetorical approaches. Additionally, presenters will offer short case studies that enact decolonial and/or transnational approaches. To engage the audience, we introduce a series of questions that open up discussion of the intersections and divergences between these two approaches with the goal of gesturing to future work in the field: How can rhetorical scholars productively take up

decolonial and transnational projects? How can we shift our understanding and framing of rhetorical approaches through local knowledges and practices, while connecting with legacies of imperialism, racial and gendered logics, and complex global governmental and political economic structures?

Speaker 1: The Im/Possibilities of a Decolonial Option

A decolonial analytic and a prospective vision of the Modern/Colonial Collective is sound in principle. Who would not want to unsettle the settled-ness of the idea of race, epistemic racism, and power differentials? The [W]/[H] questions that guide the analytic help us contend with an epistemic system and hegemonic architecture of ideas, images, and ends—Man-Human-Rights—as well as a civil, social, racial, and political design that unfolds as projects of territorial and epistemological appropriation-expropriation. A prospective vision presents a similar situation. Humanity is constelled by haunting(s)-situation(s). They inflect on our cultural and thinking program/ing and the ways we walk and see the world and interact and exchange meaning with others. The question, how will we choose in the now to constitute ourselves otherwise in the face of an-other set of choices, options, and obligations-responsibilities, seems to be an easy one. But what is good in theory does not always translate or bode well in practice when humans are involved. In my presentation, I discuss the im/possibilities of a decolonial option. As evidence, I reference my monograph in production and three IRB approved studies in Texas and Utah. I explore the possibilities of a decolonial option via settler archival research but conclude that when life and agency are reduced to simple binaries (black/white; good/bad; right/wrong) and options (surrender-complicity; assimilate-accommodate; confront-resignify) a decolonial vision becomes unsuitable for anyone.

Speakers 2: Rhetorical Solidarities as Transnational and Decolonial Feminist Praxis

This paper discusses Chilean activist group Las Tesis, a theater collective who staged a powerful street performance that calls out rape culture and indites the state and police as a means of building feminist solidarity globally. Their performance tactics have circulated throughout the world as an intervention into gendered violence and rape culture as an instrument of global state power. The example of Las Tesis enables us to analyze how rhetorical solidarities can emerge from and represent distinctive local contexts, yet produce new tactics, language, and vision that reach across global contexts as they access shared experiences of gendered violence.

We discuss Las Tesis and the feminist organizations who take up the performance to different local contexts as a decolonial movement that disrupts language and

performative practices that are tied to colonial pasts. Yet, we draw attention to how La Tesis employs a transnational feminist rhetorical praxis of solidarity to lay bare how legacies of US imperialism, and neoliberal political economic structures continue to shape gendered state violence. Thus, Las Tesis offers a decolonial and a transnational feminist intervention which shows how colonialism shaped (and shapes) knowledge structures of knowledge and how local and transnational actors contest that knowledge.

Speaker 3: A Shared Commitment: Decolonization in Community Activism Projects of Filipinos for Guåhan

Using Walter Mignolo's theoretical framework of enunciation to delink from Western epistemologies, I foreground the complex, intertwined histories of colonization in the Philippines and in Guåhan, the shared experience of colonial legacies on the island, and the contemporary social movements that demonstrate a shared commitment toward decolonization in the community activism projects of Filipinos for Guåhan. Though the combined English-language historiographies of Filipinos and CHamorus tell a story of erasure and fracture and suppress histories about Filipinos and Pacific Islanders in local, comparative, and transnational terms, Filipino and CHamoru activists still come together at the intersections of colonial racialization, economic exploitation, indigenous survival, militarization, nationalism, and political self-determination. I consider how transnational feminism contributes to an inafa'maolek decolonial epistemology, to provide language for discussing the island's political possibilities.

Speaker 4: "Inventing a [Decolonial] Politics from the Heart of Violence and War"

Examining the work of five Syrian feminist NGOs and grassroots movements established in the context of the 2011 Syrian revolution, this presentation argues for adopting a transnational decolonial analytic to engage critically with activist rhetorics across geopolitical boundaries. I provide examples of testimonies, campaigns, and publications to demonstrate how Syrian feminist activists have documented and addressed human rights violations by speaking with and against local and global actors, based on the specificities of gendered and political oppressions within the Syrian context. These tactics have enabled activists to make visible the historical and contemporary relations and intersections among colonialism, imperialism, and patriarchy while devising decolonial feminist praxes that "delink" (Mignolo) from coloniality and colonial discourse. As put by activist and Women Now founder Samar Yazbek, these tactics show the ways activists "invent [their] "politics from the heart of violence and war." Thus, I argue that a critical engagement with activist rhetorics

necessitates dialogical and emergent processes of (de)linking, centering acts of resistance as articulated and embodied by activists on the ground. In so doing, this presentation calls for similar engagements with global activism to facilitate critical and genuine forms of solidarity with transnational actors.

Somebody Said Something: Leaders in Social Movements

9:30 - 10:45am Sunday, 26th May, 2024
Location: Governor's 9
Track 6. Movement/Protest Rhetorics
Presentation type Paper Session

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408 Move On Up a Litte Higher: The Rhetoric of Mahalia Jackson

Earl H Brooks

University of Maryland, Baltimore County, Baltimore, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Popularly known as one of the foremost queens of gospel music, Mahalia Jackson is recognized as a genre-defining artist and an icon of the Civil Rights era. This essay goes beyond such accolades to recognize Jackson as an exceptional rhetorician who should be considered one of Black America's preeminent rhetoricians in the long struggle for equality and social justice. The complexity of Jackson's rhetorical project includes her navigation of the Black church, international audiences, gender, political activism, and ethos construction. This essay also examines Jackson's rhetorical

maneuvers between White and Black audiences while explaining how she used her distinctive style of performance in accordance with a rhetorical project invested in both the spiritual salvation and social liberation of her audiences. Reframing Jackson as a rhetorician challenges conceptions of what "Just Rhetoric" can be by considering the impact of sonic rhetorics in connection to the role of theology in social justice activism and the social and political power of Black women and the Black church.

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353 The Evolution of <Freedom> Through Brittney Griner's Conflicted Advocacy

Ashley D Garcia

Santa Rosa Junior College, Santa Rosa, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

On February 17, 2022, a week before Russia invaded Ukraine, Women's National Basketball Association (WNBA) star Brittney Griner was detained and arrested in Russia after vaping cartridges containing cannabis oil were allegedly found in her luggage (Cluff, 2022). In May 2022, the US State Department designated Griner as "wrongfully detained," moving her case under the supervision of its special presidential envoy for hostage affairs ("Mercury's Brittney Griner chosen as honorary WNBA all-star starter," 2022, para. 4). Demonstrations of support erupted both within and outside the realm of sport, demanding her release. In December, after 294 days, Griner was returned to the US (Cash, 2023). The prisoner exchange included Russian Viktor Bout, an international arms dealer referred to as "the Merchant of Death," who was serving a 25-year prison term ("Brittney Griner's Russian detention extended to Dec. 20," 2022).

Before her detainment, Griner exercised her constitutional right to protest by engaging in activism efforts critical of American socio-political culture. In 2020, Griner and teammate Brianna Turner called for the WNBA to cease playing the National Anthem before games, supporting Breonna Taylor and the broader Black Lives Matter (BLM) movement (Metcalfe, 2020). During the 2021 season, Griner and several other WNBA players remained in the locker room during the pregame festivities (Cash, 2023). Griner stated, "I honestly feel we should not play the National Anthem during our season," adding, "I think we should take that much of a stand" (as cited in

Metcalfe, 2020, para. 3). During her detainment, advocacy efforts in the WNBA, National Basketball Association (NBA), and the greater American public shifted to freeing Griner. Following her release, Griner has championed the return of other detainees, stating that her experiences have led her to appreciate the "uniquely American freedoms" citizens of the US take for granted or overlook (Colas as cited in Cash, 2023, para. 2). As such, she reversed her stance about the National Anthem, agreeing to stand before every 2023 WNBA season game (Cash, 2023).

Griner's story reveals a significant moment in American protest rhetoric for the ideograph <freedom.> McGee (1980) defines ideographs as "the basic structural elements" or "the building blocks" of ideology (p. 7). As Kelly (2014) explains, "both dominant and marginalized publics often share an investment in defining the same ideographs but diverge over what meaning or interpretation they consider reasonable" (p. 458). During social change, ideographs "can be taken up by different rhetors--across time and from disparate social locations--to advocate for divergent ideological commitments" (Kelly, 2014, p. 458). Analyzing Griner's activism--before and after her detainment--as well as the activism on her behalf--the "We are BG" movement--reveals a transformation in the definition of <freedom,> or what it means to be <free.> In this case, <freedom> is embedded in identity politics and is defined and understood differently at different moments for different groups. This has important implications for understanding protest rhetoric both within and outside of sports, especially when considering Griner's activism as an extension of Colin Kaepernick's.

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322 Retheorizing Radical Flank Rhetoric: Lessons from Rupert Read and Extinction Rebellion

Kat L Williams

University of Texas, Austin, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Extinction Rebellion (XR) is an activist organization popularly known for using eccentric methods in an effort to demand climate and environmental justice around the world. Because of their often illegal and disruptive (but nonviolent) tactics, the group is considered by many to be "radical," especially in comparison to "moderate"

climate/environmental activists who fight for change through legal, reformist means. In fact, one former XR spokesperson –Rupert Read– recently withdrew from XR in order to focus his efforts on creating "a new mass moderate flank" (Read, 2022). Throughout several artifacts, Read not only argues against the continued need for radical flanks of climate/environmental movements, but also outlines potential actions that moderate flanks can take to achieve climate/environmental justice. Given Read's scholarly position, his argument unsurprisingly echoes social movement scholars' discussions on the role, purpose, and reach of radical vs. moderate flanks. However, Read's reasons for retiring from XR –despite sympathizing and largely agreeing with their philosophy– as well as his call for a moderate flank actually suggest an underlying commitment to radicalism. In this essay, I use Read's indictment of XR as a case study to argue that scholarly understandings of radical flanks are lacking in several ways, including: imprecision, over-dichotomization, elitism, and infantilism. Ultimately, this case shows an important urgency to review, and perhaps reconsider, movement flank theories themselves. And because Environmental Communication is a crisis discipline with an ethical duty to focus on scholarship that can appropriately respond to signals of environmental stress (Cox, 2007), our field is uniquely positioned to do just that.

Just One Figure/Just One Text: Rhetoric and the Solitary Figure

9:30 - 10:45am Sunday, 26th May, 2024
Location: Governor's 10
Track 12. Rhetorical Theory
Presentation type Paper Session

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482 Delivery in Theory and Practice: Walter Benjamin's Work in Radio and the Work of Art Essay

Susan Wells

Temple University, Philadelphia, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

 Delivery in Theory and Practice: Walter Benjamin's Work in Radio: and the Work of Arr Essay

Walter Benjamin is perhaps best known for his essay "The Work of Art in the Age of Its Mechanical Reproducibility," which suggests, among other things, a theory of rhetorical delivery. Like much recent work on digital delivery (Ridolfo, DeVoss, Porter), Benjamin's essay has a lot to say about the relations among technologies of production and audiences.

But that essay is not our only source for puzzling out Benjamin's thinking on delivery. From 1927 to 1933, Benjamin was among the most popular radio presenters in Germany. His talks--mostly addressed to children—described places in Berlin, natural disasters, and industrial sites. These performances were Benjamin's main source of income, but since he dismissed them as work done only for pay they have only recently attracted the attention of scholars.

My presentation will consider Benjamin as a resource for understanding rhetorical delivery in a contemporary, mediated culture and as an exemplar of rhetorical delivery.

In "The Work of Art in the Age of Its Mechanical Reproducibility," Benjamin treats mediated delivery as the construction of Spielraum, room for play. Technology destroys aura, but it supports the audience's immersion and mimetic uptake of discourse (Hansen). The point, for Benjamin, was not persuading an audience of a proposition, but opening space for sensory realignment and for the development of new forms of collective life. These interests suggest a theory of delivery as oriented to experience rather than to concept-driven persuasion.

In the radio plays, Benjamin's understanding of the exigencies of delivery is specifically adapted to the medium: his talk was broadcast to many thousands of individuals, but most of them were listening by themselves. Building on the work of Eric Detwiler, I tease out a theory of delivery enacted in these talks, oriented to embodiment and focusing on the virtual community of listeners that Benjamin constructs.

In the work of art essay, Benjamin asserts that he has captured the rhetorical unicorn of a theory that cannot be used for evil. He claimed that his ideas were "completely

useless for the purposes of fascism." But it has been plausibly argued (McManus) that Benjamin's understanding of distraction has served as a resource for alt right politics. I will consider the possibility that the remedy for this gap can be found in Benjamin's radio practice, and that a dynamic theory of contemporary delivery can emerge from the confrontation between Benjamin's theory and his practice.

633 Lucy Parsons: Mapping an anarchist theory of rhetoric

Ashton Poindexter[1], Jason Jordan[2]

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Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Lucy Parsons was an Afro-Indigenous anarchist orator and labor organizer. Following the Haymarket Affair, resulting in her husband's execution, Parsons became an internationally famous anarchist orator and organizer. One of the most durable effects of her organizing was the creation of the Industrial Workers of the World in 1905, which fought for anti-imperial industrial unionism (Ashbaugh, 2013). Our proposed study will seek to place the anarchistic rhetoric of Parsons in conversation with prior radical theorizations of rhetoric. We will focus on how anarchist theorizations of rhetoric allow an explicitly materialist analysis of rhetorical situations, contexts, actions, and performances without the ontological or class/economical flattening of new materialist (Cates et al., 2018) and Marxist (Aune, 1990) orientations toward rhetorical study and practice. To accomplish this, we propose to analyze Parsons' speeches & writings, explore their contribution to material theories of rhetoric, and examine the implications of an anarchist theory of rhetoric. Our analysis of Parsons' rhetoric focuses on her texts that were intended for a broad audience, thus excluding letters sent to individuals and yearly ceremonial/epideictic speeches. We will center Parsons' continued anarchist theorization and advocacy. In doing so,

we hope to not only center our discussion on the material and social critiques of Lucy Parsons but to also avoid the oft-made mistake of sidelining important historical women in favor of their husband's actions. To understand how Parsons' advocacy contributes to an anarchist theory of rhetoric, we will engage in textual analysis, focusing on her theorization of anarchism and her rhetorical construction of liberatory politics (Wilson, 2020). This analysis will center Parsons' anarchist theorization within rhetorical praxis. To illuminate the implications of Parsons' writings on rhetorical theory, we will weave together her texts with theories of material rhetoric to create a bricolage (Denzin & Lincoln, 2005) of an anarchist theory of rhetoric. There are several implications we will offer from this proposed analysis. First, we will bring to the fore the rhetorical praxis of a too-often forgotten voice in the long struggle for justice. Second, we will offer critical insights from Parsons' rhetoric that help construct a unique theoretical perspective for material and political rhetorics: an anarchistic theory of rhetoric. Finally, we will use our paper as an opportunity to explore both the possibilities and limitations of such a theorization of communication and action.

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441 Proleptic Belongings: The African Writer Narrates #EndSARS Across Time

O.M. Olaniyan

Northern Illinois University, DeKalb, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In this paper, excerpted from a dissertation, I examine a rhetorical expression of global Black temporality, by which I mean the discursive construction of change between members of the African diaspora across the planet. In the early days of October 2020, protests rose up in resistance to the Special Anti-Robbery Squad (SARS), a highly-militarized tactical sub-unit of the Nigerian Police known for brutalizing Nigerians. On October 20th, Nigerian security forces opened fire on a large crowd of protesters demonstrating on major commercial roadway in a fatal event now known as the Lekki Toll Gate Massacre. The days between October 3 and 20, 2020 marked a significant outpouring, or "wave," of historical consciousness for people in the country and beyond Nigerian borders. For protesters, the traumatic memory of the massacre lingers to the present day, shadowing their previous hopes of justice. Yet, there was renewed discourse concerning persisting #EndSARS solidarities in 2021, 2022, and beyond. Guided by a scholarly interest in the rhetorical construction of change vis-à-vis temporality, I take up an archive of #EndSARS news stories. Understanding that these rhetorics of change emerged within a global grid of intelligibility, I ask, how was #EndSARS meaningful for Black and African diasporas?

In global news media outlets, writers opined about the history and future of #EndSARS, charting the memories of the October wave to prepare for an anticipated future of justice and reparation. Influenced by Afropolitan sensibilities and performing presumed cultural authenticity, these authors perform The African Writer persona in their narrations of the October wave and its wake. The African Writer often transhistorically narrates human experience through rhetorical anticipation of the future replete with deep retrospective feeling: prolepsis. The Writer uses prolepsis to anticipate resistive change yet to come, articulating hopeful and agentic futures within an uncertain present. Indeed, the uncertainty of the present is potentially quelled by the proleptic, through which The African Writer understands the present as a future memory full of anticipatory feelings like vindication, liberation, and relief. As significant time passes and memories are re-told, the Writer's anticipatory mood gives way to a painful retrospective reckoning with ongoing traumatic despair – "nothing has changed." Still, The African Writer's narrative remains always in process,

constituted through flowing perceptions of change. As The African Writer leaves 2020, to move into 2021 and beyond, their continued proleptic and retrospective reckonings persist.

I offer Afrofuturist recovery of "the predictive, the projected, [and] the proleptic" (Eshun, 2003) to the critical rhetorical temporal "turn" (Houdek and Phillips, 2020; Ore and Houdek, 2020; Gomez, 2021) to highlight how human storytelling undergirds Other rhetorics of change. Prolepsis, the anticipation of retrospection, demonstrates a structure of expectant feelings in global Black narratives. In my study, I recontextualize prolepsis for rhetoricians through a narratological, rather than argumentation, framework. In so doing, I provoke critical rhetorical attention toward the complex terrain of global Blackness, and the circuits of Black and African diasporas (Browdy and Milu, 2022; Nur, 2022), as a narrative site of transhistorical rhetorical constitution (Charland, 1987).

543 Hospitable Scholarship: Vilém Flusser's Vampire Squid

Joddy R Murray

Southern Illinois University, Carbondale, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Vilém Flusser's provocative treatise, Vampyroteuthis Infernalis (1987), challenges readers to accept a projection, a comparison between a particular squidspecies and the human species. At the outset, Flusser proposes that since we share a common ancestor--Eucoelomata, or worms--then we must also share a worldview that is at least somewhat derived from that mutual experience: "animals . . . that distinguish themselves from the world, that absorb the world into themselves, that orient themselves in the world" (7). Flusser's equation may seem preposterous to those who would reject an argument filled with so many obvious generalizations derived from false equivalences ("Humans and vampyroteuthes are Eucoelomata.") But a more hospitable reception of this work unveils its power to persuade through the very, somewhat unlikely projection of humanity in contrast with the vampire squid. It is precisely this contrast that leads Flusser to assert that we move away from a reliance

on "material objects" that create "communicative barriers" in favor of the "immaterial and intersubjective": "These new communicative media may not be bioluminescent organs, but they are similarly electromagnetic" (63-65). Flusser the media theorist and philosopher argues here, as he does elsewhere, that the digital revolution removes communication barriers by dematerializing and integrating memory.

In this presentation, I'll discuss my recent research into Flusser's treatise both as a prescient prediction for the rise of networked, electronic texts, as well how those texts may well help humans to "realize their creative potential" (67). Though Flusser acknowledges that his treatise is "all metaphorical," a fable, he does so while highlighting what he calls humanity's "laughable error": a feedback loop between humans and material objects that is more transactional than relational. Reading Flusser's treatise in a hospitable way suggests a augmented understanding of human communication in the era of digital texts.

Rhetoric and Policy Making

9:30 - 10:45am Sunday, 26th May, 2024
Location: Governor's 11
Track 7. Public Rhetoric
Presentation type Paper Session

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492 Just Redistricting: Algorithms and the Discourse of Democratic Representation

Marcus Paroske[1], Ron Von Burg[2]

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Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

A touchstone of legitimate democratic governance is enfranchisement. American voting rights rhetoric is replete with discourses of how political engagement can lead to justice and fairness for all citizens. These discourses belie the undemocratic means by which voting district lines have been drawn for centuries. Gerrymandering–the bipartisan practice of drawing of voting districts to tip the scales toward a particular result–has received even greater scrutiny in recent years. Since 2010, partisan legislatures wishing to tip the scales in the redistricting process have turned to big data algorithms to draw boundaries, creating some of the most lopsided state gerrymanders in history.

Voting rights movements have responded by turning to those same tools, promoting efforts to ensure fairer districts. The 2020 legislative redistricting cycle featured for the first time widespread public availability of algorithmic map making tools. Free simulators such as Districtr and the ALARM project allowed lay citizens to scrutinize proposed district maps to measure partisan fairness and geographical compactness. Of special interest to rhetoricians is how these map making algorithms are pitched as empowering goals of fair representation, such as McDonald and Altman's "The Public Mapping Project: How Public Participation Can Revolutionize Redistricting." Such tools played an important role in the several states (AZ, CA, MI) that in the 2020 redistricting cycle used Independent Redistricting Commissions [IRCs] of randomly selected citizens in an attempt to circumvent elected officials drawing their own gerrymandered district maps.

IRCs are a timely case study for understanding the impact of empowering citizens with algorithmic map making tools leading to fairer elections. As opposed to elected officials drawing their own district lines in secret, IRCs are designed to interact with citizens, both as commissioners who draw district lines and through public input. In the case of the Michigan IRC, the group "Voters Not Politicians" spearheaded the successful ballot initiative that created the independent commission. That group, along with other anti-gerrymandering organizations, consulted with the Michigan IRC on how to provide meaningful public input in the process. They also conducted a campaign encouraging citizens to use map making algorithms to help shape the eventual districts.

In this paper, we examine the rhetoric surrounding the Michigan IRC. We consider first the ways that the deliberative structure of IRCs give weight to rhetoric encouraging citizens to engage with the redistricting process rooted in arguments to expand the notion of democratic participation beyond voting or donating. Second, we examine the role public input played in the public deliberations of the Michigan

IRC, particularly on the question of how to maintain the contiguity of so-called "communities of interest." In both cases, we argue that both the transparency of the IRC process and the public availability of map making algorithms enabled a more just outcome than the closed door approach of the redistricting cycles that came before 2020 . We offer conclusions to policymakers and those developing the next generation of redistricting algorithms for better empowering IRCs to use algorithms as a complement to human judgment in assessing redistricting fairness.

709 The Power of the Public: Examining the Imagined Publics of Amendment 2 Campaigns in Kentucky

Catherine E Lange

Indiana University, Bloomington, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

How does the targeted public influence the design of a campaign? In 2022, during mid-term elections, Kentucky debated adding an amendment to the state constitution that would state that there was no constitutional right to an abortion. Campaign signs read "Protect Kentucky Access/Vote No on Amendment 2" and "Protect Taxpayer Dollars/Vote Yes on Amendment 2." These two campaign signs did not engage the binary of life versus choice, but focused on other topics that signaled primary oppositional publics like conservative versus liberal. Utilizing Nancy Fraser's "Rethinking the Public Sphere: A Contribution to the Critique of Actually Existing Democracy" as a framework for interpretation, I intend to examine the way in which the public is imagined and influences the approach taken by stakeholders in this contentious issue. This project will pull from archival texts available through the Kinsey Institute for Sex Research, Nathan Stormer's *Sign of Pathology: U.S. Medical Rhetoric on Abortion, 1800s-1960s,* Celeste Michelle Condit's *Decoding Abortion Rhetoric: Communicating Social Change*, Fraser's "Rethinking the Public Sphere," and other works at the intersections of feminism, rhetoric, and political theory.

The Greek rhetorical tradition focuses on persuasion as a means of determining what is good. This project takes that to heart by engaging an issue that challenges what is "good:" whether the rights of one being supersede the rights of another being. Nathan Stormer states that an English parson and early political and economic theorist named Thomas R. Malthus influenced the rhetoric of abortion access by arguing that "the power of the population is infinitely greater than the power of the earth to produce subsistence for man [sic]"- an approach that might be thought of as "thinking at the margin" (32). Malthus would go on to influence arguments about abortion and whether means of population control were a medical issue or an issue of personal willpower. In the 1930s, abortion was legal in the U.S. in instances in which it was "therapeutic" – a phrase which was largely at the discretion of a physician. The American Medical Association and Planned Parenthood Federation of America held opposing viewpoints concerning abortion rights and access, as well as the institution of birth control for curbing the need for abortion. In 1973, the Roe versus Wade decision held that states could not impose an undue burden upon those seeking an abortion, but noted that the nation had a vested interest in the development of its citizens, such that abortions may only be performed under extenuating circumstances beyond the point of viability. Roe versus Wade was overturned in 2022 and many states began outlawing abortion. Legal battles ensued, including the one in Kentucky.

Dr. Alfred Kinsey was quoted during a 1955 Planned Parenthood conference as saying that "Our present laws against abortion are unenforceable because they are out of step with reality." With this in mind, I seek to examine the imagined publics addressed for Amendment 2 in the 2022 Kentucky mid-term election. Who are these imagined publics and how do the campaign materials address them?

453 Just Development: How Urban Planning Rhetoric Shapes More Than Cities

Desiree A Dighton

East Carolina University, Greenville, NC, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

My presentation will focus on extending work in Rhetoric and Technical Communication by unpacking urban development rhetoric to better understand its legal and social consequences broadly and in situated contemporary moments of redevelopment. In Rhetoric/TPC, scholars have focused on urban planning language in situated moments of redevelopment through press coverage descriptions (Elliott, 2023); analyzed press narratives of artist-led gentrification (Makagon, 2010); and incorporated ante-narratives of gentrification through large-scale social media collection and analysis (Dighton, 2019). This presentation extends these discussions to contemporary U.S. rhetorical field sites and demonstrates how the inequities of redevelopment, historically and presently, are both accomplished and combatted through rhetorical and technical means.

The presentation will show how this rhetoric has been instrumental to city officials, real estate speculators, and the public as they reshape cities and towns across the country. Not solely the foray of city planners, this rhetoric circulates through press narratives of "revitalization," and influences public conversations and behaviors. Disguised as objective criteria to nurture "progress," the "public good," and "smart growth," urban planning rhetoric attaches to proposed redevelopment projects through culturally-informed standards of aesthetics and design that too often reify racial, ethnic, and gendered hierarchies with real economic and social consequences. This rhetoric and the narratives around redevelopment often determine the fate of not just structures but the people who inhabit or are displaced by "revitalization." The presentation will illuminate how the rhetoric of urban planning assists in public support or outcry that has real consequences for not only development but socio-economic inequality. By unpacking its rhetorical dimensions, legal and rhetorical scholars alike have advocated for more equitable and inclusive models for communicating with and about redevelopment projects and stakeholders (Ferrilli, Sacco, and Tovano, 2016; Moore & Elliott, 2016; Pritchett, 2003). Rather than empty or gestural DEI efforts in redevelopment, the presentation will highlight rhetorical reform efforts and gather recommendations from our field, urban planning, and legal scholars. These rhetorical and technical interventions like complex community storytelling pave the way for more just development, and by doing so, create truly healthier cities defined by diverse and inclusive communities. Finally, I'll offer, and invite audience members to contribute storytelling prompts, conversation starters, and design correctives that improve civic space through listening and seeing

perspectives that may be uncomfortable, even challenging, but hold the transformative potential of nurturing more equitable civic space.

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456 Socially Just Designs for Public Policymaking

Scott A Wible

University of Maryland, College Park, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Design thinking is a methodology that people use to approach and solve complex, multidimensional problems in creative ways, from business opportunities ("How can we design electric vehicles that fit building contractors' needs?") to public safety concerns ("How can we redesign the pedestrian experience downtown?"). Design thinkers take a human-centered approach, working to deeply understand people's values by listening to their stories about their experiences and then creating solutions that fit their lives.

While design thinking has gained visibility through its use by businesses looking to create more user-friendly products, this methodology has also been adopted by a growing number of city governments and non-profits invested in designing and delivering public policies in more human-centered ways. Significantly, many of these agencies have deployed design thinking methods to engage community groups that have long been disempowered or ignored through traditional policymaking approaches, which tend to privilege technocrats' insights and prioritize the desires of those with money, power, and direct access to policymakers.

In this presentation, I examine how two different agencies—one city government team and one non-profit organization— center inclusion and equity as they use design thinking methods to engage community groups. I analyze how these groups use human-centered design toward the ends of social justice, drawing historically marginalized communities into the policymaking process, valuing their experiences

and expertise in ways that lead to new definitions of policy problems, creative policy solutions, and mutual understanding and deeper trust between governments and the communities they serve.

In the presentation's first half, I examine how the City of Philadelphia Service Design Studios trains policymakers to engage ethnic and linguistic minorities and disabled citizens in conversation about their day-to-day experiences in the city. More specifically, I analyze rhetorical practices the studio teaches government employees to use to build trust and collaborate with partners, in particular methods for honoring a community's past and present relationships with city government and for supporting community assets and strengths in ways that lead to mutually beneficial collaboration.

In the presentation's second half, I analzye how Public Policy Lab represents marginalized publics' experiences to the people they often have little access to or power to persuade: policymakers within government agencies. Here I analyze three textual genres—user empathy maps, journey maps, and composite character profiles—that Public Policy Lab uses to synthesize its extensive interviews with publics and to represent those communities' experiences and perspectives to policymakers, in so doing helping policymakers to visualize those experiences and center them in their policy designs and policy service delivery.

This presentation makes several contributions to rhetorical studies. First, rhetoric scholars who study public policy will gain insight on an emerging human-centered policymaking practice. Second, rhetorical genre studies scholars will see how oral and written genres are supporting innovative work in public contexts, particularly micro-genres that capture, focus, and sharpen creative problem-solving. Third, rhetoric scholars invested in social justice will discover new rhetorical strategies for empowering historically marginalized publics and centering their experiences, perspectives, and values in democratic decision-making.

Contemporary Politics Online

9:30 - 10:45am Sunday, 26th May, 2024
Location: Governor's 12

38 Political Rhetoric Topology in the 2022 U.S. State Legislative Elections

Russell M Hartley

Grand Valley State University, Allendale, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This study examines political campaign videos from winning candidates running in contested state legislative races during the 2022 U.S. election and records and compares topology of political issues and personal characteristics communicated by each candidate. 172 candidates across the United States were selected for the study broken down by four candidates per state (two Republican, two Democrat) across forty-three states. State legislative election information was obtained via Ballotpedia, and campaign videos were obtained via Google's Ads Transparency tool, Youtube, and Facebook (Meta). Transcripts of each candidate's video were recorded into categories pertaining to political/societal topics, personal characteristics/attributions, mentions of national narratives/rhetoric, and mentions of bipartisanship or mending the political divide. Key findings in the study show Republicans were 9.6 times more likely to pull from national political narratives in campaign videos whereas Democrats were 4.3 times more likely to reference phrases of bipartisanship. The study also found the most commonly mentioned political topics for Democrats as being education, abortion rights, and gun violence/safety compared to the most commonly mentioned Republican topics being education, taxes, and law enforcement. The findings in this study add to the perspective surrounding the post-Trump-presidency political landscape and adds to the discussion regarding contributing actors to the nationalization of local politics as well as efforts to address the deepening divide in America. The study also suggests, among many observations, that Republicans focus more on ascribing personal characteristics in their campaign videos whereas Democrats focus more on societal issues.

367 Recirculation Of Preferred Pasts: The Use of TikTok to Renew Revisionist U.S. History

Andrew C Moore

Clemson University, Clemson, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

The battle in the present over the United States' past is taking place in a complex rhetorical ecology. That ecology includes the now dominant and highly controversial social media app TikTok, where the country's collective history is still negotiated. The U.S., first forged by revolution and later tempered by the test of secession, remains at discursive war with itself in 2023. As local school districts across the country grapple with questions on the permissibility of focusing on issues like race and social justice while educating on foundational curriculum such as U.S. history and literature, the United States continues to be "a country that cannot agree on its own story" (Hartocollis and Fawcett, 2023, paragraph 5). The country's parents and educators in communities throughout the U.S. are at odds with how to properly frame the its history, and consequently, its own national identity. Educators, librarians, and administrators find themselves in the crosshairs of what is often a hostile public. "Rhetoric" has been deployed as a pejorative for years, most often used in popular culture today as a synonym for any inauthentic message. But "just rhetoric" in today's social media milieu is often anything but "just" pandering or word play. It mediates our society's relationship to its own past and future.

Historical interpretations that lean into cultural, racial, and geographic divides can easily be found on TikTok, alongside recipes, pop culture snippets, DIY advice, etc. Events that are centuries old like the American Civil War, for instance, still command some niche discursive space in TikTok, with fault lines often seen along political and racial fronts. States across the South, where there are numerous efforts to censor, modify, or eliminate components of history curricula, remain particularly sensitive about how the Civil War is framed, and the revisionist history propagated in the early 20th century by groups like The Daughters of the Confederacy has not faded into obscurity. Rather, it has been recirculated.

"This is a symbol of our heritage," one TikTok commenter states on another creator's video.

"Grow up and get over it."

"The war wasn't over slavery," comments another on a different video.

"The north owned slaves as well," suggests another. "Oh and the Civil War wasn't fought over slavery."

This research approaches public-facing rhetoric of TikTok through Computer Mediated Discourse Analysis (CMDA) -- a way to assess "online behavior through the lens of language," with its interpretations being "grounded in observations about language and language use" (Herring, 2004, p. 2). By using search terms and hashtags of "Confederacy," "Confederate Heritage," and "Confederate Flag," in TikTok, an analysis on those returns yielded strikingly similar lines of argument as revisionist rhetorics of the American Civil war from decades and even centuries past – weaponizing social media as a means to recirculate assertions of historical fact that have long been established as false. Rhetorical approaches of revision are found on TikTok that parallel and even mimic those of past attempts at rehabilitating the South's legacy, from 19th century histories of white supremacist Edward A. Pollard to 1990's era works that accompanied the post-Reagan conservative South.

436 "Just" Algorithms? Trust, Ethos, and Digital Social Infrastructure

Noah P Wason

SUNY Binghamton, Binghamton, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Creating a more just future requires supporting communities with both a shared set of values and a sense of "trust" between members. We currently find ourselves in a pluriverse of digital worlds where misinformation and reactionary politics have increasingly become the norm (Sano-Franchini), thereby begging the question: has allowing everyone to have a voice (to share their stories) really made the world a more "just" place? To begin to answer that questions requires a versatile set of rhetorical tools exemplified by what an ecological ethos can offer.

Concerned with the entire dwelling process that forms a person's "character," ethos is an ontological matter concerned with how we discursively create the spaces we dwell within that then influence the behaviors we engage in and the habits we form. In this way ethos offers a particular way of being in the world (Hyde; Reynolds; Brown; Ryan et al). Similar to Angela Haas's digital cultural rhetoric, ecological ethos is inherently relational focusing on the social, political, economic, and cultural frictions of ecological worldmaking (or what we might commonly understand as deliberation and consensus building). On the social platforms that drive our public discourse, this connection-making has been offloaded to algorithmic technologies that prioritize high engagement over quality interactions. Algorithms are not "just" a technology, and our trust in them has led to consequences like the rise of the alt-right on YouTube (Lewis) and its alignment with transphobia on TikTok (Little and Richards).

Through the concept of rhetorical tethering, or what the presenter refers to as the ecological world-making encapsulated in ethos, this presentation examines how a critical, ecological ethos can help us understand the human and nonhuman ecologies we currently dwell within. It will specifically examine how our reliance on algorithmic technologies to create and maintain these connections for us has eroded the communal trust we need to create a more just world, but also how we can work to restore that trust in working towards better one.

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525 Let's Go Dark Brandon!: Memetic Persona and Presidential Rhetoric

Alex McVey[1], Dustin Greenwalt[2]

[1]Kansas State University, Manhattan, USA. [2]Southern Illinois University, Carbondale, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This essay investigates the Dark Brandon meme, which depicts President Joe Biden as a cartoonish authoritarian figure with glowing eyes, as an example of what we call the "memetic persona." The memetic persona refers to the practice of public figures adopting iconic characters in meme form as an ideologically imbued stand-in for their public image and narrative identity. By latching onto an existing meme, rhetors perform the memetic persona as a means of modifying their ethos. Such performances reflect, amplify, and reinforce ideologies circulating amidst online publics that make, share, and remix the meme. Through their use of memetic personae, United States Presidents and other powerful public figures seek the approval of online publics by participating in their jokes while potentially modifying their own stances on issues.

We show how Joe Biden's use of Dark Brandon as a memetic persona reflects the ideology of the sovereign executive, a widespread rhetorically articulated public desire for an authoritarian Presidential figure across both left- and right-wing political discourse. Dark Brandon initially emerged as an ironic appropriation of the right-wing chant "Let's Go Brandon!," a thinly-veiled euphemism for "Fuck Joe Biden," and the more general use of "Brandon" as a monicker for the President. Among conservative publics, Brandon became shorthand for a President that was simultaneously incompetent and authoritarian. Liberal online publics soon appropriated the "Brandon" monicker through Dark Brandon memes as a means of celebrating Biden as an aspirational Machiavellian figure who delivers progressive victories. We show how, despite offering a somewhat ironic and savvy response to advances in right-wing meme culture, Dark Brandon memes ultimately embodied progressive desires for an authoritarian executive capable of implementing their preferred policies. We argue that the Biden Administration's subsequent mobilization Dark Brandon provided the President with a means of responding to liberal progressive dissatisfaction with his seeming incapacity to accomplish his stated policy goals.

Despite the democratic possibilities enabled by memetic personae, we caution that Dark Brandon celebrates an ideology of Presidential power as rooted in the iconic charisma of the sovereign executive. Fantasies of a left-wing President who unilaterally implements progressive policies remain tempting in an era of congressional gridlock and Supreme Court obstructionism. Yet, this ideology of the sovereign executive reinforces the structural conditions and cultural expectations that authorize the violent repression of strikes and social movements as well as decisions that reproduce state violence against racial and gender minorities. Our reading of Dark Brandon thus offers two contributions to how we understand rhetoric. First, the memetic persona shows how networked rhetorics, including visual irony, constitute resources through which public figures increasingly construct their ethos. Second, in conversation with the presidential rhetoric literature, we point to the emergence of the sovereign executive as a new presidentiality, or popular narrative of the Presidency as an institution.

This Really Happened: Storying Rhetoric in Carceral, Digital, and Research Spaces

9:30 - 10:45am Sunday, 26th May, 2024
Location: Governor's 14
Track 1. Cultural Rhetoric
Presentation type Panel

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86 This Really Happened: Storying Rhetoric in Carceral, Digital, and Research Spaces

Panelists/Participants (Including Respondent, if any)

Tania Lopez

Florida International University, Miami, USA

Manuel Piña

Texas A&M University-Corpus Christi, Corpus Christi, USA

Session Chair

Kristine F Acosta

Florida International University, Miami, USA

Abstract/Description

Abstract: This panel explores the intersections of social justice and storytelling in three distinct spaces—carceral, digital, and research—where stories have traditionally been undervalued. Through storytelling, all three spaces can do just rhetoric and become beacons of meaning making and resilience. As Nancy Small (2017) states, "story can allow us to analyze organizational identity, organizational discourse, and

the persuasive role of shared narratives in forming and influencing the broader community" (p. 235). When utilized as vehicles for change, stories can shape culture, communication, and relationships. These researchers call on rhetoricians to consider the positionality, privilege, and power (Jones, Moore, & Walton, 2016) inherent within storytelling. How can we leverage stories as a way to ensure equity and inclusivity? How can storytelling improve accessibility? What role can stories play in knowledge-making? This panel proposes to engage these questions and to provide insight on the intersections of justice, rhetoric, and storytelling.

Presenter One: Not My Story to Tell: Teaching Storytelling as Counterstory and Persuasion in a Women's Prison

I've only been teaching writing at a women's prison for two years. It's not a path I ever imagined for myself, but then again, twenty-five years ago, when I was an English Language and Literature major at La Universidad de La Habana, I never imagined I'd be a Writing & Rhetoric teaching professor at a North American university. As a volunteer facilitator for Exchange for Change, I've taught several writing workshops on "the inside" that focus on helping students develop and practice storytelling. I've often also found myself sharing with students, colleagues, and other community members on "this side of the fence," what, how and why we teach inside. I often end up using anecdotal evidence: the stories we hear, the people we meet, the heartbreak we witness. And though I understand that this is helpful in recruiting volunteers and changing perceptions of incarcerated writers, I always feel weird about it.

Because when it's all said and done, it's not my story to tell. It's theirs.

And so the question I'd like to explore is, What is our role as writing and Rhetoric coaches inside prison walls? The more I teach, the more I've come to realize that the most meaningful thing, the just thing to do, is to create safe spaces--for these women in exile, who are often already gifted storytellers--where they can hone, and practice storytelling using rhetorical frameworks for narrative construction. In doing so, perhaps, we can help them imagine a path they would have never dared to map before they wrote themselves into being. The more I teach, the more I've found myself focusing on coaching them as storytellers who write stories to persuade and convince auditors on both sides of the fence--and perhaps most importantly themselves--of their own humanity.

That is why my presentation will explore how storytelling, especially in carceral spaces, taught, investigated, and practiced from the perspective of Rhetorical

Studies, can be used as an instrument of social justice on both sides of the fence. This presenter will further the "case for critical race counterstory as a rhetorical research methodology and method" (Martinez 2020) by examining how rhetors/writers in carceral spaces utilize counterstory methods such as autobiographical reflection, fictionalized journalism, and poetry to convince and argue not through linear logical arguments but through a "logic of narrative (Rodd 2008) that makes stories the proof of the speaker's humanity. Sometimes, Just Rhetoric, is just what marginalized communities need to tell stories that corrode the popular imagination and convince the auditor that prisoners are people too.

Presenter Two: Storying More Socially Just Digital Learning Environments

This presentation proceeds from a well-established claim in rhetorical theory: technology has never been neutral in relation to race, gender, and culture (Banks, 2006, 2011; Durack, 1997; Haas, 2005, 2012; Monroe, 2004). Yet despite this, digital technologies, such as online course offerings, continue to be presented as objective, democratizing fixtures inside higher education—especially at a time when non-traditional and minority student enrollment have reached historic records (American Council on Education, 2019; Ubell, 2021). This is not to say that digital course delivery and other online technologies are unable to work in service to social justice efforts. At issue, rather, is a persistent enactment of these technologies that fails to take into consideration the unique needs and experiences of minority students with/in digital learning environments.

 Put bluntly, online course offerings that are not explicitly and critically attuned to the diverse experiences of minority students will continue to default to and most directly benefit the white majority. Presenter two responds to this disciplinary need by chronicling the stories of minority students enrolled in asynchronous online courses at a regional university designated as both a Hispanic Serving (HSI) and Minority Serving Institution (MSI). This research project utilizes testimonios as a way to create spaces that allow students to story their own digital learning environments (Medina, 2018; Mora, 2007), thus resisting the tendency to fall back on quasi-Frerian dichotomies that position online instructors and students as "liberator and oppressed" (Newman, 2007). Presenter Two concludes by discussing ways to leverage these testimonies for the enactment of digital pedagogies that are more inclusive and socially just—online spaces that center on the best interests of students rather than neoliberal institutional policies and practices.

Presenter 3: Storytelling: A Pathway to More Inclusive Research Practices

Now more than ever, we are living in an interconnected society where a person's experiences can be easily shared across various social media platforms and webspaces. Our online presence and personal histories have become extensions of ourselves and as a society, we naturally gravitate towards stories and the sharing of lived experiences. Whether it be podcasts, news or television features, documentaries, or live broadcasts, we consistently share and highlight stories. Storytelling is a way of making a connection and understanding another's background and point of view. It is also a pathway to social justice. Storytelling borrows from indigenous rhetorics and focuses on building relationships through knowledge-making and disrupting a narrative of dominance (Powell, 2018; Small & Longo, 2022; Wilson, 2008).

While storytelling is generally celebrated and sought out in today's world, it is still not regularly considered an important part of research and academic writing. There exists a perception that research should be solely objective in nature and that stories are not essential to the research process. Graduate students completing their theses or dissertations are exposed to different research methods and methodologies in preparation for their projects, but storytelling is rarely seen as a viable practice for their work. Despite recent scholarship that highlights the value of using storytelling as a methodology (Archibald, Lee-Morgan, & De Santolo, 2019; Martinez, 2020; Windchief & San Pedro, 2019), there are very few students who incorporate stories into their research.

Presenter three discusses the importance of positionality in research and encourages graduate students and instructors to use storytelling in formal research and academic writing. This presenter shares their own dissertation experiences and talks about how they navigated writing in Spanish and sharing personal stories within their research study. The presentation will conclude with recommendations for how to encourage and incorporate storytelling in the research process.

Spatial Rhetorics On and Beyond Campus

9:30 - 10:45am Sunday, 26th May, 2024
Location: Governor's 15

87 Spatial Rhetorics On and Beyond Campus

Panelists/Participants (Including Respondent, if any)

Eric Detweiler

Middle Tennessee State University, Murfreesboro, TN, USA

Jen Almjeld

James Madison University, Harrisonburg, VA, USA

Angela Crow

James Madison University, Harrisonburg, VA, USA

Randall Monty

University of Texas Rio Grande Valley, Edinburg, TX, USA

Session Chair

Eric Detweiler

Middle Tennessee State University, Murfreesboro, TN, USA

Abstract/Description

As rhetoric and writing scholars have persuasively demonstrated, the allocation of space on university campuses is a rhetorical as well as material and infrastructural concern (Purdy and DeVoss, 2017; Reynolds, 2007). The same is true of how university students and faculty conceptualize and engage with spaces and places that surround their campuses (Boyle and Rice, 2018). The speakers on this panel provide theoretical and practical approaches to rethinking how we discuss, use, and teach about space in an array of institutional contexts, from the micro-level of a university technology closet to the macro-level of the US-Mexico border region.

Speaker 1: The Conflict of the Facilities: Rhetoric, Place, and Disciplinarity on Campus

The campus facilities where programs, faculty, and students are placed symbolize—often explicitly—their perceived significance and centrality to university communities and values. For many rhetoricians in both English and communication studies, ongoing austerity measures and state governments' reluctance to fund new facilities for liberal arts disciplines provide tangible reminders of the consequences that rhetorical and material marginalization can have on academic programs.

Using their campus as a case study, Speaker 1 contextualizes such marginalization within the longer history of university programs' rhetorical and spatial self-positioning. Drawing on archival materials (e.g., campus maps, speeches given at building dedications, student newspaper articles), Speaker 1 tracks the shifting place of writing programs at a public regional comprehensive university. Putting these materials in conversation with rhetorical theory and historical debates about the relative positions and importance of "the faculties" (i.e., academic disciplines), Speaker 1 demonstrates how rhetorical shifts regarding the role of writing programs have reflected and challenged shifts in campus geography and the placement of particular disciplines in particular facilities. Speaker 1 uses this historical context to situate current debates about campus space within longstanding disciplinary and academic arguments, and to highlight how rhetoric and writing programs might strategically position themselves on contemporary campuses.

Speakers 2 and 3: Reimagining the Closet: Increasing Access to Improve Literacies

The department in which Speakers 2 and 3 work faces an important (and common) barrier: access to existing technologies is often blocked by traditional space allocation and bureaucratic realities. Departmental faculty wanted to create better access to a current stash of technologies (everything from dongles to cameras and old laptops) and prioritize the kinds of resources they might continue to purchase while also reconsidering space configurations. The speakers will share experiences organizing a group of technology-rich un/conventional spaces where students and faculty can both create and learn from one another, drawing on the model of tactical technical communication (Stambler, 2022; Kimball, 2017) and relying on protocols for evaluation within the paradigm of design thinking (Tham, 2021). They describe the challenges of current spaces—the traditional computer-rich classroom where desktops sit idle most of the time and an inaccessible closet stocked with a mixed bag of resources for making videos, taking photos, and creating multimedia digital documents, an accumulation of out-dated and still useful technologies. To address such challenges, they have moved resources out of that inaccessible closet and into the hands of people in the community, embracing attrition of objects (which

inevitably age out of viability). They are also prototyping teaching spaces for studying local communities of users and their experiences, with the intention of re/creating an environment where people have free reign to explore, collaborate, and learn with technologies previously kept under lock and key. As technologies have shifted to far more mobile realities, Speakers 2 and 3 hope to enact a more mobile approach to spatial reconfigurations on their campus and to seek gaps within bureaucratic policies that might allow them to use up existing resources instead of witnessing the atrophy of resources. Drawing on user experience and design thinking methodologies, they show how facilitating spatial reconfigurations that position rooms and attitudes towards the use of technology can meet the overall goals of exhausting existing resources and increasing user literacies.

Speaker 4: Gameplay, Nature Observation, and Border Literacy

Tabletop games and nature observation require literacies of movement through physical space and group participation. These activities position human participants as stewards of sorts—of gameplay, of nature—rather than as antagonists of other participants or their environments. Gamifying informal learning can increase public understanding of science and encourage behavioral change, ideas that Debra Hawhee (2017) situated within a context of "rhetorical education grounded in wonder, methods of visual inquiry, and techniques of amplification" (p. 101). Furthermore, pairing nature observation and tabletop gameplay can "broaden the techne of rhetoric to include materiality, and therefore increase the breadth of contributions the study of rhetoric can make to understanding and negotiating this troubling epoch of environmental transformation" (Gray, 2017, p. 239). Negotiation in a border region requires positioning oneself and being able to navigate the legal structures put in place to determine who has access and freedom to move across these international boundaries. Proliferations of borders and access to literacies determine who is allowed to move freely through physical space, who is considered a citizen, whose lives are valuable. The US–Mexico border region, for instance, "must be understood not only as a racist weapon to exclude migrants and refugees, but as foundationally organized through, and hence inseparable from, imperialist expansion, Indigenous elimination, and anti-Black enslavement" (Walia, 2021, p. 646). Speaker 4 will talk about how these concepts guided an undergraduate "Studies in Literacy" course, using the games Wingspan and Mariposas, and through a community-engaged, professional writing partnership with a local birding and nature center.

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Rhetoric of Public Education & Policy

9:30 - 10:45am Sunday, 26th May, 2024
Location: Governor's 16
Track 7. Public Rhetoric
Presentation type Paper Session

70 Not 'Just' Rhetoric: The Journal of General Education and National Postwar Discourse

Kelly A Ritter

Georgia Institute of Technology, Atlanta, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This presentation analyzes the first issue of the *Journal of General Education* from October 1946, exploring how it followed closely—and strategically—on the tenets of James Bryant Conant and Harvard's publication *General Education in a Free Society* (1945), aka the Redbook in order to champion the equalizing effects of general education. I will argue that *JGE* set the stage for future such undertakings at colleges and universities nationwide, marking the start of a national scholarly discourse on general education as a curriculum, a philosophy, and a movement since eclipsed by the re-positioning of general education as a remedial enterprise (i.e., work that can and should be done in high school, or via pre-college credits such as AP or IB) instead of a liberating one. This repositioning has had negative consequences for who takes general education courses, and along what socioeconomic and demographic lines.

JGE is an important and under-theorized milestone in discussions of general education that should be recovered as a critical artifact prefiguring the growth of AP and IB curricula, and later twentieth century "efficiency" movements in higher education, such as Complete College America. *JGE* made no small plans in presenting its inaugural issue, with contributors including university deans and presidents and even a US Supreme Court justice. Across its eleven brief essays, Volume 1, Issue 1 of JGE argued a deep-seated, patriotic equivalency between education and democracy . As Virgil Hancher—then-President of the University of Iowa—argued in his lead essay for Volume 1, "We stand in awe of the atomic bomb, but its destruction may be quick and clean in comparison with the destructive power of deterioration by frustration resulting from our inability to relate the vastness of our knowledge to the meaning of life" (12). Similarly, Earl James McGrath--then serving on the President Truman's Commission on Higher Education--argued in his introduction that general education would fight against the over-specialization of college curricula designed for training in particular elite subjects and thereby serve to "profoundly affect the thinking and the lives of our people."

The explicit associations between literacy, democracy, and general education in *JGE* champion a new and professionalized way of thinking about teaching "average" college students, many of whom were attending under the GI Bill, and who were emerging into a decidedly class-based, and only occasionally meritocratic postwar American society. *JGE*'s contributors further highlight some of the issues endemic to higher education discussions in the immediate postwar years, including programming for so-called gifted high school and college students, the place of vocational education in a booming economy, and ability level-centered instruction in core college subjects, including first-year writing. The emergence of *JGE* is therefore not "just rhetoric" about higher education--it is an explicit call to action for postsecondary institutions regarding how they will educate the non-elite, non-advantaged college student majority. I argue that today, this call has been forgotten in favor of a rhetoric of efficiency that marginalizes and demeans these same students, ameliorating the original intent of general education as an equalizing, democratic movement.

336 Politics or Just Rotten Rhetoric? How Political Agendas Annexed Rhetoric to Reshape the US Public University System

Martin J Cardenas

University of Arizona, Tucson, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In March 2023, Kansas Senate Member J.R. Claeys introduced a bill that would prohibit postsecondary educational institutions from "certain actions" that concerned the topics of "diversity, equity, inclusion or patriotism." DEI–a "branch on a rotten tree" Claeys claims. Similarly, in Texas, state senator Brandon Creighton introduced Senate Bill 17, which would effectively shut down all DEI offices and activities starting in January 2024. The bill was introduced in March, and Governor Greg Abbott signed

it into law by June. In the very same month as Kansas and Texas, Florida Governor Ron DeSantis, who has been vocal on his "anti-woke" culture war, promoted a revision of Senate Bill 266 that would drastically change the landscape of the K-20 Florida education system. The bill was introduced by a Committee Substitute on March 7th and was signed by DeSantis on May 15th.

The introduction of state legislative tactics to restructure, or completely shut down, DEI initiatives and tenure processes within postsecondary education systems, all occurring in the same month of March, appears to be more than a mere coincidence. The polarizing political policies being introduced seem to be a direct challenge to the current purpose, mission, and value of postsecondary education systems. The intricate relationship between political agendas of policymakers and the objectives of postsecondary institutions produces further complexity as recent legislative measures targeting DEI rhetoric highlight the dynamic and evolving nature of public higher education today.

While political pressures and ideologies have always seeped into academic spaces, it is now being directed at university hiring practices, curriculum development, and even impacting the tenure review process. This political push and pull complicates university efforts to cultivate an inclusive environment. Yet, the ideological tug of war continually reignites the debates over the intersection of public rhetorics and the university's mission, purpose, and value. The legislative move reflects the larger narrative of state influence in shaping institutional policies and policing, sparking a conversation about the intersection of diversity initiatives, tenure hiring and evaluation, and political agendas.

For rhetoricians, this becomes a question on the value of rhetoric's pedagogical influence in the public sphere. The legislative actions from many states reverberate through the national conversation that focuses on the academic practices of postsecondary institutions and the individuals they employ, from graduate teachers to full professors. These policies expose the delicate interplay between political rhetoric and the broader academic missions that public universities aim to foster.

This paper examines and scrutinizes the impact of public and political rhetoric when annexed by policymakers. It highlights the nuanced interplay between political agendas and mission statements of universities. More importantly, it raises questions about the mission of universities today—such as, does recent legislation against DEI rhetoric indicate an evolving challenge that education faces in the public sphere? Did the rhetoric of "academic excellence" pave the way for mission statements to be

subjected to state scrutiny? This paper explores and answers these questions, pushing the limits of rhetoric's responsibility in the public sphere today.

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202 The 1619 Project, The Hillsdale 1776 Curriculum, and the Rhetoric of Exposé

Mark Hlavacik

University of North Texas, Denton, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Politically, the 1619 Project and the Hillsdale 1776 Curriculum could hardly be any further apart. The 1619 Project challenges Americans to confront their national story as retold from a Black perspective, which exposes American history as coarser and more sordid than its national myths would have them believe. In contrast, the Hillsdale 1776 Curriculum teaches students "an appreciation for how rare and precious our own American circumstances are," to show just "how important it is to preserve them."[i] According to Kathleen O'Toole, director of the Hillsdale 1776 Curriculum, "America is an exceptionally good country."[ii] According to Nikole Hannah-Jones, the creator of the 1619 Project, the history of the United States is a "tragic origin story."[iii]

But although the 1619 Project and the Hillsdale 1776 Commission present contradictory versions of American history, ground their histories in opposing political ideologies, and pursue the incompatible goals of structural change and preservation, they both enthusiastically embrace the rhetoric of exposé. Not the exposé of the traditional narrative of American history, which the Hillsdale 1776 Curriculum wholeheartedly supports and the 1619 Project decries, but the exposé of how it is taught. Both aim their rhetorics of exposé, with great effect, at the public schools, public school teachers, and what they teach lamenting the state of the U.S. education system.

For decades, a culture war over the content of social studies education has raged on and on in the United States. Most notably, this long culture war has contested the place of religion, science, patriotism, and sex education in the public schools. But from the middle 1980s to the repeal of the No Child Left Behind Act in December of

2015, education reform was dominated by neoliberal efforts to enact systems of accountability that would improve education by raising test scores. With that policy imperative diminished, a rash of new state laws have begun realizing the dreams of education's patient, persistent, and predominately conservative culture warriors.

This paper examines the rhetoric of exposé shared by the 1619 Project and the Hillsdale 1776 Curriculum as an effort to explain how the politics of K-12 education have taken shape after the repeal of NCLB. Despite the arrival of a fearsome argument over the meaning of America and the new heights of political division it has achieved, I uncover an underlying, rhetorical consensus that remains as strong as it has ever been. This consensus, that the American public schools have failed and must be radically reformed, unites the bitterest of political enemies and nurtures a fertile context for education reform that is unfolding further everyday. And, because the 1619 Project and the Hillsdale 1776 Curriculum both arrive at this consensus by critiquing the content of the standard social studies curriculum, this new culture war also tends to elide the important role of teaching practices also play in the pursuit of curricular advancement.

[i] "Classical Education," Hillsdale College, Accessed June 15, 2023, https://k12.hillsdale.edu/About/Classical-Education/

[ii] Kathleen O'Toole, "Dear Teacher," in "The Hillsdale 1776 Curriculum: An Introduction," The Hillsdale 1776 Curriculum, (Hillsdale, MI; Stanton Foundation Center for American Classical Education, 2022) 53.

[iii] Nikole Hannah-Jones, "Justice," in A New Origin Story: The 1619 Project, ed. by Nikole Hannah-Jones, Caitlin Roper, Ilena Silverman, and Jake Silverstein (New York, NY: One World, 2021), 474-76.

Community Participation in Local Development: Exploring Rhetorical Franeworks and Practices of (in)Justice

9:30 - 10:45am Sunday, 26th May, 2024
Location: Governor's 17
Track 7. Public Rhetoric
Presentation type Roundtable

116 Community Participation in Local Development: Exploring Rhetorical Frameworks and Practices of (In)Justice

Panelists/Participants (Including Respondent, if any)

Savannah Paige Murray

Appalachian State University, Boone, NC, USA

Bryan Picciotto

SUNY Oneonta, Oneonta, NY, USA

Candice Rai

University of Washington - Seattle, Seattle, WA, USA

Samantha Senda-Cook

Creighton University, Omaha, NE, USA

Haley Schneider

University of Maine, Orono, ME, USA

Session Chair

Haley Schneider

University of Maine, Orono, USA

Abstract/Description

A response to RSA's call to "explore the possibilities of public-facing rhetoric" and to "question rhetoric's role in the public sphere," this roundtable asks how we can utilize

our training as rhetorical scholars to study and advocate for community participation in local development projects. We define local development as location-specific projects intended to positively impact a place or community. While local development is commonly framed as beneficial, community members do not benefit equally from its effects. Local development projects may improve some lives by advocating for social justice while overlooking or even harming others. Such projects also extend beyond the local, corresponding to larger patterns of mobility and migration that complicate community participation. Local development calls into question how to define and represent "community," how to locate the "local," and what counts as "development."

We hold that community participation is an essential component of local development projects because it enables individuals and groups to represent their needs. However, not all community participation is the same, and in this roundtable we explore the structures and rhetorical practices that shape community participation. We consider how power and privilege mediate community participation, constituting the conditions for who participates and by what means. We also identify different rhetorical frameworks that shape community participation, including mobility, temporality, necropolitics, racial, social, and environmental justice. Finally, we explore how rhetorical scholars study and work with the communities they themselves may belong to.

Presentations

1. Launched in 2004 and codified in law in 2023, Seattle's Race and Social Justice Initiative was created with the explicit aim of dismantling institutional racism and centering a racial equity and environmental justice lens across the City's work. Drawing on language and ideas from critical race theory and from anticolonial, antiracist, feminist, ecological, Indigenous, and mindfulness approaches, this work appears to move beyond the usual empty DEI rhetoric, aiming to shape everything from urban policies and programs to city worker's interiorities. It also promises the formal inclusion of BIPOC community members in planning. However, despite these rhetorical shifts, it remains to be seen what forms of equity and justice-oriented work (as well as novel forms of resistance, co-option, exclusion, and violence) will emerge. With the understanding that material and rhetorical change are always entangled and mutually-shaping and that antiracist, anticolonial work is ongoing, complicit, and imperfect, this project aims to better understand these myriad intimate, mundane, and vast shifts long underway. Grounded in rhetorical analysis, storytelling, and fieldwork, my work explores what new capacities, relations, and stories about justice

and sustainability (and what new forms of violence, conflict, and impasse) might be emerging in urban planning and collective city life.

2. In 1961, the Tennessee Valley Authority (TVA) proposed a plan for 14 dams along the French Broad River around Asheville in the Appalachian region of North Carolina offering flood control and increased economic development. For local community members, however, the proposed benefits of this project could not outweigh the massive costs: the displacement of 600 families from their homes and the permanent flooding of over 18,000 fertile agricultural acres. Shortly after TVA released their proposal, a rhetorically savvy collective, the Dam Fighters, emerged to formally oppose the TVA. After a decade of complex and community-engaged rhetorical work, the Dam Fighters succeeded in preventing the TVA from damming the French Broad. TVA's proposal was slated for key landscapes in the community where I was raised, circumstances which initially drew me to this research and which have afforded me—as somewhat of an insider— greater access to surviving individuals who were involved in this historic case study. I argue that it was the Dam Fighters' use of commons environmental rhetoric, which emphasized community connections and a shared stewardship of the landscape, that contributed to their resounding success. Further, I show how commons environmental rhetoric applies to contemporary public participation controversies as a new path forward for communities who wish to oppose development projects that would erode community networks.

3. Over the past decade, white-tailed deer have overpopulated in the greater Catskills region of New York State, provoking an array of problems to the people, deer, and land itself. Towns and cities have suffered increased car collisions, property damage, crop destruction, and tick-borne illnesses, while denser deer herds suffer from increased disease transmission and competition for food. The City of Oneonta, where I live, claims to have "reached a crisis point," and organized a Deer Management Taskforce to propose cost-effective solutions. While the taskforce considered options like landscape deterrents, fertility control, and translocation methods, it ultimately recommended educational and hunting programs aimed at informing the public and reducing the herd. In my research, I interpret "deer management" as multispecies community development. In this case, humans negotiate the thresholds of violence they will tolerate from and inflict against other, non-human beings. From analyzing city plans and taskforce materials online, I argue "deer management" enacts a necropolitical rhetoric to decide what species live and die and how. If collective thriving hinges on violence and death, then how just is "just rhetoric" for more-than-human communities?

4. Planning for the future of Bangor, Maine, brings up questions that reveal the complicated nature of urban development. For example, is Bangor developing or declining? If developing, is it also gentrifying? The answer to these questions depends on who you ask, a reality that demonstrates that the framing of "urban development" influences the built environment of a city and the daily lives of its inhabitants. In this research, I study how Bangor's City Council and residents co-constituted the meaning of development in their city. I focus on the City Council's Interactive Map, a project that encouraged residents to select areas on a digital map of the city and leave comments, suggestions, and criticisms. Overwhelmingly, residents turned to rhetorics of mobility. In this research, I ask (1) how Bangor residents' use of digital interactive mapping shaped how they represented their mobilities and (2) how to study community participation through digital mapping, a medium that is interactive, representational, and spatial. I argue that the study of mobilities reveals who is valued in a community. Expanding opportunities for residents to represent their mobilities enables greater community participation in local development projects.

5. The Asian Rural Institute (ARI)—a Christian, sustainable farm in Tochigi, Japan—keeps a strict schedule to ensure equality in job distribution and duration. Staff, participants, and volunteers must relinquish some control over their time and be present to do this work, two conditions that illuminate the privilege that many scholars have in their daily lives. As a scholar adopting a field methods approach to rhetorical criticism, I was aware of some privileges that I brought with me but had not considered control over my work schedule one of them until I was volunteering and researching at ARI. Time is both material and conceptual, meaning that even though a day has a fixed length (a material condition), the way that we break up the day into hours and regions of the world into time zones, for example, is a product of thought and communication. Barbara Adam (2006) explained, "Clock-time…no longer tracks and synthesizes time of the natural and social environment but produces instead a time that is independent from those processes: clock-time is applicable anywhere, any time" (p. 123). With abstraction and standardization come issues of power and control. For rhetoricians who want to engage in public scholarship, it is worth considering time's complexities to help them navigate social movements and grassroots organizing.

Working With Complicated Concepts in Rhetorical Theory and Pedagogy

9:30 - 10:45am Sunday, 26th May, 2024
Location: Denver - Tower Building Mezzanine
Track 11. Rhetorical Pedagogy
Presentation type Paper Session

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150 Rhetorical Bug Out Bag: Using Apocalyptic Logic to Rethink Public Discourse

Nathan A Gale

Utah Valley University, Orem, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

"Just Rhetoric" (this year's RSA theme) has often been employed to dismiss discourses that do not conform to some popular or majority narrative. One discourse that has been labeled as "just rhetoric" is that of the doomsday survivalist or "prepper" community. President John F. Kennedy's July 25, 1961 speech to the American public about the possibility of nuclear war with Russia over the crisis in Berlin is often cited as one of the foundational moments in the "prepper" movement. In his article, "Doomsday Preppers and the Architecture of Dread," Bradley Garrett argues that "this period, which is sometimes referred to as the 'first doom boom,' is of crucial geopolitical significance because it marked an abandonment of the social provision of protection by the US government in the context of…a potential nuclear genocide" (403). In other words, American public discourse was, for the first time, inundated with an existential anxiety beyond the government's control. Even though the threats of direct nuclear war have diminished, the repercussions of this first "doom boom" can still be felt in today's "prepper" culture that prepares for a variety of apocalyptic outcomes – from large-scale pandemics to the zombie apocalypse.

Moving away from a specific nuclear apocalypse to a more general apocalypse has also shifted the rhetorical focus of modern preppers. Garrett argues that, "The 'objectless anxiety' at the core of contemporary prepping, in contrast to the specific nuclear anxieties driving survivalism, is a 'sense of existential dread we experience on many fronts,' without 'much specification of particular risks'" (404). Cold War rhetoric was centered on surviving a nuclear explosion and the immediate fallout, and as such, constrained the agency of the rhetorical subject. However, because of its objectless anxiety, contemporary prepper rhetoric focuses instead on adapting to current circumstances and surviving a variety of events with much more freedom given to the subject's approach.

Using the work of Jacques Lacan, this paper proposes to examine this change in discourse to better understand the generative agential quality that is opened up as a result of moving our focus from mitigation and prevention to adaptation and survival. For Lacan, the "objectless anxiety" present in the moment of castration (often referred to as objet petite a) is not a limiting, specific object, but an unknowable one of endless possibilities. It is, for Lacan, a generative anxiety around which any number of fantasies can be built. Coupling my reading of Lacan and the contemporary prepper logic with Kenneth Burke's "terministic screens," I argue that instead of compiling a rhetorical toolbox/toolkit (metaphors centered on building and fixing), we should be putting together a rhetorical bug-out bag (a generative metaphor centered on survival) to help us rethink the possibilities of public discourse and the rhetorical subject's place in it. Ultimately, I argue that a rhetorical bug out bag can usher in a new type of sophistry that is more useful and adaptable to whatever future crisis we might encounter.

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376 Creating a Just and Equitable Society through a Praxis of Reconstructionism: Dr. Juliet García's Promotion of Cultural Citizenship and Democracy within the Classroom

Samantha M Guajardo

University of Memphis, Memphis, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Dr. Juliet García, the first Latina president of a college and recipient of the Presidential Medal of Freedom award, advocates for cultural citizenship and democracy for Latinos in the Rio Grande Valley, a region bordering the U.S. and Mexico. Dr. García uses her years of experience, education, and cultural background to enact perseverance within Latinos to complete a college education. This paper analyzes Dr. García's commencement speech to the graduating class of 2020 at the University of Texas at Austin, her 2014 Celebración de Excelencia keynote in Washington, DC, and the 2022 Presidential Medal of Freedom recipient address. I draw from existing scholarship in pedagogical and feminist rhetoric to analyze the significance behind Dr. García's speeches. I demonstrate how Dr. García uses her prose to deviate away from the anglicization of Latino students and toward an embracement of cultural citizenship within the classroom. In my analysis, I posit that Dr. García's praxis aims toward a theory of reconstructionism. Thus, raising the question: what does Dr. García's perspective, as the first Latina president of a college and advocate for Latino educational rights, teach us about rhetorical pedagogy and cultural citizenship?

Dr. García's speeches discuss her role as a catalyst to ensure high school students in the Rio Grande Valley were prepared for a college education. Dr. García used her position as the University of Texas at Brownsville's president to raise over a million dollars within an 18-month timespan for merit-based scholarships. Thus, leading to the eventual increase in student success within the Rio Grande Valley's school districts. Dr. García honors the cultural citizenship built within school districts in the Rio Grande Valley by seeing bilingualism and Latino cultural norms as assets for student success: "[Cultural citizenship] claims that, in a democracy, social justice calls for equity among all citizens, even when such differences as race, religion, class, gender, or sexual orientation potentially could be used to make certain people less equal or inferior to others" (Rosaldo, 1994, p. 402). The impact of whiteness on the education system deters the progress of cultural acceptance in schools and leads to students adopting a structure that does not inherently recognize their culture. Thus, Dr. García sees the integration of bilingualism and cultural norms in the classroom as an asset to deter the involuntary acceptance of whiteness.

Dr. García also expands on the importance of sustaining democracy in the classroom: "Inequalities in knowledge and power are a fact in any real democracy and the classroom is but one arena where democratic practice must struggle to find expression under local constraints" (Campbell, 1996, p. 211). Dr. García aims toward a theory of reconstructionism by encouraging Latino students to take an active role in their education by sharing their unique perspectives. Dr. García's goal as a rhetor is to

create an equitable and just education system that promotes democracy and social justice while helping Latino students succeed against a society that pushes a culturally hegemonic agenda.

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755 (De)Familiar Branches: Sylvan Rhetorics, Critical Plant Studies, and Rhetorical Pedagogies

Luke Rodewald

University of Florida, Gainesville, FL, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Scholarship in the environmental humanities, critical plant studies, and field of ecocriticism increasingly directs our attention to the more-than-human beings with which human lives are intertwined. Recent theoretical constructions, like Daegan Miller's (2016) "sylvan literacy," Patrícia Vieira's (2019) "plant inscription," Erik Ringle's (2020) "vegetal epistemology," and Madison Jones's (2019) "sylvan rhetorics," in particular, emerge as tools for exploring the rhetorical dynamics of plants and nonhuman nature which, combined, "reveal persuasion as part of an entangled world of many rhetorical relations" (Jones 67). Informed by new materialist and posthumanist thinking on concepts like agency, (re)action, and response, such frameworks decenter anthropocentric logic and underscore the influence of trees and plants in shaping everyday rhetorical interactions.

This paper furthers this trajectory by exploring how such plant-centric scholarship might inform contemporary rhetoric and writing pedagogy in an era of escalating ecological crisis. While critical plant scholars like Natasha Myers (2018) have previously called for human individuals to "vegetalize your sensorium so that you, too, can learn with and alongside plants," little attention has been paid to how this expanding understanding of rhetoric might directly intersect in composition instruction. In attempt to think through such confluences, this paper considers two distinct works of writing about more-than-human beings—Robert Macfarlane's Landmarks (2015) and Katie Holten's The Language of Trees (2023)—to demonstrate how an attunement to sylvan rhetorics and other plant-centric critical lenses both reveals our inextricable ties to vegetal life and destabilizes historic, predominantly-Western perceptions of the natural world.

Macfarlane's book emphasizes the significance of language—of names, especially—in facilitating an ethos of care and love for the environment. In championing the construction and use of glossaries and indexes for readers to foster a deeper sense of place in their local ecosystems, Landmarks ultimately espouses the connection between the rhetorical acts of naming and archiving, and ecological care. However, while Macfarlane advocates for individuals to develop a greater vegetal familiarity, Holten's The Language of Trees, in contrast, interrogates the anthropocentric tendencies of categorization, classification, and assumption by literally de-familiarizing the reader on pre-existing works and ideas about plant life. Holten's collected anthology is published in the author's original "Tree" typeface: a downloadable font that transforms each letter of the Latin alphabet into a corresponding arboreal icon. Consequently, previously recognizable writings about trees by historic authors such as Henry David Thoreau, Plato, and Sojourner Truth are rendered, initially, illegible in the Tree typeface, thereby requiring the reader to move through the essay's "text" on a timescale significantly slower and more deliberate—and more akin to the very trees each piece seeks to capture. Through a consideration of both works and, especially, their enticing potential for writing pedagogy, this paper also articulates how instructors of environmental rhetoric might navigate the balance of earnest ecocentric familiarization and anthropocentric ignorance and hubris toward the more-than-human members of our communities.

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Myers, Natasha. "How to Grow Livable Worlds: Ten Not-So-Easy Steps." The World to Come: Art in the Age of the Anthropocene, edited by Kerry Oliver-Smith, Gainesville: Samuel P. Harn Museum of Art, University of Florida, 2018, pp. 52–64.

746 Practical Democracy is 'Just Rhetoric': Ranciere, Lefort, Nancy, & Stiegler at Colorado Mesa University

Jason Scott Andrews

Colorado Mesa University, Grand Junction, CO, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This presentation describes one professor's experience translating often esoteric French philosophies of democracy into practical ways students can ***do democracy*** by way of rhetoric, in this case, students at Colorado Mesa University, a public regional university serving all of Western Colorado and primarily first-generation students.

The particular flashpoints that the Call for Contributions to the 2024 RSA Conference mentions—Disability Justice, Environmental Justice, LGBTQ Rights, police brutality, mass shootings—are this generation of college students' problems to solve. ***Enacting various modes of democracy writ large may be the best way to approach any emergent issue***, and the rhetorical classroom can indeed be(come) the same "real world" where social justice is pursued. For simplicity, this presentation focuses on (only) four democratic modes of achieving "social justice."

Jacques Ranciere's politics of dissensus emphasizes disruption, disincorporation, and disidentification of individuals who have become in some way "disaffected" by the larger wholes of which he or she is a part, who then enact public, sensory, disruptive acts that aim to "detotalize." In the classroom, we could call this version of Practical Democracy, ***Deconstructive Conflict Rhetoric***.

Like Ranciere, Claude Lefort's theory of democracy turns on conflict, but here the mode is more that of a structured debate toward new social forms. Lefort imagines a democratic social ethic, where mutual questioning and arguing become themselves the "the ethical medium of human association," toward a new, better order. In the classroom, we could call this version of Practical Democracy, ***Constructive Conflict Rhetoric***.

Jean-Luc Nancy argues that Being itself is fundamentally a "co-existence," a "being-with," or "singular plural." For him, self and other are co-constituting, are essential to each other, and so must be recognized in his complete ontology, which is about the existence of other beings as much as my own. In this sense, "the world is a multiplicity of worlds, and its unity is the mutual sharing and exposition of all its worlds—within this world." In the classroom, we could call this version of Practical Democracy, ***Constructive Coexistence Rhetoric***.

Finally, Bernard Stiegler, like Nancy, sees our original condition as "together" and goal of democracy as the creation of common, stable, and in Stiegler's case, lasting social forms. "Friendship," for one, is the ideal ontology in which democracy can

flourish. Here then democracy is a tradition, one which is cultivated through disciplines or practices that cultivate attention, facilitate community, and commemorate tradition. In the classroom, we could call this version of Practical Democracy, **Constructive Mutuality Rhetoric**.

The presentation unfolds (1) how four complex theories were distilled for undergraduate classroom use, (2) classroom activities that emerged from these distillations, (3) observations of student participation, results, and reactions, and (4) ways to improve the "exercise."

Ultimately, this presentation tests the notion that the most just rhetoric is that which cultivates democratic habits, and that the work we do in the rhetorical studies classroom is the best way we might create a more just world.

Democratic Just Rhetorics Then and NOW

9:30 - 10:45am Sunday, 26th May, 2024
Location: Spruce - Tower Building Mezzanine
Track 4. History of Rhetoric
Presentation type Paper Session

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62 "Not a Quiet and Peaceable Art": Eloquence, Democracy, and Justice in Tacitus and Pseudo-Longinus

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Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

One of the commonplaces in modern histories of Greco-Roman rhetoric describes a relationship between rhetoric and democracy, according to which rhetoric flourishes in democratic social conditions and declines under autocracy. In modern histories of Greco-Roman rhetoric, fifth-century BCE Athens tends to represent the paradigmatic democratic society, and first-century CE Rome tends to represent the paradigmatic autocratic society. In the commonplace narrative, democratic political conditions in fifth-century BCE Athens necessitated the conceptualization and practice of rhetoric, and so rhetoric was respected, meaningful, and influential. In those societies with fewer democratic institutions and less of a thorough commitment to democratic norms, such as first-century CE Rome, rhetorical eloquence suffered without the animating force that political efficacy could provide.

The commonplace narrative—so familiar as a retrospective judgment of modern historians—also features in ancient accounts of rhetoric's historical development. As these ancient accounts were written contemporaneously with the transition to autocracy that the commonplace narrative describes, they differ substantially from modern histories in the significance they attribute to the relationship between rhetoric and democracy. This paper traces the pattern of the commonplace narrative of rhetoric and democracy in modern histories of Greco-Roman rhetoric and compares the modern commonplace with two ancient antecedents written in the first century CE, at which time Rome was transitioning from republic to empire: Tacitus's *Dialogue on Oratory* and Pseudo-Longinus's *On the Sublime*.

Tacitus's account converges with the modern narrative in some respects, but it differs in how it attributes the causes of eloquence. For Tacitus, rhetoric does not flourish as a result of democratic norms and institutions per se, but in response to the injustices perpetrated within a democratic society. In Tacitus's narrative, rhetorical eloquence thrives to its greatest extent when acting as a treatment for or prevention of some dire hazard to the bonds of civic community. The causal relationship between rhetoric and democracy that is now commonplace in modern histories of Greco-Roman rhetoric was also known to Pseudo-Longinus, but the author of *On the Sublime* mentions the narrative only to dismiss it as a cliché. He ascribes the decline of eloquence to the unethical characters of his contemporaries rather than to a transition from democracy to autocracy. Like Tacitus, Pseudo-Longinus sees the pursuit of justice and the opposition to injustice as the sources of rhetoric's flourishing.

The space between the ancient and modern explanations of rhetoric's relationship to democracy presents a challenge and an opportunity for those interested in

reconsidering the historical development of Greco-Roman rhetoric, the causative factors of rhetorical eloquence, or the role of rhetoric in a democratic society.

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753 Giambattista Vico, justice and the perils of similitude

Robert O McDonald

University of Kansas, Lawrence, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

What can Neapolitan rhetorical humanist Giambattista Vico contribute to a just rhetoric? This paper reconsiders Vico's value for rhetorical studies, first by positioning him as a materialist rhetorician avant la lettre, followed by exploring his concept of justice as a model for rhetorical inquiry writ large. Vico's monumental legacy, in which he positions rhetoric as central to understanding human life, goes underappreciated, due in part to the fact that he arrived at a quintessentially modern idea long before its uptake: The content of a society's metaphorical language delimits its capacity for imaginative concepts.

What makes Vico a materialist rhetorician rather than a rhetorical materialist is his insistence that the world itself exerts effects that are registered within rhetoric. Vico's humanism, his endorsement of a sensus communis as the sole measure of any society, allies with his humble materialism: Experience of the sensational world is the primary source of a society's metaphorical/conceptual framework. "In Vico's account, language begins, not with men speaking, but with men listening" (Schaeffer, 1990). In other words, humans can only solve the problems in front of us, but only just.

What, then, of justice? Hornstein (1990) traces the movement of "justice" from among Vico's ages of gods, to heroes, to men [sic], as primarily a shift in the status of law, from a divine (oracular) command to that which can be read (that is, written and available to all). This shift accompanies a movement within language itself from singularity to generality, from the signifier referring solely to its accompanying signified, toward the condition of play, in which the signifier becomes an abstraction, applicable to a multiplicity of instances.

As a legal scholar, Hornstein identifies the source of Vico's concept of justice as a recognition of similarity: I am "me," this person is "not me," but is "like me," therefore our similitude guarantees equal treatment under the law. Yet perfectly "legal" injustices–the extraction of surplus value under seemingly "equal" exchange, the "equal" treatment of those brutalized by armed agents of the state–implies that the tropic mechanism of similitude renders some people inherently suspicious or exploitable. The fact that armed agents of the state employ conceptual language of similitude (of noticing a suspect, of seeing a weapon, etc.) is our clue that metaphor alone will not save us.

Thus, Vico's radicality can be found in his supersession of metaphor, in suggesting that three other master tropes–metonymy, synecdoche, and irony, play a role, in varying ratios. A rhetoric of the "just" entails instead the possibility that tropes of substitution, representation, and difference, are better suited for this challenge. I conclude the paper by arguing for considering Vico's pleas for prudence and democratic judgment as the basis of justice rather than legality as contemporarily construed.

583 Manifesting Democracy's Enigmatic Excess: Rhetoric and Popular Assembly

Andrew Booth

University of Texas, Austin, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

The past few decades have been marked by an increasingly collective and embodied politics. From Tel Aviv to Hong Kong, to Pennsylvania Avenue to Tahrir Square, people have gathered together in public space to enact claims and to simply appear to each other. These assemblies have ranged from revolutions, to occupy movements, to Black Lives Matter protests, to violent crowds driven by conspiracy. The proliferation of popular assemblies raises important questions for rhetorical theory and practice. Yet, perhaps given its aesthetic and political contours, rhetoricians seem to have had little to say about the rhetorical dimensions and

implications of popular assembly. Instead, many rhetoricians have responded to popular assemblies by not only pointing out their inherent totalitarian dangers and potential for violent spectacle, but also, at the same time, by calling for increased adherence to normative models of deliberation and the relative safety of discourse predicated by assumptions of public reason.

Popular assembly has, however, begun to receive increased attention from political and democratic theorists (Frank 2021; Butler 2015; Parkinson 2012), many of whom draw on the relationship between notions of the political and its relationship to aesthetics found in the work of theorists such as Jacques Rancière, Claude Lefort, and Hannah Arendt, and who have attempted to challenge such existing critiques of popular manifestation. Judith Butler (2015) has argued that popular assemblies function as a performative "assertion of plural existence" (16) in the face of the neoliberal order and its precariousness, while Jason Frank (2021) argues that popular assemblies temporarily make visible democracy's "enigmatic constituent subject: the people" (3). Yet at the center of both works are questions that are fundamentally rhetorical: Who are "the people" and how are contingent claims of "the people" rhetorically constructed? And how might popular assemblies function as a response to democracy's central dilemma: its inevitable excess and the impossibility of identifying "the people" within the people?

This presentation draws on Jacques Rancière's theory of aesthetics and politics and Claude Lefort's notion of the enigmatic "empty space" of democracy to explore these questions and to suggest the potential for popular assemblies to be constitutive events wherein contingent and transient claims and manifestations of "the people" appear as embodied collectives in public space. To ground this claim, I look to the 2023 Israeli Judicial Reform protests and briefly examine how these demonstrations functioned not simply as direct protest, but to also make visible constitutive claims of peoplehood. Given the rise of embodied and collective politics, as well as a concurrent tendency to rely on disembodied deliberation in digital spaces, this presentation suggests that popular assemblies are more than "just rhetoric" and argues for the rhetorical and democratic importance of such movements and moments.

Reanimating Marx in Rhetorical Studies

9:30 - 10:45am Sunday, 26th May, 2024
Location: Century - Tower Building Mezzanine
Track 12. Rhetorical Theory
Presentation type Panel

10 Reanimating Marx in Rhetorical Studies

Panelists/Participants (Including Respondent, if any)

James R Daniel

Seton Hall University, South Orange, USA

Catherine Chaput

Fordham University, New York, USA

Matthew Bost

Whitman College, Walla Walla, USA

Jacob Wilson

University of Washington, Seattle, USA

Session Chair

James R Daniel

Seton Hall University, South Orange, USA

Abstract/Description

Reanimating Marx in Rhetorical Studies

In rhetorical studies, attention to the work of Karl Marx has been modest. For a figure whose political-economic thought continues to shape the work of heterodox economists (such as Makoto Itoh and Anwar Shaikh) and whose political writings have had inestimable influence on revolutionary and decolonial struggles (Walter Rodney), Marx has generated remarkably little interest from rhetoricians.

While a number of rhetorical scholars have rigorously engaged with Marx's thought (Bost, Bost and May, Chaput, Herring and Longaker, Merchant), the most common disciplinary response has been inattention. Of those who have taken up his work, several have approached Marx narrowly, via his influence on rhetorical criticism (Crusius, Wilkie), while others have broadly dismissed his claims. In the latter case, James Arnt Aune diagnoses an alleged "nuclear contradiction" in Marxism, which "tends to see the need for revolution as self-evident."

While such dismissal of Marx has become commonplace in rhetorical studies (Cloud), the multiplying labor actions across the US, the mainstreaming of criticism of capitalism and economic inequality (Piketty), and the recent resurgence of interest in Marx among philosophers and critical theorists (in the work of Mike Davis, Nancy Fraser, Søren Mau, and Kohei Saito) warrant a reevaluation of Marx in rhetorical studies. This panel accordingly seeks to address the absence of a more extensive engagement with Marx in rhetoric and to defend the relevance of his work to the field, particularly with respect to addressing contemporary social and political crises.

Speaker #1: James Rushing Daniel

"Group Identity, Class Erasure, and Totality in Rhetorical Theory"

While capitalism remains a subject of interest for rhetorical theorists (Chaput, Nguyen, Riedner, Sharp-Hoskins), much of the field's attention in recent years has been focused on the discourses and performances associated with group identity—in the areas of whiteness (Brand, Neville-Shepard), masculinity (Johnson, Kelly, Rowland), and racial exclusion (De Genova, Izaguirre, LeMesurier)—while neglecting the issue of class. As I contend, this disregard for class may be understood as part of the field's growing distance from Marx (Cloud, Cloud and Gunn) and its concomitant abandonment of such related concerns as negation (Daniel, Muckelbauer, Vitanza) and critique (Pruchnic, Walsh and Boyle).

With Jamie Merchant, this paper promotes disciplinary attention to Marx's theorization of totality to defend the place of class in rhetorical theory. Drawing from the work of Walter Benn Michaels, Adolph Reed, Jr., and Cedric Johnson, I claim that Marx's construction of totality as developed in the *Grundrisse* offers the field a means of reincorporating class concerns into its current inquiry by allowing a conceptualization of identitarian difference as part of "an ascriptive hierarchy" functioning to "legitimize capitalist social relations by naturalizing them" (Reed). Drawing upon Marx's concept of totality and its further development within the Western Marxist tradition by Martin Jay and Perry Anderson, I promote totality as

method with which to reintroduce class into rhetoric's ongoing investigation of identity.

Speaker #2: Catherine Chaput

"The Rhetorical Value of Marx's Value Theory"

Central to Marx's theory is his double claim that capitalism violently grabs resources (primitive accumulation) and amasses profits off the backs of workers (value theory). This assertion has been supplemented by feminists concerned with unremunerated labor in the sphere of social reproduction (Federici; Ahmed); decolonial scholars who explore the ongoing theft of land and resources (Coulthard; Ferreira da Silva), black studies theorists who center slavery and its afterlife (Robinson; Hartman), and posthumanists who stress the value added by animals, plants, and other non-human resources (Moore; Povinelli). Taking up these intellectual positions, rhetoricians tend to dismiss Marx as insufficient and outdated. This paper, however, puts Marx in conversation with these various accountings of capitalist world-making. It does so by recuperating both an early Marx interested in social relationships and the metabolic balance between humans and other earthly occupants and the very late Marx whose studies were dedicated to colonialism, geography, and climate. Through this recuperation, the paper asserts a Marxist value theory as a useful rhetorical tool for assessing socio-material relations that are both always already exploitative and contingent. Such theorization forwards a Marxism that is less a total assessment and more a contingent, evolving trans*valuation or trans*theorization.

Speaker #3: Matthew Bost

"Conjuring Revolution: Marx and (Non)Evental Rhetoric"

Rhetorical scholars have taken up the concept of event in order to theorize a kairotic power of rhetorical invention that persists in excess of established situations, power structures and histories (Biesecker; Trapani and Maldonado) as well as a simultaneously impossible and necessary task of writing histories adequate to such excess (Baliff). This essay argues for Marx's value as both an example of evental rhetoric and a theorist of anti-evental foreclosure. In *The Communist Manifesto*, Marx seeks to performatively conjure global anti-capitalist revolution from the political potential of the 1848 democratic revolutions across Europe. In Marx's historical writings of the 1850s, he theorizes the rhetorical and institutional developments that led to the negation of that same potential and the triumph of counterrevolution.

Drawing on recent engagements with the performative power of Marx's texts by Charles Barbour and China Miéville, and theories of "non-event" offered by Kristin Ross, Michel Rolphe-Trouillot and others, I argue that these apparently countervailing texts offer resources for considering the relationship between evental rhetoric and social change, as well as the ways that revolutionary events are subsumed into the status quo and rhetorically rendered as non-events. Marx's historical writings treat revolutionary change as an impossible but necessary task that is performatively invoked as an excess over apparent success, that haunts revolution's failure with the possibility of novelty and change, and that calls subjects to the ongoing work of refusing the oppressions of the status quo.

Speaker #4: Jacob Wilson

"The Value of *Capital*: Karl Marx's Value-Form Theory as Rhetorical Theory"

Chapter 1 of *Capital Vol. 1* has been the subject of numerous ongoing debates due to its oft-cited difficulty and unusual starting point: the commodity (Althusser, Harvey, Heinrich). While the Western Marxist tradition, largely influenced by György Lukács and Louis Althusser, has inspired vital discussions within rhetoric concerning Marx's late work (Chaput, Cloud and Gunn, Cloud, Herring and Longaker, Merchant), the rhetorical nature of chapter 1 largely remains elided from discussions within the field.

Typically written off by critics as a work of scientism and economy that has little to do with persuasion, *Capital* in fact marks an important transformation in Marx's critique of political economy thanks to his value-form theory (Heinrich). Central to his critique is how value takes on a persuasive character in that social relations under a market society become governed by "the appearance of value." Secondary scholarship on the value-form calls for a nuanced understanding of Marx's theory of value and for rhetoricians to reconsider Marx's place in the rhetorical tradition (Callinicos, Chambers, Heinrich, Karatani, Mau, Postone).

This presentation will draw from this secondary literature to situate Marx as a theorist of persuasion and will engage in a close reading of chapter 1 of *Capital Vol. 1*. Following Michael Heinrich's claim that Marx's theory of value is a "monetary-theory" instead of a labor theory, I claim that value can be understood as a kind of material rhetoric that is historically specific to capitalism and that mediates social relations to ensure capital's own reproduction. I further argue that scholars of rhetoric are uniquely positioned to contribute to value-form theory and to Marx's unfinished critique of political economy.

Image and Circulation in Puiblic Rhetoric

9:30 - 10:45am Sunday, 26th May, 2024
Location: Gold - Tower Building Mezzanine
Track 7. Public Rhetoric
Presentation type Paper Session

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247 Locating Just Rhetorical Constitutions in the Circulation of Locally-Iconic Images

Jesse Crombie

Indiana University, Bloomington, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Reclaiming "Just Rhetoric" invites us to consider the ways in which rhetoric works to constitute social identities that can both advance and constrain efforts towards social justice. Visual practices like photography are especially valuable to this constitutive work because, as Hariman and Lucaites argue, they "can provide crucial social, emotional, and mnemonic materials for political identity and action" (14). Iconic images act as a form of visual epideictic rhetoric that invites its audience to identify with a particular enactment of citizenship by providing an example by which to live. This process of (re)identification is complicated as the image circulates within a complex rhetorical ecology and the citizenship identities it invites are constantly reimagined in new contexts. As Laurie Gries argues, "circulation is understood to be an important constitutive, cultural-rhetorical process" (2). Attending to the circulation of locally-iconic images—images that hold iconic status within a limited, located rhetorical ecology—offers opportunities to better understand this constitutive process and more fully theorize a just rhetoric in support of social action.

In this presentation I trace the ongoing circulation of a locally-iconic image taken in Uvalde, Texas in late September 1957 that features four boys of different races performing a flag raising ceremony in front of Uvalde Junior High School. Taken days after the US Army was deployed in Little Rock, Arkansas to enforce the desegregation of Central High School, the Uvalde image was first published nationally through the AP wire service to great acclaim for its idyllic portrayal of racial harmony that juxtaposed depictions of violence and unrest in Little Rock dominating the news cycle. Days later, the image returned to Uvalde on the front page of the Uvalde Leader-News accompanied by letters of praise from across the country, inviting the town to identify with its idealized portrayal of racial unity. The image notably reappears in the Leader-News in July 1970 as an icon of racial harmony to quiet public dissent at a time when hundreds of Hispanic students staged a months-long walkout protesting racism and segregation in Uvalde schools—protests that led to one of the longest running school desegregation cases in US history. Other notable remediations include a painting at the school district offices and a mural in the atrium of the library built on the site of the old junior high school—a library which serves as a community hub and repository in the aftermath of the 2022 Robb Elementary School tragedy.

The circulation of this locally-iconic image both invites identification with its idealized depiction of racial harmony while at times also working to silence and disenfranchise activist dissent in service of the status quo it purports to represent. Although this image has largely faded from national consciousness, it remains iconic in Uvalde and its ongoing circulation continues to invite (re)constitutions of citizen identities. Following how circulation affects and enables these ever-changing constitutions of citizenship provides an opportunity to more fully understand this cultural-rhetorical constitutive process and thereby better position rhetoric towards more just social constitutions.

111 Listening to Decolonial Logics: A Rhetorical Listening Analysis of the Flemish Docuseries "Children of the Colony" ("Kinderen van de Kolonie")

Amber De Clerck

Ghent University, Ghent, Belgium

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Several European countries, including Belgium[1], have engaged in discussions about its colonial past, aiming to understand the historical injustices committed and their contemporary implications. Through scrutiny of former narratives of philanthropic "modernization" and "progress," the darker aspects of colonial history and the harm inflicted on colonized peoples then and now have been brought to light (De Roo, 2020; Goddeeris, 2015b; Salem et al., 2023). However, Belgium faces criticism for its handling of the colonial past, with some authors referring to a state of "colonial amnesia" or "aphasia," signifying a lack of understanding, acknowledgment, and appropriate language to discuss their historical injustices (Bobineau, 2017; Van Den Braembussche, 2002). Indeed, there has been a persistent emphasis on the positive aspects of Belgium's colonial history, perpetuating the "myth of civilization of Congo" used to justify colonization and exploitation. The civilizing mission led to brutal exploitation, forced labor, cultural suppression, and human rights abuses, particularly during King Leopold II's rule over the Congo Free State (De Roo, 2020; Goddeeris, 2015a, 2020; Komosa, 2016; Van Ruyskensvelde et al., 2017). Contrasting perspectives on Leopold II persist, with some condemning him as a mass murderer, while others downplay his role and praise his architectural accomplishments. Educating the Belgian public is crucial for fostering a just and equitable society alongside the Congolese diaspora (De Roo, 2020; Goddeeris, 2015a). Public broadcasters, like the VRT (i.e., the national public broadcaster in Belgium), play a vital role in providing comprehensive education to address past colonial harms' link to present-day inequalities and injustices, contributing to the process of decolonization in Belgian society. Between November 2018 and January 2019, the VRT broadcasted the six-part documentary "Kinderen van de kolonie" ("Children of the Colony") focused on Belgian colonial history. This ground-breaking docuseries prominently featured black voices and has sparked resurgent debates on representation and restitution (Goddeeris, 2020). Through a rhetorical listening analysis (Ratcliffe, 2005, 2019) of the Flemish docuseries 'Children of the Colony', we aim to understand the docuseries' claims and, more importantly, the cultural logics that underlie these claims, and explore if it moves beyond the myth of civilization towards a new decolonial order based on radical inclusivity (Bogaert, 2023; Césaire & Ndjako, 2022; Kanobana, 2021). Our analysis explores how unpacking the cultural logics in this docuseries can be used to move towards accountability, critique, and change. In line with the theme of the RSA 2024 biennial conference, "Just Rhetoric," this contribution focuses on how rhetorical practices can make new understandings

possible by unpacking the cultural logics (Ratcliffe, 2005) and, in doing so, helps us to question what is just, what is fair, and how rhetoric can help us achieve justice today.

[1] Belgium exerted control over several territories, primarily Congo, which was first governed as the Congo Free State (1885 – 1908) under King Leopold II and later as the Belgian Congo from 1902 until 1960.

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359 Material/Multimodal Spectacle in Police *Contraband Haul* Photography

Geoffrey Huyck

Syracuse University, Syracuse, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Searching the phrase "police photos of seized goods" yields scores of web results: photo after photo of tables piled high with bundles of cash, bags of drugs and pills, rows of firearms, and stacks of electronics. These *contraband haul* images are published on law enforcement social media pages, reproduced on local news sites, and—from there—are circulated more broadly across the web. These images serve the ostensible purpose of reporting visually to citizens that their streets are safer, and that their tax dollars are funding effective police action. While they do provide a visual report, these material/multimodal rhetorical performances of state power are channeling spectacle in service of *copaganda*. This practice arises from—but also reauthorizes—the role of the highly-punitive carceral state in the U.S., a system that jails citizens at excessive rates over minor infractions and inflicts disproportionate harm to people of color, unhoused people, and disabled people. Awareness by police of this unique genre contributes to a form of rhetorical invention, encouraging officers to seize and photograph otherwise harmless items in an effort to construct their own individual and department ethos as effective enforcers of the law. As these images circulate across digital networks, the intimidating influence of local state power is extended beyond its immediate jurisdiction, but this broader circulation also offers increased opportunities for critique and resistance by citizen activists.

Understanding the rhetoric of this material/multimodal genre is a crucial prerequisite to mitigating the substantial harm inflicted by the U.S. carceral state.

Writing Center Desegregation: from Allies to Accomplices

9:30 - 10:45am Sunday, 26th May, 2024
Location: Silver - Tower Building Mezzanine
Track 11. Rhetorical Pedagogy
Presentation type Panel

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97 Writing Center Desegregation: from Allies to Accomplices

Panelists/Participants (Including Respondent, if any)

Lukas Norling

Cal State University, Fullerton, Fullerton, USA

Lacey Currey

Cal State University, Fullerton, Fullerton, USA

Bonnie J Farrier

Cal State University, Fullerton, Fullerton, USA

Session Chair

Bonnie J Farrier

Cal State University, Fullerton, Fullerton, USA

Abstract/Description

Title: Writing Center Desegregation: from Allies to Accomplices

There is a fear of educating underrepresented native English-speaking students (i.e. Ebonics speakers, Spanglish speakers, etc.) about the politics of language. For example, in the U.S. everyone speaks a variety of English, however "students who come from backgrounds where the prestigious variety of English is the normal medium of communication have built-in advantages that enable them to succeed" (SRTOL). As composition teachers this information is important to present to all students to emphasize that a "prestigious" variety is not better than other varieties. (Zuidema 671). Another significant argument to highlight is that most native English-speaking professors will probably not penalize ESL students much or at all for "minor problems" in their writing (Harris and Silva 531). In contrast, a native English-speaking professor is more likely to hold underrepresented native English-speaking students accountable for similar non-traditional cultural stylistic choices in their writing. However, existing linguistic resources are not being readily distributed/supplied to underrepresented native English-speaking students in academia to assure that they can identify this treatment as a form of linguistic discrimination. This panel re-envisions how the composition writing center can be utilized as a tool to provide opportunities for these students to engage with composition scholarship on language policy, which may encourage them to seek more inclusive quality writing instruction.

Speaker 1: " Language Policy Ally (LPA) program's Impact on Graduate Student Participants"

 Speaker 1 will present qualitative data and first-hand experience regarding the LPA program's effectiveness at preparing new college composition instructors to construct linguistically equitable courses, enforce antiracist learning environments, and engage with writing by underrepresented native English-speaking students. This information will be gathered by the speaker as they complete CSUF's Teaching Associate program – a yearlong process involving a class on composition pedagogy followed by a semester teaching a Beginning College Writing course. They will document their attempts to instill linguistic equity in their composition classroom, evaluate their experiences involving underrepresented Englishes in the pedagogical course, and conduct interviews with other TAs, some of whom are fellow LPAs and others who are not. By examining the experiences of the minority of TAs who have

undergone foundational sociolinguistic training compared to those who have only received more traditional academic training, the speaker will identify the areas in which the LPA program promises to promote language equity within the academy as well as any unforeseen shortcomings or obstacles that could be addressed by future iterations of the program.

Speaker #2: Language Policy Awareness as a Writing Center Program: Methods and Objectives

Speaker 2 will analyze CCCC policy statements on language issues and Cal State Fullerton's university writing requirements policy to explore what teachers can and cannot (or should and should not) do when evaluating students in composition courses? The speaker will also explore questions in regards to these policies and how they support students' language rights such as: Do students have a right to this? Or are these just suggestions? If students are experiencing language discrimination, what can they do about it? Are student's aware of these rights, and if they feel empowered by the help that LPA's provide? Speaker 2will describe grade appeals, teacher evaluations, etc. as options for students to actively resist language discrimination. Speaker 2 will also discuss how current language policies in composition viewed by faculty? Has approval for the LPA program among professors risen? And have Professors applied this knowledge to their teaching methods?

Speaker #3: Student reactions to the Language Policy Ally program

Speaker 3 will present quantitative and qualitative findings from data collected on the LPA program and how undergraduate students in writing intensive courses respond to and engage the LPA program at CSUF. For example, the following data on program participation will be collected and analyzed: How many students utilized LPA consultants' services in the writing center? How many undergraduate students which received LPA presentations enrolled in the required courses for the LPA program? Were students able to identify themselves as speakers of multiple varieties of English after receiving LPA instruction? Were students able to identify instances of cultural bias and/or linguistic discrimination in writing courses after receiving LPA instruction? The speaker will also describe how common questions students have about the nature of language were answered by LPAs in their presentations such as: What is a "variety of English" and how can students identify varieties in writing across all racial/ethnic backgrounds? How does the writing of native English speakers

from diverse racial/ethnic backgrounds differ from the writing of non-native English speakers? Why it is important to not conflate these two groups?

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Designing Women: The Rhetorical Work of Feminine Characters in Television

11:00am - 12:15pm Sunday, 26th May, 2024
Location: Directors E
Track 2. Feminist Rhetoric
Presentation type Paper Session

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513 Just Criminal / Just Rhetorical: The female lead detective in a state of feminist rhetorical flux

Katrina L. Hinson

Tarleton State University, Stephenville, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Just Criminal / Just Rhetorical: The female lead detective in a state of feminist rhetorical flux

Police procedurals, a sub-genre of crime dramas, are a complex space of cultural and rhetorical convergence often reinforcing traditional patriarchal hierarchies even while attempting to dismantle them from within. Over the last thirty years, police procedural shows have maintained, even gained, momentum in prime-time television and streaming services around the globe. From the 1980's onward, these shows began to place women in the coveted role of lead detective, a role

traditionally reserved for men (Bubikova & Roebuck, 2022; Brunsdon, 2013,1998; Cavender & Jurik, 1998). Several shows like *Cagney and Lacey* (US) in 1980's, *Prime Suspect* (UK) in the 1990's, Scott & Bailey(UK) in the mid 2010's and *The Brøen (*SE/DK*)* also in the mid to late 2010's are often spotlighted as empowering moments for women in which "women have arrived" although where women have arrived is quite murky (Coulthard et al, 2018; Nunn & Biressi, 2003). Still, women celebrate the achievements done by these actors in a genre that, like its policing background, has been traditionally male dominated.

However, these shows and others like them, show women not breaking the glass ceiling so much as being crushed by broken glass in the wake of the feminist movement and all the women television detectives, sleuths and cops that came before; crushed by the very feminism that was meant to show women as strong, capable, and even endearing, but which rhetorically ends up showing them as broken, frustrated, and embittered. Understanding the rhetorical moves these types of shows make is an integral factor towards developing a more contemporary post-feminist feminism. The female lead detective has by accounts reached a position of power, yet often ends up as powerless as their male counterparts.

The portrayal of women in law enforcement roles has evolved significantly, as must our understanding of feminism and feminist rhetoric (Glenn, 2020; Binder 2021) as represented by the women in these roles. Do these actors rhetorically represent women in the 21st century? If so, how. If not, why not? Are these shows feminist at all? If so, are they articulating feminist rhetoric effectively or not? Feminist rhetoric is in a state of flux considering the ongoing evolution of the type of woman that becomes the lead detective in European shows like *Happy Valley* and *No Offence* or American shows like *Law and Order: SVU* or *Mare of Eastown*?

This presentation analyzes the crime drama/police procedural through a rhetorical feminist lens to highlight the importance of understanding the rhetorical work occurring through these types of televised shows. I invite participants to consider the rhetorical formations involved in how female lead detectives are portrayed across cultural boundaries. Police procedurals are often seen to be empowering to women; but, in practice, these shows may do little to disrupt the inequities women face and may do little to dismantle or disrupt the deeply entrenched patriarchal hierarchies of masculine power, prestige and privilege.

405 Gangster Girlboss: Sexist Realism and Gore Capitalism in USA's *Queen of the South*

Kristen E Hoerl

University of Nebraska-Lincoln, Lincoln, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This paper critically interprets the character construction of Teresa Mendoza on the USA Network series *Queen of the South* to explore how neoliberal feminist rhetorics have expanded beyond an emphasis on white women's aspirationalism to include Latinx women's impossible struggles for agency. This project expands upon Hoerl's work on sexist realism, which argues that many television series featuring impossibly gifted and resilient women contribute to the problematic cultural assumption that there is no alternative to patriarchy. *Queen of the South* highlights sexist realism's imbrications with necropolitics and what Nina Marie Lozano refers to as border materialism, or the socioeconomic forces that contribute to gender violence on the US-Mexico border.

Inspired by the Telemundo series *La Reina del Sur*, this program follows Mendoza's transformation from a sexual assault victim by members a Mexican drug cartel to a powerful cartel boss. Mendoza responds to intensified demands of competition with superhuman endurance. Each episode of this action thriller portrays Mendoza's brilliance and cunning, which she uses to stay alive and outsmart her competition. Mendoza strives to upend the drug cartel's exploitative violence against vulnerable populations. But over time, she realizes that bloodshed is inevitable if she wants to maintain her position. And yet, the series presents her story as a tragic one. With voiceover narration that begins with the series pilot, Mendoza reveals that she was murdered at the height of her power.

This essay explains how the series' construction of Mendoza aligns neoliberal feminism with what Sayak Valencia refers to as "gore capitalism," or organized crime's turn to violence to meet the demands of global capitalism. Ultimately, the series lesson is that to get ahead under neoliberalism, women cannot commit to justice and care for others. Even for the most capable women, the relentless pursuit of private accumulation makes both feminism and long-term survival impossible. *Queen of the South* presents a bleak outlook for people struggling to survive the ravages of neoliberal capitalist patriarchy as it revels in the spectacle of Mendoza's struggle and

suffering. Yet, the series also points to an important shift in televised feminism. By casting a jaundiced eye toward neoliberal feminist striving, the series points to a market for resistive narratives that might point to decolonial feminist futures. This project's conclusion reflects on the implications of the series' sexist realism for viewers drawn to this tough and troubled antiheroine.

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- Valencia, Sayak. *Gore Capitalism.* Pasadena, CA: Semiotet(x) Intervention Press, 2018.

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347 All Good Women Are Mothers: Exploring Gender Binaries in How I Met Your Mother

Jessie Marinho

University of Nebraska- Lincoln, Lincoln, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Television is thought to be a form of entertainment through its many genres from comedy to drama, however, it is more than a relaxing pastime. Television series construct messages that influence audiences to accept specific behaviors. In this paper, I analyze the portrayal of the two main female characters in the popular television series How I Met Your Mother (2005-2009) and I argue how their depiction serves to represent childless women as unwomanly and to represent mothers as the ideal woman. This reinforces the cultural and traditional ideologies that only mothers can be seen as the ideal woman as they fulfill their female role to marry into heterosexual marriages and have children. The mother's counterpart is the childless woman who is culturally believed to violate the expectations set upon their gender as they do not engage in motherhood, therefore rendering them as selfish, sexual deviants.

Affect, Identification, and Orientation

11:00am - 12:15pm Sunday, 26th May, 2024
Location: Directors H
Track 5. Embodied Rhetoric
Presentation type Paper Session

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695 Identification and Affect in Vintage, Queer Photography

Aevyn K Barnett

Syracuse University, Syracuse, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Several months ago I came across the book "Loving: A Photographic History of Men in Love, 1850s - 1950s" while doing research for a class project. This book contains hundreds of photos of same-sex male couples from around the world within that century, and provided the inspiration for my Master's thesis. As I looked through these photographs and tried to parse out why they affected me so strongly, my research led me to separate theories on affect in photography, and on identification. My personal research looks at the intersection of these theories, and focuses on the role that identification between the viewer and subject(s) plays within affect in photography. In this presentation I will specifically focus on two photographs from the book, which I have chosen for the intensity of my own identification with the subjects in them. The couples in the two photographs share some similarities, such as perceived race and gender, general setting of the photograph, and posing, while also presenting key differences such as the age of the subjects and their attire.

As I began to analyze these photographs more deeply, Barthes' theory of the studium and the punctum helped to guide my line of questioning. His concepts in "Camera Lucida" (1993) led me to considering the role of identification when viewing portrait photography, as well as the role emotions play for the subject, photographer, and

viewer. Conquerwood (1985) writes on the ethics of ethnography and responsibilities of the ethnographer. His ideas on vulnerability and historically marginalized groups are directly applicable to the subgroup of portrait photographs I am working with, especially in how one can/should present them to the public. Azoulay (2008) speaks on the responsibilities of The Spectator to take part in the moment or moments that are being photographed. My choice to deliberately move away from the advocacy and activism that are typically associated with photographs of this nature speaks to what I feel my responsibilities are (and are not) as a spectator of these couples' lives. During the seminar I participated in at the 2023 RSA Summer Institute, Krista Ratcliffe and Kyle Jensen (2022) introduced me to the concept of identification as a tool for understanding the ideas, emotions, and lived experiences of others. This concept is key to how I understand and analyze the source of affect in these photographs.

Pulling together from these scholars and from my own experiences, I argue that a photograph in and of itself does not evoke emotions. Instead, the punctum comes in the form of the specific aspect of a photograph that one identifies with most strongly, and the emotions that are felt when viewing a photograph emerge from this identification - whether or not the viewer is aware of the identification itself. In the strongest form of identification, one replaces the subject of a photograph with oneself, and the emotions felt are extracted directly from the experience of the original subject - which becomes one's own.

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769 Buddhist Embodied Practices as Queer Phenomenological Responses to Actualize The Liberating Potential of Disorientation

Shih Yu Wu

Clemson University, Clemson, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In Queer Phenomenology, Sara Ahmed highlights the liberating potential of desire, the reality principle of Gregory Ulmer's digital apparatus, or electracy. Her work "desire lines"—a concept in landscape architecture that denotes "unofficial paths, those marks left on the ground that show everyday comings and goings, where

people deviate from the paths they are supposed to follow" (19)—not only points to the veering off of the official path of heterosexuality in her personal history, but also encapsulates the key ideas of Queer Phenomenology. Without an "essential something" as the permanent site of subjectivity in her performative framework, objects and space "keep the score" of the repetition of decisions and actions and maintain a sense of continuities for the individual subject, tradition, history, and culture. Shaped by sedimentation from repeated actions, objects and space in turn act as orienting devices for bodies—not just other people's bodies, they also include the body of the same individual that arrives in subsequent moments. Ahmed uses "lines" as a spatial and genealogical concept to represent the inheritance of placements (of objects) and places (space) that the body receives and the straightening effect of the dominant orientations. Each body can be seen as another point to follow and extend a straight line—of whiteness, masculinity, or heterosexuality, etc. "Desire lines" are then an apt symbol for the embodied subject's capacity to refuse the inheritance of placements and places and to act and dwell differently. Desires are an important condition for liberating deviations as they bring bodies towards the objects of attraction and off the inherited line.

This "out-of-line" experience is what Ahmed calls "queer moments," or moments of disorientation. These moments are vital for Ahmed as they bring about emotional and visceral "...experience of giddiness and nausea, which is the awareness of our contingency" (Merleau-Ponty 2012, 296) and its implication that CAN change. Even though Ahmed suggests as an approach to stay in suspense in disorientation and "inhabit in the intensity of its moment," she refuses making disorientation compulsory, or "legislating disorientation as a politics" (158). Ahmed's refusal to legislate means that we can frame responses to disorientation as strategies: to embrace contingency and shift our thinking about these responses away from their strict theoretical compliance and toward their effectiveness, adaptability, and practicability. There isn't one "right" answer to how one should act in response to disorientation, but there could be more or less effective or skillful strategies depending on each of our respective conditions.

In this light, this paper aims to show the core Buddhist concept of upādānakkhandhā—material form, feeling, apperception, volition, and conscious awareness, the five "aggregates subject to clinging" (Bodhi 338) that constitute all human experiences—are queer objects under Ahmed's framework. Ahmed's queer

objects slip through our grips and such slipping are moments of disorientation. The framing of the five aggregates as queer objects means the embodied Buddhist practices are strategies to "inhabit the intensity" of disorienting moments and actuate their liberating potential.

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142 Mindfulness as Ambient Attunement: A Partial Rhetoric of Insight Meditation & Its Implications

Tyler J Carter

Duke Kunshan University, Kunshan, China

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Scholarship on rhetoric has traditionally included the study of narratives, tropes, and arguments involved in acts of persuasion. Recently however, rhetorical theorists such as Thomas Rickert and Diane Davis have begun to also consider ambience and the "pre-rhetorical" conditions of a given rhetorical situation, respectively. Moreover, scholars of comparative world and/or decolonial rhetorics have further expanded and critically challenged rhetorics grounded in European traditions. In this presentation I will discuss how Insight meditation, a variety of Buddhist meditation that has been widely adapted for/with/by non-Buddhist practitioners, can be understood as rhetorical– one that can both be linked to contemporary theories of ambient rhetoric as well as decolonial and global rhetorics.

Specifically, I argue that Insight meditation is rhetorical in two distinct ways: 1) The first is that Insight is a means of rhetorical invention in that it generates an understanding of bodily knowledge based in Buddhist "dhamma theory" and phenomenology. This knowledge is then used as a deliberate and replicable means of attunement to bodily sensation, making salient some of the ways that ambience contributes to a given rhetorical situation. 2) The second way is that this knowledge of bodily sensation can also be used to understand the interpretive habits of mind that often unconsciously or "pre-consciously" dictate our immediate reactions to external and internal stimuli. Or in other words, the kinds of knowledge that Insight invents can help us begin to understand, via a rational and logical means, the processes through which our sense perceptions are conditioned over time. Thus, in plain language, knowledge of bodily sensation via the praxis of Insight can reveal how we

are prepared to notice things, from bodily sensation to our own habitual patterns of thought and affect. Knowledge of these habits is also knowledge of the grounds upon which persuadability transpires and thus provides a novel means of understanding a given rhetorical situation.

Finally, I will briefly discuss a few of the implications of a rhetoric of Insight for everyday situations. Specifically, focusing on the ways that our habits of attention have been conditioned by our interactions with the internet and smart phones, and how the praxis of Insight can be used to understand and hopefully deescalate the kinds of reactionary emotional engagement that are used to unproductively polarize American democracy and shorten our attention spans.

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672 Lizzo is an Activist: An Audiotopic Rhetoric Analysis of Lizzo's Music

Nancy A. Heise

Texas A&M University, College Station, TX, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Slow paced and sensual guitar and piano instrumental music flows behind sultry vocals; the pitch of the notes and vocalized lyrics increases gradually until Lizzo sings, "You make me crescendo, I'm going up / oh, oh oh. / Yeah, let's open the window, / and let the world know / oh, oh, oh!" Lizzo auditorily portrays orgasm for listeners of her song, "Lingerie." Her performance of sexual pleasure is not just an erotic treat for her fans—it is an activist assertion that fat, black women are not only sexually desirable but also worthy of the time and attention that partnered orgasm requires. In a world where fat women, black women, fat, black women are chronically disempowered and degraded, asserting their desirability and sexuality is the promotion of society-altering ideology. Lizzo's music functions as body liberation rhetoric by combining pro-fat, pro-black, pro-queer, and pro-woman, activism. Lizzo follows trends in broader fat activism by also focusing on health-forward pro-fat messaging, which can

be disparaging toward those in unhealthy fat bodies. Lizzo's songs create co-occurring spaces of fat positivity, black joy, queer life, and women's empowerment.

The fat liberationist ethic that Lizzo's music conveys is necessarily intersectional. One of the most important aspects of Lizzo's body positive activism is her focus on her black, fat, woman's body. Focusing on fat black women's bodies is essential to the overall the body liberation movement because anti-fat bias has a deep, tangled history with anti-black racism. Anti-fat bias has also historically been framed by health. More specifically, anti-fat bias is rooted in the medicalization of fatness as an unhealthy condition. Fat activist discourse pushes back against this through association with the Health at Every Size (HAES) initiative, which contends that anyone can be healthy, regardless of size. One problem with a health-forward approach to fat activism is that the focus on healthy fat bodies can discount and marginalize people living in fat bodies that are inherently, chronically, or even just temporarily unhealthy. I argue that fat activism should instead be rooted in the idea that people of any size deserve respect and accommodation, regardless of their health status. Lizzo's music presents a fat activist discourse that, unfortunately, is often rooted in narratives of health and fitness. However, this does not discredit her music as a site of intersectionally pro-black, pro-woman, pro-fat, and pro-queer activism.

In order to make the arguments outlined in the above paragraph, this essay first turns to previous studies of music as rhetoric. Based on past analyses of music as rhetoric, I suggest one way forward for the rhetorical study of music will be through the language and lens of Josh Kun's *audiotopia*. This essay foregrounds Lizzo's fat activism as the primary, and intersectional form of activism that she engages in with her music. I situate Lizzo's music in the larger discursive contexts of anti-fat bias and fat activism. Finally, I analyze Lizzo's music and critically assess its value as fat liberationist rhetoric.

Theoretical Reflections: Concepts, Case Studies, and Resistance

11:00am - 12:15pm Sunday, 26th May, 2024
Location: Directors I

756 Rhetorical Analysis in the Anthropocene: Reflections on Conceptual Futures

Matthew deTar

Ohio University, Athens, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Over the last two decades, rhetorical scholars have developed increasingly sophisticated analyses of the social systems and sedimented operations of power that marginalize populations, render non-normative lives inhuman, and reinforce a variety of forms of unfreedom. During this same time period, a growing consensus has emerged among scientists and scholars across disciplines that the human species' impact on the planet's geophysical systems is so extensive that the Earth has likely entered a new geologic era that will continue for thousands of years: the Anthropocene. As Baucom (17) argues, one imperative of critique in this post-Holocene geologic era is to link prior investigations of the forces of unfreedom to "newly visible climate forcings, to understand how the prior and enduring conditions of unfreedom… are now being exacerbated and intensified, slowly and explosively, by the forcings of the Anthropocene." For Baucom, that is, the recognition that humanity acts as a geophysical force at a species level requires scholars to newly theorize "the prior and enduring conditions of unfreedom" at the historical/political level of human activity alongside the impact of the species at a geophysical level. If rhetorical scholars have articulated analyses and critiques of the political and historical registers of human impact, it is imperative that we also begin to imagine transformed relations to these registers when human impact is also geophysical. How should rhetorical analysis proceed when humans not only produce social systems that establish and maintain unfreedoms, but also when the human species operates over centuries as a geophysical force to dramatically condition the planet on which these human social systems function?

This paper explores the possibility that if language has been a primary site of the creation, circulation, and maintenance of those "prior and enduring conditions of

unfreedom," then rhetorical scholars should also attend to the role of language in creating, circulating, and maintaining the human species' impacts at a geological level that have "exacerbated and intensified" prior unfreedoms. In many ways, rhetorical theorists already approach language as something like a species-level effect: individuals don't fully control language, and language both preconditions and alters the context of its own appearance.   It is possible that the conceptual repertoire of capitalist modernity has helped create a human species capable of geophysical effects, as concepts like "development" have become unavoidable as generalized goods but also necessitate carbon burn. To explore these theoretical possibilities, the paper draws on the unique political-historical-geophysical alignments of transformative recent political moments that target the environmental future, such as the 2013 Gezi Park protests in Turkey and global court victories, like the 2023 Held v. Montana decision, that link rights in the future to present government action to secure state action on climate crises. Each of these moments offer glimpses of new conceptual futures with the potential to reimagine the linguistic commitments connected to human species' geophysical impacts.

References:

Ian Baucom, History 4° Celsius: Search for a Method in the Age of the Anthropocene (Duke UP, 2020).

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625 Rhetoric, but Make it Thick: Following a Superhero from Montgomery to Tahrir Square

Heather Ashley Hayes

University of Alabama, Tuscaloosa, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Rhetorical studies has begun, in some critical ways, to think of its methodological and theoretical commitments as fueled by a set of epistemic frameworks too long dominated by too narrowly prescribed ways of seeing. Scholars as well as flagship journals in the field (including *Quarterly Journal of Speech*, vol. 105, no. 4, 2019 and

Rhetoric Society Quarterly, vol. 48, no. 3, 2018) are interrogating central assumptions not only of what "rhetoric" means but also of who has access to what we've so long understood as rhetorical endeavors and what approaches have been favored at the expense of others in our disciplinary history.

Drawing from insights offered by anthropological ways of reading, specifically thick description, and engaging rhetoric's possibilities for articulation, circulation, and contradiction, this essay focuses on the author's theory of thick rhetoric. Designed to employ symbolic and interpretive frames that get to life-worlds of community by reading symbolic action produced within, around, and through those communities, thick rhetoric is the descendent of public address traditions, materialist rhetoric, and cultural as well as inter/national approaches. Thick rhetoric is a concept aimed at understanding symbolic action as the study of "a multiplicity of complex conceptual structures, many of them superimposed upon or knotted into one another, which are at once strange, irregular, and inexplicit" (Geertz, 1973). Tressie McMillan Cottom (YEAR) elaborates that the very notion of thickness suggests symbologies that have, for too long, gone accused of being "too much here, too little there" and required to be placed into "one plane of coherence," often against their own location. Here, thick rhetoric takes seriously social location and discursive circulation while allowing for the possibility of not just polysemous but contradictory meanings in putting to work tools of symbolic reading.

The essay puts the notion of thick rhetoric to work, looking to articulations and circulations of freedom, justice, and resistance around *The Montgomery Story*, a 1958 graphic novel published in Alabama. The Montgomery Story was designed to "tell the story of Montgomery" – specifically, its successful bus boycott actions - for audiences throughout the South. It additionally was intended to introduce them to its hero character, Dr. Martin Luther King, Jr. when he was rising to name recognition across the Black freedom movement. By 1970, the publication was largely nonexistent, understood as an ephemeral artifact of the freedom struggle in the South. Yet, in 2004, a representative from American Islamic Congress's HAMSA Initiative not only discovered the comic, but had it translated into Arabic. In 2010, United States Representative and civil rights icon John Lewis told the world that thousands of copies proliferated through Egypt's Tahrir Square as part of the "Arab Uprising," "turning Martin Luther King, Jr. into a superhero of the 2000s" (Samaniego, 2020). A thick reading of the horizontal and vertical cartographies of this graphic novel's circulation offers insight into paths of resistance and justice, through new readings of time and space.

Rhetorics of Blood Controversies: Understanding Symbolic Interpretations Past and Present

11:00am - 12:15pm Sunday, 26th May, 2024
Location: Directors J
Track 5. Embodied Rhetoric
Presentation type Panel

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132 Rhetorics of Blood Controversies: Understanding Symbolic Interpretations Past and Present

Panelists/Participants (Including Respondent, if any)

Temitope Ojedele

Virginia Tech, Blacksburg, USA

Jessica Wiggins

George Mason University, Fairfax, VA, USA

Session Chair

Heidi Y Lawrence

George Mason University, Fairfax, VA, USA

Julie M Gerdes

Virginia Tech, Blacksburg, VA, USA

Abstract/Description

In the fall of 2022, clinicians in Transfusion Medicine at the Mayo Clinic approached our research team with a problem: Patients had started to forego routine and even life-saving procedures because their physicians could not guarantee that blood they may need transfused during their procedures was not from people who had been vaccinated against COVID-19, or "vaccinated blood." The problem was not experienced by Mayo alone (Jacobs et al., 2021), and clinicians were at a loss as to how to respond to these novel concerns through education, policy, or outreach. As we began to examine this phenomenon from within a rhetorical approach, we first expected that we had simply encountered a new form of vaccine controversy borne out of COVID-19. However, as we investigated social media and other artifacts produced by a growing community of vaccinated blood rejectors, we began to understand that our study had as many ties to historic symbolic meanings about blood as it did contemporary arguments about adult vaccines.

Blood has long occupied a significant role for people around the globe in rituals, texts, and procedures that range from the spiritual and religious to the cultural and hegemonic to the surgical and medicinal. Religions have codified the sacrificial uses of blood for thousands of years; societies have used blood to frame family ties, connections, and general traits; and medicine has, in the past 70 years or so, created a system for the safe worldwide collection, banking, and distribution of blood to save lives on an international scale.

Despite the successes of creating and sustaining international blood collection, banking, and transfusion, the scientific meanings of blood donation have been far from stable. Research shows that the concerns over the safety of the blood supply during the HIV/AIDS crisis in the 1980s still remain in the U.S. public conscience (Steele, 2012; Ophir et al., 2022; Palamenghi et al. 2020), the use of blood donations following 9/11 caused a lack of public confidence in the blood system, and persistent medical racism causes constant public concern about donating and receiving donated blood. Even before the COVID-19 pandemic shut down in-person activities like blood donation (Al-Riyama et al, 2022), global supplies of blood were low.

As the COVID-19 pandemic upended the lives of people around the world, blood's many meanings intertwined with the many uncertainties of pandemic life itself. Would blood supplies that rely on workplace blood drives and in-person appointments run too low? Was blood plasma, synthesized from those who had recovered from COVID, the treatment that would save the most vulnerable? Could COVID be transmitted through blood transfusions or direct contact with blood? From blood clots to COVID

toes, myths and worries about the impacts of COVID (scientifically verified and not) occupied the minds of the sick and the well across communication channels.

The wake of COVID-19 vaccination inaugurated a new set of discourses that reflected concerns about blood and how it might be affected by the COVID vaccine. These discourses produced a wide range of articulations online and in clinical settings. Concerns that blood donated by vaccinated people might be somehow dangerous, risky, or "unpure" circulated through online videos and social media sites. Websites such as 4thePure and Blessed by his Blood seek to connect like-minded, unvaccinated individuals for the purposes of blood donation (as well as other forms of connection, to include dating, hiring, and egg and sperm donation). Arguments like those articulated in the online video Died Suddenly (widely viewed, frequently referenced in online communities, and ful of conspiratorial claims about the COVID-19 vaccine) locate extreme risks from the vaccine in blood itself, with claims that deadly, system-wide blood clots have begun to be found by morticians following vaccination, disproportionately killing the vaccinated. These discourses use a combination of quasi-scientific, and sometimes racist and xenophobic, rationales to stoke fears about unknown vaccine dangers that lurk in medicine's blood supply.

While these contemporary arguments about blood safety are uniquely linked to vaccines, we understand that they align to common symbolic meanings of blood over time and space whose conflicts have been at the root of a long line of controversies. Our analysis suggests that they link to three metonymic domains: blood as mystical (spiritual); blood as family (sociocultural); and blood as utility (medical). This presentation outlines the ways in which blood's many meanings circulate during historic controversies including segregation, national tragedy, and public health emergencies. We argue that longstanding concerns about vaccines, side effects, and unknown consequences associated with vaccination interacted with even longer-standing notions about the blood and its uses–spiritual, familial, and medicinal. We posit that these meanings reflect ways in which blood constantly operates within multiple meanings. Such conflicting ontologies come into particular kinds of conflict when the science of blood–its utility in clinical settings–is challenged and perhaps even compromised by its more ephemeral, cultural, and even sinister meanings.

In this panel, we will outline this argument through our analysis of historical controversies alongside original qualitative research conducted at Mayo:

- **Presenter 1** will outline our framework for understanding symbolic meanings of blood, tracing evidence through historic accounts from spiritual, cultural, and biomedical realms;

- **Presenter 2** will present an analysis of past controversies involving blood through our rhetoric of blood framework as they relate to vaccines and present-day articulations of vaccine concerns related to blood and COVID-19 vaccine;
- **Presenter 3** will present findings and results from our collaboration with Mayo Transfusion Medicine team. They will highlight metonymic trends from qualitative analysis of interviews, ethnographic observations, and discursive artifacts associated with questioning blood on the basis of vaccination status.
- **Presenter 4** will summarize throughlines of interconnected arguments about blood's meaning from past to present and what this means looking forward. Specifically, they will discuss what this means for our scholarly understanding of scientific controversies, rhetorical approaches to those controversies, and the role rhetoricians can have in influencing real-world practice.

Attendees will gain a model for connecting real-time qualitative field work in rhetoric to historical analysis. Discussions of scientific controversies arising from clashes in religious, social, and medical pragmatism will be of interest to scholars across the rhetoric of health and medicine, given the range of topics whose discourse crosses these ontological lines. We anticipate a lively Q&A session and will use feedback from the presentation to shape our ongoing collaborations.

Masculine Media

11:00am - 12:15pm Sunday, 26th May, 2024
Location: Plaza Ballroom D
Track 14. Other
Presentation type Paper Session

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352 Just Beer: Apophasis in Lithuanian Beer Advertisement

Andrew C Jones

Davis & Elkins College, Elkins, USA. LCC International University, Klaipeda, Lithuania

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In an effort to address record-high per capita alcohol consumption, the Baltic nation of Lithuania enacted a total ban on the advertising of alcohol that went into effect on January 1, 2018. This resulted in comical scenes of newsagents ripping pages out of foreign journals and placing special stickers on the pages of magazines in an attempt to comply with the total ban on alcohol advertising in printed media. However, one of the largest regional breweries, Švyturys, took a different approach by unveiling a new product line-- Švyturys GO. The new line was comprised of " Nealkoholinis" brews, which could be advertised freely because they were "Alcohol-Free." Thus, advertisements for "Švyturys Baltas" in December became advertisements for "Švyturys GO Baltas Nealkoholinis" in January.

Interestingly, an unintended consequence of Švyturys GO was the creation of a new market of brewed "soft" drinks, which accomplished the initial goal of the advertising ban—decreasing per-capita alcohol consumption. However, the main goal of the campaign was to create an advertisement that would pass government censure, which Švyturys did through the clever use of apophasis, a rhetorical device where one says what they will not say. In this instance, Švyturys advertised their alcohol-containing products by advertising their alcohol-free products.

As a rhetorical device, apophasis is most common, and perhaps most powerful, in political speech where practitioners might call to attention their opponent's youth and inexperience or their indictments and crimes by stating that they won't mention whatever ad hominem attack they wish to make. Apophasis is a seemingly blunt tool with little room for implicature. However, Švyturys GO exposes the surprising amount of subtlety at play within the device as the campaign exploits the maxims of conversation to be true, sufficient, relevant, and clear, maxims which I will explore in this presentation.

This presentation argues that apophasis works by manipulating conversational maxims. Through analysis of apophasis as a tool for circumventing Lithuanian legislation banning the advertisement of alcohol in the Švyturys GO campaign, this presentation argues for the potential subtility of a much misused and maligned rhetorical device. While exploring Švyturys line of alcohol-free beer, this presentation contributes to our understanding of just rhetoric by analyzing the artful application of seemingly blunt tools and reclaiming a device that might otherwise be dismissed.

334 "Just Film": The Corruption of an Unpolarized Frontier and the Dissipation of FOMO

Andrew N Okai

Clemson University, Clemson, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This inquiry aims to examine some recent Hollywood film productions to gain insights into what movie traits corrupt the potency of the medium and open it up to backlash, as is seen in America with the right-wing response to *Barbie* (2023) and the left-wing disapproval of *Sound of Freedom* (2023). This paper will also investigate if and how a reaction like *Barbie's* or *Sound of Freedom's* ultimately hurts the social justice causes the movies set out to promote. Finally, this inquiry would explore ways to salvage the soul and reputation of film as a medium of rhetorical communication that can work to initiate conversations and encourage rhetorical listening in a manner that shows deference to audiences/stakeholders and their cultural and contextual differences.

Many films have for decades aptly conveyed messaging with themes ranging from social justice, religious and educational enlightenment, and scientific possibilities across impenetrable borders with grace. By primarily utilizing rhetorical appeals like pathos and ethos, these films have successfully brought audiences with polar opposite backgrounds to a place of civil dialogue about subjects they would otherwise not find any common ground on. Even better, when well-executed, many films have achieved this goal of unification while still delivering the engrossing cinematic experiences that moviegoers pay for.

Greta Gerwig's *Barbie* is an example of a movie that leverages pathos elements of joy, nostalgia, and humor and the ethos of a reputable cast to add voice to exigent conversations about feminism and the need for a less patriarchal society. Similarly, Alejandro Monteverde's *Sound of Freedom* utilizes various pathos elements and the ethos of Tim Ballard's experiences as an anti-human trafficking activist and a former Department of Homeland Security agent to raise awareness about child trafficking. For many audiences across the globe, Gerwig's and Monteverde's storytelling is

excellent at achieving that goal. However, despite their many laurels, it would seem from the calls for boycotts that *Barbie* and *Sound of Freedom*, like some other films with social justice themes, have yet to successfully leverage film's power to bridge gaps in political ideologies. Audiences appear to be more aware of the rhetorical workings in the movies they consume, and they are not shy about sacrificing the thrill of the cinema if the messages peddled are antithetical to their beliefs. In the case of *Barbie*, among many comments, conservative viewers have voiced displeasure with the male depictions in the film and the real-life details they attempt to analogize. Similarly, *Sound of Freedom* has faced accusations of promoting conspiracy theories and wrongly representing the human trafficking scourge.

To the more resistant audiences, not just these movies but the medium of film now presents as an agent for misinformation and polarization. As a consequence of this ultra-sensitivity of viewers to a film's agenda, the films' rhetorical ability to, in the least, educate, unveil new perspectives, and instigate much-needed dialogues is now blunted and easily tagged as "just rhetoric"- another example of what must be intentionally avoided in unconscious adherence to the selective exposure media theory.

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303 On the road to rhetoric: Andre Gorz and the metaphor of the automobile as diagnosis of rhetorical studies in communication studies' issues

Nick J Sciullo

Texas A&M University - Kingsville, Kingsville, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Andre Gorz, 50 years ago, wrote an important essay, "The Social Ideology or the Motorcar," criticizing the automobile as a bourgeois catastrophe destroying our cities, forcing us into antagonistic relationships, and ultimately forcing us to choose the unhealthy and unsustainable automobile at the expense of more meaningful relationships with each other and our built environment. While Gorz was at least partially correct in his criticism of the automobile, might not this automobile serve as an important metaphor for some of rhetoric's self-destructive tendencies?

Rhetoric in communication studies as a discipline has its issues, and those issues have been discussed in department meetings, gradate seminars, and special issues of journals, yet these issues seem to persist, nonetheless.   This paper will discuss several of the most prominent issues in rhetorical studies in communication studies.   Rhetorical studies scholars in communication studies continue to fight with and demean rhetorical studies scholars in English, an issue Rhetoric Society of America attempts to tackle, but these fights are still prominent back on our various campuses and in other scholarly conferences. This fighting establishes the antagonistic relationships that car use produces, rendering interdisciplinary collaboration difficult at best. Rhetoric's navel-gazing seems intended to prove that rhetoric has something important to add to scholarly discussions, but the insular citation practices and demeaning of other disciplines mirrors the status-seeking consumption of automobile use, which ultimately erodes the status of rhetoric.   The exclusivity of rhetoric as uniquely better than philosophy ("they don't argue with each other"), law ("they don't understand language"), English studies ("all they care about is writing"), political science ("they don't understand persuasion"), and even cultural studies ("they don't understand the importance of texts"), positions rhetoric much like the exclusive use of card, which Gorz described, establishing and reinforcing class relations, not always to the benefit of the car-user (all are arguments I have heard from rhetoricians during graduate study, at the National Communication Association Annual Conference, and in department meetings). Thus, rhetoric fails to deliver its supposed benefits in academic contexts, much like the car has failed to deliver on some of its supposed benefits.

The result is that rhetoric may be destroying itself, hurting its ability to grow its relevance across the university, and dissuading scholars from pursuing rhetoric.   Thus, Gorz criticism of the automobile gives us insight into rhetorical studies in communication studies own issues, and allows us ways to reflect on just what rhetoric is and should be in the university.

156 Rhetorical Overhang and the Sonic Politics of Austin's Data Centers

Trent Wintermeier

University of Texas at Austin, Austin, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In Southeast Austin, Texas, four data centers, CyrusOne's AUS2 and AUS3, Digital Realty's Austin 1, and Data Foundry's AUS11, have cooling equipment which produces loud noise near low-income communities, resulting in a health risk for these residents. To cool their hundreds to thousands of servers, these data centers must have internal temperatures that are normally near 68-71 degrees, but can be as low as 55 degrees (El-Sayed 2012). The disparity of these temperatures and those of Central Texas weather (which frequently exceeds 100 degrees) requires cooling equipment—such as HVAC units and large fans—which produce a constant whirring sound that is low-frequency (long) and high-decibel (loud). In the case of the four Austin data centers, sometimes over 100 fans are located in exterior service yards, inciting excessive noise from the exterior of these facilities.

The noise of these data centers are not only disruptive and unhealthy for workers (Miljovic 2016), but for anyone in surrounding areas. In Austin, these four data centers are sometimes less than 100 feet from housing, and each of the facilities are surrounded by low-income "Opportunity Zones" which aren't supposed to be near these data centers. Each of the four data centers are build on land classified as a "Job Center" according to Austin's Imagine Austin Comprehensive Plan, which states that Job Centers are to "accommodate those businesses not well-suited for residential… areas" (City of Austin 2012). However, CyrusOne II is only 400 feet away from a neighborhood, Colorado Crossing, and Digital Realty is less than 100 feet away from a new apartment complex, Veranda. Furthermore, each data center is surrounded by three low-income census tracts classified under Public Law 115-97 and determined by Texas Governor Greg Abbott. This noise invades low-income residents' homes, their lives, and their bodies, causing irreparable harm. And this repeated type of noise exposure can also lead to "stress, anxiety, depression, high blood pressure, heart disease, and many other health problems," according to the Centers for Disease Control and Prevention (2020).

This paper considers the noise of data centers to be a "subject of excess" (Novak 2015) which is rhetorically mapped on to environments and bodies to signify unwanted difference, meaninglessness, and exclusion. Or, in other words, noise as an "industrial excess of sound" (Hawk 2018) functions rhetorically to classify certain existents—Black bodies, deviant environments, resistant technologies—as disruptive to normative sonic values. I argue that the four Austin data centers are located and produce high levels of noise around low-income tracts due to this shared rhetorical

classification. While noise's function may be considered "just rhetoric," this case represents how rhetorical associations have lethal consequences, such as in the form of health risks identified by the CDC and WHO. To better account for rhetoric's capacity to sonically affect, I offer the concept of rhetorical overhang to describe how excess hangs over existent futurity. In this way, we may begin to make more informed decisions about where "noise" is located.

Combatting Epistemological Mythology Through Rhetorical Listening

11:00am - 12:15pm Sunday, 26th May, 2024
Location: Plaza Ballroom E
Track 13. Rhetorical Methods and Methodology
Presentation type Panel

68 Combatting Epistemological Mythology Through Rhetorical Listening

Panelists/Participants (Including Respondent, if any)

Alexis F Piper

Lakeland University, Plymouth, WI, USA

Cristina Hanganu-Bresch

St. Joseph's University, Philadelphia, PA, USA

Quinn Dannies

University of Nevada, Reno, USA

Shalini Abayasekara

The Ohio State University, Columbus, OH, USA

Session Chair

Cristina Hanganu-Bresch

St. Joseph's University, Philadelphia, PA, USA

Abstract/Description

Drawing from Ratcliffe and Jensen's work on rhetorical listening (2022), this panel offers suggestions for using rhetorical listening to dismantle dominant cultural myths that continue to silence and oppress particular groups. According to Ratcliffe and Jensen, myths as rhetorical concepts "1) underwrite the values and belief systems of cultural groups, 2) explain human motivations for individual and collective actions, and 3) provide lessons about and scripts for ethical and unethical actions" (119). Ratcliffe and Jensen continue a rich rhetorical tradition of deconstructing specific myths and cultural logics. We aim to further that work by using rhetorical listening to interrogate myths that perpetuate ongoing historic injustices. Our work illustrates how rhetorical listening creates space for the radical changes needed for us to survive and thrive together on this planet in just and sustainable ways. To this end, each panelist will offer original, meaningful, and productive ways to challenge myths that impede social justice. We will explore how rhetorical listening can be used to deconstruct pervasive myths such as anthropocentrism, logocentrism, and scientific (or pseudo-scientific) supremacy in relation to racism. By presenting myths alongside and in tension with counternarratives, we explore alternative cultural narratives about how we know what we know and whose knowledge is considered valid. Our work also offers directions for reimagining and rewriting certain cultural scripts in ways that heal our relationships with each other and the planet.

Speaker 1 explores how, given our current myriad of existential environmental crises, we can dismantle the destructive myth of Anthropocentrism (the belief that humans are the foremost species on the planet with the inherent right to dominate and exploit all other species, [Oelschlaeger, 1991]). Our first speaker contends that rhetorically listening to specific Indigenous alternatives to Anthropocentrism (such as Robin Wall Kimmerer's theorization of Potawatomi Traditional Ecological Knowledge [TEK] in Braiding Sweet Grass) provides one productive counternarrative to Anthropocentrism. However, how can both Natives and non-Natives listen to these

alternatives in ways that are just, that avoid flattening (or unnecessarily flattering, idealizing) Native people and considering them a monolith of the "Ecological Indian" (Owens 1996)? Speaker one contends that the world needs the more ecocentric alternatives specific Indigenous peoples and Native nations offer. However, how do we listen in ways that aren't extractive, exploitative, and one-dimensional? And how do we listen in ways that leave room for what may be less comfortable to listen to (for instance, the long history of genocide of Native peoples)? Further, how can we theorize this listening to Indigenous eco-orientations as a reclaiming and a return to eco-orientations all of humanity once shared, without exploiting or appropriating Native worldviews? Drawing from Ratcliffe's original theorization of rhetorical listening and from Tharp and Johnston's recent theorization of "actionable empathy," speaker one will offer practical, pedagogically useful responses to these quandaries, thereby disrupting the dominant, destructive myth of Anthropocentrism.

Speaker 2 challenges the myth of the "dumb" brutes over whom humans were granted dominion, a myth which undergirds much of our past and present behaviors towards animals. . In a world facing ecological catastrophe, the interconnectedness of human and nonhuman animal lives has become more and more apparent. This presentation argues that any project of reestablishing ecological balance must also include a rhetorical listening component. We know that animal languages exist and animals communicate in rich and complex ways to which we have not been primed to listenA rhetorical listening project (Ratcliffe, 2006; Ratcliffe and Jensen, 2022) would work toward dismantling the myth of human exceptionalism, and towards reprogramming ways in which we relate to nonhuman animals. This talk therefore considers ethical ways to deliberately and productively listen to animals and center their interests. Assuming a stance of openness to the idea might be the biggest initial obstacle. Learning to recognize, critique, and accept accountability for the treatment of our fellow earthlings should constitute the first steps toward a rhetorical resolution of this problem. Furthermore, recognizing that such a stance engenders the obligation to act in ways deemed ethically responsible, a rhetorical listening agenda applied to nonhuman animals would entail valuing animal knowledges and incorporating them into an overarching ecosophy (a normative "philosophy of ecological harmony"- Naess, 1995; Stibbe, 2015). A rhetorical listening project that centers nonhuman animals challenges the myth of human supremacy, restores rhetorical agency to our fellow species, enriches the footprint of rhetoric, and furthermore can and should inform our pedagogical practices as teachers of rhetoric.

Speaker 3 challenges logocentric myths that position the written word as the sole repository of legitimate knowledge. This speaker also introduces the possibility of listening to materials through the application of rhetorical listening tactics to human-made objects. Within contexts of colonialism and structural violence, this insistence on writing – usually in English – as the norm for academic communication reinforces the unwarranted supremacy of white, Western intellectual projects as the sole academy-sanctioned mode for knowledge production and preservation. In order to disrupt these often oppressive myths and cultural norms, this speaker examines quiltmaking as one possible counternarrative to myths of logocentrism. First, the speaker applies Maureen Daley Goggin's research on needlework as a rhetorical practice to the iconic Gee's Bend Quilts in order to highlight crafted objects' contributions to rhetorical research. Then, the speaker expands on the potential of quilting as praxis in a discussion of Sonia Arellano's research on quilting as a rhetorical feminist research method. By contextualizing their own quiltmaking research within that of Arellano's, the speaker demonstrates the generative potential of individual and collective making practices. Speaker 3 ultimately argues that material contributions centering marginalized populations are interwoven with their forms. The speaker proposes that rhetorical listening practices offer one approach to meaningful engagement with works where form and meaning are intertwined. Specifically, by engaging in multiple levels of identification with a piece– and by holding those identifications in suspension with maker agency– a rhetorical material listener can unlock meanings that are inarticulable through other mediums.

Speaker 4 explores a burial ban that the Sri Lankan government imposed on its people during the first year of the COVID-19 pandemic, and how the concept of myth within rhetorical listening, especially in relation to scientific supremacy and racism, helps approach this ban. In April 2020, the Sri Lankan government prohibited the burial of those who had died from COVID-19, arguing that burying these individuals might result in the illness' spread through water contamination. However, this claim was not scientifically based and was not enforced in any other country. Moreover, it gravely affected one minority group in Sri Lanka - the Muslims - for whom burial is sacred. Speaker 4 then examines the various conversations regarding the ban - the competing (pseudo) scientific and religiocultural "knowledges" put forth – and how engaging these narratives through the lens of myth highlights their underlying frameworks and biases. Speaker 4 suggests that an understanding of myth within

rhetorical listening can help navigate long-standing ethnic tensions through the questioning of arch-narratives – scientific, religious, racial, or other – so that one can move towards socially just outcomes for marginalized communities.

From "Just" Rhetoric to a Just Rhetoric: Centering Student Voices in structured discussion about linguistic diversity

11:00am - 12:15pm Sunday, 26th May, 2024
Location: Plaza Ballroom F
Track 14. Other
Presentation type Panel

80 From "just" rhetoric to a just rhetoric: Centering student voices in structured discussion about linguistic diversity

Panelists/Participants (Including Respondent, if any)

Adrienne Jankens

Wayne State University, Detroit, USA

Anita Mixon

Wayne State University, Detroit, USA

Nicole Varty

Wayne State University, Detroit, USA

Session Chair

Adrienne Jankens

Wayne State University, Detroit, USA

Abstract/Description

Since 2020, our cross-disciplinary research team has worked to understand how to concretely activate linguistic justice in writing and writing-intensive classrooms at our urban research university, where in the most recent semester (Winter 2023), of 14,566 undergraduates, 14.5% are Black, 11.8% Asian, 6.4% Hispanic, 5.9% US nonresidents, and 3.9% two or more races. These undergraduate students bring with them an amazing diversity of first and second languages. Our early local research has uncovered ideological and discursive challenges surrounding the idea of writing instruction that supports linguistic diversity. Instructors see value in students' diverse language practices, but primarily for extracurricular community-building rather than for writing and learning about writing. When students describe their experiences in writing and writing-intensive classrooms, we hear their expressions of a linguistic double-consciousness (Baker-Bell, 2020), and they do not put language and diversity together in conversation, even when they can talk about their experiences with these separately. This research has highlighted for us the need to structure more focused and explicit conversations about linguistic diversity with both students and instructors across disciplines.

In this session, we will describe the history of our research team and our initial research findings, our approach to structuring discussions about linguistic diversity between students, instructors, and the research team, and our initial findings from a pilot series of these structured discussions. We will explore our argument that a linguistically just rhetoric requires 1) centering students' voices by creating conditions that open up conversations about linguistic diversity and linguistic justice and 2) using students' expressions (not only our own academic vocabulary) to shape the way we talk about linguistic diversity, writing practices, and writing instruction.

Gast et al (2022) write about the challenges of qualitative research like ours, that takes up constructivist and student-centered approaches,

"Interview protocols that privilege respondents' voices and prompt respondents' reflections on race will inevitably raise red flags for IRBs, whose members often work within a positivist paradigm to assess risk and assert control over any possible contingency (Johnson 2008). These strategies, however, are necessary for racially just

methodology and, for qualitative researchers, are part of the 'data' collection process" (p. 293).

In our action-oriented work supporting linguistic justice at our urban research university, a "just rhetoric" is employed through participant-led research (Felten et al., 2013; Cook-Sather, 2018; Brasof & Levitan, 2022). In situating participants as collaborators and not subjects to be studied, we center their [student] voices and work to accurately present what they voice (Blakeslee et al., 1996). In structuring conversations where students, instructors, and researchers work together to investigate a phenomenon at work in our institutional context–in this case, the locations and absences of linguistic diversity on our urban R1 campus–we especially allow student experiences to direct our work. This work–and the public facing nature of our research–is aimed at broadening conversations with faculty in other disciplines about how linguistic diversity matters and how students are experiencing language instruction and languaging (Bloome & Beachemin, 2016) outside of our rhetoric-centered courses in composition and communication.

We use our disciplinarily-cultivated skills in problem-posing, rhetorical listening, concept mapping, and collaborative knowledge-making to discover and recover opportunities for linguistic diversity and linguistic justice. We structure discussions via the employment of these skills: 1) asking small groups of student participants to describe concrete experiences with language use on our campus; 2) listening to (and supporting instructors in listening to) student participants' direct and indirect responses to our questions and each other's experiences and urging follow up explanations (Ratcliffe, 1999; Merriam, 2009; Levitt, 2021); 3) physically mapping these languaging experiences together, with students directing this mapping (Wood & Lemley, 2015; Vadeboncoeur & Hanif-Shahban, 2015; Mayes, 2022); and 4) working together to identify locations and absences of linguistic diversity on our campus and, therefore, sites in need of "linguistic landscaping" (Jenkins et al., 2019) and conversational inquiry and assertion. These methods help us make sure we attend to intersubjectivity, reflexivity, power dynamics, and context as we construct knowledge about languaging and linguistic diversity with students at our university (Brasof and Levitan, 2022); they also allow us to acknowledge the ways that collaborative research places demands on participants (Kirsch, 1999), and to honor the gift of our participants' time with concrete outcomes (the maps and shared conclusions).

The rhetorical skill of contextualization is the heart of this methodology. At the local level, what is our institutional context? What is our purpose as researchers? Who is

our audience? In this structured work, we apply complex layers of language and diversity ideologies to conversations in local contexts. Describing the scene of our own university, we explore resistances, avoidances, and possibilities surrounding linguistic diversity in different micro-contexts on our campus: classrooms, student organizations, marketing sites, advising offices, and others. We explore how basic foundational rhetorical concepts are at the root of how to make our research on linguistic diversity have any effect in the local context.

Overall, this session examines how we keep diversity, equity, and inclusion from being "just" rhetoric, especially in the context of writing and writing-intensive classrooms.

Speaker 1 will outline our institutional context and the history of our group's work together, from building a research coalition, to developing initial studies with faculty and students that led us to understand the need for highly structured conversations between research team members, faculty, and students.

Speaker 2 will outline the methods we have used to structure discussions, the process we have undertaken in the first year of this project to test these methods, and the methods we will undertake as we broaden this project.

Speaker 3 will describe the themes that emerged from our pilot project, using participant maps to highlight participants' identification of the locations and absences of linguistic diversity on our campus as well as sites collaboratively identified as energized for manifesting linguistically diverse language practices in conversational, administrative, instructional, and digital spaces.

Participants will leave our session with a heuristic for rhetorically situating themselves for these conversations at their own institutions.

Media Driven Counterpublics

11:00am - 12:15pm Sunday, 26th May, 2024
Location: Plaza Court 1

562 Just a Song: Rhetoric of Authorship and Strategic Copyright of "We Shall Overcome"

Caroline Koons

Embry Riddle Aeronautical University - Prescott, Prescott, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In 2015, Isaías Gamboa and Lee Butler sued for the Civil Rights anthem "We Shall Overcome" to be entered into the public domain. The song had been copywritten in 1960 under the name of four white folk singers: Guy Carawan, Frank Hamilton, Zilphia Horton, and Pete Seeger. "We Shall Overcome" had a long history in the Black church tradition and the 1940s labor movement as "We Will Overcome" from which the four folk singers adapted their own version. Upon discovering that copyrighting the song's authorship as "American Negro people" would not satisfy the legal requirements of copyright, Carawan, Hamilton, Horton, and Seeger were ultimately entered as the authors on the official documentation. Though it was not well known at the time, the royalties went to the We Shall Overcome Fund at the Highlander Research and Education Center (formerly the Highlander Folk School) to fund Black artist-activists across the South. The 2015 lawsuit was ultimately successful and the song entered public domain in 2018, much to the dismay of many Southern Black activists. The resulting discourse surrounding the case contends with who owns a song, what constitutes authorship, and whether songs need protecting under the law.

Building on the work of Jon Stone, Greg Goodale, Greg Clark, and others who study rhetoric and music, this paper argues that discourses of authorship are particularly contentious when it comes to music of social movements because of the ways in which movement music functions. Building on previous studies on the rhetorical circulation of traditional songs (Koons, 2016) this paper examines how legal arguments concerning authorship and ownership of "We Shall Overcome" contest the who is entitled to control of a song when it becomes so essential to the identity of a social movement. The legal argument for "We Shall Overcome" as always already

part of public brings into question the nature of social movement songs as both privately authored, publicly revised, and socially circulated.

534 Communities of Belonging: Non-Deliberative Rhetoric Through Community Radio

Ian K Derk

Arizona State University, Phoenix, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Studies of social movements often frame the rhetorics and strategies of movements in terms of deliberative rhetorics. Deliberation does not require perfect equality, but it often requires belonging, or some kind of ability to respond and participate. When groups or people are framed as "not belonging," deliberative rhetorics have limited utility. Counterpublic or other strategies have some success on decision-making, but some groups approach issues of belonging by focusing on values rather than policy positions. Values-based approaches support community formation in divided and marginalized communities, and epideictic rhetorics afford rhetorical practices not afforded by deliberative rhetorics. Using a case study of a community radio station in South Phoenix, this paper explores how members of a radio station foster a sense of belonging through a focus on values rather than issues and policies. Using participatory critical rhetoric, interviews, and sonic data, this paper explores how a community radio station committed to foster community building by focusing on epideictic rhetorical practices of belonging, presence, and values rather than deliberative values of policy, debate, and citizenship. This paper works to advance understandings of how members of a marginalized community navigate a rhetorical environment that excludes them from deliberative practices, and how a just community is formed through non-deliberative rhetorics.

85 The Ten Commandments of Man and Woman: Using Dissoi Logoi to Reflect on the Lyrics of Prince Buster and The Specials

Heather Augustyn

Purdue University Northwest, Westville, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In 1965, vocalist and producer Prince Buster recorded a song that was a hit in his native Jamaica and equally popular in England. The ska song, "Ten Commandments," was released on Prince Buster's Voice of the People label, but it was hardly a voice for all people. It was a one-sided account of Buster's rules for a relationship with a woman. In 2019, the English band The Specials issued a response to Prince Buster's song, penned and delivered by feminist and activist Saffiyah Khan. The song, "10 Commandments," was also a ska song, performed by a band whose own repertoire had been largely founded upon the music of Prince Buster and his Jamaican contemporaries. These lyrics too were one sided and opposed Prince Buster's original proclamation and the culture it represented. Using the Protagorean concept of dissoi logoi and a rhetorical analysis of the Kairos, rhetors, and audience of these two songs, a deeper understanding is revealed.

721 #Cripplepunk, When the Feed Stares Back: The Visual Rhetorics of Disabled Joy on Instagram

Sara Crippen

Florida State University, Tallahassee, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

For many younger Americans, summer 2017 was the summer of the Museum of Ice Cream. Instagram feeds were flooded with bloggers smiling from its wacky, pink-hued rooms. "Instagram walls" like the Museum of Ice Cream were inseparable from Instagram influencers—smiling, manicured young people hawking everything from clothes to lifestyle guides in the captions of their pop-art photos. Influencers became visible symbols of the "attention economy" out to monetize our views and clicks.

By 2019 lifestyle magazines like *The Atlantic* declared "The Instagram Aesthetic is Dead!" Posed perfection was out, authenticity was in. Our instagram feeds became oases of muted colors and wood tones. The influencers changed too. Still young, still (sometimes) smiling, they now competed for our attention with ostensibly raw, real captions about their everyday lives. Loes van Driel and Delia Dumitrica call this approach "calculated amateurism", a sales tactic more subtle but no less calculated than its less intimate counterparts. Influencers, like all salesmen, value our attention in all its forms from jealousy to pity.

Genuine authenticity might seem more achievable for ordinary bloggers. Realness and honesty are at the core of huge movements like #bodypositivity or #selfcare. The era of Instagram authenticity can help young people feel less alone. Instagram boasts communities for eating disorder recovery, coming out, and every challenge in between. And yet, Tara Dumas and her colleagues found that the desire for engagement in the form of views or likes can drive young people to be less honest in their Instagram presentation as they become more popular. The quest for views often leads to lower self-esteem as posters become less confident that their audience actually likes them.

But not all youth movements on Instagram are concerned with fostering broad popularity. My paper will analyze the visual rhetorical choices within recent posts from #cripplepunk. The cripple punk movement explicitly disavows the idea of a grateful, cheerful disabled person who appeals to mainstream society. #cripplepunk participants seek to repulse viewers who do not respect their disability as a valuable aspect of their punk identity and aesthetics.

I will argue that Rosemarie Garland-Thomas's notion of the starer and the staree can help researchers and activists promote a healthier vision of popularity on Instagram. Garland-Thomas emphasizes the power inherent in the staree's ability to command sustained attention even when the starer did not intend to stare. This dynamic enables us to envision bloggers as more than unwitting pawns in the attention economy. It also encourages us to remember that even brief social media encounters can be shaped by the audience's perception of a given rhetor.

By integrating Thomas's framework with the study of digital rhetorics, we can make room for a more balanced approach to social media. Disabled researchers and activists have always worked to expand our collective horizons. Like their predecessors in the disability rights movement of the 1980s and 90s, #cripplepunk participants ask us to rethink what it means to participate in public life.

Reflections and Remembrance in Four Cases

11:00am - 12:15pm Sunday, 26th May, 2024
Location: Plaza Court 2
Track 7. Public Rhetoric
Presentation type Paper Session

25 Rhetorical Strategies and Political Legitimacy: Analysis of Chinese Media Coverage of President Xi Jinping

Lei Zhang

University of Wisconsin, La Crosse, La Crosse, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This paper focuses on two areas of investigation. First, it explores the intricate relationship between Chinese media coverage of President Xi Jinping, national identity, and political legitimacy. Second, it aims to analyze the critical rhetorical agency of the Chinese audience, examining their ability to respond to official news and initiate actions. By recognizing netizens as active participants in rhetorical acts and as producers of knowledge and situational truth, we can better understand the rhetorical means to carve out spaces of protests in the digital age.

Applying the Foucauldian concept of discourse, this study examines the circulation and appropriation of discourses within a specific cultural, political context. In "What Is an Author," Foucault urges us to ask questions: "What are the modes of existence of this discourse? Where has it been used, how can it circulate, and who can appropriate for himself?" The ultimate question is to what purposes discourses serve in a social network of power.

The first section of the paper focuses on the rhetorical tactics, or "available means of persuasion," employed in media coverage of Xi. Two notable features stand out. First, Xi's news coverage is omnipresent, both in print and online. Second, the media makes a deliberate effort to emphasize Xi's classical learning. Unlike his predecessors, Presidents Jiang and Hu, Xi frequently incorporates references to classical rhetoric and China's cultural tradition in his speeches and talks. Xi's inclusion of classical texts goes beyond showcasing his classical learning; it is a strategic method of redefining national identity and enhancing political legitimacy.

The second section delves into the critical rhetorical agency of the Chinese audience. Despite censorship, the Chinese Internet remains a place of consumption, adaptation, compromise, negotiation, and resistance. Two aspects of the netizens' rhetorical agency are evaluated: their reactions against Internet censorship and their meme responses. Evaluating netizens' reactions to censorship entails considering the extensive army of censors and the texts, images, and videos they tirelessly scrub from the Internet daily. Paradoxically, the more posts the censors delete, the stronger the grassroots reactions become. These critical posts, though short-lived on the Chinese Internet, create alternative spaces for discussing political news. Moreover, netizens' meme responses to Xi's news coverage illustrates their role as both producers and participants in shaping news narratives. Two notable memes, namely "Xi Winnie the Pooh" and "Xi Baozi/dumpling," were censored due to their tendency to elicit derogatory comments about the leader. Nevertheless, these Internet memes persisted and become rhetorical topoi, bringing Xi down from the heavenly altar to the earth. They demystify the image of a leader who seemed beyond reproach.

Preliminary rhetorical analysis reveals that while the media coverage aims to foster a cult of personality around Xi, the results are mixed because of netizens' ability to push back and assume a critical rhetorical agency as participants and producers of media stories.

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135 Cognitive Concepts as Elusive Capacity: Two Police Officers and a President

Michelle Gibbons

University of New Hampshire, Durham, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

During a two-week period in 2014 two separate grand juries ruled not to indict police officers for their roles in the deaths of unarmed black men. On November 24th, in Ferguson, Missouri, a jury ruled not to indict Darren Wilson for shooting and killing Michael Brown during a confrontation that arose when Wilson approached Brown for walking down the middle of the street, rather than on the sidewalk. On December 3rd, in Staten Island, New York, a jury reached the same verdict regarding Daniel Pantaleo, who stopped Eric Garner for a misdemeanor, then restrained him via a chokehold that cut off his oxygen supply, killing him. Each non-indictment, as had the deaths that preceded them, resulted in large-scale public outcry, catalyzing the recently formed #BlackLivesMatter movement and bringing it to national attention. In this paper, I offer a narrow slice of insight, focusing on a small set of public statements issued in response to Wilson and Pantaleo's non-indictments: those delivered by or on behalf of the police officers involved and then-president Obama.

I argue that the police officers' and president's statements forefronted mental states as a form of deflection, drawing on cognitive concepts, such as decision, intent and trust, as elusive capacity to avoid addressing difficult, precarious matters. Darren Wilson's statement emphasized how he had to make a "split-second decision" while Pantaleo's discussed what he had intended to do. In his statement on each non-indictment, President Obama addressed the need for a greater degree of trust between police officers and community members. In each case, the focus on mental

states or acts (decision, intent, trust) enabled deflection from some more difficult or potentially personally damaging considerations.

In analyzing the particular statements as described above, I draw attention to a form of silence that takes shape in elusiveness, specifically as enabled via a turn toward the cognitive. I delineate some of the particular ways in which cognitive concepts generate some of the silences we find with respect to race in public address. In doing so, I also suggest that cognitive concepts (e.g. decision, intent, trust) serve as a more generally available elusive capacity, a means to avoid, skirt around, or deflect. I thereby contribute to the existing body of scholarship on rhetorical silence (e.g. Glenn, Kalamaras, Scott), while offering insight into an important moment in the recent history of race in the United States.

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744 Algorithmic Ethos: Meta's Reinforced Integrity Optimizer (RIO) and the Cultivation of Ethical Artificial Intelligence

Jamie E Jelinek

University of Texas at Austin, Austin, TX, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Disinformation and extremism on social media during the COVID-19 pandemic foregrounded national concerns about platform accountability and oversight. While the general consensus is that platforms like Facebook, Twitter, and Instagram have a responsibility to their users, the scope and enactment of this responsibility continues to be negotiated. Within rhetorical studies, research on ethos as a spatial framework has been well-developed, and offers a view of agency and accountability as dispersed throughout a network (Reynolds, 1993; Rickert, 2013). Ethos, spatially conceptualized, is well-suited for the question of platform accountability because it highlights the mutually implicative agency of human and non-human actors in shared sites. However, this attunement to non-human agency complicates the humanist subject that has historically stabilized conversations about ethics and political action in rhetorical theory. The field of digital rhetoric has attended to this tension by theorizing new ethical entry points that do not rely on the reconstruction of a humanist subject. For example, Jeremy David Johnson argues for an algorithmic rhetoric that foregrounds power relations and assigns responsibility to those actors

within a network "who have the power to envision and execute solutions to mitigate problems unfolding in networked environments."[1] In the current project, I join other theorists of digital rhetoric in positing ethical perspectives that can support more-than-human subjectivities while maintaining an attention to power relations. Alongside the ecological frameworks utilized by Johnson and related theorists (Rickert, Hawhee, Beer), this paper emphasizes the potential of ethos as the starting point for interrogating the power of detection algorithms within social media ecologies.

The paper draws specifically from Meta's public description of a technology they call the Reinforcement Integrity Optimizer (RIO). RIO is a reinforcement learning (RL) framework that is used to train the Facebook AI. The Meta Transparency Center explains that RIO improves the detection of hate speech and misinformation on the platform by improving the ability for AI to keep up with the constant evolution of language on the platform. Through the lens of ethos as dwelling, I analyze the pedagogical orientation of the RIO technology and demonstrate how it operates spatially to affect the possibilities of ethical subjects throughout the platform. I argue further that RIO is focused on more than just maintaining a just platform, but also with the creation of a just algorithm. That is, RIO is aimed at cultivating an AI system with an ethical sensibility towards information. In the interest of pushing the possibilities of ethos in a digital world, I conclude by discussing the possibility of an ethically-attuned AI as a catalyst for improving ethical dispositions throughout the network.

Thinking about algorithms as having a ethos enables an analysis of the connection between the ordering of information online and the character of users within the space. My essay offers a relational perspective on algorithmic ethos as a complement to emplaced ethos in order to explore the implications of networked subjectivities' ethical potential.

[1] Jeremy David Johnson, "Ethics, Agency, and Power: Toward an Algorithmic Rhetoric," in Theorizing Digital Rhetoric, p.205

416 Race, Rhetoric, and Coalitions that Could Have Been: A Fifteen Year Retrospective on Barack Obama's "A More Perfect Union" Speech

Emilio L Horner

University of North Carolina-Chapel Hill, Chapel Hill, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In 2008 then candidate Barack Obama's former pastor, Jeremiah Wright, incited a political controversy when videos of him preaching anti-American sentiments reached the news media. In response Obama gave his most important speech of the 2008 campaign titled "A More Perfect Union". The speech, delivered in Philadelphia in front of a row of American flags, addressed the controversy not as a negative, but as an opportunity to discuss race in a more sophisticated manner. The genius of the speech is twofold. One it reaffirms a progressive theory of history in which the nation is steadily improving and correcting the moral harms of its inception. Obama offers his personal narrative and candidacy as proof positive of America's fundamentally good and progressive nature. Secondly Obama's speech recognizes as legitimate and deserved the emotions and anger of black Americans due to the enduring legacies of slavery and Jim Crow as well as recognizes as legitimate the feelings of poor and working class white Americans who do not believe that they have benefited from racism. Regarding Reverend Wright, Obama argues that he disagrees with his remarks but cannot disown him without disowning the black community due to the legitimacy of Reverend Wright's anger. Obama posits the black church as a counter public in which the discourses present are not understandable to an audience outside that context and setting. I expand on both Michael Warner and Paul Gilroy's writings on race and counter publics to theorize Obama's rhetorical construction of the church as a unique place in American life. Ultimately, Obama attempts to construct a coalition of working class white people, black people, and Hispanic people who understand that "your dreams do not have to come at the expense of my dreams; that investing in the health, welfare and education of black and brown and white children will ultimately help all of America prosper." I argue that the speech is a watermark moment in American liberalism in that it exemplifies the transformative power of coalitional politics to transcend restrictive identity categories. Using the political theory of Ernesto Laclau, I argue that Obama's rhetoric constructed a populist frontier of coalition building across racial lines. Finally I posit that fifteen years later the hope Obama expressed has waned due to a combination of the rise of the racist far right as well as the liberal center's inability to deliver on the material improvements in people's lives promised in the speech.

Resources for Engaging Right-Wing Rhetorics

11:00am - 12:15pm Sunday, 26th May, 2024
Location: Plaza Court 3
Track 7. Public Rhetoric
Presentation type Paper Session

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203 Driven by Fear: Narcissistic Rhetoric and the Compliance of Capitalism in QAnon

Olivia S Gellar

University of Texas at Austin, Austin, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This paper analyzes the rhetoric of the extreme right-wing group QAnon, a movement of conspiracy theorists who believe that the world is being run by a group of satanic pedophiles secretly controlling the government and running expansive child sex trafficking rings. Followers of QAnon express that the goal of their movement is holding those in power accountable. Because of this, one would think that followers would fall in line with Marxist ways of thinking, as a core premise of their distaste is one of the people versus the elites, where power distribution is unethical and community thinking is essential to discovering what is "right" or "just." However, instead of turning to class consciousness or a proletariat uprising, QAnon followers desire a future that perpetuates the system they are simultaneously fighting against, specifically, one where Donald Trump holds power, and they remain as disciples. This paper explores the tension between these beliefs, revealing that the problem isn't capitalism but instead who holds capital.

I explore how understanding QAnon's devotion to capitalism reveals that it is a product of narcissistic anxiety. Narcissism exists on a spectrum, taking on many forms and configurations ranging anywhere from traits to disorders. While psychoanalysts

such as Freud would link narcissism to the framework of libido theory, more current scholars define the term as an object relation. That is to say, narcissism ends up being more about relations to others than relation to one-self. This way of being is defined by an anxiety of loss, where the fear of abandonment is not necessarily about the potential loss of the Other but instead the loss of what the Other can offer them. Uncertainty ultimately decenters the subject, placing responsibility and accountability in anything else.

By analyzing posts from Q and responses from followers on 8chan that attack two prominent Jewish figures: George Soros and the Rothschild family, I argue that instead of recognizing class consciousness as a way to work against the elites in power, QAnon followers turn to anti-Semitic hate speech. The neoliberal push to individualism prevents consciousness of the collective from being possible under capitalism. Instead, capitalism produces a rhetoric of narcissism where the sense of entitlement arises out of an internal fear of a "failing" system. For Q followers, when social, economic, and critical anxieties are high, it becomes easier to believe that there are a few bad people causing the problem rather than acknowledging the failures of capitalism. Their internalized narcissism causes them to fear the loss of traditionalism and have anxiety over progressive uncertainty as it would mean they have to battle with their own subject positions in a larger system of power. For QAnon followers the problem isn't capitalism, but who holds capital. Anti-Semitic rhetoric emerges as a tangible manifestation of this anxiety, demonstrating the harm and violence when the line between conspiratorial and critical thinking is crossed. QAnon represents the extreme version of how capitalistic narcissism prevents revolution.

261 Extreme Right-Wing Rhetoric in Contemporary Argentina. The Case of Javier Milei

Maria Alejandra Vitale

Universidad de Buenos Aires, Ciudad de Buenos Aires, Argentina

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

The growth of extreme right-wing rhetoric in the current political scene is central to academic research (for example, Crick, 2022; Piovezani, 2020; Rydgren, 2018;

Traverso, 2018; Wodak, 2015). Among other prominent figures in Argentina, Javier Milei stands out due to his high polling numbers for the upcoming 2023 presidential elections. The purpose of this paper is to describe the rhetoric of this politician, which combines characteristics of post-fascism (Traverso, 2021), right-wing populism (Mouffe, 2018; Laclau, 2005), and neoliberalism (Martín Rojo and Del Percio, 2020). In this sense, Javier Milei's rhetoric is mainly characterized by the following traits: the figure of the savior and other patterns of religious discourse (Burke, 1974; Gentile, 2001), verbal violence and hatred speech (Lorenzi Bailly and Moïse, 2021; Butler, 2021; Murray, 2022), and an anti-political êthos combined with expertise in economics (Fairclough, 2000). Moreover, the construction of a negationist public memory (Casey, 2004) regarding the crimes of Argentina's last military dictatorship, which took place from 1976 to 1983, is noteworthy.

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566 "The Only Inheritors of the Right": Éric Zemmour's Claim to French Right-Wing Legitimacy

Lauren Seitz

University of Illinois, Urbana, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In late 2021, right-wing French political journalist and pundit Éric Zemmour announced his candidacy for the 2022 French presidential election. A well-known author and public figure, Zemmour founded a new radical right political party *Reconquête!* (Reconquest) and doubled down on his controversial stances on immigration and Islam while also propagating the racist "Great Replacement" theory throughout his campaign. Although unsuccessful in his bid for the presidency, Zemmour came in fourth out of a dozen candidates, and his party has recruited other leading far right politicians into its ranks, including those from the popular right-wing party *Rassemblement National* (National Rally). As Zemmour's political profile and popularity grows, it is imperative to examine his discourse more closely. This essay analyzes Zemmour's March 27, 2022, campaign speech, focusing specifically on how he deploys appeals to French history and culture. I argue that Zemmour incorporates references to well-known French history and public figures in pursuit of two aims. First, he uses these appeals to constitute his supporters as embracers of traditional

French culture and values and thus in opposition to Emmanuel Macron and other centrist and left-wing political futures. In doing so, Zemmour argues that his supporters exemplify the traditional French values that are central to his political program. Second, he constitutes his new political movement as the *true* embodiment of the right, which boasts a long and successful history in France. Doing so enables Zemmour to argue how and why his political party is distinct from and superior to other longstanding right-wing French politics, such as those represented by Marine Le Pen, Zemmour's main political competition. Through these historical and cultural appeals, Zemmour both constitutes an idealized voter base of French citizens while differentiating himself and his movement from the established radical right and center right in France. This essay presents important implications concerning the spread of populist nationalism in France and also highlights the rhetorical strategies that rhetors may use to establish legitimacy of new political movements in an already-crowded political system.

Public Figurations

11:00am - 12:15pm Sunday, 26th May, 2024
Location: Plaza Court 4
Track 7. Public Rhetoric
Presentation type Paper Session

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476 Public Conduits: (Re)Constituting Publics through a New Category of Public Figure

Phillip Goodwin

University of Northern Colorado, Greeley, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Scholarship of the public sphere recognizes multiplicity as one of its defining elements. As many public sphere scholars point out, networks of publics form and

organize public subjects and public discourse across society in different times and places and through different modes (Asen 2018; Breese 2011; Brouwer and Asen 2010; Hauser 1999). Publics constitute relations, subjectivities, and possibilities for rhetorical engagements. Multiplicity implies a variegated terrain for public discourse in which some publics command more power and attention that others and in which some publics, subjectivities, and groups are more marginalized than others (Gent 2017; Enck-Wanzer 2011; Dunn 2010; Squires 2002;). The focus of much of this scholarship operates at the boundaries of inclusion/exclusion and addresses issues of social justice. Scholars seek to reimagine modes of critical publicity, develop new forms of rhetorical practice that redresses disparity, and which creates opportunities for emancipatory and democratic practices of multiple public spheres. This work increases connectivity among publics while also increasing the critical capacities and visibility of less dominant or counterpublics (Dahlberg 2018; Jackson and Welles 2016; Breese 2011).

The strength of some publics, however, comes from fortifying its boundaries and from disengagement from other publics in a networked public sphere. This presentation introduces the "public conduit" as a new conceptual category of public figure. This figure loses their capacity for critical publicity and instead, for members of the public, comes to embody the values that constitute the public, reaffirm identities of the public's members, and reiterate constituting truths that inform relations to other publics. As a case study, this presentation examines Lorie Smith, an evangelical Christian and graphic designer whose lawsuit arguing Colorado's anti-discrimination laws impedes her practice of religious freedom was recently decided by the Supreme Court in her favor. As the case moved through the court system, an evangelical public formed around Smith. Greene (2002) argues that the uptake of any communication requires one to recognize themself as subject to that discourse. Any communication model has, as he puts it, an implicit "communicative-moral telos of ethical subjectification [that requires] reconciliation of self and other" (439). Publics form based on shared recognition of ethical commitments to the discourse circulated by bodies and texts. In the case of Lorie Smith, public statements, press releases by religious freedom organizations, as well as media coverage in conservative press, tropes from an ideological and constituting evangelical narrative in which hostile forces antagonistic to Christianity seek to oppress Christian practice were transmitted through Smith and circulated to the evangelical public that galvanized around her. This animates the public and its constituting ethics and entrenches its members' subjectivities. This examination of the public conduit adds to our conceptualizations

of the variety of publics in a multiple public sphere and to our understanding of how some publics form and are maintained.

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58 Just a Knee: Understanding Social Hierarchy and Cultural Change Through the Rhetorical Gesture of Kneeling

Sigrid Streit

University of Detroit Mercy, Detroit, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Gesture, from a rhetorical perspective, belongs to the canon of delivery. Contrary to traditional understandings of gesture, recent scholars in Gesture Studies (e.g., Kendon, McNeill, Goldin-Meadow, and Alibali) acknowledge gestures as more than merely ornamental and crucial to human communication and argument.

Gesture theory considers different types of gestures, among them emblematic gestures. Emblematic gestures are conventionalized signs with specific meanings within a cultural context (see, for example, Kendon, McNeill). The OK sign, middle finger, and peace sign are common examples.

I argue that kneeling, often performed in a show of respect, reference, contemplation, or submission, such as in religious contexts, before kings and queens, or in a proposal of marriage, is such an emblematic gesture. Yet, the gesture of kneeling, as it caught the public's attention most recently during the U.S. anthem protests and Black Lives Matter movement protests (both protesting police brutality and racism), was by certain individuals and groups highly criticized as "disrespectful," "incendiary," and "unpatriotic," to name a few reactions. Why is it that the "same" gesture garners such distinctly different reactions, especially since gesture theory suggests the opposite?

From a rhetorical perspective, the question arises, what rhetorical functions are embodied in the gesture of kneeling? Who is allowed to kneel, who is invited to kneel, and who is forbidden to kneel? Under what circumstances, and by whom, is

kneeling perceived as an (un)expected, (dis)respectful, submissive, or offensive gesture?

While I hope to answer these questions during a larger monograph project on the rhetoric of kneeling (kneeling in religion, kneeling in protest, visual representations of kneeling, etc.) the research I propose here focuses on exploring the history of kneeling in a global context. Specifically, I propose to present on my archival research of visual and written texts/representations of kneeling through which I explore historical examples, traditions, and perceptions of kneeling in national, international, religious, and secular contexts. Oldest references to kneeling are found in the Persian Empire (founded in 550 B.C.), where prostration and kneeling before king and gods was considered a solemn gesture of respect. Other examples, across Asia, Africa, Europe, and the Americas, provide insights into changing cultural rituals and social hierarchies across the centuries. Recent examples, closely aligned with Kaepernick's action of taking a knee, include the image of a male, kneeling slave in chains, first publicized during the Abolitionist movement and religious leaders' kneelings during the Civil Rights Movement, such as Martin Luther King Jr. and Jesse Jackson.

Ultimately, I hope that by providing a historically situated reading of kneeling and providing a fresh perspective on delivery, my study helps build stronger relationship between disciplines (e.g., Rhetoric, English, Writing Studies, Communication), offering researchers a shared language and perspective with which they can communicate.

200 The Falling Man Hits the Ground

Paul E Johnson

University of Pittsburgh, Pittsburgh, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

The Falling Man Hits the Ground

This essay considers images of people jumping or about to jump to their deaths, reading them in conjunction with literature on finance capitalism and various theories of crisis. An association dating at least back to the myth of the stockbrokers driven to suicide on October 29, 1929, the image both of the "falling man" and the "about to jump" man predominate in literature and cinema about capitalism in crisis: whether the silhouetted falling figure in the title sequence for the prestige drama Mad Men or Waring Hudsucker's jump out of a window in The Hudsucker Proxy, these jumps often punctuate or even inaugurate moments of narrative and social crisis. For this paper, I read two texts with one another. The first is Tom Junod's 2003 Esquire essay "The Falling Man," which offers a reading of the visual image of someone plummeting down from the World Trade Center on September 11th. Junod's essay offers up a series of existential reflections on offer from the image. The second text I read is the film Hustlers, Lorene Scafaria's account of the 2008 financial crisis through the eyes of women working at gentlemen's clubs in Manhattan. Central to the film's second act is the turn of the film's protagonists, Destiny and Ramona, to scamming their clients, overwhelmingly wealthy white men. Things come to a head, however, when a client plummets off the top of a building.

The central thesis of this paper is that when men fall from on high, it is rarely permitted to represent them actually hitting the ground. Indeed, it is the fictive permanence of this suspension in air that drives most of Junod's existential ruminations on his essay on September 11th. In contrast, Hustlers is a film organized around the depiction of the "bottom line" in that is contends with the potential representability of the consequences of the fall. If a general kind of unrepresentability thesis regarding white masculinity gave way to a hegemonic strategy with more toggling and textured play—a point Claire Sisco King has argued convincingly in her reading of Fight Club—it's true that the representability of male death and suffering had to be tethered to rituals of sacrifice in order to shore up white masculinity from its various crises. So, I suggest Hustlers offers a competing strategy to the political of white masculine representation.

Playing as Conspiracy

11:00am - 12:15pm Sunday, 26th May, 2024
Location: Plaza Court 5
Track 1. Cultural Rhetoric
Presentation type Paper Session

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330 Secret Moments in a Crowded Room: Constitutive Rhetoric and the Cultivation of Participatory Paranoia

Elizabeth Velasquez

The Ohio State University, Columbus, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In December 2018, Marvel Studios announced the name of the epic conclusion to the Avengers Infinity Saga: Endgame. Fans were quick to make the connection between the movie's title and Taylor Swift's 2017 single of the same name. And when Swift posted an unlabeled countdown clock set to end the same day as the film's release, speculation ran rampant: "Taylor Swift will defeat Thanos and no one can change my mind." Fans found more proof, citing a $13 ticket price as irrefutable evidence. The fateful day came, Swift released the inaugural song of her Lover album, 'Me!,' and failed to make her much-anticipated cameo in Avengers: Endgame. Later, she jokingly told Ellen, "I let everyone down!" This process, a mysterious announcement followed by a wild fan theory, is par the course for the 'Swiftie' fandom. As Swift herself has confessed, "I love to communicate through Easter eggs. I think the best messages are cryptic ones."

Swift, through her use of easter eggs and subliminal messaging, constituted her fans into a fully-fledged public that engages in speculative, paranoid fandom that moves beyond the participatory into the delusional. Reinforcement from Swift and her team has taught fans to crave this interaction, pushing them to read meaning into Swift's every move. Drawing on the concepts of constitutive rhetoric (McGee 1975), the public (Warner 2002; Edbauer 2005), and participatory culture (Jenkins 1992), this essay explores the transition from passive consumption to active participation, paying particular attention to Swift as a curator of this relationship and the role of social media as an accelerant.

Through various case studies, ranging from messaging in Swift's music, videos, album artwork, social media, and more, this paper investigates how Swift strategically encourages fans to engage in collective speculation and theory-making, creating a shared language and a self-perpetuating, ever-growing knowledge base for fans to ruminate on. Ultimately, this led to the establishment of a unique Swiftie public sphere, reinforced through community-building exercises, like problem-solving and a sustained feeling of anticipation.

As fan engagement intensifies, it becomes increasingly difficult to maintain the thin line that separates participatory culture from delusional fandom. This hyper-interpretation of Swift's media, often attributing meaning where none exists, is termed participatory paranoia. At this stage, membership in the Swiftie public sphere is characterized by a fan's belief in and perpetuation of conspiracy. The phenomenon of Swift's paranoid fandom serves as a prism through which larger trends of fan engagement and public rhetorics can be analyzed, offering a pathway for further research in the rhetorics of popular culture and media.

66 Geocaching as Conspiracy: Discovery, Abstract Geographies, and the Settler Persona

Michael Lechuga[1], Atilla Hallsby[2]

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Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In this essay, we connect the rhizome of geocaching to settler colonialism's conspiracy-driven narratives, most vividly illustrated by the insurrection at the United States Capitol on January 6, 2021. Geocaching is a cultural phenomenon that animates a particular settler colonial persona in relation to geographies that have been coded for abstract interaction. This abstraction—from knowing the world through interconnection to making the world knowable via a virtual mediation (often controlled by powerful industrialists, the military, or political extremists backed with dark money)—feeds the settler colonial project of territorialization by producing highly commodified narratives of borderlessness and unrestricted, nomadic freedom. However, the "free" existence promoted by geocaching (and other related

phenomena, like mobile or "tiny" home living and ecotourism) is deeply tied to capitalist forms of consumption and settler colonial conceptions of property. We contend that the shape of geocaching-informed conspiracy narratives produces a conviction—that is, an entrapment in belief that the conspiracy-driven settler has found something true. Therefore, the terrain on which the possibility of discovery emerges must be reterritorialized with embedded clues that validate settlement's logics for those who enter into the shape of the settler persona as they traverse a landscape that is seemingly uncharted but has, in reality, been carefully curated for the settler to discover themselves.

Thus, we suggest an understanding of settler colonialism as a komplex-assemblage (Buchanan) to examine the dispersion of the geocaching rhizome as shaping the networked conspiracy logic encoded into two precursors to January 6, 2021: Cicada 3301 and its successor, QAnon. This settler colonial komplex-assemblage, as Veracini (2010) argues, is a psychological, political, and material arrangement that maps a settler imaginary onto a material, ecological real through the ongoing processes of settlement. Moreover, with the settler komplex-assemblage, the settler manages the affective dissonance between the imaginary and real via the production of settler narrative—rhetorical modalities through which the coding for personae and their relationship to the material and ecological components of settlement emerge. Geocaching is a key feature of the komplex-assemblage's personae, which produces the conspiracy theorist in the recurrent shape of a settler. This persona is that of the heroic "explorer" who, following predetermined clues, ventures into the wilderness in search of hidden "caches" (or treasures). Drawing upon documentaries about these conspiracy-driven geocaching games, we argue that geocaching has become a part of these conspiracies' abstract machine, which is formative of the shape of settler ideology and consciousness in today's settler nations. It has become a rhizome insofar as its animating premise of natural discovery has (since at least the 1990s) infiltrated other cultural phenomena, including exploration-based videogames (e.g., Myst, Pokemon Go, No Man's Sky), gamified cults created by wealthy settlers (e.g., the film "The Game" and "The Latitude Society" cult, depicted in "In Bright Axiom" and "Dispatches from Elsewhere") and, most pressingly, viral conspiracy theories (e.g., Cicada 3301 and QAnon).

484 'I Never Believed in Little Green Men, but I Know What I Saw': The Rhetorical Construction of Paranormal Phenomena

Nicholas A Brown

Virginia Tech, Blacksburg, Va, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

On the evening of 15 December 1967, the Silver Bridge connecting Point Pleasant, WV and Gallipolis, OH collapsed, resulting in the deaths of 46 people. Although this tragedy encouraged both lawmakers and civil engineers to turn their attention to repairing crumbling American infrastructure, its more recognizable legacy is much stranger. In the thirteen months leading up to the collapse, the people of Point Pleasant reported encounters with a 7-foot tall, bird-like humanoid eventually dubbed the Mothman. These sightings concluded alongside the bridge's collapse. As preposterous as these stories appear at first glance, they proved persuasive and took on a life of their own. It's easy to dismiss some unexplained phenomena as the work of charlatans and crackpots, or to find concrete and reasonable explanations for the seemingly bizarre, but these stories are nonetheless compelling and attract attention. Why would otherwise reasonable people latch on to an outlandish and absurd explanation for a real-life tragedy? Why are people so willing to believe in the impossible?

In this paper, I argue that our experience of paranormal phenomena is fundamentally rhetorical and that we may better understand the claims made, and stories told, by eyewitnesses through the application of a rhetorical lens. First, I introduce the concept of liminality as it relates to paranormal eyewitnesses and argue that social precarity profoundly shapes their rhetorical situations. This precarity dictates that these people use rhetorically sensitive language as they construct and share their narratives with others. Next, I examine some of the techniques commonly used by eyewitnesses when constructing narratives of their strange encounters. I look specifically at Linda Scarberry's deposition detailing her encounter with the Mothman in 1966 and at the reports summarizing the Hopkinsville-Kelly "goblins" encounter of 1955 and their public response. Finally, I explore the wider implications of these ideas and argue that conventional thought and orthodoxy help to obfuscate and undercut rhetorical utterances coming from unexpected sources.

665 **Just Resonance?: What Critical Psychedelic Rhetoric Tells Us About Rhetoric's Preoccupation With Transformation**

Amanda Rose Pratt

Kennesaw State University, Kennesaw, GA, USA. Porta Sophia, Madison, WI, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

A central concern of rhetoric is how to change beliefs, minds, and habits—or put another way, how rhetorical transformation occurs. Similarly, rhetorics related to psychedelics, as framed in the discourse of technical and popular reports alike, often hinge on their transformative potential. This presentation takes a meta-approach to "just doing rhetoric" in examining the transformative rhetorical features of rhetorical scholarship, and in particular focusing in on the resonances between rhetorics of rhetorical new materialism alongside rhetorics of psychedelics. Drawing on critical insights from a large study theorizing transformative psychedelic rhetoric as a driving mechanism within the cultural milieu at the nexus of New Age and conspiracy theory thinking--"conspirituality"--I argue that transformative rhetoric in psychedelic contexts and within the discipline of rhetoric alike are primed for potential co-optation in contexts that are antithetical to the achievement of liberatory aims.

To do so, I first make the connection between popular exigencies for transformative psychedelic rhetorics and theories of rhetorical new materialism, asserting that both are often framed as coming to matter to the degree that they help in grappling with the complex suffering that perpetuates in late liberalism. As an example, I juxtapose conspiritualist examples of disaster spirituality and psychedelic panacea rhetoric alongside Gries' 2020 assertion that "new materialist ontobiography" was developed in response to the most "pressing question" in our contemporary era: "how humans will cope in this age of ruination." I assert that when framed as liberatory modes of engagement, calls to adopt new materialist lenses rhetorically incite a transformation similar to the one that takes place in the development of psychedelic subjectivity. In both cases, this call tends to be toward the primacy of subjective experience, the appreciation of subjective experiences as epistemologically valuable, the forging of phenomenological connections to the environment and the ecological systems that connect all things including rhetoric, to indeed open our eyes to the "ambient rhetoric" and energetic affects that surround us, to wildly reconsider worldviews in

light of innumerable inherently valid ontologies, and to ascribe animacy and agency to the domain beyond the human to the realm we have traditionally overlooked because we cannot understand it. In elucidating how these same transformative values are central within anti-democratic conspiritualist arenas, I underscore the reality that while such perspective shifts can certainly call into being engaged work that is enacted in ethically oriented ways, these transformations are not inherently politically liberatory. Ultimately, this presentation seeks to productively question the nature and function of rhetoric itself.

Rhetorics of Nation Formation

11:00am - 12:15pm Sunday, 26th May, 2024
Location: Plaza Court 7
Track 7. Public Rhetoric
Presentation type Paper Session

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694 "Orcs go Home!"- Dehumanizing Rhetoric in the Ukrainian Conflict

Nicholas Prephan

West Chester University, West Chester, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Martha Soloman's 'Rhetoric of Dehumanization' describes how framing eliminates the humanity of a group to exert dominance. Dehumanizing rhetoric is deployed effectiveness during wartime, as it frames the other as an enemy, and calls for victory by any means necessary. It removes the moral gray area associated with conflict, as the enemy becomes less human and therefore disposable within war. Erin Steuter and Deborah Wills utilize these rhetorical logics when analyzing how the United States used the term 'vermin' in the War on Terror to justify the invasions of Iraq and Afghanistan.

This situation played itself out in the current Ukrainian-Russia conflict. After Russia invaded in February of 2022, their soldiers immediately commited horrific atrocities including killing civilians and looting captured territory. These actions spurred international aid to Ukraine, who continued to stand strong against the invasion despite being outnumbered.

The Ukrainian civilians, in interviews and in online discourse, highlighted the war crimes of Russian soldiers. They circulated pictures and video detailing the actions of Russian soldiers through social media. As the Ukrainians documented the invasion, they labelled the soldiers as "orcs". This directly references JRR Tolkien's Lord of The Rings Trilogy, which used the word orc to describe monster creatures who invade more peaceful lands. Tolkien's orcs scorched earth and decimated populations, allowing for clear parallels to war-time acts committed Russian soldiers.

The orcs in Tolkien's world are mutated elves who have become corrupted by dark magic. Orcs are lost souls, unable to revert back to their elvish form. As such, they are the perfect enemy for the protagonists of the book to fight. Killing orcs is justified, as they cannot be saved or reasoned with. They exist only to destroy, and as such must be destroyed themselves.

Framing Russian soldiers as orcs accomplishes two goals for Ukraine. First, it helps to invigorate the defenders of the country, making their fight a necessary one. If they fail, the monstrous orcs will destroy their home, so they must not fail. Second, calling Russians orcs frames the conflict on the international stage as between good and evil. If the Russians are evil orcs, the Ukrainians must be the heroes of the story.

Unlike wartime conflict of a pre-digital era, the circulation of Ukranian content creation finds its audience not only regionally, but globally. The use of this monster rhetoric is under scrutiny as it may not be "just rhetoric," but instead a problematic framing that dehumanizes the Russian death toll. Unpacking the utilization of

dehumanizing rhetoric by Ukraine helps further the understanding of this process. This circumstance is unique, in that Ukraine is weaker than Russia. Usually, dehumanization is used by hegemonic groups to further their power. However, this is a moment in which dehumanization is being used against a hegemon, making it vitally important to study. This is an opportunity to examine nationalism within the digital sphere and to extend rhetorics of dehumanization to study the non-traditional dynamic of this invasion narrative.

283 "Putin Would Never...:" Decoding Autocratic Strategies in Identity Formation and Power Consolidation, and the Western Misinterpretation of Intentions

Amy D Ott

Texas Woman's University, Denton, Texas, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

"Putin Would Never…:" Decoding Autocratic Strategies in Identity Formation and Power Consolidation, and the Western Misinterpretation of Intentions

Vladimir Putin's influence on Russian politics and international affairs has concerned and fascinated the West since he came to power. The Russian invasion of Ukraine was witnessed with disbelief and shock by much of the world. This public-facing paper will delve into the rhetoric of Putin from the onset of hostilities in March 2022 until the present time and explore the language he utilizes to shape Russian public opinion and advance his geopolitical agenda.

"Putin would never…" is a phrase uttered frequently in the media and by world leaders. When asked, many Westerners express the opinion that Putin is either insane, physically and mentally ill, or irrational. However, these statements and views oversimplify and fail to capture the complexities of Russian history, identity, and geopolitical aspirations. By examining Putin's words, it is possible to gain an understanding of Putin's methods of building a national identity through his interpretation of the Russian "self" and understand his core beliefs and motives.

Drawing parallels to the historical figure of Adolf Hitler is often met with criticism and rapid dismissal. However, Kenneth Burke's analysis of Hitler's rhetoric was a prophetic warning of how a dictator can swing an entire people into his deadly wake. In recent years, Garry Kasparov, chess grand champion and outspoken human rights activist, has repeatedly warned the world about Putin's domestic and foreign aspirations. In a repeat of history, the free world has chosen to ignore the warnings. Modern dictators like Putin are eager students of their predecessors, and while individual motives may differ, the methods to achieve total power remain repetitive and calculable. Two decades of power, including control over the media and judicial system, have allowed Putin to shape the thought and language of the Russian public. The West failed to take Putin at his word and is now battling an international crisis unseen since WWII. Putin's thinly veiled threats of tactical nuclear weapons should encourage us to listen carefully and not continue to dismiss his rhetoric as purely "pragmatic." While scholars may argue that the West is focusing too much on the European theater of war, I argue that the nuclear threats made by Putin require close attention. NATO alliances and the danger of a new global war with atomic weapons jeopardize all nations and hemispheres.

Ultimately, this paper seeks to draw attention to and give a nuanced understanding of Putin's rhetoric during the Ukraine War by moving beyond simplistic characterization and offering a comprehensive view of how political discourse shapes language and political realities. Using an interdisciplinary discussion, I highlight the need to understand Putin's dynamics of power and persuasion through his public speech.

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712 Peace for Social Change: Rhetoric, (Non)Violence, and National Belonging

Stephen Kwame Dadugblor

The University of British Columbia, Vancouver, Canada

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

As a desired value in most democracies, peace is oftentimes held up as a counterpoint to violence as citizens strive to forge lasting communal bonds amidst

difference. Yet as both aspiration and outcome in democracies, this democratic value—like all god terms in rhetorical studies— is prone to uses that may deviate from originally well-intended purposes aimed at social change. Such deviant possibilities call for attention to the nature of, possibilities and limits inherent in, and purposes toward which otherwise communally agreed democratic values may become oriented over time. This kind of scholarly attention ensures that what is considered just(ice) across time and space occupies our horizons of inquiry as rhetoricians, as we seek to improve upon democratic outcomes. In this paper, I examine the rhetorical uses of peace for social change as it unfolds from the dawn of Ghana's mid-century political independence from British colonial rule to the present day. I analyze strategic rhetorical efforts deployed by citizens and politicians in Ghana, evident in political pamphlets, newspaper opinion articles, parliamentary records, music videos, and socialization clubs for youth to nurture and sustain peace as a democratic value for social change. I argue that as the idea of peace is instilled in the national consciousness to counteract perceived and real perils of the new nation-state—ethno-linguistic and religious pluralism, continental anxieties about political violence, and internal reckonings following military interventions in politics—, its manifestations are undergirded also by violence deployed strategically in the service of power. By analyzing the idea of peace for social change, I draw attention to the rhetorical functions that desired, seemingly innocuous values such as peace may serve even in the quest for just societies. Ultimately, I show that because values such as peace may be deployed toward less-than-peaceful ends to thwart national belonging, rhetorical criticism of such values in context deserve continual attention.

Just Rhetoric in the Ungraspable Realms of the Probable, Uncertain, Indeterminate, and Ambiguous: From Art to AI and Film

11:00am - 12:15pm Sunday, 26th May, 2024
Location: Plaza Court 8
Track 12. Rhetorical Theory

183 *Just* **Rhetoric in the Ungraspable Realms of the Probable, Uncertain, Indeterminate, and Ambiguous: From Art to AI and Film**

Panelists/Participants (Including Respondent, if any)

David Blakesley

Clemson University, Anderson, USA

Jared S. Jameson

Clemson, Clemson, USA

Mary E. McDermott

Clemson, Clemson, USA

Session Chair

David Blakesley

Clemson University, Anderson, USA

Abstract/Description

Since its beginnings, rhetoric as a theoretical and productive art has grappled with the problems of probability, uncertainty, indeterminacy, and ambiguity in human affairs (a realm of *action*) and sciences (a realm of *motion*). Plato's Socrates bemoaned those rhetoricians who would "pursue probability while speaking and let truth go to hell and stay there" (272; *Phaedrus*, Trans. Helmbold & Rabinowitz). Aristotle answered Socrates's call for someone (certainly not Phaedrus) to articulate the full scope and principles of an art of rhetoric. So Aristotle described rhetoric as an activity of mind, a faculty of "furnishing arguments" (1356a), via probabilities [eikota] or signs [sēmeia] and thus of "discovering the possible means of persuasion in reference to any subject whatever" (1355b). "Accurate scientific knowledge" (1355a) or signs do not enable one to persuade or communicate effectively in every situation because of the corruption of the hearer or the vagaries of context. For Aristotle, rhetoric is

necessary and possible as a shared act of deliberation, a consideration of the probable, of "things which may [. . .] be other than they are" (1357a).

The three presenters describe things that may be other than they are in art and illustration, artificial intelligence, and interactive film. **Presenter 1** dives deeper into the unknown through art and illustrations illuminating rhetoric's function as just (merely) and justice (deliberatively). **Presenter 2** examines the irony of the phrases "just rhetoric," "just artificial," and "just statistics," exploring why relationships to probability are thought to discredit truth value and justify unfounded certainties. **Presenter 3** focuses on interactivity in films that engage Aristotle's conceptions of narrativity and probability in his *Poetics*.

Presenter 1: Aha! Illustrating Rhetoric's Play with the Probable and Ambiguous in Intolerant and Unjust Times

This presentation will illustrate rhetoric's function as an art of elaborating or exploiting ambiguity to foster identification or division. The stepping stones will be drawings, illustrations, cartoons, paintings, visual magic, and artworks that reveal the problems posed by language, perspective, perception, and context. The purpose will be to show why rhetoric as a productive and analytical art is never more necessary than when lines have been drawn, when intolerance of difference and ambiguity is commonplace, and "just rhetoric" sounds more like an apology than an ideal.

For Aristotle, rhetoric is the art that teaches us how to debate "things that seem capable of admitting two possibilities" or to "reason from a distant starting point." If something is certain and has always been so or will be, "there is nothing more [to say]" (1357a). Rhetoric considers ideas and issues that may be debatable, uncertain, indeterminate, or ambiguous ("other than they are").

For Kenneth Burke in *A Rhetoric of Motives*, rhetoric confronts the "state of Babel after the Fall" (23). We are borne into uncertainty in no small part because our symbol systems are imprecise, with no necessary correlation between words and things, signifiers and signifieds (cf. Saussure). Rhetoric becomes the elaboration of ambiguity (Covino, *Magic, Rhetoric, and Literacy*), and the prelude to acting in and on the world to change it.

To illustrate this generative principle of rhetoric in the direction of change or *emergence*, I will share examples that reflect Aristotle's observation that seeing (ἰδεῖν; also "ideas") helps one discover (θεωρήσι, theorize) the possible or the real, in this case, rhetoric's function as an art of elaborating and, thus, creating ambiguity.

Examples include Magritte's "The Treachery of Images," illustrations of the closed fist/open hand (dialectic/rhetoric), the single-panel cartoons of Gary Larson, old renderings of Rhetorica and rhetoricians, and even the altered pips on playing cards that Jerome Bruner and Leo Postman used to show what happens when people finally recognize incongruity or ambiguity (aha!) and that later inspired Thomas Kuhn to imagine the structure of scientific revolutions.

Presenter 2: More than Probably, Rhetoric, AI, and Statistics Are More than Probability

Labeling negates and reduces possibilities, as chosen labels conceal other meanings (see Burke, 1984; Derrida, 1967). Since labels assign *potential* meanings, they also represent a *probability*. This work shows how labeling rhetoric and artificial intelligence (AI) as probability leads to their perception as inferior information and criticizes phrases like *just* rhetoric, *just* artificial, or *just* statistics, suggesting that over-limiting conceptions of rhetoric and AI limit human potential.

Labeling statements *just* rhetoric, meaning *only* rhetoric *not* truth, deems rhetoric untrustworthy and erroneously presupposes that truthful forms of non-rhetorical expression exist (Reboul & Johnstone, 1988). This labeling suppresses notions that, as Reboul and Johnstone (1988) agree, rhetoric courses through all linguistic interaction (p. 233). Suppressing rhetoric, though, erodes critical-thinking skills, decreasing "cognitive capacities" and inhibiting "epistemic motivation" (Kruglanski, 1989, p. 402), limiting identifications of virtue in outsider perspectives and strengthening bias (Kossowska et al., 2022).

Labeling AI *just* artificial, meaning *only* artificial and not *true* intelligence, diminishes user opportunities and decreases AI's positive impact on society (Deshpande et al., 2023). As conversational AI systems like ChatGPT make machine-intelligence issues mainstream, experts like Shanahan (2022) discourage comparisons between computational calculation and human thought, claiming AI systems don't think, they utilize "statistics of human language" to predict "what words are likely to come next" (p. 2). Though Shanahan specifically discusses large language models (LLMs), he still shows how labeling AI output as probable dismisses machine intelligence, which clouds technological understanding.

Labeling statistics *just* statistics, meaning just statistics not reality, as with rhetoric and AI, discredits the truth of the statistics being labeled. This example demonstrates how many conceive of the probable as the enemy of truth. Ironically, though, statistics recognizes the "truth" of the premise that uncertainty accompanies statements about

reality. Statistics illuminate uncertainty, challenging absolute truth even as labels diminish that truth.

Presenter 3: Aristotle's *Poetics*, Rhetoric, Interactive Film, and Worlds of Probabilities

William Covino argued that for Aristotle, "The art of rhetoric is an art of invention, of hypothesizing different variables informing a speech situation, and reflecting on how the situation is affected," and furthermore that "a rhetor' s exploration is propelled by indeterminacy; the uncertainty of any speech situation makes truth a matter of probability" (1988, pp. 24-25). If we read Aristotle's *Poetics* as an exploration propelled by indeterminacy, what happens to our preconceived notions regarding Aristotle's thoughts on proper plot structure? And how might such a plastic reading serve a discussion of arguably the most plastic kinds of all plot structures–those of contemporary interactive films?

Interactive films entertain probabilities. Positioned at the nexus of entertainment, art, games, and technology, these multifaceted, complex experiences call for interdisciplinary research approaches that challenge theoretical paradigms and emphasize audience involvement and choice. My presentation will tie rhetorical theory to film and narrative theory as I discuss interactive films and Aristotle's *Poetics*, focusing on "the metabasis paradox," the tension between Chapters XIII and XIV over which kinds of tragic plots Aristotle deems best. In one chapter, Aristotle favors plots with typically tragic–and inexorable–ends; in the other, he prefers plots such as Euripides's *Iphigenia in Tauris*, where full recognition of the consequences of the tragic deed comes *before*, and results in the averting, of the deed. In *Tauris*, this turn opens up a space in the text for the protagonist's empowerment as she uses rhetorical play and irony to "flip the script" on her own fate and attain a more just outcome.

Reading *Tauris* through the rhetorical tensions in Aristotle's *Poetics* also helps us explore contemporary interactive films and branching narratives, dramatizing "what ifs" and making for a more just, democratized audiovisual experience.

Queer Rhetorics and Social Movements

11:00am - 12:15pm Sunday, 26th May, 2024

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711 J.K. Rowling and the Trans Twitter Battle: Biopower and Pathology in Trans Rights

Todd M Hauser

University of Wisconsin - Milwaukee, Milwaukee, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In the midst of a national and international conflict over trans identity and trans rights, on October 22, 2022, J. K. Rowling released an essay on her website defending her position as a gender critical feminist. Through a textual analysis of her essay, I argue Rowling positions biopower as a tool which women wield within politics. Specifically I analyze two dimensions of Rowling's deployment of biopower. First, Rowling views 'womanhood' as a biopolitical asset that is being destroyed by transgender transitioning. Second, she pathologizes trans men and women to characterize transitioning as an assault on this womanhood biopower.

It is important as rhetorical scholars to consider the operation of biopower in anti-trans rhetoric because first, biopower and biopolitics is largely viewed as government policies that affect bodies, rather than a weapon available to citizens. Second, Rowling's anti-trans rhetoric is based in a definitional manipulation to create a moral panic. This case study can enable us to see the ways biopower can be deployed in support of a movement that can be even more insidious than top down mechanisms of control.

First, in Discipline & Punish, Michel Foucault grounds biopower in the Panopticon, a design for physical prisons, that allows one guard to watch many prisoners at the same time. A guard did not have to be watching, but rather the constant threat of being watched. The behavior of the prisoner was controlled by the possibility of being watched. Foucault then ties the efficiency of the Panopticon to the decentralization of hospitals and other resources in France, which allowed the

government more control over the health and well-being of the populace. Infectious diseases, birth rates, human migration or housing needs are only a few examples of biopower a government can monitor or control through biopolitics.

Second this study can help us better understand how to counter anti-trans rhetoric because it uncovers definition manipulation as a mechanism of pathologizing. Rowling uses two definitions to pathologize trans girls and women versus trans boys and men. If young girls and women transition to boys and men, they leave the biopolitical class of womanhood, which weakens the biopower of women.   However, she manipulates the definition of women to exclude trans women. If a man can be a woman, then no one is a woman. She views it as an attempt by men to take over womanhood, which weakens "true" women's biopower.

Stormer continues the study of biopower through pathology. The aggregation of humanity into statistics and biopower removes the individuals. The abstraction of the subject changes the discussion to a matter of control of a population, rather than the experiences of people. In his book, Sign of Pathology, Stormer points out by abstracting the debate over abortion in the US to a social level "problem" or biopower matter, the debate removes women from control. By pathologizing trans people of all genders, Rowling abstracts the conversation from necessary medical attention for individuals, into a moral emergency for society.

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707 The Regional Accenting of Transnational Anti-Trans Protests

Mark Schmutzler

University of Minnesota, Minneapolis, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

While right wing opposition to LGBTQ rights and acceptance is not new, the presence of intense and sometimes violent anti-trans protests that have erupted across the US over the past 3 years has signaled a shift in anti-LGBTQ protest.

Deploying Greene and Kuswa's (2012) rhetorical cartographic method, this paper examines the regional accents of transnational anti-trans and anti-LGBQIA protests that have recently moved from the US to the UK and back again. I do so with a specific focus on understanding how and why these protests have targeted different levels of government.

While social movement theory has long acknowledged the connection between representational political systems and social movement formation, the transnational character of these phenomena has been less evident (Tilly & Wood, 2013). In this paper, I highlight three particular moves in the border-crossing discursive flows of right-wing anti-trans and anti-LGBTQ rhetoric. First, I gather statements of legislators from the 2017 Bathroom Bill controversy and far right elites' commentary about trans people. I show their connections to the UK 'gender critical' movement and the celebrity driven waves of trans panic caused by J.K. Rowling and Graham Lineham. And then I reveal how such far-right elites brought new iterations and affective inflections for anti-trans protests back to the US. By tracing these rhetorical flows between the US and UK, I spotlight both the transnational networked character of right-wing protest and the rhetorical processes by which such discourses develop regional accents as they target local political institutions.

This paper's analysis has two points of significance. First, it explains the rise of right-wing protest in US local democratic institutions such as school boards. Local institutions are understudied in our field to begin with, but my paper's tracing of their connection to transnational discursive flows provides a fresh understanding of the political stakes and mechanisms of local governance in the age of globalization. Second, this paper offers an explanation for certain shifts in the political rhetoric around and about non-trans queer people. Even during much of the Trump presidency, in the US the rhetorical framing of non-trans queer people was largely moving towards passive acceptance with old stereotypes of groomers and pedophiles falling out of favor. Now such frames dominate, and anti-LGBTQ laws have become a central feature of the right's political goals all the while the status of LGBTQ rights are actively backsliding. Through its rhetorical cartographic approach, this paper makes evident how these developments are linked together. Ultimately, I aim to critically interrogate the implications of an ascendant transnational, yet regionally accented, right-wing populism that actively targets local democratic institutions.

Greene, R. W., & Kuswa, K. D. (2012). "From the Arab Spring to Athens, From Occupy Wall Street to Moscow": Regional Accents and the Rhetorical Cartography of Power.

Rhetoric Society Quarterly, 42(3), 271–288.
https://doi.org/10.1080/02773945.2012.682846

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442 LGBTQ+ Contagion, Hostile Queerness, and Russian Propaganda about Europe and the West

Thomas W Duke

Nazarbayev University, Astana, Kazakhstan

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

However incompletely accepted or indeed altogether rejected LGBTQ+ lives and lifestyles may be in North America and Europe, Russian propaganda increasingly uses narratives of LGBTQ+ contagion (Mosalenko) and provocative, symbolic imagery in propaganda clips to identify the West as hostile to the conservative values of Russians and other post-soviet peoples. In this paper, I examine one such propaganda clip which uses the image of a popular European gay celebrity as a symbol for Europe and the narrative context of this clip in the post-soviet sphere. Using Maurice Charland's work on constitutive rhetoric and Benedict Anderson's work on imagined communities, I attempt to theoretically explain the effect of such propaganda on the audience and the perception of the West. Building on this analysis, I describe a kind of constitutive trap which results from the fact that the West (rightly) cannot decry LGBTQ+ people in order to defuse the propaganda. I further discuss how this trap makes it difficult both for the subject of the propaganda and its audience to escape from the roles so-constituted for them. Lastly, I draw on William Benoit's Image Restoration Theory to suggest methods for countering such disinformation and breaking the constitutive trap while also adhering to values such as tolerance and maintaining respect for LGBTQ+ people.

24 Queering the Political Funeral: ACT UP, Synecdoche, and Aporia

Nick Lepp

University of Georgia, Athens, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This essay advances Mark Fisher's political funeral, a demonstration put on by ACT UP in November 1990, as a case study in the irreducibly aporetic characteristic of queer. What makes this demonstration queer is not just that demonstrators are largely LGBTQ+ nor just that they are protesting the widest cause of LGBTQ+ death in the 1980s and 1990s but also and at the same time the activists' particular approach to protesting: the parading of Fisher's dead body throughout the streets of New York City as indicative of the violence wrought by HIV/AIDS. I read Fisher's corpse as synecdoche, a part of the whole AIDS dead, which simultaneously reveals and conceals the broader reality of HIV/AIDS violence that activists sought to show during this demonstration. That is to say, Fisher's dead body is both indicative of the HIV/AIDS crisis and not at the same time; the demonstration's internally conflicting status both means protestors can advance a critique of the Bush administration and the broader American society which relegated those with AIDS to death and at the same time contribute to the social, political, and structural conditions which did not properly attend to the ongoing epidemic. I suggest that reading social movements from this "both/and" perspective is necessary for understanding their nuances, particularities, and impact on society.

Rhetorical Impositions of Time: Duration, Frame, and Possibility

11:00am - 12:15pm Sunday, 26th May, 2024
Location: Governor's 10
Track 5. Embodied Rhetoric
Presentation type Panel

24 Rhetorical Impositions of Time: Duration, Frame, and Possibility

Panelists/Participants (Including Respondent, if any)

René De los Santos

San Diego State U, San Diego, USA

Doug Hesse

U of Denver, Denver, USA

Jenn Fishman

Marquette U, Milwaukee, USA

Amy C. Kimme Hea

U of Arizona, Tucson, USA

Session Chair

Jenn Fishman

Marquette U, Milwaukee, USA

Abstract/Description

This panel starts with a feeling: the sudden, wordless sensation that accompanies those prosaic yet profound moments—occasions that may be associated with work or play, the archives or the outdoors, the minutiae of embodied, everyday experience or the broadest strokes of speculation—when all of a sudden we become starkly aware of time, its fabric, and its fabricatedness. Not just a matter of style and syntax, time is the product of all the available discursive and material resources we marshal to make and keep track of it.

Of course, time is also beyond our control, and the 2020s have delivered some monumental examples of what it can—and will—tell, whatever scale we use for measurement (e.g., human, geologic, dynamical). Recent scholarship offers insight and hope by enhancing our ability to respond. Contributors to a special issue of RSQ (51.3) demonstrate how attending to "covert temporalities is essential" to socially just rhetorical work (Bjork and Buhre), including resisting temporal containment (Gomez),

negotiating incongruous human and nonhuman timeframes (N. Johnson and M. Johnson), and marshaling resources like braiding time (Buhre and Bjork) and the rhetorical impatience (Carey cited by Ore) it takes to persist over both time and injustice. Alongside work that exposes the hegemony of white national time (Ore and Houdek) and other racialized temporalities (Flores, Houdek, Houdek and Flores. Houdek and Phillips), work on queer temporality challenges heteronormative efforts to keep time straight (G. Johnson et al., Oleksiak, VanHeitsma), while we continue developing ways to crip time as well as fairly contract it to both students (Carillo, Inoue) and faculty (Currie and Hubrig, Giaimo, Kahn, Price).

This panel offers additional resources through shared speculation about how rhetorics of time toggle between the individual and the institutional, shaping our ideas, experiences, and actions. NB: This panels' speakers are committed to delivering accessible and well-timed presentations that leave substantial time for discussion.

(Speaker 1) "We are Practical Business Men Seeking to Achieve a Practical Result": A Rhetorical History of US Standard Time, 1870-1883

Attending to how "covert temporalities are essential to socially just rhetorical work" necessitates an engagement with the histories of temporalities now in place, including Standard Time.

In 1883, without any federal legislation, US railroads adopted a national standard time that supplanted almost all US local times by century's end and remains in use today. Standard Time was mandated not by railroad owners or federal legislation, but by those who ran them: superintendents and managers. Such a change devalued local and regional modes of circulation and timekeeping, and caused a great deal of resentment. In removing the 'individuality' of "God's time," not only were transport and communication more deliberately orchestrated to the dictates of commerce, but the human subject as well came under greater influence of deadlines and schedules. The work of individuals such as William F. Allen dictated for millions of Americans when they were to sleep, work, and die. Standard Time became the organizer of activities of people and machines; it became the analog of work and a measure of value.

(Speaker 2) Time and the Rhetoric of Storied Propositions

A strategy of personal essays is to narrate ideas into time: propositions are "true" because they're temporally entailed. For example, in "Shooting an Elephant," George Orwell, as an imperial British officer compelled to kill an elephant he knows shouldn't be killed, says at the moment of pulling the trigger, "When a white man turns tyrant it's his own freedom that he destroys." The "truth" of this claim derives largely from its location in a particular moment. We live much of our personal and professional lives through teleological truthing, through, as Didion said, "the imposition of a narrative line on the shifting phantasmagoria of experience." For the most part, teleology seems convincing, even "natural." But stories and meanings may be more a function of convenient closure than of temporal inevitability. That's not necessarily bad; assigning ideas to time enables daily living. This talk briefly explains a relationship between time, story, and assertion in personal essays, then sketches how this relationship functions in other spheres, such as writing program/disciplinary histories.

(Speaker 3) Being in College: The Simultaneity of Before, During, and After

Although we commonly use timespace metaphors to make our individual and collective experiences of the world discrete and, thus, more readily available for reflection as well as formal study, experience is messy, and it readily foils our efforts at containment. Donald Murray's often-cited observation—writing is never finished, although it may be turned in (e.g., to an instructor, an editor) and treated as done or complete—is one example. The ways we in rhetorical studies construe "being in college" is another. Not only is locating college hard, given the myriad analog and digital ways one can attend; what constitutes "being in college" is also complicated by the many factors that blur distinctions between before, during, and after. Drawing on sociology scholarship (E. Thompson, Shaw, Adam, Lingard and G. Thompson) as well as interviews and writing from a cohort at a Midwestern small liberal arts college, this presentation examines the simultaneity of students' experiences as writers who write across timescapes, including (but are not limited to) the particular "social time" kept by their college; it also explores the implications for rhetorical education across disciplines and institution types.

(Speaker 4) Newness, Duration, and Acceleration as Influencers in the Study of Literate and Rhetorical Praxes

Time centers much of rhetorical performance and theories, from conceptions of kairos to the rhetorical situation. Augustine mused, "What then is time?I know well enough what it is, provided that nobody asks me; but if I am asked what it is and try to explain, I am baffled" (Confessions 254). The baffling complications of time relate directly to the study of literate and rhetorical praxes, yet we often treat time as a fixed and knowable unit, e.g. study of a historical period or research that spans a semester or academic year. This presentation will explore the complexities of time, positing that concerns of time are as constructed as our research designs and that our research efforts might concern themselves with time's influence on what and how we study literate and rhetorical praxes. Drawing on examples of AI, longitudinality, and globalization, the presenter will discuss the ways in which our conceptions of trends (particularly new-ness), duration, and acceleration (Virilio) shape our approaches to knowledge making.

Methodoligical Multiplicity

11:00am - 12:15pm Sunday, 26th May, 2024
Location: Governor's 11
Track 1. Cultural Rhetoric
Presentation type Paper Session

703 Rhetorical Invitation in Straight Line Crazy: Evaluating Robert Moses' Legacy through Drama

Christopher L Adamczyk, Mary Caulfied

State University of New York at Farmingdale, Farmingdale, NY, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This presentation looks to David Hare's 2022 play titled *Straight Line Crazy* to articulate a link between dramatistic representation of controversial figures and invitational rhetoric. Set between the 1920s-1960s, Straight Line Crazy centers on the

public life of Robert Moses, the infamous New York City urban planner who for decades wielded power over the city as an unelected official. Moses is a highly contested figure who was instrumental in the forming and founding of modern New York City and its surrounding communities. Implicit in his civic designs was the separation of race and class. Yet without his ingenuity and financial backing, state parks, a network of civic centers, 627 miles of roads and bridges, would not have been realized.

Straight Line Crazy is a rhetorically potent production that vividly illustrates Worthen's (1991) observation that "the scene of modern drama is a rhetorical arena in which texts are staged as theater, and in which individuals are cast as spectators" (11). Per Hare, the goal of his work is not to provide a "correct" view of Moses, but rather for the audience to "go out arguing about him" (Daily Telegraph). Thus, *Straight Line Crazy* revises and reframes Moses, with the spectator positioned as its principal player and evaluator of Moses' actions. We argue that the play represents a form of invitational rhetoric that highlights problematic chapters in Moses' story for the audience to audit. As Foss and Griffin argue, invitational rhetoric calls participants "to understanding as a means to create a relationship rooted in equality, immanent-value, and self-determination . . . an invitation to the audience to enter the rhetors world and see as the rhetor does" (20). By inviting audiences to make their own judgements about New York's favorite scapegoat, the play not only invites the audiences to make individual judgements—political or otherwise—about Moses, but also to evaluate the moral strengths and weaknesses of his civic projects. Thus, *Straight Line Crazy* illustrates a rhetorically potent rhetorical capacity afforded to dramatic productions.

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545 **Just Numbers: Fulfilling Rhet/Comp's Social Justice Objectives Quantitatively**

Joseph F Forte

Johns Hopkins University, Baltimore, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Since its social justice "turn," the field of rhetoric and composition has generally lauded progressive social change as a worthy, legitimate goal for its scholarship. In terms of pedagogical research, this has manifested in part as a sustained interest in the writing practices of students from historically marginalized backgrounds. The field, true to its origins as a "dappled discipline" (Lauer 1984), has historically been pluralistic in how it permits scholars to study the writing (and writing behaviors) of marginalized students. The field recognizes a variety of techniques and epistemological perspectives, including qualitative techniques like interviews, text analyses, case studies, and more in its top journals and conferences. However, as has been perennially noted by a small cadre of scholars within the field, rhet/comp produces a dearth of quantitative work (Anson, 2008; Charney, 1996; Raucci, 2021). In particular, RAD (replicable, aggregable, and data-driven) studies of specific pedagogical interventions designed to determine the effective means of achieving measurable student outcomes are rare.

One harmful consequence of the field's inability to produce quantitative work relates to the notions of social justice that have motivated rhet/comp scholars for years. Lacking a robust quantitative tradition, the field struggles to produce generalizable guidance for how to run writing classrooms in ways that benefit students from historically marginalized populations. It remains unclear, for example, which precise assignments, readings, classroom activities, or other interventions most reliably help marginalized students in writing classrooms achieve educational gains, and to what degree. This is not true for other fields: education and psychology, for instance, have produced both small-n studies of particular pedagogical interventions and large-scale analyses capable of informing discipline-wide pedagogy with respect to marginalized students (see, e.g., Dietrichson et al. 2017; Fikrat-Wevers et al., 2021;

Gaias et al., 2020; Long et al., 2019). The current scholarly environment in rhet/comp, however, prizes the local, contingent, and particular over the generalizable despite considerable public interest in the principles and objectives of social justice philosophies (which could ostensibly offer greater opportunity than ever to pursue the kinds of big, generalizable research findings just mentioned).

This presentation argues that the field's persistent hesitance to embrace quantitative methodologies in service of social justice outcomes constitutes a symbolic retreat: a tacit admission that the field struggles to guide writing teachers in ways that produce progressive social outcomes at scale. It also argues that rhetoric and composition could serve the principles of social justice more effectively if it encouraged and accommodated more quantitative and experimental research. Drawing from work in education and psychology, this presentation outlines a research agenda for rhet/comp centered around generalizable teaching interventions and concrete outcomes. Implemented judiciously, this agenda could give the field a much-needed sense of clarity about what it can and cannot achieve in the writing classroom, which should, in turn, make for more accurate and generative scholarly discussions about (and recommendations for) marginalized students.

342 Doing Family without a Script: An Autotheoretical Account

KATHERINE MACK

University of Colorado Colorado Springs, Colorado Springs, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Rhetoricians have written about the rhetoric of family values (Cloud, Mack), but less so about family rhetorics, "how family members communicate with each other," and the rhetorics of family, "how culture and society inform us about the meaning of family" (Muhlhauser and Bradbury). A special issue of *Harlot: A Revealing Look at the Art of Persuasion* addresses this absence, encouraging rhetoricians to think about "how family is manufactured, lived, understood, and reproduced." Building on this call, my presentation offers an autotheoretical account of what sociologists call variously "chosen," "new," "random," and "like" family (Weston, Golombok, Hertz, and Anderson). Autotheory, which describes both "a critical artistic practice" and a novel genre (Fournier), is reparative and generative, using experience, with particular

attention to our bodies and emotions, to process and revise existing theories and create new ones (Zwartjes). Autotheory plays at the borders separating academic and non-academic genres. It locates, personalizes, and humanizes the scholarly, thus contributing to contemporary calls for "pluralistic approaches to rhetorical scholarship" that serve to expand the scope and audiences of our work (*Rhetoric, Politics, and Culture*).

The vignettes in my autotheoretical presentation illuminate the roots, unfolding, and doing of the unconventional family I have created as a White, cisgender, middle-upper class elective single mother of three children. Personal, idiosyncratic, and deemed important by me (rather than in response to a researcher's questions), these vignettes texture and nuance scholarly examinations of kinship ties that are neither ascribed, obliged, or institutionalized, nor supported by the familial norms and practices of my natal family and culture. They convey the joy, tensions, and vulnerability inherent to creating family without a script.

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661 The Stamp of His Lowly Origin: Rhetorical Pragmatism's Diversity Problem and Some Ideas for What to Do about It

Jeremy P Smyczek

St. Bonaventure University, St. Bonaventure, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Charles Darwin, by whom the seminal American Pragmatist John Dewey was hugely influenced, famously wrote in The Descent of Man that "We must . . . acknowledge, as it seems to me, that man with all his noble qualities . . . still bears in his bodily frame the indelible stamp of his lowly origin." The passage, in all of its casually unexamined patriarchy, seems to speak in two ways to a problem in current rhetorical studies using American Pragmatism generally and Dewey more specifically as theoretical resources. The first, and more obvious, of these ways is that the most prominent practitioners in the subfield (e.g. Nathan Crick, Scott Stroud, Robert Danisch, Paul Stob), whatever the benefits of our scholarship, reproduce the racial and gender profiles of the overwhelmingly white and male early figures in Pragmatism's history (e.g. Peirce, James, and Dewey). This lack of diversity itself would be problem enough based on contemporary conceptions of justice, but it faces the additional

problem that it represents a failure of the goals and aspirations of Dewey himself, who advocated for women's suffrage, inspired nonwhite students, and believed that the lived experiences embodied in diverse perspectives were essential to his conception of radical democracy.

This presentation examines how rhetorical Pragmatism came to its present state, examines efforts within the field presently to engage and promote diversity and inclusion (e.g. Stroud's work in Indian and Chinese Pragmatisms), and suggests means of engagement with rhetorical scholarship in adjacent and overlapping rhetorical subfields (e.g. rhetoric of science) and disciplines (e.g. Pragmatist and Deweyan scholarship in education) as a means of positioning rhetorical Pragmatism to address one of the more problematic legacies of its history while simultaneously working to fulfill the diverse and democratic vision of Dewey, its most celebrated figure.

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Imagining Just Black Futures: Place, Legacy, and Education

11:00am - 12:15pm Sunday, 26th May, 2024
Location: Governor's 12
Track 1. Cultural Rhetoric
Presentation type Paper Session

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307 Iowan Ruins and the Ghosts of a Black Utopia

Faber McAlister, Dylan Rollo

Drake University, Des Moines, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

The "ghost town" of Buxton, Iowa is labeled "a lost utopia" where an African American majority integrated immigrant neighbors from many European nations and cultures. From its founding as a company town in 1873 until the day the last coal mine closed in 1927, Buxton was a thriving community. After leaving this "oasis for racial harmony," many former residents experienced traumatic prejudice and segregation for the first time. Though touted on state historical websites and chronicled in local libraries, Buxton's historic buildings failed to become tourist touchstones for envisioning past failures and potential futures of racial equity in middle America. Today, only "crumbling ruins and barely visible foundations" remain. Despite an urgent need for peaceful models of racial integration, this historic site has been given

no marker or museum, its buried artifacts now the only "monuments to the extensive recreational and cultural facilities available to members of the Buxton community." Instead, Buxton is positioned as failed experiment, an exception to the rule in a white, rural, and segregated heartland.

This paper examines material and symbolic traces of Buxton through photographs, recorded recollections, and commemorative performances to map the longings and fears associated with its decline and disappearance. Alongside an image of Buxton's broken foundations, photographer Rachel Jessen describes how images of the site trigger "the sorrow of imagining what was and is no longer." Through affective and ethical encounters with Buxton's decaying material ephemera, somber scattered ruins, and painful legacy of erasure, we face forgotten ghosts who deserve attention. As midwestern scholars working just an hour away from the site–who nevertheless only recently learned of Buxton–we reflect on the often passive yet always violent modes of forgetting facilitated by institutionalized privileges of whiteness in a racially oppressive state. In 2021 alone, Iowa's governor signed into law a bill forbidding instruction linked to systemic racism and other "divisive concepts." Placing Buxton in this context helps to chart an ongoing and active ruination of Black belonging in Iowa.

This destruction of historic and contemporary Black life prompts us to ask: What alternative modes of memorializing might help Buxton move Iowans toward a more racially just future? Pursuing elusive answers drives us to approach midwestern memories through decolonial studies of spatial and temporal resistance to explore how "different temporalities of ruination and regeneration" may "generate affects of hope and despair among those who dwell in the ruins." Considering unconventional space-times of public memory leads us away from impossible efforts to recover the material remains of Buxton. Instead, we assess its symbolic reanimation via "The Buxton Initiative," a mobile performance space that centers Black youth and celebrates the writing of Black authors in books now being banned in Iowa schools.

646 A Critical Cultural Story of Blackness in the American Southwest

Eric A House

New Mexico State University, Las Cruces, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In the 2022 special issue of Rhetoric Society Quarterly, Ronisha Browdy and Esther Milu argue for a Global Black Rhetorics (GBR) framework in order to explore the, "transnational interconnectedness of Black Rhetorics" (238). GBR recognizes that scholarship surrounding Black Rhetorics has privileged the African-American experience over other global Black experiences; rethinking Black Rhetorics from a global perspective then invites occasions to tell more complex and critical Black stories. GBR's emphasis on the complexities of difference within Blackness might then add to Cultural Rhetoric's goals of thinking beyond superficial connections across difference as it illustrates an expansion of Black stories among Black people in order to resist anti-Black systems of oppression (232).

While GBR emphasizes the need to revisit globalized Blackness in Black Rhetoric, this paper proposes that we also continue to trouble "African-American" as a static category by investigating Blackness in the American Southwest. Specifically, this paper utilizes GBR as a lens to read the story of a prominent Black neighborhood in Tucson, AZ, and argues that experiences of Blackness in the American Southwest further complicates both Black Rhetorics and Cultural Rhetorics through its remixing of the assumed characteristics of Blackness in American contexts. I ultimately argue the stories that complicate and extend American Blackness through a GBR lens are imperative as we collectively imagine the definitions and capacities of a just rhetoric since they offer visions of communal heterogeneity to effectively acknowledge and live through difference.

The paper will first place GBR in conversation with African-American Rhetorics (Richardson & Jackson 2007; Gilyard & Banks 2018; Young & Robinson 2018), all of which will be situated within the context of Cultural Rhetorics. It then introduces stories of the Sugar Hill Neighborhood, one of the first Black neighborhoods in Tucson, AZ. These stories offer moments to remix assumptions of "African-American" as a static category in order to forward GBR, which ultimately advocates for more critical and complex conversations surrounding community and identity within Black Rhetoric and within Cultural Rhetoric.

345 Whose Narratives Matter? The Rhetorical Mastering of Black History Narratives in American Society

Cedric D Burrows

Arizona State University, Tempe, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In the music industry, a "master recording" refers to the official original recording of a song. From the master recording, a song is reproduced into other versions or remastered to fit into new technology that would enhance the quality and listening experience of the recording. Also, the master has been historically owned by the recording company instead of the artist who creates the music, thereby creating instances when the company and the artist battle over ownership of the master and its usage in the public sphere.

I apply the concept of the master recording to what I term as "rhetorical mastering." In this concept, society creates narratives about a historically marginalized group. These narratives highlight stereotypes or viewpoints that view the group as deficient, thus needing dominant society's help to overcome their hardships. The result is that the historically marginalized group is viewed in society through a "struggle narrative" that focuses on the long-suffering experiences of that group. In response, the group develops narratives that emphasizes their humanity. These narratives, which I term as a "rhetoric of humanity," details the wide experiences of the group and maintains that they are people who have a diversity of experiences that are not defined by weakness.

One example of the fight over the master narrative revolves around Black history. Throughout American history, Black Americans have fought with dominant culture on how their narratives are presented in society. Often, those narratives highlight Black pain without examining the nuances of Black life such as the development of Black communities and institutions such as schools, leisure areas, or businesses. The result is that Blacks are presented in master narratives as "things" to be pitied, abused. or rescued. Blacks, in turn, create narratives that focus on how Black communities have resisted and thrived despite the many obstacles they encountered, thus developing a rhetoric of humanity that argues that Black resistance is their ability to exist and prosper when society attempts to erase their presence or contributions.

One example of this narrative is the creation of American Legacy magazine. Created by Rodney Reynolds and published from 1996-2012, American Legacy was a quarterly magazine that highlighted lesser-known stories of Black life in American culture. The main goal for the magazine was to publish narratives about Black culture that did not have Blacks as the perpetual victims of American racism but people who nursed and developed their own spaces within American society. Articles often highlighted subjects such as Black businesspeople, tourism around Black life, and musical contributions. This presentation, therefore, examines American Legacy as a site of resistance against the master narratives of Black history as one of struggle. I argue that the magazine is an example of a rhetoric of humanity by detailing the various nuances of Black life, and that the publication serves as an example for contemporary debates about the teaching and researching of Black history in dominant society.

Just Data: Understanding Rhetorical Capacity of Scientific Data and Methodology

11:00am - 12:15pm Sunday, 26th May, 2024
Location: Governor's 14
Track 14. Other
Presentation type Panel

114 Just Data: Understanding Rhetorical Capacity of Scientific Data and Methodology

Panelists/Participants (Including Respondent, if any)

Rachel Atherton

Rose-Hulman Institute of Technology, Terre Haute, USA

Meg Marquardt

Mississippi State University, Starkville, USA

Tori Thompson Peters

University of Memphis, Memphis, USA

Session Chair

Tori Thompson Peters

University of Memphis, Memphis, USA

Abstract/Description

Since the onset of the COVID-19 pandemic, it has become increasingly clear that science communication has real and disproportionate effects on people's lives. While science and medical communication have received increased attention (Ceccarelli, Johnson, Walsh), this panel proposes that we also pay attention to how scientific data and methods are rhetorical. In short, people are not only affected by the way science is discussed, but also by the way science is done (Hallenbeck, Jack, Marquardt, Rice). Scientific information is never "just data," just as discourse is never "just rhetoric." This panel attends to the very real choices that are made within scientific research that prioritize particular ways of knowing and, in the process, can result in the marginalization and oppression of communities that ostensibly benefit from this research. We ask:

- Who is research for?
- Who are the subjects and beneficiaries of scientific or medical evidence?
- How does scientific and medical data circulate in legal and political spaces?
- How is data about science and medicine gathered, and what rhetorical choices are embedded into the research process?

Presenter 1:

Queer rhetorics are deeply concerned with a right to and a freedom from categorization and definition (Alexander & Rhodes; Guyan). Data justice holds this tension, too: "the right to be seen and represented is central to data justice, but so is the right to withdraw from the database" (Taylor). In other words, it's important to be

counted, but it's also important to exist without undue or non-consensual attention, especially when you're in the minority; Supreme Court cases Lawrence v. Texas (eliminating sodomy laws) and Obergefell v. Hodges (legalizing gay marriage) are based at least in part on the right to privacy. Both of these frames invite us to consider relationships between complex human experience and flattened, static data. In this talk, I unpack how these relationships are currently manifesting in the legal and moral anti-trans panic in the US. I'll provide a broad view of anti-trans bills over the last few years, and focus on a few specific cases (referenced below) where conflicts between experience and data came into play. These conflicts shape much of the discourse around the trans moral panic in ways that are both reminiscent of queer history (i.e. the AIDS epidemic) and also of our particular moment. The experience/data spectrum I describe can help us better understand this complex rhetorical landscape.

"Evidence" for the need to define, categorize, and restrict trans people comes not from trans people themselves, but from questionable anecdotes told by others. Take the case of Jamie Reed, who went viral for her account of dangerous practices at a youth gender clinic. Reed's sworn affidavit still stands as data "proving" the harms of gender affirming care, despite actual trans patients at that clinic denying Reed's story. Because the claims are anonymized, Reed's affidavit doesn't implicate particular trans youths, but patients at Reed's former clinic are still invoked as information without their consent. In other cases, the spotlight shines uncomfortably brightly on a few real individuals. In some anti-trans bills, often related to trans children in sports, the standing for the bill is just a few kids: Utah passed a ban barring 4 students from sports, and in Indiana, trans girls can no longer play on girls' teams even though no requests have ever been filed. In both states, the bans were vetoed by the governor on the grounds that trans kids in sports weren't a legitimate problem as there just weren't enough children involved, but the bans were subsequently passed by the legislature anyway. In both Utah and Indiana, these trans athletes were simultaneously reduced to a single number and inflated into a representation of a larger cultural narrative. I argue that in these flattening processes where people become data, actual trans people can become medicalized, disordered objects without the possibility of opting out.

Presenter 2:

A new archeological methodology, Headspace, has been developed to identify the molecular makeup of ancient scents. Headspace uses gas chromatography and mass spectrometry, two technologies that identify the types and amounts of scent

chemicals that existed thousands of years ago. Archaeologists use Headspace data to understand and even recreate a partial sensorium of the past.

Though Headspace is used to recreate an embodied experience, in the literature it is resolutely disembodied: Headspace "negate[s] the physical appliance of the nose…to find irrefutable empirical odor evidence" (Malik). Headspace follows a trend in modern science where data has to at once be beholden to one of the five senses while at the same time resolutely detached from the fallible senses of our bodies. In other words, scientific methodologies are designed to be a sensorium removed from the body in order to create "just data" -- the sort of data that appears arhetorical, apolitical, and objective; data that is presented as an irrefutable truth.

This presentation will argue that modern scientific exploration utilizes a senses-by-proxy approach. I contend that senses-by-proxy complicate the notion that senses are either embodied or disembodied. The technique of Headspace is distinctly (and purposefully) disembodied, but it is still predicated on the notion that the embodied sense of smell has real, tangible impacts on the material, social, and cultural lives of the past (Malik, Dickerson, Winderman, Meija, and Rogers). Ultimately, this presentation considers the sensorium of 21st-century science and how despite the clinical disembodiment with which new methodologies are spoken about, these methodologies are extensions, rather than contractions, of a sensing being.

Presenter 3:

Discussion about the immortality of Henrietta Lacks' cells has permeated popular culture since Rebecca Skloot released The Immortal Life of Henrietta Lacks in 2010. The immortal cell line (called HeLa cells), created without Lacks' knowledge from a biopsy, has fostered public debate about medical racism, to whom biological products belong, and how to define them. The NIH describes HeLa cells as "the first human cell line that could grow and divide endlessly in a laboratory." While HeLa cells have taken on new meanings as they continue to circulate decades after Lacks' death, they are also consistently tied back to Henrietta Lacks and her family. The HeLa cell line has been used for a variety of medical research, and it maintains genetic information that can be tied to living family members. These cells are more than "just" carriers of data that have been used for research to develop the polio vaccine, understand cancer biology, and advance understanding of HIV infection. As scholars like Kelly Happe, Lisa Keränen, and Richard Doyle have discussed, popular and rhetorical conceptions of life are increasingly moving from whole bodies to the cellular (and even molecular) level.

This presentation builds on scholarship in rhetoric of health and medicine to articulate what happens when the body is dissected, biopsied, and circulated as a biological product. While many rhetorical scholars theorize a holistic, connected body through affect, emotion, narrative, embodiment, gender, and agency (Johnson, Condit, Scarry, Emmons, Jack, Wells), it is not apparent what happens when tissues, cells, or other body parts belong (or don't belong) to the body. I argue that attending to how HeLa cells circulate both materially and rhetorically reveals pressing questions about how biological data is produced, shared, and described. HeLa cells show the complexity of simplifying medical or scientific data as either "just data" or discourse as "just rhetoric." Rather, the material realities and limitations of HeLa cells carry rhetorical power that continues to shape popular conceptions of what counts as a body, to whom biological products belong, and how to make use of human biological information.

The Difference Between Poetry and Rhetoric: Community-Engaged Research Projects

11:00am - 12:15pm Sunday, 26th May, 2024
Location: Governor's 15
Track 14. Other
Presentation type Roundtable

Countering Violent Rhetorics and Vigilantes

11:00am - 12:15pm Sunday, 26th May, 2024
Location: Governor's 16

478 "Hate" Discourses as Public Rhetorics and Transnational Asian/American Women in the 2021 Atlanta Spa Shootings

Soyeon Lee[1], Eunjeong Lee[2]

[1]University of Texas at El Paso, El Paso, USA. [2]University of Houston, Houston, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This presentation discusses rhetorics surrounding Asian/Americans in the wake of 2021 Atlanta spa shootings, in which a white man killed six Asian/American women and two other victims. While the massacre has generated public denunciations of anti-Asian violence and Asian/American communities' activism against it, it also exemplifies how the rhetoric of anti-Asian hate and justice for Asian/American communities is entangled with/in the onto-epistemological condition and apparatuses of whiteness. To this end, rhetorical studies have yet to discuss discursive-affective systems of whiteness, the violence inflicted upon Asian/American communities, and its strategies to negate Asian/American women's suffering and delay restorative justice for them (i.e., justice that restores their own livelihood and humanity). As researchers critically contended, differently racialized bodies live and labor differently under the white-dominant sociomaterial and affective conditions, including varied understandings of what counts as "hate" (Haslam & Murphy, 2020). Therefore, rhetorical approaches to hate discourses and legal rhetorics of hate crimes offer a critical lens to understand the conditions of "Asian/American lives and rhetorical practices" (Monberg & Young, 2018)—particularly, how white-centered discourses and affect occlude public memory and commemoration in the making.

Drawing from rhetorical studies of violence (Eatman, 2020; Ore, 2022), transnational and BIPOC feminists' justice work (Fujiwara & Roshanvaran, 2018; Kim, 2020), and critical race theory (Crenshaw et al., 1995; Delgado & Stefancic, 2017; Martinez, 2020), we discuss how public rhetorics that respond to the Atlanta shootings recirculate white-centered rhetorics surrounding Asian/Americans and reinforce social and racial inequalities in its public memory making. Understanding "whiteness" as "normalized space" (Ore, 2017, p. 269), temporal normativity (Carey, 2020; Mills,

2014), and affective orientation and technology (Ahmed, 2007), we analyze white normative subjectivity's temporal, spatial, and affective strategies that historically suppressed Asian/American women. Our rhetorical analysis examines two types of publicly available data in the wake of the Atlanta shootings, drawn from a larger mixed-method study: 1) local, state, and federal authorities' official documents and 2) news from national and transnational media companies in the US and South Korea. We focus on four textual clusters: 1) President Biden's speeches in 2021 and 2022; 2) local law enforcement offices' technical reports and press conferences; 3) legal rhetorics of hate crimes, represented in Covid-19 Hate Crimes Act (SB 937); and 4) transnational news articles that center community voices on the Atlanta shootings.

We present two arguments. First, public rhetorics derived from government offices and the US news media reinforce white-dominating spatiality, temporality, and affectivity and occlude the racialized and gendered violence with white-centered "hate" rhetoric. Second, transnational media outlets offer liminal spaces for Asian/American rhetoric, amplifying the local/transnational Asian/American communities' experiences and knowledge of white violence, as opposed to the US media that have largely silenced community voices. Against government-based self-protective white "hate" rhetorics and the "retroactive" approaches that "justify racialized violence . . . [for] a better future" (Prasad & Maraj, 2022, p. 333), we aim to reclaim restoratively just rhetoric of Asian/American communities that centers communities' spatio-temporal and affective experiences of hate.

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369 Violent Protests: A Contemporary Illustration of the Warning of the Misuse of Rhetoric in Plato's *Gorgias*

August Immel

Old Dominion University, Norfolk, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

The aim of my paper is to analyze the rhetoric of public figures whose words have defended and encouraged violence in the form of riots in the name of a cause, corrupting both the skill of rhetoric, the rhetor, and the public they are to represent. Over the past decade, the intensification of incendiary rhetoric from public figures in the United States has become apparent, and its distribution across all forms of media

allow virtually anyone to experience its potency. Divisions in the form of violent rhetoric reflect the fundamental schism of a politicized nation – a dissonance among the individuals of a shared location based on a partisan fervor to which loyalty is so strong that it tears at the structural integrity of a community, and people are willing to confront, violently if necessary, their neighbors to advance their beliefs. Behind much of this feral ardor is the sway produced by the words and dynamism of a new brand of contemporary rhetoricians – pubic figures who are afforded deference and credibility based on popularity, with a 21st Century pulpit in the form of social media, Internet-based channels, and other mechanisms to broadcast their brand of rhetoric to the masses nearly instantaneously. The public figures practice a style of rhetoric that relies almost exclusively on the arousal of emotion and sentiment in support of a cause or of action, typically by villainizing any countering opinion. Irrespective of how their role as a person of authority was obtained, the public figure has as an inherent obligation to use their influence in an ethical manner.

The concept of a charismatic speaker holding significant influence over a population is anything but a recent phenomenon. Since the beginning of civilization, certain individuals have marketed themselves as leaders and persons of influence based on their oratory skills. Those that speak well appear knowledgeable and are convincing, and this allows them to garner a validation of their authority because so many believe or are willing to envisage these skilled speakers as purveyors of truth and erudition. In Classical Greece, the very study of rhetoric began as a method to allow individuals the ability to perform administrative duties in courts. Influential speaking was a tool needed to carry out civic requirements. Such an ability was not commonplace, i.e. not many possessed the ability to influence with their words. Specialization in this art came to be a lucrative profession, and this established the opportunity for individuals to profit from charisma and oratory skill. As with any business venture, ethical practice is a fundamental requirement to establish a respected and admired professional reputation. This applies to rhetoric as well, and it was Plato who warned against unethical practice of the rhetorician in *Gorgias*. The violent and often propagandized rhetoric in contemporary society results from orators that fail to heed Plato's warning against the perverted use of rhetoric in *Gorgias*, and the consequences continue to produce devastating consequences on the nation as the improper use of rhetoric prolongs the rupture of societal bonds that would normally lead towards prosperity.

599 Are We All Proto-Vigilantes? – Interrupting Rhetorics of Vigilance

James R Fromm

New Mexico State University, Las Cruces, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

While scholars of rhetoric have invoked vigilantism and the violence with which it is associated in their work (see, for example, Ersula Ore, Jeremy Engels, Karma Chávez, and Lisa Flores, among others), few of them have taken up vigilantism itself as a rhetorical topic in its own right. Most studies of vigilantism as vigilantism have been undertaken by historians (e.g., Richard Maxwell Brown), sociologists (e.g., Ray Abrahams), and political scientists (e.g., Katharine Millar and Eduardo Moncada) and are bound tightly to their disciplinary spheres. The foci of their research interests range from isolated transgressions by individuals who take the law into their own hands to a broad range of power struggles over the state monopoly on the use of violence, threatened or actual, to enforce the law. This paper advocates for rhetorically grounded studies of vigilantism and its possible causes and consequences by examining some of the ways rhetorics of vigilance can rhetorically transport an audience to take the law into their own hands (consider, for example, the case of Shakespeare's Antony and his manipulation of the Roman mob). The conceptual 'bagginess' of the terms vigilante and vigilantism (see Abrahams and Moncada), coupled with variable media (re)presentations of vigilantes, results in "stymied […] efforts to answer emerging calls for more comparative studies of vigilantism" (Moncada 2017, 404). Consequently, I start by providing a generally useful conceptualization of vigilantism, developed by Moncada, which I have modified to render it more useful in rhetorical studies of vigilantism. This allows me to describe my notion of the proto-vigilante and illustrate by example why the notion is crucial to discussions of motivation through rhetorical forces deployed in rhetorics of vigilance. The deliberately provocative opening question is prompted by the recent prominence of leaders, political candidates, and media pundits who actively advocate for or embrace authoritarian ideologies and methods. They deploy rhetorics of vigilance calling attention to rising crime rates, a failed immigration system, open borders, and 'white replacement' conspiracies. These rhetorics of vigilance are deployed intentionally to create and feed fear in the target audience(s), particularly fears grounded in ontological insecurities arising over defense of self, property, and value systems. In bringing together everyday examples of natural tendencies toward vigilance (e.g., the National Neighborhood Watch Program) with case studies of vigilante acts, I suggest that the transition from proto-vigilante to vigilante can be productively understood to be a product of the rhetorics of vigilance.

I conclude suggesting ways scholars of rhetoric can not only interpret but interrupt the rhetorics driving decisions to take the law into one's own hands.

Divisions and Divides

11:00am - 12:15pm Sunday, 26th May, 2024
Location: Governor's 17
Track 7. Public Rhetoric
Presentation type Paper Session

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378 "Not just, fair, or equal": The rhetorical weaponization of fairness to justify Trans erasure

Dakota Park-Ozee[1], Jason Jordan[2]

[1]University of Denver, Denver, USA. [2]Metropolitan State University of Denver, Denver, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Trans people are under attack in the United States. State legislatures introduced nearly 500 pieces of anti-trans legislation in 2023—more than the previous 4 years combined (ACLU, 2023; Shin et al., 2023). Of these, 78 passed into law. Currently, 22 states ban trans youth from participating in sport and 18 ban trans participation in college athletics (Movement Advancement Project, 2023). As with many anti-trans bills, proponents argue these bans serve to protect a supposedly vulnerable class—women and girls in sports—while opponents argue they "push trans youth into hiding" (Narea & Cineas, 2023).

A key, rhetorical difference in athletics is the protection of the so-called threatened group is not framed in terms of safety—as with healthcare restrictions or bathroom bans—but in terms of fairness (see, for example, Weisman, 2022). Trans bans exemplify rhetoric as a materializing technology of judgment (Greene, 1998) in which

the content of abstract signifiers of value themselves are the contested ground (Condit & Lucaites, 1993). The material implications of successful passage of these bans—50% of trans youth have seriously considered suicide (Narea & Cineas, 2023)—and the deployment of discourses of justice for exclusionary ends warrant a closer rhetorical examination of such efforts.

To do so, we look at the rhetorics of cisgender women athletes addressed at the justice system and deploying discourses of fairness. Our central text is the 2023 Supreme Court amicus brief submitted by Kristine L. Brown in support of West Virgina in BPJ v. West Virginia State Board of Education. The brief, supported by "67 female athletes, coaches, sports officials, and parents of female athletes," demonstrates how the supposedly vulnerable utilize appeals to justice—both as system and value—to exclude a marginalized group. Legalistic texts like this represent inflection points in which discursive communities seek to have rhetorical perspective codified via the State (Hasian et al., 1996). By critically engaging discourse of fairness used for exclusion, we hope to highlight the contradictions of just rhetorics and the minimization of their violent implications.

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Hasian Jr, M., Condit, C. M., & Lucaites, J. L. (1996). The rhetorical boundaries of 'the law': A consideration of the rhetorical culture of legal practice and the case of the 'separate but equal' doctrine. Quarterly Journal of Speech, 82(4), 323-342.

Movement Advancement Project. (2023). Bans on Transgender Youth Participation in Sports. Movement Advancement Project. https://www.lgbtmap.org/equality-maps/youth/sports_participation_bans

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Shin, A., Kirkpatrick, N., & Branigin, A. (2023, May 19). Anti-trans bills have doubled since 2022. Our map shows where states stand. Washington Post. https://www.washingtonpost.com/dc-md-va/2023/04/17/anti-trans-bills-map/

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166 Queering Demagoguery: A Call for an Inclusion of Queer & Latino/a/x Researchers in Examining Divisive Political Language

Kymberly O Morquecho

The University of Texas Rio Grande Valley, Edinburg, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In October of 2022 the Truth and Courage PAC visited Harlingen, Texas to rally Republican voters for the midterm elections. This event served to support Mayra Flores, one of three Latina candidates on the Republican tickets in the state of Texas. The four conservative speakers, Pastor Rafael Cruz, Christian Collins, Mayra Flores, and Senator Ted Cruz, deployed demagogic rhetorical moves that solidified political in-group identity and skirted decisions about policy. Through a myriad of rhetorical moves, all four speakers articulated anti-trans rhetoric that aimed to reinforce oppressive hetero-normative, white supremacist structures by positioning trans existence as "an attack on children and the 'American family'... shor[ing] up protections for white, middle-class respectability and gender norms" (Hsu, 2022, p. 63). Other conservative candidates deploy this same rhetoric that has far-reaching consequences, like current trends in anti-trans and anti-LGBTQIA legislation in Texas and other Republican-controlled states. These anti-trans rhetorical moves (exaggerating the number of genders, likening gender dysphoria to a communicable disease, and claiming that teachers are indoctrinating children) hinder the expansion of social justice for groups that are purposely misunderstood, excluded from participation in civil discourse, and stripped of civil rights. Academic focus on demagoguery has intensified in the last twenty years, and even more so in the last

ten, because the rise in right-wing, authoritarian leaders across the globe has created a kairotic urgency to examine the emergence and consequences of demagogic rhetoric. However, current rhetorical scholarship on demagoguery does not include voices of people who identify as people of color or queer, forgives the demagoguery of non-white, non-male rhetors, and misses certain rhetorical moves. While scholars like Mercieca, Steudeman, Nai, Skinnell, and Roberts-Miller readily label white-presenting politicians as demagogues, their scholarship has avoided labeling rhetors of color the same way. In analyzing the anti-trans rhetoric espoused by the four speakers at this political event, I will demonstrate the importance of including queer voices in examining rhetors who deploy demagogic speech and how these rhetors engage in rhetorical practices that uphold oppressive, traditional social hierarchies. Demagoguery, namely anti-trans rhetoric, is not only espoused by straight, white men, and so, the scholarship on demagoguery, and those who examine its practices and effects, should be more diverse. Queer and Latino/a/x scholars offer unique experience and perspectives and recognize demagogic rhetorical moves that other scholars overlook, specifically rhetoric that upholds Christian nationalist, white supremacist hierarchies. This talk will be an analysis of the Truth and Courage rally, using photos of the event to guide the discussion, and focusing on how the aforementioned speakers use demagogic rhetoric to demonize trans people.

Methods & Pedagogies for Global Rhetorics

11:00am - 12:15pm Sunday, 26th May, 2024
Location: Denver - Tower Building Mezzanine
Track 11. Rhetorical Pedagogy
Presentation type Paper Session

210 Decolonizing Rapa Nui Ethnography

Francisco Nahoe

Zaytuna College, Berkeley CA, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Almost everyone knows Rapa Nui for its moai, but very few for its inhabitants. Indeed, all my life, on learning of my family background, astonished voices have said to me, "I didn't know people lived there!" The tropes of mystery, lost civilizations, ecocide, and collapse figure so prominently in the world's awareness of Easter Island as to veil the living Rapa Nui and the symbolic culture we have inherited from our ancestors entirely from sight. This profound irony forms the backdrop against which my present investigation into the rhetorical dimensions of Polynesian ethnography unfolds.

Nearly twenty years ago, Michael Carrithers ["Why Anthropologists Should Study Rhetoric," The Journal of the Royal Anthropological Institute, 11.3 (Sep 2005): 577] has pointed out that "attention to rhetoric sharpens the ethnographic eye and lays open to study that feature of social life that is so difficult to capture: its historicity, its eventfulness." At the same time, however, Carine Risa Applegarth [Rhetoric in Anthropology: Gender, Genre and Science (Pittsburgh: University of Pittsburgh Press, 2016).] has shown how the academic professionalization of ethnography, that is, the effort to bring rigor and prestige to the discipline that studies individual cultures systematically, began inexorably to exclude women, indigenous peoples, and amateurs from participation. The colonizing agents brought into focus here emerge primarily from the academy. Drawing, then, on the resources of Rhetoric Culture Theory, my paper seeks to probe the strategies of early Easter Island ethnography in light of contemporary movements in rhetoric of science and to examine the contributions that indigenous self-awareness can make to the field. Above all, however, this study attempts to place contemporary Rapa Nui culture, language, and people at center stage.

Our island's material culture stands even today as an aggregate of splendid, costly, and lasting signals by which our ancestors defined the social relationships that would favor survival under conditions of extreme precarity. By means of symbolic discourse, the ancient matamu'a constructed a new kind of Polynesian identity on Rapa Nui and anchored the common effort needed for cultivation and water collection in explicitly ritual displays of collective labor. The island's ethnographic record, both collected by Euro-American scholars and preserved independently by the living Rapa Nui, offers an important avenue for extending the decolonizing activities already underway in island resource management, indigenous environmentalism, and the relentless pursuit of political autonomy on the part of our Polynesian ethnicity.

81 Teaching Classical Rhetoric Through the Lens of Antiracist and Decolonial Points of View: Introducing *Nyaya Sutra*

Shuvro Das

Virginia Tech, Blacksburg, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Rhetoric refers to the study and use of written, spoken, and visual language. It investigates how language is used to organize and maintain social groups, construct meanings and identities, coordinate behavior, mediate power, produce change, and create knowledge. In the most common scenario for a Classical Rhetoric class, the first rhetorician that comes to our mind is Aristotle, and maybe Plato and Socrates So, sticking only to Western rhetoric does not fully explore the scope of rhetoric, to be honest. The truth is that non-western rhetorical styles are approached so little and far between that they have barely come into practice in academia. If we can shift our focus from the West to the rhetorics of "elsewhere and otherwise"- it would be easier for all of us to take a closer look at what it means to teach them. The students learn about Western (and presumably white), which negatively impacts their learning process because they usually think that it is the only rhetorical tradition, and in no way, they can go beyond that. I think this restricts them to think across the world, giving them a limited worldview, in terms of rhetoric. Though there have been countless conversations about inclusivity, plurality, multilingualism, and transnationalism, the history of rhetoric has always been unfailingly Western, masculine, and White. I am hoping to incorporate a comparative rhetorical invention between the Western and Eastern canon of rhetoric and how to complement one with another. I am going to focus on them to frame my research about how a successful implementation of Nyaya Sutra will look in a rhetoric classroom. The antiracist approach will focus more on the pedagogical style as in how to teach it from a decolonial point of view. I am looking forward to using the HOWL (Habits of White Language), as propounded by Asao Inoue to situate the problematic nature of Western Rhetoric and try to look for ways to challenge the hierarchy. I would also like to include how classical rhetoric has been 'whitewashed' and how it problematizes the entire conception of pedagogy.   Nyaya (Sanskrit: न्याय, *nyā-yá*), literally meaning "justice", "rules", "method" or "judgment", is one of the six astika (theist) schools of

Indian Philosophy. This school's most significant contributions to Indian philosophy were the systematic development of the theory of logic, methodology, and its treatises on epistemology Primarily concerned with the conditions of correct knowledge and the means of receiving the knowledge (Epistemology). The science of logic and reasoning and the science of critical study (*Anviksisk*i). discovers the validity or invalidity of knowledge. Through the process of obtaining valid/true knowledge of things, one could release from material bondage and mingle with the Supreme (*Moksha*). Successful adaptation and implementation of the Nyaya sutra can be a meaningful way to challenge the age-old 'systemic rhetorical hierarchy' in rhetoric classrooms and it should be an eye-opener for anyone with the mind of a white colonizer who cannot think of anything other than a west centric ideology, episteme, and pedagogy.

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644 "Classe Traforata": Mobility in and around the Island of Lampedusa

Alessandra Von Burg, Farah Alsakhita

Wake Forest University, Winston-Salem, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

This paper focuses on the pedagogy and practice of a class the authors held in Lampedusa, Italy. The class is a culmination of a deep connection to the study and practice of mobility, border cultures, and personal stories of migration, after years of researching, spending time in Lampedusa to meet locals, and developing long-term relationships for a collaborative, reciprocal model of learning and engaging others. The class moves beyond studying abroad and community engagement. As an example of "just" rhetoric, the model of learning is centered on critical listening, learning, sharing knowledge and stories not as finite and static, but as mobile and evolving, shareable with others.

The goals of this class are based on the theory of "classe traforata" translated as the "perforated class." Traforato is an art style typical of Lampedusa, emerging from the influence of Northern Africa. It means pierced, cut-through, with holes that let in, invite, and emanate light, air, and in this case, knowledge, while also sharing and shining outwards.

In May 2023, a small group of undergraduate students and one graduate student, also the research assistant, learned how and why Lampedusa is an island at the center of discourses on immigration, mobility, and race. We met local residents, shared stories and listened to high school and middle school students and teachers, explored local businesses as tourists, but also observed carefully as hundreds of migrants and refugees emerged from the Mediterranean Sea and arrived in the small port of Lampedusa.

We became familiar with the routine of disembarkment, medical check-in, van/bus transport to the detention "welcome" center, and the subsequent send-off to the mainland of Sicily/Italy by public ferry. We watched silently, trying not to interfere with the NGOs and the local authorities as they carried out this process multiple times daily and into the night. We talked to those who were willing to discuss their positions/roles, including residents, police officers, volunteers, official "spokespeople" for local and international organizations (Red Cross and IOM), and journalists. The students learned by observing and respecting the local habits, including the almost constant arrival/send-off of migrants. We also had brief exchanges with migrants, smiling and waving as they drove off and speaking about their situation in their native languages, behind windows or fences.

We will go back in May 2024, with new and returning students, as a collaborative, reciprocal community project with locals.

We share lessons from teaching and learning in such an event-full location, while making arguments against the sensationalization of moments of vulnerability. As a group of students and outsiders working with locals (for example, a soccer coach, a yoga teacher, a shop clerk) who resist narratives of despair, we reflect on the pedagogical rhetoric and practice of this class.

The model, as *traforato*, is based on a multiplicity of lessons and methods of sharing across the island, reciprocally with/from the locals, the migrants, and others who are temporarily part of Lampedusa.

181 Rhetorical Education Under the Taliban

Erin Leigh Frymire

Trinity College, Hartford, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

The rise of restrictive laws and troubling moves toward censorship clearly demonstrate the value of equipping our students with rhetorical skills. We teach our students that understanding rhetoric can inform our social and political decisions and empower effective communication. However, when we move beyond the familiar foundation of democracy and public participation, questions emerge about the role of rhetorical education.   After teaching an online workshop for women in Afghanistan, I began to wonder: what is the purpose of rhetorical education when all means of legal recourse or public protest are cut off?   How is rhetorical study useful for these students?

In spring 2023, a small group of interdisciplinary faculty from Trinity College and several other Connecticut colleges formed Afghan Female Student Outreach (AFSO). Our pilot program has offered a variety of non-credit-bearing courses. Our students are women whose postsecondary education was cut short by bans on female education following the Taliban's retaking of Afghanistan in 2021.

My course was a five-week intermediate ESL workshop. I found that the students had a strong grammatical foundation, so we focused on writing and speaking skills, as well as key academic concepts like research, citation, and argumentation. I trotted out a reliable old lesson plan – rhetorical analysis of a magazine ad. Rhetoric and rhetorical analysis were new concepts for these students, and I was impressed with their keen observations. After reading their work and listening to their experiences, I realized I was unsure how to frame the significance of rhetorical awareness and what role it might play in their own disrupted lives. Like so many elements of my pedagogy, the usual spiel about the value of rhetoric was not relevant to their current context.

Though I have studied rhetorics of violence closely, I had never considered rhetorical education under conditions of extreme violence.   What can rhetorical study and analysis mean to people in this context? When students have scarce means of communication and cannot even leave their homes without the threat of serious violence, how is rhetorical study valuable?   What importance can it have for these students and how can I reframe my approach accordingly?

With Krista Ratcliffe's Rhetorical Listening as my guide, I will explore these questions when I teach another ESL workshop for AFSO this fall. Beyond simply using rhetorical analysis as a classroom exercise, I hope to gain insight into how the students react to

this methodology and how they might integrate it into their own lives. Students will practice rhetorical analysis in writing and discussion throughout the course and bring in their own local artifacts for discussion. At the end of the course, in addition to reflecting on their skills and progress, the students will reflect on the significance or role of rhetorical awareness in their own lives.

Listening to their responses will enable us to consider these questions and open a conversation about developing flexible, responsive pedagogies as we pursue a broader view of the function of rhetorical education in even the most oppressive conditions.

Sans Sound, It's Just Not Rhetoric: Notes on Aurality's Centrality to the Field

11:00am - 12:15pm Sunday, 26th May, 2024
Location: Spruce - Tower Building Mezzanine
Track 12. Rhetorical Theory
Presentation type Panel

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98 Sans Sound, It's Just Not Rhetoric: Notes on Aurality's Centrality to the Field

Panelists/Participants (Including Respondent, if any)

Eric Detweiler

Middle Tennessee State University, Murfreesboro, TN, USA

Michael Delayo

Penn State University, State College, PA, USA

Rosa A. Eberly

Penn State University, State College, PA, USA

Collin Bjork

Massey University, Palmerston North, New Zealand

Session Chair

Eric Detweiler

Middle Tennessee State University, Murfreesboro, TN, USA

Abstract/Description

Sound has long been important to rhetoric, as documented in the work of such scholars as Walter Ong, Tony Lentz, Jeffrey Walker, and Thomas Rickert. And in the past couple of decades, sonic rhetorics has established itself as a vibrant subfield in rhetorical studies (consider "Auscultating Again" in Rhetoric Society Quarterly 43.5; A.D. Carson's i used to love the dream; Steph Ceraso's Sounding Composition; Stedman et al.'s Tuning in to Soundwriting; Eric Detweiler's "Sounding Out the Progymnasmata"). But much of rhetorical studies has not yet fully accounted for the role of sound. Born out of a workshop at the 2023 RSA Institute, this panel charts new directions in rhetoric by interrogating how sound challenges and augments key components of rhetorical theory, criticism, and practice. Each speaker uses a different sonic phenomenon as a provocation to reconsider some important aspect of the field. Together, these speakers broaden the reach of sonic rhetorics while also articulating new opportunities for rhetorical studies writ large.

Speaker 1: "'When the Testing Is Over, You Will Be Missed': Portal's GLaDOS, Technological Voices, and the Sound of Trust"

Speaker 1 presents an interdisciplinary research project that addresses the question of what trustworthy technology sounds like. Artificial intelligence's growing presence in contemporary contexts was preceded by decades of AI characters in popular media so prominent that names like HAL 9000 and R2-D2 are recognizable beyond their home texts. A similarly prominent character in gaming circles is GLaDOS, an artificially intelligent machine with a starring role in the popular Portal franchise whose 2007 debut preceded Siri, Alexa, and other contemporary voice assistant staples. In this project, I analyze GLaDOS's vocal presence as it functions as

antagonist in the narrative of Portal to claim that persuasive AI voices inherit a simultaneous authority and untrustworthiness that has been aurally shaped by popular-culture portrayals like Portal. Through word choice, inflection, tone, timing, and other characteristic vocal performance factors that players of Portal encounter and initiate, the "sound of AI" emerges as a narrative and rhetorical force to be reckoned with both in and beyond the game world.

Speaker 2: 40 Years of Harry Shearer's Le Show: A Dynamics of Sonic Character

In addition to their historic and cultural value, the archives of Harry Shearer's Le Show have immense value for teaching rhetoric, critical listening, media history, and methods in the digital liberal arts & sciences. Le Show is a polyphonic cornucopia of words and characters, lyrics and arguments, fact and folly: radio belles lettres. That Shearer has sustained Le Show across nearly 40 of the 103 years of radio broadcasting itself makes the Le Show archive significant. Shearer's stunning capacity for creating and voicing characters, what is often called "impersonation" and which rhetoric handbooks have for millennia categorized as ethopoieia and prosopoieia, makes Le Show a massive series of conceptual and sonic hyperlinks to late-20th- and early-21st-century news and culture. Speaker 2 describes the Le Show archives, which Speaker 2 curated for the Library of Congress, so that audience members might make use of it in their scholarship—that is, research and teaching. Finally, Speaker 2 retheorizes rhetorical character via the Le Show archives, adding tropos and xarakter to ethos as theoretical points of departure.

Speaker 3: Sound Judgments? True Crime Podcasting and Civic Discourse

Judgment has long been a central concept in rhetorical studies (Arthos, 2011; Kennerly, 2010; Hariman, 2003; Warnick, 1989; Faigley, 1989). Yet rhetorical theories of judgment have not been sufficiently updated to account for the unique context of online discourse (Lawson, 2022). Among the many sites of online discourse, true crime podcasting stands out because it raises questions—such as "What makes a criminal?" and "What does justice look like?"—that strike at the heart of how societies judge their fellow citizens and the socio-political structures that bind them together. In this presentation, Speaker 3 asks: how might true crime podcasting illuminate new developments in the ways that rhetorical judgment functions online? To answer this question, Speaker 3 investigates "the social nature of judgment" (Arthos, 2017) in Serial Seasons 1-3, a podcast that has played an outsized role in online public discourse. Speaker 3 examines both (a) how the sound design, audio editing, and music contribute to judgments within this series and (b) how the circulation of online discourse about this series informs public judgments about the podcast and its

participants. Mapping the sonic mechanisms that structure these judgments is essential to better understanding the ways that listening publics form judgments online.

Speaker 4: "The State of Sound: Reflections on a Decade of Audio Scholarship"

As highlighted by the other presenters on this panel, the rise of digital media and distribution platforms (e.g., video games, podcasting, digital archives) have helped reestablish sonic texts as major sites of inquiry for rhetoricians. However, scholars have not only studied these texts–they have also increasingly used digital audio to create rich, multimodal works of their own. The last decade has seen a spike in podcasts by rhetoricians (e.g., The Big Rhetorical Podcast, Kairoticast, re:verb, Rhetoricity) as well as audio-centric publications in digital journals (e.g., enculturation, Journal of Multimodal Rhetorics, Kairos, Present Tense).

Building on a decade of experience creating, curating, and editing audio scholarship, Speaker 4 reflects on the state of the medium as a means of scholarly production. Speaker 4 argues for the ongoing importance of the medium, noting both challenges and possibilities facing those who engage in this sort of work. The presentation will work through concrete strategies, problems, and recommendations for scholars who do or are interested in producing digital audio, as well as those who play editorial roles at journals that publish audio projects. Topics will include digital audio's relevance to linguistic and citational justice, public rhetorics, digital archiving and preservation, and editorial practices.

Topics in Science, Data, and Field Work

11:00am - 12:15pm Sunday, 26th May, 2024
Location: Century - Tower Building Mezzanine
Track 7. Public Rhetoric
Presentation type Paper Session

265 Identifying Rhetorically-Oriented Considerations for Building a Domain-Specific DAta ReposiTory (DART)

Kristin Marie Bivens[1], Candice A Welhausen[2], Daniel P Richards[3]

[1]University of Bern, Bern, Switzerland. [2]Auburn University, Auburn, USA. [3]Old Dominion University, Norfolk, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

In scientific fields, research is frequently financially supported through competitive, taxpayer-funded grants. Consequently, it is commonly required for these projects to have explicit data management plans that allow this information/data to be shared and made publicly available via online data repositories so it can be used by scholars and other interested parties, such as other researchers, in different research contexts in the name of open science.

There are two kinds of repositories: generalist and domain-specific. *Generalist repositories* contain data regardless of content, disciplinary focus, format, or type, which performs the function of a data repository; however, the quality of generalist repositories is sometimes questionable. They can be either commercial for-profit, such as Mendeley Data, or not-for-profit, such as Zenodo. *Domain-specific repositories* contain discipline-specific, data-type limited. Notable publications, such as Nature (http://nature.com/sdata/policies/repositories), have shown preference for the latter.

We contend scholars of rhetoric offer more to conversations about such repositories, their design, and their use than *just rhetoric*—we intend to highlight the power of rhetoric specifically in technical communication contexts as it relates to data repositories and data sharing practices. Many technical and professional communication (TPC) researchers heavily and consistently rely on rhetorical approaches in our research and for understanding ethical implications of our work. TPC scholars, too, routinely collect data, however, a data sharing system comparable to those used by researchers working in scientific disciplines has not yet been developed.

The exigency driving our focus in this presentation presumes rhetoric and TPC scholars soon become ineligible and disqualified for certain funding, such as from the

National Endowment for the Humanities, without concerted data sharing and sustainability practices ethically and logistically considered with *just rhetoric*.

We have begun exploring the feasibility of creating such a resource. We plan to offer RSA session attendees 1) a brief overview of findings from our ongoing survey (n=51) and informant interviews (n=14) investigating perceptions of the need for a field specific repository in rhetoric and writing studies; 2) pose a series of questions for attendees that builds upon our ongoing project to design a domain-specific DAta ReposiTory (DART) for scholars in TPC and rhetoric and writing studies that would enable scholars to share data alongside their published work.

The questions we plan to ask are informed by recent research on the topic ("Pivoting Toward Rhetorical Ethics") and involve three kinds of data: 1) *curated data* researchers compiled; 2) *original data* collected via methods researchers designed; and 3) *existing data* researchers derived from other sources. DART will house all three categories in a discipline-specific, data-type limited domain-specific repository.

We will ask attendees—*just rhetoricians*—to draw from their training in rhetoric to help identify ethical and logistical considerations for building DART, such as

- how can researchers best advocate for research participants and ethical uses of data?
- how can rhetoric as a field organize its datasets?
- how can institutions and their research review boards facilitate pedagogically-sound training on working with data repositories in rhetoric and in the humanities?

Works Cited

Bivens, Kristin Marie, and Candice A. Welhausen. "Pivoting toward rhetorical ethics by sharing and using existing data and creating an RHM databank: An ethical research practice for the rhetoric of health and medicine." Rhetoric of Health & Medicine 3.4 (2020): 483–493.

117 Arguing for the Rhetoric of Economics: Why Rhetoricians Should Examine the 'Dismal Science'

Christopher S Wyatt

Texas A&M University, College Station, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Economics, the "dismal science" (Carlyle, 1849), has largely avoided interdisciplinary critiques by rhetoricians. Economists, statisticians, and data scientists increasingly influence how we interact with our world and other people (Steiner, 2012). Companies, organizations, and political campaigns employ these fields' expertise to influence attitudes, choices, and behaviors (Steiner, 2012; Appelbaum, 2019). Even the "Dark Patterns" (Brignull, 2010) of manipulative website interfaces are informed by the research of academic economists.

In 1990, economist Deirdre McCloskey clarified the persuasive strategies of her field in If You're So Smart: The Narrative of Economic Expertise. McCloskey proposes that influential economists master narrative writing and study rhetoric. Only a handful of academic papers, chapters, and monographs dedicate themselves to rhetorical studies of the discipline of economics. A few papers within rhetoric cite McCloskey's monograph, The Rhetoric of Economics (1985, 1998), and a smaller number reference McCloskey's Knowledge and Persuasion in Economics (1994). Contributors to Economic Persuasions (Gudeman, 2012) have backgrounds outside rhetoric, listing university posts in economics, anthropology, sociology, and history.

Michel Meyer explains, "Rhetoric is the negotiation of distance between individuals, the speaker (ethos) and the audience (pathos), on a given question" (2017). Because rhetoric examines the persuasive nature of communication, rhetoricians have an obligation to analyze how economists employ writing strategies, data selection, visual information design, and research methodologies to encourage or discourage choices and behaviors.

This paper examines trends within the minimal peer-reviewed rhetoric scholarship regarding economics, including the quantity and publications by year, and proposes future research projects. Demonstrating the value, yet scarcity, of past research, revives interest in the rhetoric of economics as a distinct research field.

The 2005 best-selling book Freakonomics: A Rogue Economist Explores the Hidden Side of Everything, coauthored by economist Steven Levitt and journalist Stephen J. Dubner, promoted the mystic of economists as diviners of human nature. Several

mass-market books have addressed the rising influence of economists, notably Binyamin Appelbaum's work The Economists' Hour: False Prophets, Free Markets, and the Fracture of Society (2019).

Contemporary economics embraces a scientific, quantitative persona; as Stephen Ziliak and McCloskey note, "Statistical significance sounds scientific" (2011). Economics emerged from philosophy and rhetoric (Milberg, 2009). Like rhetoric, economics is often misunderstood outside the discipline. One definition of economics is the study of scarcity; Thomas Sowell wrote, "Without scarcity, there is no need to economize" (2011) relating to any form of capital: human, social, natural, time, financial, and manufactured. Economists analyze data to model how individuals and groups address issues of scarcity. There are no ideologically neutral research questions in economics because scholars decide which capital forms to prioritize.

Building on the works of McCloskey, Gudeman, Ziliak, and others, an active rhetoric of economics presents an opportunity to respond critically to the presentations of data and models as "truths" often embraced by policymakers and the public. Rhetoricians must participate in these conversations.

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420 "Just for Today: Sober Academics, a Counter Narrative of Just How Alcogenically Rhetorical Academia Is"

Danielle Bacibianco[1], Bryan J. McCann[2]

[1]St. John's University, Queens, USA. [2]Louisiana State University, Baton Rouge, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Critical humanities scholarship in rhetoric and related fields approaches addiction and recovery almost exclusively through the lens of subjectivity. It theorizes how discourses of addiction and recovery constitute and therefore discipline subjects. Far less frequent is scholarship that contextualizes sober people as agents in an alcogenic society. Ann Dowsett Johnson describes alcogenic cultures as those where alcohol consumption, including drinking to excess, functions as an unstated warrant for social and professional activity. Such cultures rhetorically exclude sober people by presupposing the efficacy of drinking and, often, other kinds of drug use. Scholars interested in addiction and recovery similarly theorize the addict, sober and

otherwise, as the outlier warranting scrutiny and not addressing alcogenic culture itself.

But what if we conceptualize addiction and sobriety as positionalities with distinct epistemologies capable of critiquing alcogenic cultures, especially in academic spaces? Drawing on shared and individual experiences navigating the cultural rules of the academy as sober people, as well as cultivating spaces for sober academics through the production of what Leah Lakshmi Piepzna-Samarasinha calls care webs, the authors theorize sober embodiment as a generative site of critical praxis and also a practice of "confronting normative and exclusionary discourses'" as a move towards "differential belonging." By examining the rhetorical and literacy functions of alcogenic culture in academia–especially as they find expression in embodied, ephemeral, and ritualistic modalities–as academics and sober academics, the authors frame the discussion by sharing on how academia's implicit alcogenic traditions have shaped them.

Furthermore, as a means to just do rhetoric, we describe the rhetorical praxis associated with forming Sober Academics, a collective of sober people in academia organized via a Discord server. Designed to be non-sectarian, socially-just, anti-racist, feminist, Queer-affirming, and non-ableist, Sober Academics offers means of communication between sober academics, including a weekly discussion meeting. The authors hope that through this presentation they can activate discourse and mobilize sober experiences in academia as a critical framework, while also critiquing the academy's alcogenic norms. Because community is rooted in the ethos of our lived experiences as both sober persons and academics, cultivating spaces such as Sober Academics is essential for constituting coalition in ways that make academia more liveable and build foundations for activist rhetoric in academia and beyond.

Epistemic Ethics

11:00am - 12:15pm Sunday, 26th May, 2024
Location: Gold - Tower Building Mezzanine
Track 1. Cultural Rhetoric
Presentation type Paper Session

39 Harmful Hedging and the Cost to Low-Income Communities: A Rhetorical Reception Study of Maslow's Hierarchy of Needs

Joseph Little

Niagara University, Lewiston, NY, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Abraham Maslow was a prolific academic psychologist and public intellectual whose most iconic contribution to American social thought was his hierarchy of needs. Published in 1943, Maslow's hierarchy organizes the vast array of human needs into five categories–physiological, safety, love/belonging, esteem, and self-actualization–and posits that the scheme is prepotent, meaning that it is only after gratifying the needs of one level that an individual will be motivated by the needs of the next-higher level, all in a stepwise climb toward self-actualization. To date, Maslow's classic essay has been cited over 8,000 times in fields ranging from psychology and education to business and nursing. The hierarchy itself, conventionally depicted as a five-tiered pyramid, is arguably among the most recognizable images in all of psychology.

For all of its fame, however, the hierarchical nature of Maslow's theory is not nearly as unequivocal as its reputation suggests. Through a complex weaving of recursive hedges, Maslow bifurcates on the role of prepotency, at times claiming that human motivation is categorically hierarchical while in other instances cautioning the reader that his proposed hierarchy "is not nearly as rigid as we may have implied" (p. 386). As one might imagine, Maslow's own bifurcation on the issue of prepotency has led to a divide in his theory's reception: The majority group interprets Maslow's theory as hierarchical and therefore ordinal, whereas the minority group, in interpreting his claims as more contextually bound by his hedges, views the theory as a nominal taxonomy of independent needs simultaneously satisfied to varying degrees. The implications of the majority interpretation are dire, for in framing need satisfaction as a serial endeavor, some scholars (e.g., TenBroek and Wilson, 1954) argue against public assistance of higher needs for those struggling with basic needs, a conclusion entirely at odds with the minority reading of Maslow.

Following Ceccarelli (2001) and Paul et al. (2001), I conduct a textual-intertextual analysis of Maslow (1943) to uncover the discursive origins, intertextual trajectories, and policy implications of the two incompatible readings. My rhetorical analysis

focuses on his use of hedging to present two competing claims: that his theory is fundamentally hierarchical (prepotent), and that his theory is fundamentally taxonomic (trivially prepotent). I then discuss ways in which the two readings advanced in the literature carry with them dramatically different implications, both implicit and explicit, for social policy aiming to meet the needs of individuals in low-income communities. Finally, I call for the replacement of Maslow's iconic pyramid with a more accurate and ethical visual representation of his theory and its implications.

Ceccarelli, L. (2001). Shaping science with rhetoric: The cases of Dobzhansky, Schrödinger, and Wilson. University of Chicago Press.

Maslow, A. (1943). A theory of human motivation. Psychological Review, 50, 370-396.

Paul, D., Charney, D., & Kendall, A. (2001). Moving beyond the moment: Reception studies in the rhetoric of science. Journal of Business and Technical Communication, 15, 372-399.

TenBroek, J., & Wilson, R. B. (1954). Public assistance and social insurance–A normative evaluation. UCLA Law Review, 1, 237-302.

361 Hot Topics: Ontological Commonplaces in Heat Wave Reporting

Geoffrey Huyck

Syracuse University, Syracuse, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Despite the enduring ideal of journalistic neutrality, reporting is a deeply rhetorical act with as much potential to persuade audiences as inform them. The perspectives of individual journalists, the editorial ethos of newsrooms, and the neoliberal pressures of expanding corporate ownership work together to influence the rhetorical strategies that news outlets employ in their writing. When journalists cover the varied catastrophes arising as consequences of global warming, they draw on a variety of commonplaces or *topoi*–recurring special lines of argument most famously associated with Aristotle but built on in the intervening centuries by a number of

theorists. The immense scale, staggering complexity, and lengthy history of global warming all but requires the use of particular categories of commonplace in order meaningfully to communicate its effects and consequences to audiences; however, many of these commonplaces blur or otherwise trouble the intersecting networks of agency and intention that collectively have produced global warming, frequently concealing causes while offering implicit absolution to those who are most to blame. These commonplaces do not merely reflect the larger discourses within which they operate—they reshape that discourse, circumscribing for audiences the realm of possibilities and intensities of response in taking action—or not—to mitigate the causes of climate change. Through an examination of a sample of heat wave reporting drawn from U.S.-based outlets whose annual circulation places them in the top ten of news providers, this paper identifies three lexical-metaphorical commonplaces falling broadly under categories of *cooking*, *violence*, and *weight*. The rhetorical function of each category of commonplace is read through the lens of Timothy Morton's *hyperobject*, as well as additional concepts drawn from affect theory. I ultimately argue that leveraging affect-inducing ontological commonplaces may be among the most effective and socially-responsible ways of steering climate discourse toward meaningful change.

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153 Genre Camouflage: Understanding Fraudulent Scientific Visuals

Ehren H Pflugfelder

Oregon State University, Corvallis, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

The problem of scientific image manipulation in research publications has grown in prevalence in the last two decades. Surveys of researchers suggest that 1-2% of scientists have consciously fabricated or falsified data at least once in their careers (Fanelli, 2009; John et al., 2012; Fanelli et al., 2019, p. 772). A research team led by Elizabeth Bik, a well-known image analyst, examined over twenty thousand papers from 40 different journals and 14 different publishers; her team found that 782 (3.8%) of the papers included at least one figure with evidence of intentional or unintentional image duplication. Unsurprisingly, researchers have been studying the reasons behind the rise in scientific visual fraud. Only after the commercial success of Photoshop, could images be manipulated at scale to represent findings that were not

present in an initial image. As Buehl has previously commented (2014; 2018), the role of Photoshop on scientific visuals has been significant, as fewer than 3% of the alleged research misconduct cases from Photoshop's debut year involved claims about fraudulent visuals, a number that had grown to 70% by 2008 (p. 190). Since the more recent emergence of visual-based generative AI, image manipulation could hold the potential for still more abuse (Gu et al., 2022).

In contrast to studies that seek to answer why such image manipulation occurs (Bik et al., 2016; Fanelli et al., 2019; Fanelli et al., 2022), this presentation answers a different question about the prevalence of image manipulation: why has the intentional, duplicitous alteration of scientific images successfully deceived reviewers and readers for so long? In asking how these images have been successfully passed off as legitimate, we encounter a deceptive rhetorical practice where the manipulation of images depends upon the originator's understanding of how the image will be encountered by viewers and readers—with the larger goals of passing false images as genuine. Such scientific image manipulation depends upon a host of rhetorical strategies, ethical projections, evidence assumptions, and genre expectations; it requires understanding and implementing "genre camouflage." Genre camouflage is the intentional manipulation of a genre, or features of a genre, via the production of content, stylistic features, and contextual elements commonly expected by readers, with the goal of passing off that material as legitimate. Like military camouflage, the intent is to deceive through the creation of confusing or mimicking visuals, though the similarities need not be considered combative. However, genre camouflage relies on a similar presupposition as other forms of camouflage—assumptions about professional and cultural practice (Berkenkotter and Huckin, 1993), repetition (Miller, 1984), mimesis (Muckelbauer, 2003), and uptake (Bawarshi, 2010) in scientific visuals (Miller and Fahnestock, 2013). This presentation argues that recent instances of scientific visualization fraud operate through genre camouflage and that identifying the features of such visual/textual activity could help support anti-fraud efforts (such as Proofig and ImageTwin).

Rhetorics of Possibilities

11:00am - 12:15pm Sunday, 26th May, 2024
Location: Silver - Tower Building Mezzanine

30 Genre =/= Medium: Not All Anime are the Same!

Jasmine K Holthaus

University of Kansas, Lawrence, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Genre is often conflated with medium, and a medium generally dictates what the genre will be; however, not all forms of a medium are the same genre. What defines a genre are the elements of similarity between varying pieces, while medium is how the communication is delivered. Japanese animation (anime) is often depicted as a genre, when it is simply the medium that can contain multiple genres, just like any form of television or cinema. Anime is as diverse as Western television, with genres such as fantasy, science fiction, horror, drama, slice-of-life, and others. However, anime television and cinema are often perceived as all the same. Because of the animation style and snap judgments of viewing this medium, people in the States who are unfamiliar with anime often assume that it is just for children. I recognize that anime has become a bit more mainstream in the past few years; however, there is still a misconception that all anime are the same, especially with phrases people use in reference to anime, such as: "I'm not familiar with anime" or "I don't have experience with anime." While there are aspects of anime that help define it as a medium, anime is not a genre. I argue then, that familiarity with genre, such as the aforementioned examples, proves to be more valuable in understanding and analyzing anime than familiarity with the medium, although understanding the medium is also important. That is not to say that historical, cultural, and media context and knowledge are not valuable, but having a core understanding of elements of genre can help the consumption and analysis of various media. Thinking about the perception of anime in the States led me to ask the following guiding questions: What is the difference between genre and medium? How do these two terms relate to one another, and how can they be used in tandem with one another? What is the cultural/historical perception of anime, specifically in the States? Why? How can we combat these misconceptions? How might the distinction of genre and medium help the perception of anime in the States? To answer these questions, I use Lloyd Bitzer's

genre, medium, and rhetorical situation definitions, along with Richard Vatz's challenge to Bitzer. Other contemporary scholars, such as Linda Flower, John R. Hayes, and Jenny Edbauer (Rice), help contextualize and modernize the rhetorical situation. I also use popular anime series and States-based media to show connections between different mediums, while looking at specific tropes of genres that are common between these mediums, focusing mostly on fantasy and science-fiction. I argue that while medium and genre can be – and are often – intertwined, they are different aspects of the rhetorical situation and should be treated as such. In other words, not all anime are the same because anime itself is the medium in which the story is told and not the genre.

486 (Post)Apocalyptic Expressionism: A Preemptive Rhetoric of Annihilation Acceptance

Sara Baugh-Harris

Davidson College, Davidson, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

There are numerous examples of artistic and literary movements (surrealism, modernism, postmodernism, and abstract expressionism to name a few) that represent a response to cataclysmic global events. These movements mark a historic shift from making meaning of tragedy to challenging the meaning of existence in a world ravaged by plagues, natural disasters, global warfare, nuclear weapons, and systemic upheaval.

While we have had visions of hope for new worlds in the artistic movements, philosophical writings, and material liberation of colonized peoples as they have called for revolution and decolonization, Western art movements have served as material record of reactive post-apocalyptic worlds which see humanity as universally fractured, doomed, and unsaveable in the aftermath of seemingly apocalyptic events. In many ways, the despondent affect that runs through many of these movements supports what Gunn and Beard call the "immanent apocalypse," where order, sense, and subjectivity are absent. In our new millennium, as the reality of catastrophic climate change has shifted from "if" to "when," along with the continued threats of

nuclear annihilation, violent autocratic fascism, and the ravages of natural resources, Western televisual media has also shifted its apocalyptic approach.

Where previous creative movements have sprung up as reactions to disaster, we are now in a moment where we are bombarded with media that is preemptively post-apocalyptic. In this paper, I plan to examine the nuanced shift in the rhetorics surrounding (post)apocalyptic creative movements to argue that the contemporary moment is bleakly unique. Where previous movements have been reactively influenced by unspeakable horrors and violence in imagining an immanent apocalypse, we are now in a mediated moment where we regularly consume visions of post-apocalyptic worlds.

In this space, the end is no longer the thing we must fear. Rather, we exist within a broad creative movement where the world has already ended. It is preemptively post-apocalpytic, shifting the conversation from warning and existential dread to one of acceptance. In many current post-apocalyptic shows such as The Last of Us and Silo, there is a consistent theme of acceptance. What one accepts may vary in individual narratives, but acceptance that the world has ended is a predominant message for the characters and the audience. In a marked shift from the fear and chaos of reactive movements framed within the "immanent apocalypse," this project will show that acceptance has become central in the messaging of the preemptive post-apocalyptic movement.

Analyzing several examples, I argue that this creative moment has been influenced by and reflects the contemporary concerns of Western, white audiences as they are forced to reckon with their historical role in creating the looming apocalypse. Rather than expend creative energy in truly interrogating this role, the rhetoric of acceptance in our preemptive post-apocalyptic moment is the ultimate exercise in Western nihilism: Acceptance of our annihilation is preferable to relinquishing any power through the acceptance of responsibility.

490 Rhetorical Mycologies: Coalition-Building, Technical Communication, and Place-Making in Post-Extractive Appalachian Ohio

Jordan P Woodward

The Ohio State University, Columbus, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

For the past two-years, I have engaged in dissertation research as an observant participant in a coalitional network of community organizations in the Little Cities of Black Diamonds (LCBD) microregion of Appalachian Ohio. My research traces the rhetorics, stories, struggles, and successes of this network. Specifically, I look to ways they engage in *just rhetoric* to revitalize the region's economy by both sharing knowledge that centers the region's industrial and sociocultural histories and creating experiences around the region's healing environment. Local sustainable development, on both a cultural and environmental level, is a cornerstone of creating livable futures. Development activity focused on historical literacy, built structures, and natural environments becomes especially prescient in a region like LCBD which has historically been socioeconomically marginalized and environmentally degraded by the coal industry, a main contributor to landscape alteration.

This presentation examines how technical communication is a conduit for place-based coalition building. By engaging the rhetorical affordances of identity and shared ideology, members of a regional network of seven organizations in Appalachian Ohio work to develop an ecotourism economy that is focused on the region's labor and environmental histories. The internal communications of this network include technical, personal, relational, historical, and environmental rhetorics, power dynamics, and cross-generational negotiations. Technical communication strategies like those deployed by this network facilitate collaboration among diverse stakeholders to navigate post-extractive legacies, disseminate information, and engage local communities in revitalization projects.

To articulate the unique rhetorical practices forged through historically-centered, place-based coalitional networks, I introduce the concept of "rhetorical mycology." This notion builds upon Christa Teston's exploration of the "backstage rhetorical labor" of medical practitioners attending to "bodies in flux." Moreover, it extends Jenny Edbauer Rice's "rhetorical ecology," delving into the subterranean, often hidden layer of relational networks that give rise to public place-based rhetorics. Rhetorical mycologies symbolize the mycelium-like networks woven by organizations dedicated to post-extractive landscape restoration, akin to environments in a state of flux. These coalitional networks serve as mycelial threads, nurturing **symbiotic**

relationships analogous to plant roots and forest ecosystems. They enable **shared resource economies** and **regenerative possibilities** within post-extractive environments. In this way, technical and relational communications are the rhetorical mycologies in an Appalachian-model of regional coalition building and place-making.

To expound on the components of rhetorical mycology, I will explore a case study of two "envisioning" meetings between members of a regional coalitional network. In these meetings, the network utilizes an online visualization tool called *Mural* to illustrate key events, milestones, defining moments, successes, and challenges of the past year, as their motto states, "you have to know where you've been to know where you're going." This visualization is used to create an action plan for networked collaborations on grant applications, regional storytelling initiatives, community events, and tourism campaigns. The visualization mirrors a mycelium-like network of projects and relationships, enriching the broader region and emphasizing the significance of rhetorical mycology as an analytical framework.

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503 Witnessing Narrative Scarcity: A Qualitative Study of Fiction and non-Fiction Writing in Pakistan and Kashmir

Rayna Batool

Ohio University, Athens, USA

Abstract - please remember to NOT include any identifying information as reviewers will see your abstract in its entirety.

Narrative[i] writing, particularly fiction and non-fiction is not just a tool for aesthetic pleasure; instead, it is an outlet for writers to talk about their personal experiences, human rights violations, and social discrepancies. Literary writing is also an emergent tool to abate the social, gender, and religious crisis in societies. In this study, I discuss the 'Narrative Scarcity' of fiction and non-fiction writing in Pakistan and Kashmir. 'Narrative Scarcity' is a brand-new concept that I am bringing into this scholarship and I will discuss how it causes the cultural trauma [ii] in Kashmir. In Pakistan, westernized writing is continued, and in Kashmir, the culture, traditions, and folk literature is dying. I discussed historical, economic, social, and political fiascos and linguistic

confusions as causes of narrative scarcity of fiction and non-fiction writing in Pakistan and Kashmir.

[i] In this paper, narrative writing means fiction and non-fiction writing.

[ii] Cultural trauma--the gradual extinction of indigenous culture through generations.