

Peitho

Newsletter of the Coalition of Women Scholars in the History of Rhetoric and Composition

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Graduate Student Education in Rhetoric and Composition: Who? What? Why?, or, Boy Howdy: We Have Some Work to Do!

Danielle Mitchell, University of Arizona

The Coalition of Women Scholars in the History of Rhetoric and Composition maintained a fine tradition at CCCC 2000, sponsoring its 7th annual feminist caucus to discuss professional issues. While I have attended only the past four Coalition sessions, they have, without exception, each provoked laughter, camaraderie, reflection, and perplexity while raising issues critical to the personal and professional lives of women in the academy. And as Nan Johnson (Ohio State University) might say, "Boy Howdy," am I grateful to the Coalition, the presenters, and the Coalition President, Shirley Wilson Logan (University of Maryland) for this year's discussion. While many past presentations have demonstrated the rich and expanding presence of women's participation in the rhetorical tradition, this year's theme of graduate student education in rhetoric and composition brought into sharp focus the specific university and program politics in which we participate. It is important to acknowledge this shift not because such issues have been entirely ignored in the past, but because we are in a pivotal historical moment in terms of academic labor—a moment that demands both our attention and full, educated, participation. As each of the presenters reinforced, and as Andrea Lunsford (Stanford University) echoed in her "Response," we have a lot of work to do if we are going to make this field and its programs, classrooms, and working conditions reflect the ethics we so frequently espouse. While this may, at first, sound like a dire message, it is actually quite invigorating. Even though we are often considered the stepchild of English departments, as programs that are malleable to the ever-changing needs and backlashes of administrators, we are powerful—as teachers, scholars, and persuasive language users who can challenge and alter many of the hierarchies and inequities in academia.

Resa Crane Bizzaro (East Carolina University) set the tone for the evening by sharing a slice of her larger research project and drawing from the personal narratives

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Anyone wishing to contribute news items to Peitho should forward information to Kay Halasek at the Department of English, 164 W. 17th Avenue, Columbus, OH 43210. She may also be reached via e-mail at halasek.1@osu.edu and by fax at (614) 292-7816. The editors welcome items regarding publications, dissertation defenses, awards, or other information of interest to the membership of the Coalition.

of Lisa Ede, Linda Flower, and Erika Lindemann to demonstrate how their initiation stories compared to those of their male colleagues. Several disciplinary tropes resonated: entering the field during turbulent social times and wanting to affect change; training for a career in literature as opposed to rhetoric and composition; and understanding women's relationship to writing as different than men's. It comes as little surprise that a number of women entering the profession in the 60s and 70s would apply a feminist ethic or seek social change. Nor does it come as a surprise that such prominent scholars received their training in literature (and at least one of them did not actually want to teach it). John C. Brereton makes this point clear when he documents composition's historical dependence upon the channeling of intellectual and physical labor from literary studies into composition instruction, a move which thus envisions composition as a mere stepping stone, a duty that once fulfilled will be left far behind. But, as Bizzaro asserts, when facing the job market, men during the 60s and 70s "seemed to have different options" from women; men seemed to receive offers as literary rather than composition scholars. While there are numerous explanations for this, looking to the data reported by Rebecca Jackson (New Mexico State University) suggests that we must look to both sexism and the corporatization of the university if we are to understand the emergence and continued dominance of this trend.

The number of women employed in the professoriate has increased to the point where Rebecca Jackson (New Mexico State University) asserts that "equity appears to have been reached": based upon the data collected from 65 participating programs, the number of men and women are close to equal (221 and 224, respectively). And the percentage of tenured women continues to rise. However, these numbers do not reveal the stories of women without doctoral degrees or women with such credentials who are employed in non-tenure granting positions, stories well documented by Eileen Schell and Theresa Enos. In her talk Jackson drew specific attention to women who continue their studies as "re-entry" (age 35 or older) students, 26 percent of the women polled in her survey of rhetoric, composition, and technical communications programs. She explains how programmatic structures must be altered to enable the success of re-entry students such that 1) their prior work is not only valued but also connected to their studies, 2) they receive significant mentoring, and 3) their career goals are respected. The need to accommodate such diversity is unquestionable. I would also add that this alone is not enough. A significant number of re-entry scholars assume positions after graduation at local colleges and in non-tenure granting positions due to outside circumstances. We must enable success in programs as well as outside them; this means participating not only in curricular and mentoring projects that take their needs into account, but also addressing working conditions at all levels of composition instruction. It is not a coincidence that women constitute the bulk of adjunct labor, an overwhelming percentage of assistant professorships, and that part-time jobs are becoming more common. If the activist ethic discussed by Bizzaro and many other scholars is to be taken seriously, and if re-entry students want "to have a voice" in how institutions function, as Jackson asserts, then it seems a fruitful time to organize our efforts and to affect the social change we so often discuss.

Taking into account employment trends, training opportunities for graduate students, and the results of research data compiled with several other scholars, Brenda Brueggemann (Ohio State University) moved in this direction by demanding greater accountability from programs and departments. She asserted that there is a "cool consensus" of discontent and professional dissatisfaction with post-degree forecasts among the students surveyed in 68 graduate programs. An overwhelming majority of women, for instance, report feeling poorly trained for

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the realities of the jobs they secure. But what should we do? Brueggemann suggests providing additional mentoring to both junior faculty and graduate students. Additionally, she asserts that students ought to teach seminars, participate in administrative duties, receive training in grant writing, and be well versed in the time-management strategies necessary to succeed as a faculty member. Perhaps the most controversial aspect of her talk was the discussion of downsizing. Conjuring images of reduced enrollment and shrinking programs, we must ask who will be excluded and will women suffer? These are difficult questions that we must answer if we are to address the fact that the number of tenure-track jobs at research universities is shrinking and the number of part-time positions is increasing. It seemed a general consensus that downsizing would make mentoring easier and enable more students to experience alternative methods of professional development (such as coordinating a writing center). But given the pressures of department and college politics, especially in regards to funding, we must be particularly insistent that such training opportunities are not used as a means to replace full-time faculty positions with graduate student labor. Nor should we allow programs to reduce the time allotted for scholarly exploration and research with pre-professional skills training. I raise these issues not to counter Brueggemann, but to suggest that all strategies to alter our current conditions must take into account the larger university and cultural contexts in which we are located. For instance, downsizing will not alleviate the crisis of part-time labor because such working conditions are not only a matter of over-producing PhDs; they are the result of corporate employment trends that must also be resisted if we are to affect systemic change within the university structure.

These overarching political, ethical, and material questions were also addressed by Nan Johnson and Jeanne Fahnestock (University of Maryland), though from a slightly different angle. Focusing on what happens in the graduate classroom, Johnson underscored the importance of teaching the history of rhetoric and Fahnestock asserted the need to train graduate student teachers to consciously discuss language so that the power of discourse is fully acknowledged. For Johnson this means studying the history of rhetoric in order to "make sense of reading and writing"—to understand the rhetoricity of the world and the power of language to intervene in the world. This seemed particularly urgent for Johnson not only because she is interested in understanding how a text persuades a particular audience, but also in the larger sociocultural work that such persuasion performs. In this way she makes room for exploring how history, language, and texts construct the world—both overtly and covertly—as forms of cultural power that privilege some sociopolitical positions over others. It is this understanding of rhetoric and language that makes us powerful: it not only allows us to analyze conditions, but to create and implement possibilities for change.

Fahnestock reinforced the need to make courses in rhetoric and composition substantial sites of discourse analysis, especially when it comes to training teaching assistants so that courses in composition do not focus on error correction. Locating her discussion within a common context—the need to locate a diverse student body to teach composition—she lays out a model of preparation that combines rhetorical theory and history, argumentation, and stylistic analysis. While acknowledging strengths and weaknesses of her model, Fahnestock forces us to question why preparatory courses are often quite short, why they do not necessarily include a research component, and why they are often oriented only to classroom practice rather than professional politics. In short, what she seems to be calling for is a change in how many programs prepare teachers. If composition courses are going to reflect the activist ethics we often espouse, or even if they are to be slightly more than courses in error correction, teaching assistants must be professionalized differently.

While others might link these presentations differently, teasing out other implications and similarities, I am particularly drawn by the assertions that we need to hold ourselves and our field accountable to ethical practices and intellectual, social pursuits that acknowledge systems of cultural power and our participation in them. We may not all agree on exactly what strategies to employ or even what specific goals to strive for, but I am glad we have sites like the Coalition meeting to come together, brainstorm, and organize, for we certainly do have a lot of work to do if we are going to transform working conditions and methods of professionalization. Finally, thank you to the group leaders who conducted the small-group mentoring sessions in which many of us shared ideas, worries, and made trans-university connections that will better enable us to work together: Lisa Ede (Oregon State), Julia Ferganchick-Neufang (Arkansas), Cheryl Glenn (Penn State), Andrea Lunsford (Stanford), Joyce Irene Middleton (Rochester), Cindy Moore (Indiana), Kris Ratcliffe (Marquette), Joy Ritchie (Nebraska), Jacqueline Jones Royster (Ohio State), Karen Thompson (Rutgers), and Kathleen Welch (Oklahoma).

**Crossing Cultures, Crossing Lines:
A Study of George A. Kennedy's Rhetorical Consciousness**

Candace Stewart, Ohio University

George A. Kennedy's new book, *Comparative Rhetoric: an Historical and Cross-Cultural Introduction* (1997), offers an account of Kennedy's perspective on the rhetorical traditions in several ancient cultures. Kennedy carefully explicates in his very detailed prologue that the field needs a cross-cultural study of rhetorics to help researchers formulate a general theory of rhetoric. He then posits that his method, which is a comparative approach working to uncover both a universal rhetorical tradition and distinctive rhetorical traditions, anticipates specific gains: the development of new terminologies for the rhetorics he describes and analyzes and the application of the knowledge gained in his study for contemporary cross-cultural communication.

The foundation for this framework emerges from Kennedy's argument for a new and expanded definition of rhetoric. He claims that "rhetoric [. . .] is a form of mental and emotional energy," an essence that he believes has not been fully appreciated and investigated. Kennedy has a group of corollary arguments surrounding this one, proposing also that this form of rhetoric is a "natural phenomenon," which occurs everywhere in life forms that communicate with signals, and as such has at its base an instinct for self-preservation that operates conservatively, since nature impels organisms to preserve their energy by preferring "communication to physical force" (4).

While Kennedy expends much time and effort in this book expounding and supporting his arguments for these definitions and descriptions of rhetoric, it is his group of unstated propositions that I want to address in this review since his study depends on the reader uncritically accepting those propositions and assumptions. First, Kennedy assumes that it is possible to write a cross-cultural study of rhetorical traditions in the last part of the 20th century without addressing the theoretical movements of the last thirty-to-forty years. His assumption here is that rhetoric, regardless of its specific definition or usage, is somehow a neutral term, unaffected and uninformed by such critical issues as race, gender, class, ethnicity, cultural difference, dynamics of power, subjectivities or any other factor

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that we have learned to address and consider.

The second assumption, related to the first one but extracted from it, is Kennedy's belief that rhetoric will work as a defining term in his multiple versions because he places it in a "universal" setting. However, Kennedy's universality is as male-centered and male-directed as the culture in which the term arose. Kennedy's refusal, then, to acknowledge the role of gender bias in his study is not only crucial to our reading of his text but has destructive tendencies for this kind of scholarship, which doesn't just minimize the rhetorical traditions linked to women, but actually ignores the possibility of their existence. Finally, while Kennedy often seems to be critiquing other cultures for blatantly using rhetoric as a traditional, consensus-seeking, and conservative faculty in their social groups, his study in fact does exactly that: he provides readers with a traditional, pseudo-universalized, seemingly stable, consensus-seeking, and uncritical, unexamined version of rhetoric around the world.

Kennedy's terministic screen, as provided in this study, and skewed as it is by his own grounding in classical rhetoric, attempts to lead readers toward an understanding of rhetoric as something that is both natural and universal-- though marked in some ways by difference, depending on the literacy technologies operating in the specific culture under view, and depending on Kennedy's own reading of them. Since his reading of these cultures is not informed by any specific theoretical framework beyond a classical theory and reading, Kennedy attempts to offer readings of these cultures in objective, neutral, and exploratory terms, uninflected by any critical theories. However, he seems to have forgotten that his own assumptions will inflect and affect contemporary readers' expectations in terms of addressing cultural difference. Without examining his own intellectual, cultural, and rhetorical frames, his terministic screen directs him not just to place each culture against the standard of his own tradition, but to place these cultural traditions against each other. Thus, his reading of cultures without written technologies, as played off against the cultures that developed and used writing, forces him to describe the oral cultures in ways that are not just ineffective and unreflective in terms of difference, but often seem racist, and are clearly problematic in ways that go beyond the simple conveying of information to affecting the overall implications of his project.

For example, the sequencing of his book begins with his foundational ideal of rhetoric as a natural form of energy geared to survival, as shown in the communicative techniques and strategies of animal species apart from humans. He moves from there into a discussion of language development beginning with theories that address the very earliest ways in which language might have evolved. Some of this discussion moves back and forth between theories of animal communication and theories of early human group interactions. Either way, his foundational work in these first two chapters is clearly emerging from an evolutionary model of progress, a movement from the "lower" or "primitive" realms of nature to the "higher" ones, a climb on the ladder of civilization from base instinct to sophisticated reasoning, from lower mental orders to higher: we're back to the Great Chain of Being.

The crucial problem with the sequencing of this foundational work is that Kennedy moves in this metaphor of ladder-climbing from animals and language development to a discussion of cultures whose traditions were orally-based, and whose canon of literacies did not include writing. Because all of these chapters are included in Part 1 of the text, Kennedy seems to be tying these concepts together, and creating some kind of association. He seems to be implying that societies unmarked, so to speak, by the technology of writing were somehow more animal-like, more primitive, less civilized, and less real than those cultures that developed writing literacies. While it is possible that Kennedy felt there was no other way to sequence the study, I think its an unfortunate occurrence, and certainly one that he does not

The editors invite readers to submit book reviews for possible publication in *Peitho*. The reviews should consider books published by, about, or for women in rhetoric and composition. Please limit reviews to 750-1000 words. Reviews must also conform to the MLA Guidelines for non-sexist language.

Forward reviews to Susan Jarratt at the Department of English, Miami University, Oxford, OH 45056. You may also e-mail submissions to jarratsc@po.muohio.edu or fax them to (513) 529-1392.

address, proving at some level that he is either unaware of what his own choices mean or that he actually means to make the association. He provides no rationale for the book's structure so that if we provide the rationale ourselves, clearly we see that he is aligning and correlating animal rhetoric with "less-evolved" humans whose communicative tendencies were orally-based.

While Kennedy's research offers much interesting descriptive work in this part of the book, describing in some detail rhetorical traditions readers might be unaware of, the associational patterning causes the reader to read with an unrelenting critical stance. For instance, in Kennedy's chapter on rhetorical traditions of the aborigines, what I found most interesting about the information presented is precisely what Kennedy sees as the problem: that some texts don't fit all that well into his universalized scheme. For example, in a description of the rhetorical interaction between two brothers in an aboriginal narrative, Kennedy tries to contextualize the interaction in terms of classical rhetorical concepts, but then later notes that the orality of this specific culture and its own traditions designate the culture as somewhat of an anomaly (a word that has meaning only if one has already defined a norm). Instead of working to reveal the distinctive rhetorical traditions in each culture, and if not to celebrate them at least accept them, in some places Kennedy goes beyond dismissing or marginalizing the cultures to denigrating them. He notes that those cultures placing emphasis on or having more concrete imagery correlate to the linguistic development of a "normal" two-year-old, as if these cultures were simply arrested in their rhetorical development for some unknown reason. His evolutionary model here is quite blatantly prejudicial, and by continuing to apply his own cultural frame and rhetorical tradition to a wide variety of other cultures who lack that same tradition, cultures that in fact created traditions of their own apart from and unlike the Western classical rhetorical tradition, Kennedy has no choice but to find rationales that define these not-quite-pliable-enough cultures as being anomalies or too primitive, too early, too low on the scale of language development to be really useful for his project.

This problematic feature of the book is made worse by Part 2, which discusses in great detail those cultures whose texts include both oral and written orientations. The underlying assumption in this part is that here, finally, we have "real" rhetoric, texts of different sorts that we can work with, maneuver, read, analyze, evaluate, and most importantly, categorize according to Kennedy's frame of reference. The most unfortunate aspect of these two disparate parts of the book is that we don't get a sense of how these cultures really operated outside of Kennedy's definitions. Even if he notes what the texts in a culture might have been used for, as in his discussion of the Brahmins and the Vedic texts and how specified class divisions were spelled out there, his container is always rhetoric's classical tradition. Neither Kennedy nor the reader can forget this imposition, so that questions linking to a specific tradition outside of where it might fit in his own universal theory or classical taxonomy remain unanswered. His information is aimed at locating only those parts of the culture's communicative texts that he can fit into his framework.

A related issue at work as he attempts to fit these texts into his structure is his complete refusal to acknowledge the androcentric tendencies of these cultures and their oral and written traditions. Rhetoric, for Kennedy, is clearly the study of the way men in these cultures constructed their rhetorical

movements and texts for their own purposes. Far from reading these cultures and their texts through a lens of difference, Kennedy's embeddedness in an androcentric tradition keeps him from seeing and addressing these crucial parts of a cross-cultural study. If he truly is positing a universal rhetoric, one that works as a comprehensive human rhetorical consciousness, then he cannot afford to leave out half of the human population. He simply can't have it both ways. Either universal means everyone, male and female, or he needs to reconsider his claim and his use of the term. He seems to have paid no attention to the recent contributions of rhetorical scholars in this area, such as Karlyn Kohrs Campbell and Cheryl Glenn who have done recovery work on female rhetoric, and Robert Connors, whose work on the agonistic values underlying classical rhetoric have forced scholars to come to terms with these issues. For Kennedy, history and rhetoric are still male domains; these are the foundations he builds from, areas he doesn't attempt to address.

It is this uncritical consciousness, this refusal or denial to admit his own implication in these areas as a researcher, scholar, and writer, that finally exposes Kennedy as the purveyor of the very thing he says he doesn't want rhetoric to be: a traditional, consensus-seeking, conservative act. Yet these are the components of the rhetorics he describes and analyzes that are most prevalent. In his search for a "universalized" rhetorical consciousness, a tradition for which he can generalize a "deep" theory for, these are the main findings. Implied here, again, is a definition of rhetoric that leaves out women (since many traditions privileged and preserved only male rhetorical texts), attempts to deny the dynamic power of difference among and within cultures and their traditions (since he doesn't question the varieties or types or modes of consensus that cultures create, re-create, re-negotiate), and seems to ignore that in many cultures violence is a form of communication, and that to say nature favors communication (oral, then written) over physical expenditures of energy is to offer a reductive view of the many facets of communication.

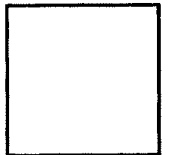
In the end, then, what Kennedy has done is to reconstruct the rhetorical history of the world in terms of cultural literacies and practices according to his own limited experience. As such, this book is not a work of true scholarship that offers new knowledge or understanding. His position and stance, his approach and methodology, have enabled him to continue to suggest that the West is real, in a way that the rest of the world never has been and never will be. His contribution is nothing more than an attempt to apply static rhetorical concepts and assumptions to cultures so diverse, so wonderfully distinctive and original, that such an attempt simply falls flat. We can only hope that someone soon will ask different questions as to the dynamics of distinctive cultural practices in terms of oral and written literacies. Thus, we might have a clearer assessment of what the possibilities are, not in terms of a rhetorical idea or practice per se, but in terms of how and when and why cultures develop different and differently effective kinds of communicative strategies and features, as well as how cultures both construct and are constructed by their own communicative technologies and techniques.

The Coalition of Women Scholars in the History of Rhetoric and Composition is now the institutional home for the Biennial Feminisms and Rhetorics Conference.

The next conference will be at Millikin University in Decatur, IL, in October 2001 and hosted by NancyDeJoy.

Look for more information about the conference in the upcoming issue of Peitho.

The Coalition of Women Scholars in the
History of Rhetoric and Composition
Department of English
Miami University
Oxford, OH 45056



In Memory of Bob Connors

On June 22, 2000 the field of Composition Studies lost its preeminent historian, Robert J. Connors. Though he described himself modestly as an "antiquarian," he had a deep, and psychologically complex affection for the nineteenth century. In fact, I believe his best work came out of his own historical discomfort--having to teach and work in a late 20th century intellectual climate that celebrated its own lack of foundation.

Tom Newkirk, University of New Hampshire

Robert J. Connors completed his PhD at Ohio State University in 1980. He was Professor of English and Director of the Writing Center at The University of New Hampshire. Among his awards are the Richard Braddock Award from CCCC, 1982, and the Mina P. Shaughnessy Award from MLA, 1985. He wrote many articles on composition and rhetoric which appeared in most of the major journals in the field. He wrote *Composition-Rhetoric: Backgrounds, Theory, and Pedagogy* (1997), edited or co-edited many collections and works, including *Selected Essays of Edward P.J. Corbett*, *Essays on Classical Rhetoric and Modern Discourse* [with Andrea Lunsford and Lisa Ede], *The St. Martin's Handbook* [with Andrea Lunsford], *The Everyday Writer*, *Easywriter*, *The St. Martin's Guide to Teaching Writing* [with Cheryl Glenn], *Classical Rhetoric for the Modern Student* and *Style and Statement* [with Edward P.J. Corbett]. His most recent interests were the history of citation forms and structures, the relation of pedagogical and cultural movements to theoretical movements in academic culture, and the question of the rhetorical decline of the sentence and of style.

From Andrea Lunsford and Lisa Ede, Stanford and Oregon State:

A graceful and prolific writer, Bob produced countless articles and books--some of which we worked on collaboratively. Bob's research has been particularly important for the history of rhetoric and composition: from his 1980 essay on "The Rise and Fall of the Modes of Discourse" to his most recent book, *Composition-Rhetoric: Backgrounds, Theory, and Pedagogy*, Bob identified critical issues and developed powerful arguments that matter today--and will continue to matter in the future.

From Jerry Nelms, Southern Illinois University Carbondale:

I was home working when I received news of Bob's death. And although close in age, I was a PhD student at Ohio State after Bob had been out a while and publishing, so really, Bob was a mentor as well as a friend. Despite living half a continent away, Bob was always there for me. If I had a question, if I needed feedback on a paper, if I needed a recommendation letter, Bob always was willing to help. And, as with many in our discipline, his scholarship deeply influenced my thinking about rhetoric and composition. It was, in part, Bob's scholarly writing that got me working in our disciplinary history in the first place. Bob always argued, as he did in "Writing the History of Our Discipline" that composition historians never write history for history's sake. We always remain "involved." We write the past in order to understand the present. For me, this view of historiography always defined Bob as a historian and influenced how we think of history for our entire discipline.

The weekend after Bob's death I was home attending to three days full of activities with my kids (soccer, baseball, book shopping, chauffeuring). I couldn't get to my email, although I knew that many of his friends would be writing about him. I didn't really have time to think about Bob's death. And yet, at moments throughout the weekend, he'd come back into my head. One night soon after I got home late to a quiet household. I remembered Bob and Colleen and family. I thought how I'd been wishing all that weekend that I had time to think about Bob, and I realized how mistaken I had been. As Bob would have

done, I should have been relishing the time with my family. Bob, you keep on teaching me. I guess you always will.

From Cheryl Glenn, Pennsylvania State University:

Over the years, Bob Connors and I wrote five editions of *The St. Martin's Guide to Teaching Writing* together, often agreeing on what it should say, how it should look, and how best to prepare graduate students to teach writing. Sometimes, though, we didn't agree.

But that was the real beauty of being Bob's friend: you didn't always have to agree, remain silent, or feel frustrated because you knew you could talk about it, try to work it out. He held strong opinions at the same time that he listened respectfully. He took criticism straight up, leveled it with no chaser, and yet was always willing to talk about it, to try to work it out. His stance on how women were being written into the history of rhetoric could be infuriating. But, you know what? Bob's writings always kept the feminist project in play and will continue to push/provoke us to do better and more and sooner.

From Michelle Cox, University of New Hampshire:

A fellow graduate student called me the Friday after the accident to tell me about it. My head has been reeling ever since. I kept thinking that I would walk into the Writing Center the next day and see Bob, but then remember that the Writing Center would be empty, and instead I would be meeting with other graduate students to drive to Bob's wake and funeral.

From David Jolliffe, DePaul University, Chicago:

I've tried to write something in the way of a tribute to Bob since I got the news about his death, but it's difficult to find words to express the admiration that I felt for him as a person and a scholar and the sorrow I'm feeling over his loss. Bob and I were on the job market together in 1984--along with Tom Miller and Shirley Rose, we were the recently-minted Ph.D.s in rhetoric and composition, looking for jobs in English Departments that didn't quite know what to do with us, but thought they needed someone like us. While Tom, Shirley, and I bumped into one another regularly coming in and out of MLA interviews, we didn't see much of Bob there. The word was that, after a few years at LSU, this native New Englander was bound for home territory. Though the New Hampshire job looked enticing, I was glad it went to someone who seemed so naturally to belong there.

I realized how thoroughly Durham was home to Bob when I saw him at the first New Hampshire conference. He offered me the first of many professional courtesies at that conference. I mentioned to him my interest in what students in composition courses wrote about during the formative years of the profession, and he told me about the existence of the Harvard archives, a treasure trove of student papers and professors' notebooks from the nineteenth century. Not long after that, I got myself to Cambridge, MA, dug into the papers, and wrote an article for *College English*--all thanks to Bob's guidance. I continued to rely on Bob, as did we all, for sources, bibliography, anecdotes--no one knew the history of the field so well.

Bob was so much more than a scholar. David Schwalm has spoken about him as a biker. He clearly would want to be remembered as a dad--I recall the CCC meeting when he was showing pictures of his baby daughter to everyone. He needs to be remembered as a wit as well.

I'd invite you to think about whatever vision of an afterlife you have. If life everlasting means doing good for others on this earth, then Bob has achieved it.